Jsmidt
Quartier arménien

Armenians in Turkey 100 Years Ago

WITH THE POSTCARDS
FROM THE COLLECTION OF
ORLANDO CARLO CALUMENO

VOLUME I

EDITED BY
OSMAN KÖKER

BİRZAMANLAR
YAYINCILIK

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100 YIL ÖNCE DİZİSİ

Orlando Carlo Calumeno Collection & Archives

2004 Ankara, Turkey	National Philately Exhibition	2 Gold Medals
2005 İstanbul, Turkey	National Philately Exhibition	2 Gold Medals
2006 Çankaya, Turkey	National Philately Exhibition	Gold Medal & Silver Medal
2006 Brussels, Belgium	World Championship of Philately	Silver Medal
2007 İstanbul, Turkey	Balkan Countries Philately Exhibiton	Silver Medal & Bronze Medal
2008 Ankara, Turkey	National Philately Exhibition	Gold Medal & 3 Diamond Medals

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Front cover image
Armenian district in İzmit.

Back cover images
The orphanage of the Danish mission in Mezre.
The monastery of Sourp Garabed in Kayseri.
The Torkomian School and the Church of Sourp Garabed in Bafra.
Armenian women combing the wool in Van.
An Armenian woman in her traditional costume in İzmir.
The belfry of the Church of Sourp Giragos in Diyarbakır.

Armenians in Turkey 100 Years Ago

WITH THE POSTCARDS
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VOLUME I

EDITED BY
OSMAN KÖKER

TRANSLATED BY
AHMET FETHİ

Introduction

Osman Köker

As the title Armenians in Turkey 100 Years Ago indicates, this book has geographical and historical limits. Firstly, the information in the book is limited to a specific time period that occurred one hundred years ago. Generally covered is the beginning of the 20th century, particularly the period between 1900 and 1914; information about the "before" and "after" is not given. The second limit is geographical. While information about cities such as Salonica, Aleppo, Jerusalem, within the borders of the Ottoman state at the beginning of the 20th century but today not within the borders of the modern Turkey, is not given, cities such as Kars, Ardahan and Artvin, at the time under the domination of Tsarist Russia but are now provinces of Turkey, are included in the book.

Another limit concerns the visual aids used in the book. All of them belong to the collection of Orlando Carlo Calumeno.

The postcard collection of Orlando Carlo Calumeno is made up of some 4,000 postcards showing various parts of Turkey. The period of production and usage of the postcards in the collection covers a time span from the last years of the 19th century to the early 1920s. The collection has not yet been completed; it is continuing to expand with new postcards. The postcards about the "Schools in the Ottomans", which are part of the collection, were awarded the Gold Medal at the National Philately Exhibition held by the General Post Office, the Federation of the Philately Societies of Turkey and the Turkish Ministry of Communications in April 17-21, 2004.

The great majority of the postcards in the collection of Orlando Carlo Calumeno pertain to Armenians directly or indirectly. In the selection of the postcards used in this book, besides the philatelic and aesthetic values of the postcards, the following criteria have been taken into consideration: showing the Armenian districts, churches, monasteries, schools, orphanages and cemeteries; displaying the missionary schools and hospitals founded for Armenians or used generally by Armenians; produced or photographed by an Armenian; posted to or by an Armenian and incorporating Armenian language; advertising the factories, hotels, firms and companies owned or run by Armenians; and exposing the situations of the cities, towns and other settlements in which Armenians lived at the beginning of the 20th century.

The time span of the postcards used in the book coincides with that of the text. In fact, the period from the late 19th century to the World War I was the golden age of the postcards in Turkey. Later, however, the economical, political and social conditions of the war resulted in a decline in the production of postcards. The reasons for this lie partly in the difficulty in finding paper of high enough quality, partly in the fact that a great majority of Armenians and Greeks who had an important part in the production of the cards no longer lived in Turkey, partly in the withdrawal of missionaries who published postcards in order to publicise their activities or to raise money for aid, and partly in a decline in the numbers of users. Afterwards postcards produced with a different technique and called photo-cards became widespread. In the selection of the very few photo-cards used in the book, those which belong to the Ottoman period have been preferred.

Although the postcards used in the book offer a great deal of data about the Armenian presence in Turkey at the beginning of the 20th century, it is not possible to say that they display the whole picture in a balanced way. Firstly, the distribution of the postcards among the regions is not even. However, this is not a fault of the collection. After all, the postcards were produced for sale, and thus there were more postcards about the places located on the trading routes and in economically developed regions.

And some of the postcard producers were missionaries, so there were more postcards about the places that were home to missionary activities and important missionary schools such as Harput and Merzifon.

This book is not merely an album of postcards. Detailed information about each postcard was given in the captions: information about the image on the postcard, the writings on the reverse or on the obverse of the postcard, its editorship, whether it was posted or not, if posted, by whom to whom, or from where to where or when it was posted, its size, the serial number given by the editor, and how the editor wrote his or her name in Latin letters.

In addition to these captions describing each postcard, the texts about Armenians of each *vilayet* have been written. They offer information about the role played by Armenians in the economical, social and cultural life of the settlements in which they lived, the industrial and commercial branches in which they were concentrated, the periodicals they issued, their quarters, churches, monasteries and schools as well as demographical data. Containing brief and modest information, the texts are a contribution to the historical research. It is known that in Turkey it is rare to find any research about Armenians that used Armenian, Turkish and Western sources in a balanced way. We hope that this book will set a positive precedent and encourage similar works in this respect.

In an effort not to lengthen the text too much, I have not used descriptive footnotes about the sources. So I want to offer some information about the sources.

The first work of which I have used is *Les Arméniens dans l'Empire Ottoman A la Veille du Génocide* by Raymond H. Kévorkian and Paul Paboudjian which tells the story of Armenians in the Ottoman Empire before 1915. The data about the Armenian schools have been taken from the *Vidjagatsuyts Kavaragan Azkayin Varjaranats Turkio* (The List of National Provincial Schools in Turkey) edited by the Educational Committee of the Armenian Patriarchate of Istanbul.

In determining the churches in various settlements, the yearbooks published by the Hospital of Sourp Prgich in 1903-1907 are the main sources of information. The Armenian source "Gosdantnubolisi Hayots Badriarkarani Goghmits Turkiayi Artaratadutyan yev Tavanankneri Minisdrutyan Nergayatsvadz Haygagan Yegeghetsineri yev Vankeri Tsutsagnern u Takrimneri (1912-1913)" (The lists of Armenian Churches and Monasteries given by the Armenian Patriarchate of Istanbul to the Ministry of Justice and Religions, 1912-1913) published by Arshak Safrastian in the journal *Echmiyadzin* in 1965-1966 might be very useful, but it is used only to obtain clues and confirm the information found elsewhere because it is mistaken and uncertain about the conversion of the dates, translation and interpretation of the Ottoman Turkish texts. The encyclopaedia *Haygagan Sovedagan Hanrakidaran* published in the Soviet Socialist Republic of Armenia is an important reference work unknown to many in Turkey. It contains some 1,200 entries about the settlements of which a great deal were old Armenian villages in Turkey.

The Armenian populations of the *vilayets* and *sanjaks* are given comparatively from two sources: the demographical data published by Maghakia Ormanian in 1912, and the 1914 Ottoman census. The populations of the individual villages are taken mainly from the Armenian sources, but whenever we encountered contradictory figures, we preferred the reasonable ones or derived an average figure.

Because of the fact that the names of nearly all Armenian settlements were changed into Turkish, it was extremely difficult to establish the location of the settlements whose information we obtained from Armenian sources. For the names of nahiye (sub-district) or bigger settlements we referred to the *Osmanlı Yer Adları Sözlüğü* (Dictionary of the Names of Places in the Ottomans) by Nuri Akbayır and for the villages we applied to the various publications by the Ministry of the Interior and the yearbooks of *vilayets* published in the Ottoman period; still, however, we were not able to solve all the problems with the eastern locations.

We took the administrative division of the Ottoman state in 1907 as the basic structure, and in this respect we referred to the new edition of the *Memalik-i Mahruse-i Şahaneye Mahsus Mükemmel ve Mufassal Atlas* (The Complete and Detailed Atlas of the Imperial Ottoman Dominions) by M. Nasrullah, M. Rüşdü and M. Eşref.

The information about the periodicals issued by Armenians is the result of the research carried out by my friend Garo Aprahamyan in Beirut.

Again in an effort to keep the text optimal, the contribution by Aprahamyan who sent detailed information about the schools, churches, hospitals, orphanages and monasteries for this book was not sufficiently utilized.

Also we did not sufficiently avail ourselves of the local Armenian history books which I consider very important. Attentive readers will discern that the chapters on Tekirdağ, Ankara and Maraş which were drawn from such work are more satisfactory than the others.

For the place of Armenians in the economical life we had recourse to *La Turquie d'Asie* by Vital Cuinet. The information about individuals, especially about the postcard editors, was obtained from the 1894 and 1914 editions of *Annuaire Oriental*.

In the English version of the book, the administrative units of the Ottoman state such as *vilayet*, *sanjak*, *kaza* and *nahiye* were left as they were, namely in Turkish. Also the names of settlements were left in Turkish in order to find them on the maps easily.

This book could not have been written without the aid, comfort and encouragement of a few friends. I want to thank to Arsen Yarman who introduced me to Orlando Carlo Calumeno and did not withhold his intellectual contribution and moral support at every stage of the work; Takuhi Tovmasyan Zaman, Arlet İncidüzen and Narod Erkol who translated Armenian texts; Garo Aprahamyan who made detailed researches with Armenian sources and gave editorial support; Sarkis Seropyan, Servart Malhasyan, Vağarşak Seropyan, Oşin Çilingir, Payline Tovmasyan and the circle of Aras Yayıncılık who helped me to reach Armenian sources; Mayda Saris who was kind enough to offer me his translation of the book by Kévorkian-Paboudjian of which I made use greatly; Yavuz Selim Karakışla and Yücel Demirel who helped me in reading the writings on some postcards in Ottoman Turkish; Prof. Dr. Hermann Goltz who transcribed and interpreted the German writings on the postcards; Zeynep Taşkın who translated these German texts; Candan Badem who translated Russian writings; Rauf Kösemen who designed the book; Gülderen Rençber and the workers of Myra who gave support during preparation of the book to print; Taner Koçak who made it possible to issue the book in time; Nancy Öztürk who corrected the English translation; Yorgo Benlisoy, Ali Çakmak, Ahmet Fethi Yıldırım, Ayşe Ozil who did not withhold their intellectual contribution and moral support;
my daughter Yasemin who endured my absence and my wife Neşe who shouldered all burdens while I was working hard on the book.

Acknowledgement

ORLANDO CARLO CALUMENO

Coming into existence in 1987, the Orlando Carlo Calumeno Collection is based primarily on Anatolian ephemera of the Ottoman period, consisting of postcards, envelopes, photos, labels, business cards, advertisements, invoices, receipts, diplomas and books. Ephemera material provides excellent means to track the commercial and social harmony between different cultures in Anatolia during the Ottoman period. For example, a postcard of a Greek church printed by a Muslim editor in Trabzon sent by a local Armenian merchant to his Jewish friend in Izmir. Just this one example displays how a simple postcard can transcend differences and unite four different cultures. Ottoman era business cards and envelopes were often multilingual and mirrored the cultural mosaic of Anatolia. It was not uncommon to see five different alphabets printed on these materials including Armenian, Greek, French, Ottoman Turkish and Ladino (Spanish dialect used by Jewish people in Anatolia).

The purpose of the Orlando Carlo Calumeno collection is to remind ourselves of that harmonious cultural mosaic that we seem to have lost. Armenians, Greeks, Jews, Muslims, Syriacs along with all other minorities are the heart and soul of Anatolia. The fascinating power and magical charm of Anatolia, the cradle of civilisation, result from its multi-cultural mosaic. In this work, we wanted to focus on Armenians who were an important element of Anatolia's cultural landscape. I hope that these nostalgic postcards will take you through history and offer you unique, different and interesting scenes from the Armenian life in the Ottoman period.

The project of "Armenians in Turkey 100 Years Ago" began four years ago. Our family friend Arsen Yarman examined my postcard collection while searching for visual aid for his book *Osmanlı Sağlık Hizmetlerinde Ermeniler ve Surp Pırgiç Ermeni Hastanesi Tarihi* (Armenians in the Ottoman Health Services and the History of Sourp Prgich Armenian Hospital). The idea to compile the postcards for a book originated from him. A few years later, I was pleased to meet someone else who shared a common interest in the same subject. Osman Köker was trying to find postcard collections to use as visual aids for his book which would tell the story of Armenians at the beginning of the 20th century. After being introduced to me by Arsen Yarman, Osman Köker realised this project with great self-sacrifice and made the book possible.

There are some colleagues and friends to whom I wish to express my gratitude for their efforts and contribution in this project. My sincere thanks to Arsen Yarman whom I consulted at many stages of preparation; to Ziya Ağaoğulları, Chairman of the Boards of the Federation of the Turkish Philately Associations and the Istanbul Philately & Culture Centre for sharing his valuable knowledge and suggestions with me; to Turan Erener, the Chairman of the Board of the Society of Istanbul Philatelists; to Yaşar Temiz of Burak Philately; to my valuable friends Uğur Göktaş, Hayg Papazyan and Mert Sandalcı who always supported me.

I also offer my sincere thanks to my sister Serena Calumeno for her constant interest in the project and heartfelt support.

I am forever grateful to my father Antuan Calumeno who taught me the spirit of collecting at an early age and shared his vast experience with me, and my mother Lûsi Calumeno who always supported my endeavours and exposed me to Armenian culture and traditions.

For her patience and numerous contributions during the preparation of this book, I would like to offer my special thanks to my wife Gassia who, eight years ago, embarked on a new adventure with me by coming from Montreal to Istanbul and to my children Antonio Orlando and Ariana Tiala Calumeno who are my eternal source of power and inspiration.

In loving memory of my Grandfather...

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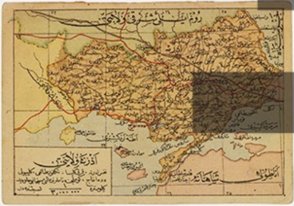
The Vilayet of Edirne

EDIRNE, TEKIRDAĞ, GELIBOLU, SILIVRI

The vilayet of Edirne included the entire area of Thrace, beginning from the west of Silivri. In addition to the sanjak of central Edirne, the vilayet also included the sanjaks of Kirkkilise (now Kirklareli), Tekfurdağı (Rodosto, now Tekirdağ), Gelibolu, Dedeağaç (Aleksandropolis) and Gümülcine (Komotini). Today the sanjaks of Dedeağaç and Gümülcine, and part of Edirne, are not within the borders of the modern Republic of Turkey.

In the vilayet there were two dioceses attached to the Armenian Patriarchate in İstanbul, one in Edirne and the other in Tekfurdağı. The jurisdiction of the Diocese of Tekfurdağı extended beyond the borders of the vilayet to include Çatalca and Kala-i Sultani (now Çanakkale). In the demographical data published in 1912 Maghakia Ormanian, the patriarch (1896-1908) in İstanbul, gives the Armenian population in the region as 33.000, but in the Ottoman census of 1914, the number of Armenians in the vilayet of Edirne appears as 19.888.



THE SANJAK OF EDİRNE

The *sanjak* included the *kazas* of Edirne, Cisr-i Mustafapaşa (now Svilengrad in Bulgaria), Kırcaali (now in Bulgaria), Cisr-i Ergene (now Uzunköprü), Dimetoka (now in Greece), Ortaköy and Havsa. The more than 4,000 Armenians living in Edirne, the central city of the *sanjak*, had three churches. Of these, the Church of Sourp Toros was located in Kaleiçi (inner citadel). Near the church were the Arshagunian School for boys, the Hripsimian School for girls and a nursery school. The Armenian quarter Firuz Ağa, along with the Greek and Jewish quarters, were consumed by a huge fire that swept through Edirne's inner citadel on August 20, 1903. Following the fire, the church and the buildings around it, along with the whole of the inner citadel, were reconstructed according to a new plan. The Church of Sourp Garabed and the Torkomian School stood outside the citadel in the Süpürgeciler (broom makers) Quarter. The Armenians of Edirne were usually active in trading and crafts. Most of the shops in the Kaleiçi and Ağaçpazarı bazaars were owned by them.

An Armenian community also lived in Karaağaç, about four kilometers to the southwest of the city, on the west bank of the Meriç (Maritza) River. That neighbourhood, the border gate of Edirne leading to Europe, had its own railway station. The church of Sourp Krikor Lousavorich and the Lousavorchian School were in this neighbourhood. A French colony also lived in Karaağaç and some of the Armenian pupils attended the French St. Basil College that had been founded by Assumptionist missionaries. The Armenians of Karaağaç were usually farmers concentrating on growing vegetables in the gardens along the Meriç River.

The cities of Dimetoka, Gümülcine and Dedeağaç were also home to Armenian communities with their own churches and schools. However these cities today are not within the borders of modern Turkey.

A small Armenian group also lived in Cisr-i Ergene.

THE SANJAK OF TEKFURDAĞI

The *sanjak* of Tekfurdağı (Rodosto in Armenian, now Tekirdağ) included the *kazas* of Tekfurdağı, Çorlu, Malkara and Hayrabolu. More than 10,000 Armenians living in Tekfurdağı were concentrated in two quarters named after the churches there. The Takavor Quarter included the Church of Sourp Takavor and the coeducational Hovnanian School located to the southwest of the city, near the seaside. The Sourp Khach or Çiftlik (Farm) Quarter was home to the Church of Sourp Khach and the coeducational Hisusian School located to the northeast. Among the Armenians of the Takavor Quarter were craftsmen specialising in traditional crafts such as shoemaking, blacksmithing, goldsmithing and carpentry as well as professionals such as lawyers, pharmacists, doctors and engineers. Most of the Armenians in the Sourp Khach Quarter were farmers.

Some fifty Catholic and more than one hundred Protestant Armenians lived in the harbour area home to a Protestant church. Some of the Armenian pupils went to the Protestant school in that quarter.

The city had a very advanced and active cultural life and in 1908 a magazine entitled *Gaydzer* (Sparks) was published.

One third of the inhabitants of Malkara, located to the northwest of Tekfurdağı, were Armenians. The Church of Sourp Teotoros, the Mamigonian and Hripsimiants schools were located in Malkara. A sacred fountain called Hovagim Kahana was on the outskirts of the town. The Armenians of the town were occupied in trading and crafts. They also owned vineyards and gardens for their own consumption.

Approximately 1,500 Armenians lived in Çorlu, well developed due to its location on the railway between Edirne and İstanbul. In the town there were the Church of Sourp Kevork, a school named after that church, and a nursery school. To commemorate Sourp Kevork Day, numbers of Armenians, notably from Tekfurdağı, came to the town and stayed for a week. The Armenians of Çorlu spoke Turkish rather than Armenian and were occupied in agriculture, animal husbandry, trading and crafts.

Some 100 Armenians also lived in the *kaza* of Hayrabolu.

THE SANJAK OF KIRKKİLİSE

The *sanjak* included the *kaza* of Kırkkilise (now Kırklareli), Tırnova, Midye (now Kıyıköy), Ahtabolu, Lüleburgaz, Vize and Babaeski. This *sanjak* was home to only one small Armenian community in the *kaza* of Lüleburgaz.

THE SANJAK OF GELİBOLU

In the beginning of 20th century, the territories on the European bank of the Dardanelles were administratively attached to the *vilayet* of Edirne. According to the Ottoman census, there were 1,246 Armenians in the *sanjak* consisting of the *kazas* of Gelibolu, Keşan, Şarköy, Mürefte and Eceabad.

The majority of the population of Gelibolu, the central city of the *sanjak*, was formed by Greeks, but some 1,200 Armenians also lived in that province. Located here were the Church of Sourp Toros and two schools, Lusavorchian for boys and Hripsimian for girls. The Armenians of Gelibolu were active in trading and crafts.

There was a small Armenian community in Keşan, while few Armenians also lived in Eceabad.

THE SANJAK OF ÇATALCA

The *sanjak* of Çatalca, outside the borders of the *vilayet* of Edirne, was administratively tied directly to the centre. It has been addressed in this section, however, because it was both in Thrace and tied to the Diocese of Rodosto.

The *sanjak* included the *kazas* of Çatalca, Büyük Çekmece and Silivri. There were small Armenian communities in Çatalca and Büyük Çekmece but rather a significant Armenian presence in Silivri. The majority of the inhabitants in the town were Greeks, but some 1,000 Armenians gathered around the Church of Sourp Kevork. Although there was an Armenian school called Varvarian, many families sent their children to the schools in Istanbul. The Armenians of Silivri were famous for their mastery in boat building. Ermeniköy (now İhsaniye), tied to Silivri, was the only rural Armenian settlement in Thrace.

001 *The map of the vilayet of Edirne.*
1901/07. Tüccarzade İbrahim Hilmi, İstanbul.

002 *A postcard with four scenes from Edirne. It was sent from Edirne to Romania on March 16, 1899.*
1899. Max Fruchtermann, İstanbul. The Ottoman Turkish writings about the scenes read: "The city of Edirne. The quay on the Tundja River. The view of the Bridge on Maritza River. Operational office and military offices.

Souvenir d'Andrinople
Milý Papo!
Turecko.
Adrianopel 16/3 99 Hotel Roumelie.

002

Bedros Papassian
Régie des Tabacs
BROUSSE (Turquie d'Asie)

003 A postcard with four scenes from Edirne. It was sent by Bedros Papazian to Mrs. Adele Rebin of Paris for postcard exchange. On the reverse of the postcard the cachet of Papazian who worked for the Regie in Bursa, can be seen.

142189. Max Fruchtermann, İstanbul. Posted on December 20, 1902.

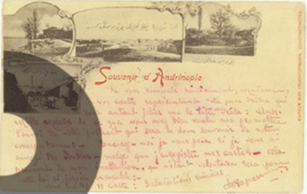
004 The Mosque of Sultan Selim on a postcard with full serial stamps of 1913 depicting the same mosque and stamped "Adrinople (Edirne)." Armenians of Edirne were descendants of some 250 Armenian craftsmen brought to Edirne with their families in the 16th century to be employed in the construction of the Mosque of Sultan Selim at the request of Sinan the Architect who himself was a devşirme (recruit) of Armenian origin.

135186. Isaac J. Canetti, Edirne, 1. Posted on November 28, 1913.

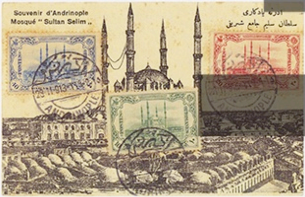
005 The bridges of Tundja and Maritza on a postcard sent by Arshag Mißirlian to France for postcard exchange on August 27, 1904.

143188.

Arshag Co. Mißirlian


Souvenir d'Andrinople
EDITEUR MAX FRUCHTERMANN, CONSTANTINOPLE

003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سلطان سليم جامع شريفى
ANDRINOPLE

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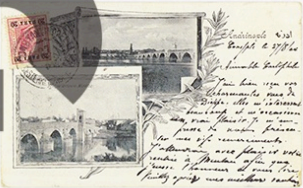
Andrinople ادرنه

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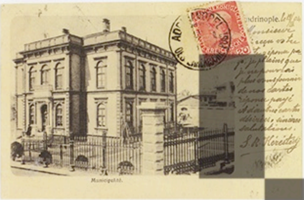
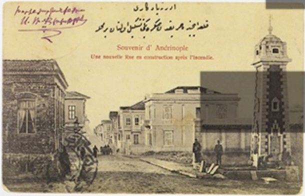
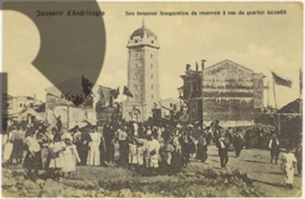

Andrinople.
Municipalité.

007


Souvenir d' Andrinople
Une nouvelle Rue en construction après l'incendie.

008


Souvenir d'Andrinople
Sou temeusui Inauguration du reservoir à eau du quartier incendié

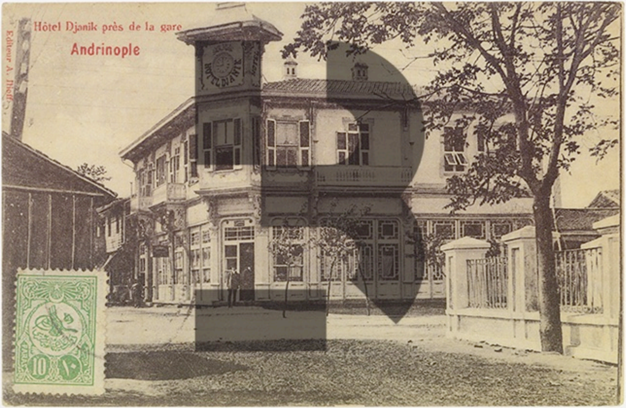
Stépan R. KERESTÉDJIAN

ANDRINOPLE

006 Town hall of Edirne on a postcard sent by Stepan R. Kerestedjian on March 19, 1904.
141192.

007 A postcard showing the streets reconstructed after the 1903 fire. It was sent by Stepan Kerestedjian to Sarrafian Brothers at Vapur İskelesi Street in Makriköy (now Bakırköy).
175187. Jaques Saül.

008 Inauguration of the water tower in the burnt quarter.
175190. A. Ilieff, 6520.



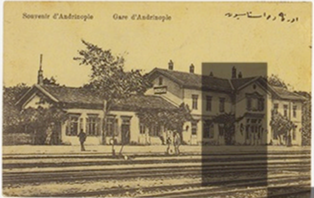
Hôtel Djanik près de la gare

Andrinople

Editeur A. Ilioff

009

010


Souvenir d'Andrinople
Gare d'Andrinople

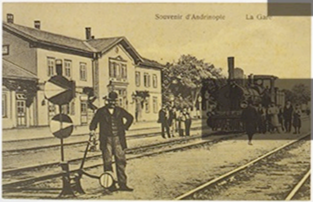
009 *Hotel Canik near the railway station in Karaağaç. The hotel was built in 1894 and owned by Dikran Djanik, who was also involved in wine making through his own vineyards.*
13.8x9.0. A. Ilieff, 6047.

010 *The railway station of Karaağaç on a postcard signed by Vahram and posted to Zareh Zakarian at Mahmutpaşa in İstanbul in September 1912.*
13.7x8.7. Isaac J. Canetti, Edirne.

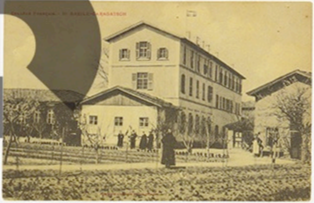
011 *The railway station of Karaağaç.*
13.7x8.7. Isaac J. Canetti, Edirne.

012 *French College of Saint Basile in Karaağaç.*
13.8x9.0. L. F., Toulouse (France).

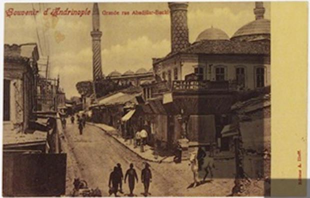
011


Souvenir d'Andrinople
La Gare

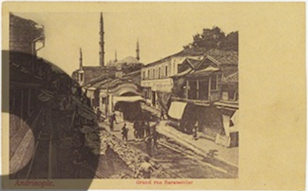
012


COLLÈGE FRANÇAIS - St. BASILE - KARAGATSCH

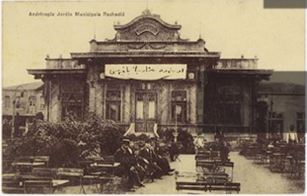
013


Souvenir d'Andrinople
Grande rue Abedjiler-Bechi
Editeur A. Eloff.

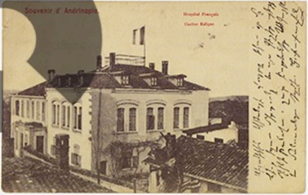
014


Andrinople.
Grand rue Saraitchiler

015


Andrinople Jardin Municipale Rechadié

016


Souvenir d' Andrinople.
Hospital Français
Cartier Kalpan

013 *The Street of Abacılarbaşı in Edirne.*
138x89. A. Ilieff, 6046.

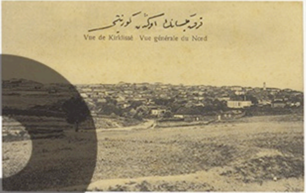
014 *The Street of Saraçlar in Edirne.*
140x87.

015 *Municipal Garden of Reşadiye in the Armenian quarter in Edirne.*
138x88. Isaac J. Canetti, Edirne, 3.

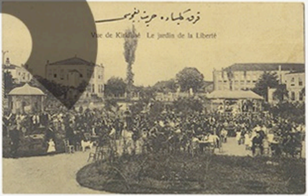
016 *The French hospital in Edirne on a postcard sent by Heghine Papazian in Edirne to Onnik Armenian in Bulgaria on July 24, 1912.*
139x88, A. Ilieff, 8872.
On the reverse written in Turkish with Armenian letters:
"Illustrious Onnig the agha, in the first place I enquire about your delicious welfare, and if you ask about us, fine thanks and we look forward to receiving good news from you; you have written that we would stop the mail –Of course! You have gotten what you want anyhow. Garabed is soldier now, he deliberately has written so that you will write a postcard quickly. Please present my compliments to your household and also to you. Heghine Papazian." And in Armenian: "How are you, my dear sister? How do you pass the time? Anastafos will come to Edirne on Monday and stay with us for a few days."
On the obverse in Armenian:
"Stavro's sister came from Selanik. She stayed with us for a day and will go to Trnova this night."

017 *General view of Kirkkilise from north.*
137x87. Is. (Isaac) Mitrani.

018 *The Garden of Freedom in Kirkkilise.*
136x87. Is. (Isaac) Mitrani.



017



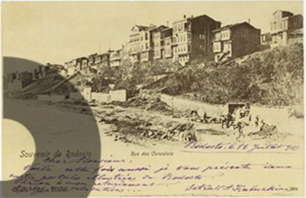
018

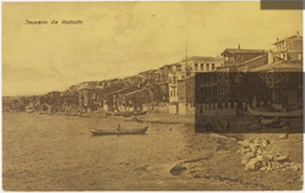
c19 *The view of Tekfurdağı from the sea on a postcard posted to Milan by Setrak A. Kulunkian on July 16, 1904.*
139190. Carlino Rodosto, 1904. "The Street of Consulates."

c20 *The view of Tekirdağ from the sea.*
137886. Abdülcelil and İsmail Hakkı Brothers.

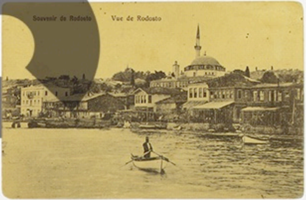
c21 *The view of Tekirdağ from the sea on a postcard edited by Joseph B. Jerusalmi for Stepan Aktarian.*
136189. Jos. [Joseph] B. Jerusalmi, for Stepan Aktarian, Rodosto [Tekirdağ].

c19


Souvenir de Rodosto
Rue des Consulats
Rodosto, le 16 Juillet 904
Cher Monsieur,

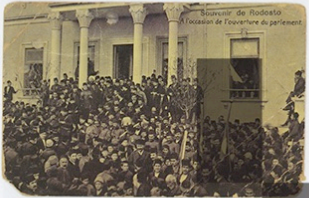

Souvenir de Rodosto

c20

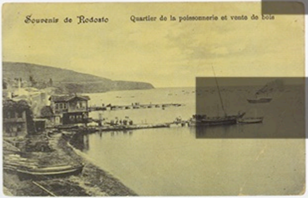

Souvenir de Rodosto
Vue de Rodosto

c21

022


Souvenir de Rodosto
A l'occasion de l'ouverture du parlement.

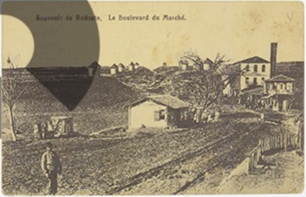
023


Souvenir de Rodosto
Quartier de la poissonnerie et vente de bois

022 *The celebration organized in Tekirdağ on the occasion of the opening of the Ottoman parliament after the revolution of 1908. The postcard was sent by Stepan Mateosian to Kazazian Brothers, merchants in Edirne, on December 31, 1909.*
137687. Joseph B. Jerusalmi, Rodosto [Tekirdağ]. 3992.

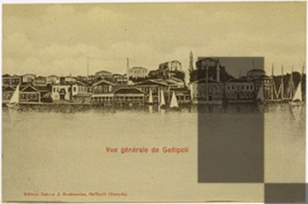
023 *A postcard showing the quarters of fishermen and timber merchants in Tekirdağ.*
137688. Joseph B. Jerusalmi, Rodosto [Tekirdağ]. 34335.
"The quarter of fishermen and selling of timber."

024 *One of the outskirts of Tekirdağ.*
137688. Jos. [Joseph] B. Jerusalmi, for Stepan Aktarian, Rodosto [Tekirdağ]. "The Street of Bazaar."


Souvenir de Rodosto. Le Boulevard du Marché.

024

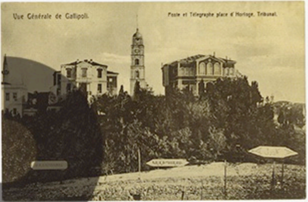
025



Vue générale de Gallipoli

Editeur Takvor J. [illegible], Gallipoli (Turquie).

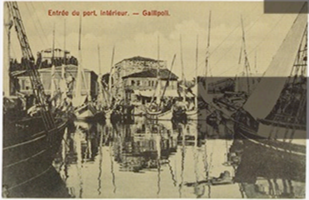
026



Vue Générale de Gallipoli

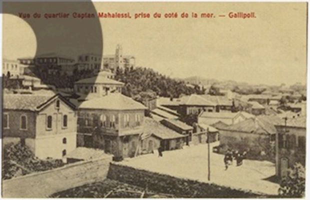
Poste et Télégraphe place d'Horloge. Tribunal.

027



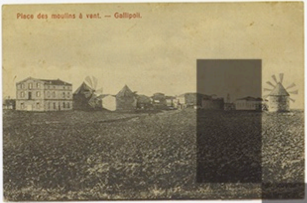
Entrée du port, intérieur. — Gallipoli.

028

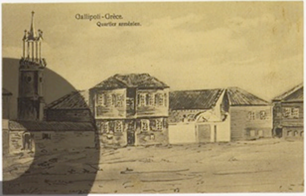


Vue du quartier Captan Mahalessi, prise du coté de la mer. — Gallipoli.

c029



c030


Gallipoli - Grèce.
Quartier arménien.

c025 *General view of Gelibolu from the sea on a postcard produced and edited by Takvor Soukiassian, an Armenian from Gelibolu.*
139x92. Takvor J. Soukiassian, Gelibolu, 8440.

c026 *The Post Office, The Clock Tower and the Courthouse on a postcard by Soukiassian. "Gelibolu" was written in French, Greek, Armenian and Ottoman Turkish.*
135x88. Takvor J. Soukiassian, Gelibolu, 6423.

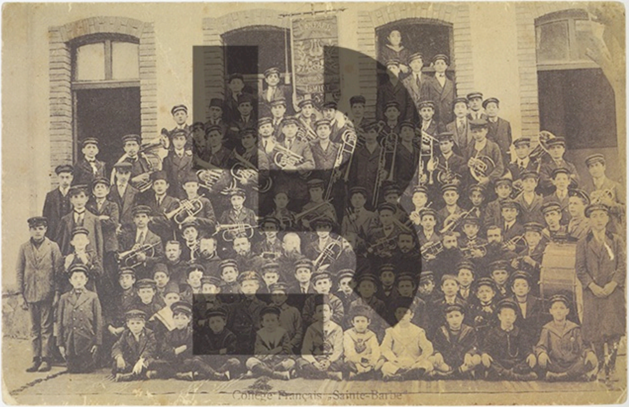
c027 *The port of Gelibolu on a postcard by Soukiassian.*
139x90. Takvor J. Soukiassian, Gelibolu, 7 (8830).

c028 *The quarter of Kaptan in Gelibolu on a postcard by Soukiassian.*
140x91. Takvor J. Soukiassian, Gelibolu, 8 (8832).

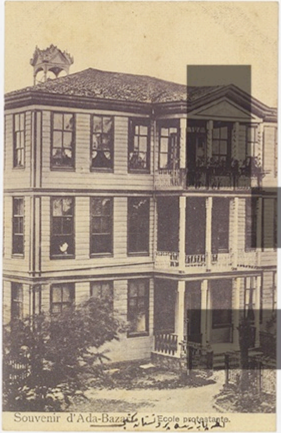
c029 *The windmills in Gelibolu on a postcard by Soukiassian.*
139x91. Takvor J. Soukiassian, Gelibolu, 5 (8829).

c030 *The Armenian quarter on a postcard showing Gelibolu as a part of Greece, probably published after 1918.*
137x87. G. Hadjigheorghiou, 5463.

226


Collège Français „Sainte-Barbe"

237

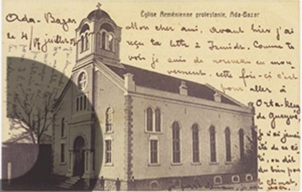


Souvenir d'Ada-Bazar

Ecole protestante.

اطه بازارنده پروتستانه مکتبی

238

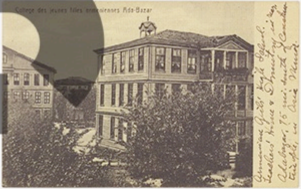


Église Arménienne protestante, Ada-Bazar

Ada-Bazar
le 14/27 juillet 07

Mon cher ami. Avant hier j'ai reçu ta lettre à Ismidt. Comme tu vois je suis de nouveau en mouvement. cette fois-ci c'est pour aller à Orta-Keuy de Gueyvé, je n'ai jamais été de ce côté, on dit du bien pour le climat, [illegible]

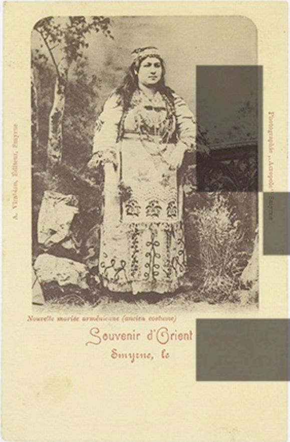
239



Collège des jeunes filles arméniennes Ada-Bazar

Armenian Girls' High School. Teachers' house & Dormitory in rear.
Adabazar, 75 mi. south of Constantinople, in Asia Minor.

273



A. Vieldan, Éditeur, Smyrne

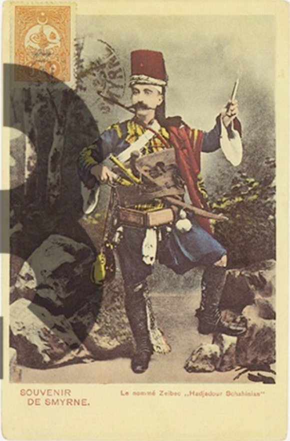
Photographie „Acropole" Smyrne

Nouvelle mariée arménienne (ancien costume)

Souvenir d'Orient

Smyrne, le

274



SOUVENIR
DE SMYRNE.

Le nommé Zeibec „Hadjadour Schahinian"

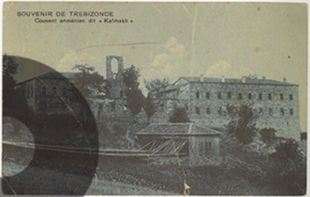
406 A postcard by Tcholakian showing the Monastery of Sourp Amenaprgich.
139/189. H. [Hatchik] Tcholakian, [Trabzon], 1.
It was posted from Trabzon on July 3, 1915.

407 A lithographic postcard by Tcholakian showing the interior and exterior of the Monastery of Sourp Amenaprgich.
140/190. H. [Hatchik] Tcholakian, [Trabzon].
Print: Emil Pinkau, Leipzig. It was posted from Trabzon to France on November 10, 1900.

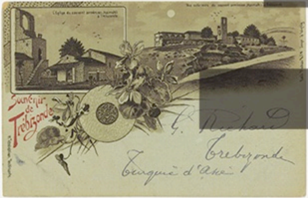
408 The Monastery of Sourp Amenaprgich in Kaymaklı on a postcard by Turkish editor Osman Nuri of Trabzon and sent by M. Emin Caferzade to Portugal on September 7, 1903.
139/189. O. Nouri, Trabzon, 18.

409 The Armenian cemetery in Kaymaklı.
138/189. H. [Hatchik] Tcholakian, [Trabzon], 31.
The postcard was posted by an Armenian, whose signature could not be read, from Trabzon to Noyig Der-Stepanian at the Asmaaltı Camlı Han in İstanbul on December 11, 1913.

406

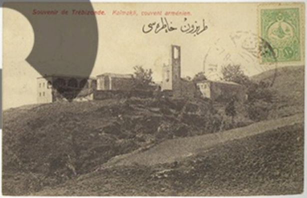

SOUVENIR DE TREBIZONDE
Couvent arménien dit « Kalmakli »

407

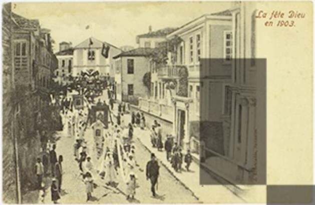

Souvenir de Trébizonde

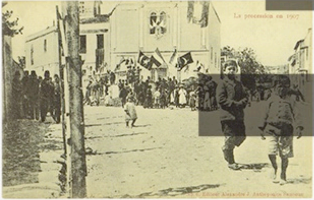
G. Richard
Trebizonde
Turquie d'Asie

408


Souvenir de Trébizonde. Kalmakli, couvent arménien.
طربزون خالمقلی

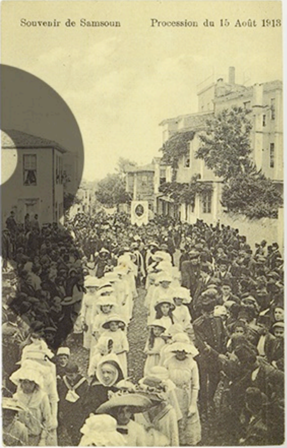
451

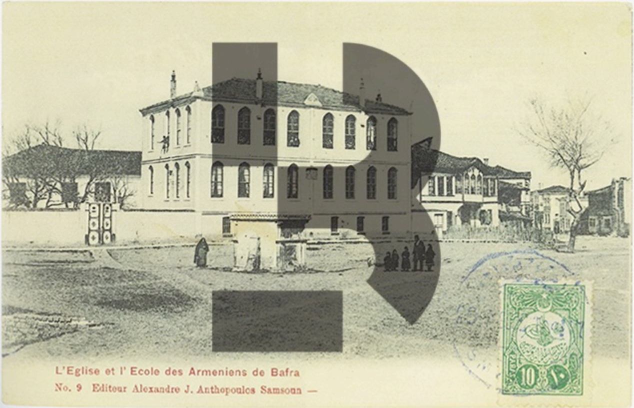

7
La fête Dieu
en 1903.

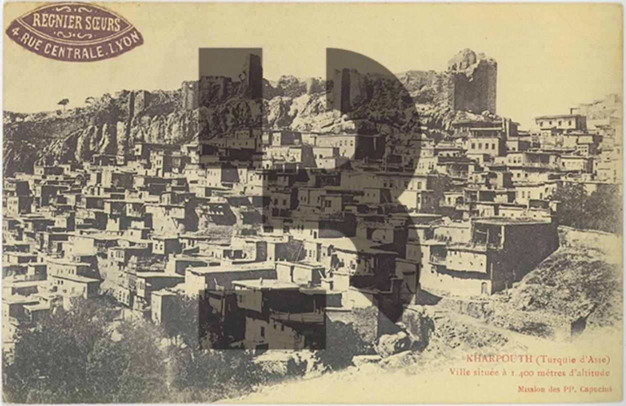

La procession en 1907
... Editeur Alexandre J. Anthopulos Samsoun

452

453

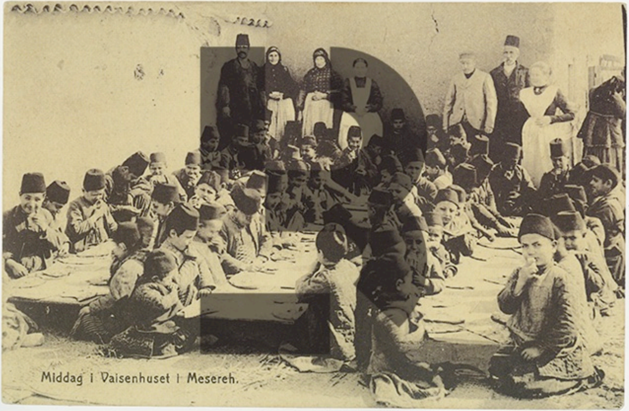

Souvenir de Samsoun
Procession du 15 Août 1913


L'Eglise et l' Ecole des Armeniens de Bafra
No. 9 Editeur Alexandre J. Anthopoulos Samsoun —
10


REGNIER SŒURS
4. RUE CENTRALE. LYON

KHARPOUTH (Turquie d'Asie)
Ville située à 1.400 mètres d'altitude

Mission des PP. Capucins


Middag i Vaisenhuset i Mesereh.

100
BİRZAMANLAR
YAYINCILIK
100 YIL ÖNCE DİZİSİ

ORLANDO CARLO CALUMENO
COLLECTION & ARCHIVES

2004 National Philately Exhibition, Ankara, Turkey: 2 Gold Medals
2005 National Philately Exhibition, İstanbul, Turkey: 2 Gold Medals
2006 National Philately Exhibition, Çankaya, Turkey: Gold Medal & Silver Medal
2006 World Championship of Philately, Brussels, Belgium: Silver Medal
2007 Balkan Countries Philately Exhibition, İstanbul, Turkey: Silver Medal & Bronze Medal
2008 National Philately Exhibition, Ankara, Turkey: Gold Medal & 3 Diamond Medals

Based on the historical data offered by 750 postcards published in 1900-1914 era, this book illustrates the story of the Armenians who lived in the borders of modern Turkey at the beginning of the 20th century. The cities, towns, villages and districts inhabited by Armenians, their role in the Ottoman economical and social life, their churches, schools and monasteries along with the papers and periodicals published by Armenians are displayed through a research using, for the first time, the Armenian, Turkish and western sources.

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