



Summary :

The first evidence about regular migration from Cappadocian settlements to the Pontus comes from the early 17th century. However, migration increased significantly in the 19th century, when commercial centres developed in the Pontus, the most important being Samsun (Amisos).

Date

17th-20th c.

Geographical Location

Cappadocia, central Asia Minor, Pontus, eastern Black Sea coast of Asia Minor

1. Places of Origin and Reception of Immigrants

The first references to regular migration from [Cappadocia](#) to the region of the [Pontus](#) come from the early 17th century.¹ In the mid-18th century, there were Turkish-speaking populations from Cappadocia settled in [Bafra](#) and making offerings to the [monastery of Zincidere](#).² The region of the Pontus evolved, as it seems, into a key centre of attraction for the Cappadocian immigrants in the 19th century. When [Samsun](#) (Amisos) became an important commercial centre, it attracted a great part of the immigrants, several of whom settled in other cities of the region as well, such as Bafra and [Sinop](#). Although the Pontus was by no means the main place of reception for the immigrants coming from the Cappadocian settlements, in the 19th century it had an increased specific weight. It is worth mentioning that a percentage of 30.1% of the immigrants from [Androniki \(Endürlük\)](#) directed to Pontus, according to the records of 1834-1835. The respective percentage for [Smyrna](#) amounted to 26.8%, while 23.3% of the immigrants directed to [Constantinople](#), the traditional destination of the Cappadocians.³

2. Activities of Immigrants

The immigrants were often involved in tobacco and cereal trade. In particular, in Samsun, apart from the big tobacco merchants, who traded the particular product, there were also some merchants involved in tobacco trade along with other activities. The latter took advantage of the opportunities resulting from the fluctuation of prices. There are also references to shop owners, as well as some tradesmen and craftsmen. Finally, there were Cappadocians working as doctors and lawyers.

Already established networks facilitated the settlement of relatives in the same area. However, when it came to the expansion of commercial activities, members of the same family settled in different cities of the Pontus or in Smyrna, but mainly in [Constantinople](#).⁴

1. Μπαλλιάν, Α., 'Η Καππαδοκία μετά την κατάκτηση των Σελτζούκων και οι χριστιανικές κοινότητες από το 16ο έως το 18ο αιώνα', in Μπαλλιάν, Α. – Πετροπούλου, Ι. – Παντελεάκη, Ν. (eds.), *Καππαδοκία: Περιήγηση στη Χριστιανική Ανατολή* (Athens 1993), p. 36.





2. Μπαλλιάν, Α., 'Η Καππαδοκία μετά την κατάκτηση των Σελτζούκων και οι χριστιανικές κοινότητες από το 16ο έως το 18ο αιώνα', in Μπαλλιάν, Α. – Πετροπούλου, Ι. – Παντελεάκη, Ν. (eds.), *Καππαδοκία: Περιήγηση στη Χριστιανική Ανατολή* (Athens 1993), p. 36.

3. Ρενιέρη, Ει., 'Ανδρονίκιο: Ένα καππαδοκικό χωριό κατά το 19ο αιώνα', *Μνήμων* 15 (1993), p. 30.

4. Ρενιέρη, Ει., 'Ανδρονίκιο: Ένα καππαδοκικό χωριό κατά το 19ο αιώνα', *Μνήμων* 15 (1993), p. 32.



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	Ρενιέρη Ειρήνη , "Ανδρονίκιο: Ένα καππαδοκικό χωριό κατά το 19ο αιώνα", <i>Μνήμων</i> , 15, 1993, 9-67
	Μπαλλιάν Α. , "Η Καππαδοκία μετά την κατάκτηση των Σελτζούκων και οι χριστιανικές κοινότητες από το 16ο έως το 18ο αιώνα", Μπαλλιάν, Α. – Πετροπούλου, Ι. – Παντελεάκη, Ν., <i>Καππαδοκία: Περιήγηση στη Χριστιανική Ανατολή</i> , Αθήνα 1993, 30-39

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