



## Summary :

The migration from Cappadocian settlements to Smyrna and the western coast of Asia Minor (18th-20th c.) took place mainly due to the limited potential for economic development in the migrants' places of origin. The development of Smyrna and new economic centres in the wider region increased migration in the 19th century.

## Date

18th-20th c.

## Geographical Location

Cappadocia, central Asia Minor, region of Smyrna, western Asia Minor

## 1. General Outline and Reasons

The available information about the migration of Cappadocians to [Smyrna](#) dates from the mid-18<sup>th</sup> century. The relative delay in comparison with the migration to Constantinople seems absolutely natural, since Smyrna developed later. The general increase in [migration from Cappadocia](#) in the 18<sup>th</sup> century must have also encouraged movement to both earlier and new destinations.

Immigrants from the regions of Kaisareia (Kayseri) and Ikonio (Konya) and, in particular, the settlements of [Androniki](#), Kermir, [Talaş](#), Stefana, [Kaisareia](#) and Szalca, went to Smyrna. The settlements of Enehil, Sarmusakli, Çat, Kara Coren, Çuhur, Taşlık, Tavlosun, Delmoso and Çarkılı were added in the 19<sup>th</sup> century.

The reasons that made the people migrate, as it happened in the [migration to Constantinople](#), were the limited economic potential in the places of origin, as well as the emergence of new economic centres –like Smyrna–, which attracted the immigrants. Other reasons were the improvement of the road network and the development of the railway network in the 19<sup>th</sup> century. While Smyrna was a destination for the immigrants already from the second half of the 18<sup>th</sup> century, it seems that the city became a key attraction point in the 19<sup>th</sup> century. This is obvious in the increase of the settlements that sent immigrants to Smyrna, as well as in the important increase of the immigrants' numbers. Thus, in 1834-1835, Smyrna and [Kasaba](#) absorbed 26.8% of the immigrants from Androniki, while Constantinople 23.1%.<sup>1</sup>

In the 1860s there was a further increase in the number of immigrants; they headed not only for Smyrna and Kasaba, but for settlements in the wider area. This was related to the development of cotton farming and trading in the area as well as the construction of the [railway line](#) Smyrna-Aydin in 1866. The train facilitated the transportation of people and goods from areas that were not previously oriented to Smyrna due to the high cost of transportation. In 1874, people from Androniki were already settled in [Aydin](#), [Bayındır](#), [Nazilli](#), [Ödemiş](#) and elsewhere.<sup>2</sup>

## 2. Settlement and Migration Patterns

The immigrants became involved into trade and several other sectors of economy.<sup>3</sup> As regards their settlement and migration patterns, the practices were similar to those followed by their compatriots settled in Constantinople. Migration mainly concerned the male members of the family and started at an early age. The networks of relatives and compatriots were very helpful for the newcomers. They maintained contact with their places of origin, while they would return there regularly. At some moment later, the entire family would eventually follow the immigrant. Although the younger members usually went to a place where a relative already was, there were members of the same family who settled in different cities. This happened when the firms established by the immigrants expanded to more than one commercial centre. For example, members of the same family from Androniki were settled in both Smyrna and some cities of the Pontus in 1834-1835.<sup>4</sup>



There were also some differences in comparison with the migration of Cappadocians to Constantinople: according to the sources, the immigrants did not settle in Smyrna 'en masse, as it happened in Constantinople with the immigrants from [Incesu](#), [Neapolis](#) (Nevşehir), etc'.<sup>5</sup> It is possible that the writer implies that the immigrants did not settle in neighbourhoods according to their place of origin. However, the neighbourhood of Arağaç was inhabited by Cappadocians, who were unskilled workers.<sup>6</sup>

Finally, mixed marriages between immigrants from Cappadocia and locals are said to have been more frequent than in Constantinople, a fact that helped the immigrants assimilate more easily into the society of the place of reception.<sup>7</sup>

1. Ρενιέρη, Ει., "Ανδρονίκιο: Ένα καππαδοκικό χωριό κατά το 19ο αιώνα", *Μνήμων* 15 (1993), p. 30.
2. Ρενιέρη, Ει., "Ανδρονίκιο: Ένα καππαδοκικό χωριό κατά το 19ο αιώνα", *Μνήμων* 15 (1993), pp. 40-41.
3. Αναγνωστοπούλου, Σ., *Μικρά Ασία, 19ος αι.-1919. Οι Ελληνορθόδοξες Κοινότητες από το Μιλλέτ των Ρωμίων στο Ελληνικό Έθνος* (Athens 1997), pp. 236-237.
4. Ρενιέρη, Ει., "Ανδρονίκιο: Ένα καππαδοκικό χωριό κατά το 19ο αιώνα", *Μνήμων* 15 (1993), p. 32.
5. Τσαλίκου, Ε., *Οι εν διασπορά Καππαδόκες: Βίος και δραστηριότητες αυτών* (Athens 1954, typed manuscript deposited at the Centre for Asia Minor Studies), pp. 217-218.
6. Α.Κ.Μ.Σ., *Ιωνία, Περιοχή Σμύρνης, Ι/1* (Smyrna).
7. Τσαλίκου, Ε., *Οι εν διασπορά Καππαδόκες: Βίος και δραστηριότητες αυτών* (Athens 1954, typed manuscript deposited at the Centre for Asia Minor Studies), pp. 216-217.

#### Bibliography :

	<b>Ασβέστη Μ.</b> , <i>Επαγγελματικές ασχολίες των Ελλήνων της Καππαδοκίας</i> , Αθήνα 1980
	<b>Αναγνωστοπούλου Σ.</b> , <i>Μικρά Ασία, 19ος αι.-1919. Οι Ελληνορθόδοξες Κοινότητες. Από το Μιλλέτ των Ρωμίων στο Ελληνικό Έθνος</i> , Ελληνικά Γράμματα, Αθήνα 1997
	<b>Πετροπούλου Ι.</b> , "Η πνευματική ζωή στην Καππαδοκία του 19ου αιώνα: Μια σκιαγράφιση", <i>Καππαδοκία: Περιήγηση στη Χριστιανική Ανατολή</i> , Αθήνα 1991, 40-51
	<b>Ρενιέρη Ειρήνη</b> , "Ανδρονίκιο: Ένα καππαδοκικό χωριό κατά το 19ο αιώνα", <i>Μνήμων</i> , 15, 1993, 9-67
	<b>Χριστόπουλος Μ.</b> , "Πατριδογραφία", <i>Μικρασιατικά Χρονικά</i> , 3, 1940, 279-299
	<b>Χριστόπουλος Μ.</b> , "Πατριδογραφία", <i>Μικρασιατικά Χρονικά</i> , 4, 1948, 126-144
	"Τα ήθη και τα έθιμα, το επάγγελμα, η ενδυμασία των εν αποκέντροις Καισαρείας Καππαδοκίας Ορθόδοξων οικούντων χριστιανών", <i>Ξενοφάνης</i> , 1, 7, 1897, 365-382



## Sources

Τσαλίκου, Ε., *Οι εν διασπορά Καππαδόκες: Βίος και δραστηριότητες αυτών* (Athens 1954, typed manuscript at the Centre for Asia Minor Studies in Athens).

Α.Κ.Μ.Σ., *Ιωνία, Περιοχή Σμύρνης, Ι/1* (Smyrna).