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**Atialalu Serapheim and the Turkophone Orthodox Christians of Anatolia:
A study of eighteenth-century Turkish texts in the Greek alphabet
(Karamanlidika)**

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Stellingen
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Atialiu Serapheim and the Turkophone Orthodox Christians of Anatolia:
A study of eighteenth-century Turkish texts in the Greek alphabet (Karamanlidika)
Stylios Irakleous

1. When dealing with Karamanlidika, it is crucial to be aware of sub-groups of texts of common origins, because what is usually identified as Karamanlidika consists of a very heterogeneous corpus of texts.
2. The study of religious manuscripts produced prior to introduction of Karamanlidika printing is crucial for the study of 18th-century Karamanlidika, since the time of publication might be considerably later than the time of writing.
3. The role of the typesetters of 18th-century Karamanlidika is much larger than researchers have previously presumed. Seemingly random orthographical choices should, therefore, be attributed to shortages of certain types and other consequences of contemporary printing procedures in combination with the lack of systematised writing conventions.
4. Through the influence of language ideologies that prioritise standardisation and lexical codification, forms of language that differ from colloquial speech find their way onto paper. On the morphological level this includes suffixes attested in older forms, especially in religious language.
5. The Karamanlidika religious publications as a whole, including Christian Orthodox and missionary material, have been deeply affected by the cultural contacts of the various authors, including elements from Arabic Christian literature as well as the Ottoman literary language.
6. The large extent to which these early Karamanlidika religious publications were used for educational purposes highlights aspects of Turkish dialectology surviving in later (19th-20th-century), non-dialectal Karamanlidika publications.
7. The study of texts in non-Arabic scripts sheds light on many phonological aspects of the Ottoman Turkish language that are obscured by the Arabic alphabet. Their examination should go beyond the traditional ways thus allowing for new descriptions and analyses.
8. The study of Karamanlidika texts is crucial for understanding the history of the Turkophone Orthodox of Anatolia because until recently our knowledge about their society was based mainly on secondary Greek sources.
9. Turkish ceased to exist as the language of the Turkophone Orthodox Christians after the population exchange of 1923 between Greece and Turkey, not only because children entered the Greek schooling system but also because of the negative connotations of Turkish-speaking people among mainland Greeks.
10. PhDs are like French fries; everyone likes them at first and wishes to have them, and eventually they complain about the harm they have brought upon them.