

CLOTHINGS OF THE OTTOMAN GREEK WOMEN IN KONYA AND SİLLE BEFORE GREEK-TURKISH POPULATION EXCHANGE*

TÜRK-YUNAN NÜFUS MÜBADELESİ ÖNCESİ KONYA VE SİLLE RUMLARININ GİYİM-KUŞAMLARI

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Abstract

It is known that Greeks were the most populous minority group who lived in the Ottoman Empire. Greek groups were located in different parts of Anatolia and Thrace in this period. It is mentioned in the historical sources that Konya also was one of the regions which was populated with Greek groups. This study was designed to shed light on the historical past and to reflect the clothing characteristics of a minority group that lived within the Ottoman Empire. It is also aimed to analyze the clothings of the Greek female immigrants who immigrated to Greece from Konya which was an important province in the Ottoman Empire during the "Greek-Turkish Population Exchange". In accordance with this purpose, two pieces of traditional indoor clothings used for special days belonging to Greek women who lived in Konya and Sille regions which are in the "National Historical Museum's" clothing collection inventory in Athens today were included in the research. In terms of historical and cultural values, these clothings were interpreted additionally supported with period photographs from the "Asia Minor Research Centre" archive in Athens and informations from the source persons. According to obtained data from the most important clothing and photograph archives of Greece, this study is of importance as it contains Greek women's clothing and accessory samples, period photographs and informations from the source persons about Greek female clothings before the immigration period.

Keywords: Ottoman Greeks, Clothing, Immigration, Konya, Sille.

Öz

Rumların, Osmanlı İmparatorluğu'nda yaşamış en yoğun nüfusa sahip azınlık grup olduğu bilinmektedir. Anadolu'nun ve Trakya'nın farklı yerlerinde konumlanmış Rum grupların, yoğun olarak yaşamış oldukları bölgelerden birisinin de mevcut dönemin Konya vilayeti olduğu tarihi kaynaklarda belirtilmiştir. Tarihsel geçmişe ışık tutmak ve Osmanlı İmparatorluğu içerisinde yaşamış azınlık bir grubun giyim-kuşam özelliklerinin yansıtılması doğrultusunda kurgulanan bu araştırmada; Osmanlı İmparatorluğu'nun önemli bir vilayeti olan Konya'dan "Türk-Yunan Nüfus Mübadelesi" ile Yunanistan'ın çeşitli bölgelerine göç etmiş Rum kadın göçmenlere ait giysilerin ele alınarak analiz edilmesi amaçlanmıştır. Bu amaç doğrultusunda, Atina'da bulunan "National Historical Museum" giysi koleksiyonu envanterinde yer alan giyim-kuşam bütünlüğü açısından korunmuş, mevcut dönemde Konya merkezde ve Sille ilçesinde Rum kadınlar tarafından ev içerisinde giyilmiş 2 adet geleneksel özel gün giysisi araştırma kapsamına alınmıştır. Bu

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yöntem doğrultusunda giysilerin biçimsel özellikleri, üzerlerinde yer alan süsleme detayları ve kuşanma biçimleri ele alınmış, tarihi ve kültürel değerleri açısından Yunanistan'ın Atina kentinde bulunan "Küçük Asya Araştırmaları Merkezi" arşivlerden elde edilen döneme ait fotoğraflar ve kaynak kişilerden edinilen bilgiler ile desteklenerek mevcut giysiler yorumlanmıştır. Araştırma, konuya ilişkin Yunanistan'ın en önemli giysi ve fotoğraf arşivlerinden ulaşılan veriler doğrultusunda göç öncesi döneme ait Rum kadın giyim-kuşamı hakkında giysi ve aksesuar örneklerini, dönemi yansıtan fotoğrafları ve kaynak kişilerin verdiği bilgileri içermesi nedeniyle önem taşımaktadır.

Anahtar Kelimeler: Osmanlı Rumları, Giyim, Göç, Konya, Sille.

1. Introduction

Immigration and immigrant concept has been one of the major problems in the last three hundred years history of Turkey, both in the Ottoman Empire and after established Turkish Republic, where many ethnic groups lived together. Especially, the nationalist movements brought by the French Revolution of 1789, extremely affected the Ottoman Empire like many governments with multinational structures from the beginning of the 19th century on. Thus, the minority nations that existed in the Ottoman Empire started various revolts against with the Ottoman administration in order to gain their independence.

It is seen that the first of these revolts was the Greek Rebellion in 1821 and as a result of the rebellion, Greece has gained an independent state status. The first mass immigration of the Ottoman Muslims living in the territory of Greece was witnessed after this rebellion. Also in the following years, parallel to the expansion of the borders of the Greece, Ottoman Muslims continued to immigrate to the existing territories of the Ottoman Empire from regions such as Thessaly, Epirus, Macedonia and Western Thrace (Özsoy, 2014:12). Ottoman Empire continued to lose its power and land respectively along with First Balkan War (1912-1913), Second Balkan War (1913), First World War (1914-1918) and Turkish War of Independence (1919-1922), thus Ottoman Empire was continuously affected by the immigrations.

The most important and tragic of the immigrations occurred between the Turkish and Greek states of the period between 1919-1922 and actually between on 11th October 1922 with the Armistice of Mudanya and officially on 24th July 1923 with the Treaty of Lausanne was realized after the Turkish War of Independence. Greek-Turkish Population Exchange, which emerged under the Lausanne Peace Treaty signed between Turkish and Greek governments,

was realized between Greek groups living within the borders of Turkey and Turkish ethnic groups living within the borders of Greece (Millas, 2014:12).

The mass immigration, which was agreed to start on 1st May 1923, first appeared at the port of Trabzon with Greek group of 3.000 people. With this forced immigration causing a traumatic process, approximately 1.500.000 Greek and 400.000 Turks were forced to leave their hometowns and immigrated to their new homelands (Clark, 2008:153). Greeks who were located within the borders of Turkey, living in İstanbul, Bozcaada and Gökçeada regions and Muslim Turks who located within the borders of Greece, living in Alexandroupoli, Komotini, Xanthi, Orestiada, Didymoteicho, Soufli, Feres, Sapes and Kyprinos regions, were not affected by the forced immigration process by being excluded from the Population Exchange (Canefe, 2007:105).

The cities of Anatolia and Thrace in today's Turkey, where Greek groups populously lived in the Ottoman Empire before the forced immigration, will be able to classify as Aksaray, Edirne, Giresun, Kayseri, Kırklareli, Konya, Nevşehir, Niğde et al (Arı, 2015:113). Along with the existing classification, the written and visual data in various archives and museums in Greece, support that Konya had a significant Greek population.

Konya was an important Ottoman city with its historical past, its trade and accommodation routes of the period before the immigration. With its multicultural structure, Konya was the living space of different minority identities such as Greek, Armenian and Jewish in the Ottoman Empire (Çiçekli, 2007:34). Especially with its populous structure in this city Greeks were separated from the Turks and other minority groups living in the city with their general appearances and clothing structures (Sarre, 1998:46).

Some factors as region, ecological features, lifestyles, beliefs, ethnicity etc. influenced and developed clothing culture in a wide variety of sizes. For this reason, clothing is an important cultural object that shows the characteristics of a period, a country, a community or a person (Koç and Koca, 2016:759). Especially in communities that have adopted traditional life, many different things such as occupation, regionalism, religion and social class have been expressed with clothings and accessories in accordance with the conditions of the period. The

diversity of people's clothing preferences was used as subtle indicators of how the unlike positions of different communities and individuals involved in these communities (Koç and Saatçioğlu, 2016:202).

When the researches reflecting the clothing features of the Greek groups who lived in the Ottoman Empire before the “Greek-Turkish Population Exchange” are considered, there is a limited number of research on the issue. The most important of these are “Greek Costumes” by Ioanna Papantoniou (1987), “The Greek Folk Costume Vol. 1” and “The Greek Folk Costume Vol. 2” by Angeliki Hatzimichali (1999). In addition to these studies, clothing features of the Greeks who lived before the immigration and immigrated to Greece from Cappadocia and Pontus regions in the Ottoman Empire, are examined and analyzed through visual documents in the phd dissertation of “1923 Mübadelesi’nde Yunanistan’a Göç Edenlerin Giyim-Kuşam Özellikleri” by Kenan Saatçioğlu (2017). The fact that there was no such study on the clothing features of the Greek groups in the current period who populosly lived in Konya, made the current study necessary.

In this study, it is aimed to analyze the clothings features of the Greek female immigrants who immigrated to various parts of Greece from Konya which was a province in the Ottoman Empire within the immigration in the early 20th century. In accordance with this purpose, clothings belonging to Greek women who immigrated to various parts of Greece to Konya which was a province in the Ottoman Empire within the immigration, were analyzed in terms of historical values, cultural meanings and formal features.

This study was created by gathering information about the clothings worn by Greek women in this period, including photographs belonging to Greek women reflecting the period and interviews with source persons. First, two pieces of traditional indoor clothings which are in the “National Historical Museum’s” clothing collection inventory in Athens today with “8210” (Konya) and “10160” (Sille) inventory numbered were included in the research. Clothings were used for special days belonging to Greek women who lived in Konya. The clothings and accessories belonging to Greek women who lived in Konya in the Ottoman Empire late 19th and early 20th century were analyzed and interpreted within inventory informations of the museum, archive contents, source persons expressions and information obtained from some

academic studies. Then, clothings included in the research were identified, supported with the photographs of the period from the archives of the "Centre For Asia Minor Studies" in Athens, which reflect the clothings worn in Konya during this period, and the informations provided by the source persons. During the research, the data and the photographs not allowed for public use in accordance with the regulations of the museum and the research center were provided to researchers by the officials. The written permissions that were required for publication of all visual and written data were granted to the researchers by the authorities.

2. Clothings in Konya and Sille Before Greek-Turkish Population Exchange

Some photographs belonging to Greek groups who lived in Konya and Sille regions in the Ottoman Empire, in the archives of the "Centre For Asia Minor Studies" is located in Athens, contain many cultural products related to compulsory immigration. In these photographs, the presence of two different sets of clothings used by Greek women living in this region during special day activities can be seen.



Photograph 1. and 2. Baggy Trousers Suits in "Konya" and "Sille".
Centre For Asia Minor Studies, 11 Kydathinaion Str. 105 58, Athens, Greece.

It can be seen that Greek women who lived in the region during this period formed their clothings with baggy trousers or loose robe suits. When the baggy trousers suits (Photograph 1 and Photograph 2) are considered, these clothing elements consist of a chemise and a loose robe worn on the top, a wide baggy trousers worn on the bottom, a broad sash and

a belt worn on the waist, and a short coat worn on the top. However, when the loose robe suits (Photograph 3, Photograph 4 and Photograph 5) are considered, these clothing elements consist of a chemise and a long loose robe worn on the top, a coat detailed with fur on these garments, a belt wrapped to the waist with a big buckle.



Photograph 3. 4. and 5. Loose Robe Suits in "Sille".
Centre For Asia Minor Studies, 11 Kydathinaion Str. 105 58, Athens, Greece.

The most obvious and common feature of these clothings is that the conical shape headdresses, which extended upwards and decorated with some objects as ornaments, coins, jewelleries etc. It can also be seen that the ornamental details are less or never used in daily use of these headdresses (Photograph 2). It can also be seen that the face and neck part of the clothings are open and the ornamentations and jewelleries worn around the neck are reflected with visibly.

2.1. "8210" Inventory Numbered Clothing (Konya)

Greek women who lived in Konya before the immigration, mostly preferred traditional clothing structures. This situation clearly appears in the photographs belonging to Greek women who lived in Konya. Thus, it is evident that Greek women in Konya, Ottoman Empire, that representatives of a unique culture with their own clothing features and preferences (Kapar et. al, 2013:151-164). Mazarakis (2015) and officials from the "National Historical Museum" said that; "according to the features of the clothing as fabric, sewing and adornment etc., it is thought that this clothing was worn by a noble and rich family member who lived in the region".



Photograph 6. "8210" Inventory Numbered Clothing.

National Historical Museum, Old Parliament Building Stadiou Str. 13, Kolokotroni Sq., Athens, Greece.

Consisted mainly of chemise, baggy trousers, loose robe and short coat and has some accessory parts such as sash, headdress and a necklace. It can be seen that both garment and accessory parts were worn as tiered. Koç and Saatçioğlu (2017) said that; "this garments and accessories that are in a tiered structure were developed similar to the Turkish clothing culture". Among the most beautiful examples of tiered clothing tradition, these clothings of the Greek women living in Konya, were explained according to the regional names of these garments and accessories.

Chemise: It is evident that Greek women who lived in Konya wore a long white chemises under their loose robes were called kavadi around this region, that were made of

cotton, linen and silk fabrics. It is also evident that the chemise in this clothing with “8210” inventory numbered, was made of silk fabric. It was found that the chemises worn together with the main garment pieces such as baggy trousers, loose robes and short coats were similar to those worn by Greek women who lived in other regions of the Ottoman Empire in this period. This situation was explained by Kalpidou (2015), as follows; “Greek women who lived in Konya in this period wore chemise on their skins. These garments are largely similar to chemise by Greek women who lived in Pontus and Cappadocia in the same period”.The fabrics of the chemises used as underwear today, worn on the skin, that were made as quite narrow width. The width of the fabric was used as an important factor in shaping the clothings in this period. Chemises, an important feature of Eastern culture, were sewn with a cutting feature where the fabric is shaped perpendicularly to each other. The body parts and the sleeves of the chemise are placed to the body part with vertically “T” shape. Additionally in order to provide comfort, a pattern feature was formed by placing triangular fabric pieces under the sleeves of the chemise. When the information obtained from the source persons and the literature about the subject were evaluated, no information on the regional name of this garment has been reached.

Baggy Trousers: Baggy trousers were one of the main clothing elements of the Turkish women who lived in the Ottoman Empire. Baggy trousers were seen by the Turkish women as a piece of clothing that is often worn under the loose robes in various types were called as iki etek, üç etek and dört etek (Görünür and Ögel, 2006:67). Baggy trousers, a garment brought by the Turks from Central Asia to Anatolia, were used as a clothing element by most of the Greek women living in Anatolia in the period of the end of the 19th century and the beginning of the 20th century. Saatçioğlu (2017:150), said that in his study titled “1923 Mübadelesi’nde Yunanistan’a Göç Edenlerin Giyim-Kuşam Özellikleri” that “other than the Greek women who lived in Kayseri, most of the Greek women who lived in Anatolia wore baggy trousers in their traditional clothing structures. These clothings have a wide pattern, extended to the ankles and they were formed by putting together two rectangular pieces. It is evident that baggy trousers worn by the Greek women before the immigration in Konya were mostly made of silk fabrics.

However, it is evident that these garments were called şalvar same as in Turkish language (Kaltsas, 2015).

Loose Robe (Kavadi): Mazarakis (2007:208) and officials from the “National Historical Museum” said that; “loose robes that worn by the Greek women who lived in Konya, were called kavadi in this region. Loose robes were worn on the chemises, have mandarin collars, also they were opened and closed with the fabric covered buttons from the front side. These buttons were combined with the buttonholes on the collar to close the collar. When the garment was closed from the front part, the right front body of the loose robe came on the left front body. The garment has a form extended from the waist line downwards. In order to flare skirt of the loose robe, triangular fabric pieces were placed on the skirt. These triangular fabric pieces allowed upper part of the garment to fit on the body and hem of the skirt to flare. The garment extended to the ankles and the body parts and the sleeves of the loose robe was placed to the body part with vertically “T” shape. Additionally in order to provide comfort, a pattern feature was formed by placing triangular fabric pieces under the sleeves of the loose robe.

Short Coat: One of the most important parts of the tradition of layered clothing of traditional clothing was short coats (Koç, 2016:382). Short coats were also important in the layered clothing traditions reflected by Greek women in Anatolia as in Turkish women clothings in the Ottoman Empire. The short coat which was also worn by Greek women in Konya, appears to be the upper part of the clothing that was worn at the clothing integrity. This garment had a small mandarin collar and a pattern feature that has the body parts and the sleeves of the short coat are placed to the body part with vertically “T” shape. This short coat fitted on the body, opened and closed from the front side. The collar circles and front opening parts of the short coat were trimmed with metallic gold threads. Short coats ended at the under of the wearer's chest line and were made of a silk fabric with stripes of different colours. With the information obtained from the source persons and the literature about the subject were evaluated, no information on the regional name of this garment could have been reached.

Sash: It can be seen that this special day dress worn by the Greek women in Konya, had a sash hanging from the front side of the wearer's. This sash was made with the stripes of different colours as in the fabric of the short coat, was tucked upper part of the loose robe. The rectangular sash was decorated with narrow wovens that have metallic gold threads in four sides. Mehmet Önder (1961:29) said "the women in the region wrapped the sashes their waists, that were made of silk fabrics having spun gold embroideries were called zıba" in his study titled "Konya'da Kadın Giyimleri" about the sashes belonging to Konya.

Headdress (Tepeliki): Considering the Greek women's clothing belonging to Konya, it is the original headdresses of the Greek women in this region. Headdresses can not be seen in Greek women who lived in other regions except for Konya. "8218" inventory numbered special day dress, has a headdress worn by the women that was called fez. Headdresses were decorated with gold wire and this ornament was mounted on top of the fez (Pohotograph 6). Headdresses were called tepeliki in Konya region. The headdress was formed with fez and tepeliki parts, were covered with a kerchief and mounted wearer's heads. Kerchiefs were called çevres in this region. Mehmet Önder (1961:29) said that; "the women wore red felt fezes that not exceeding 15 centimeter and "they wrapped their fezes with silk tulle and these silk tulle were hanged down over their fezes" in his study titled "Konya'da Kadın Giyimleri".

Necklace (Gerdani): On the "8218" inventory numbered clothing of the Greek women, there is a pendant necklace made up of gold coins. Kaltsas (2015) said that; "these accessories was called gerdani in the region, similar to Turkish language".

2.2. "10160" Inventory Numbered Clothing (Sille)

It can be seen that Sille was a multicultural district of the province of Konya in Ottoman Empire. In the 19th century, different cultures were lived together in Sille and the unique customs and traditions of these cultures were revealed in here. In this period, Sille was an important historical living space and had a great Greek population with Muslim Turks and Karamanlides populations. The written and visual data in various archives and museums in Greece today, reveal and confirm that Sille had the presence of existing minority groups.

Mazarakis (2007:210) and officials from the “National Historical Museum” said that; “clothing with “10160” inventory numbered, was donated to “National Historical Museum” clothing archive by Elsa Kopasi. The clothing exhibited in the “National Historical Museum” today, was worn by young ladies as a wedding dress in Sille in the 19th century”. It is evident that the wedding dress reflects the different structure than the clothings of the other Greek women in the Ottoman Empire, with its garment and accessory parts enriched with gold embroideries, a great expertly crafted jewelleryes and a unique physical appearance(Bintsi, 2015).



Photograph 7. “10160” Inventory Numbered Clothing.

National Historical Museum, Old Parlement Building Stadiou Str. 13, Kolokotroni Sq., Athens, Greece.

This clothing worn by the Greek young ladies as a wedding dress in Sille before the immigration, was called etektse. Additionally consisted mainly of parts of the garment as chemise, baggy trousers and loose robes (inner-outer) and had some accessory parts such as sash, belt, headdress and necklace.

Chemise (Fistani): It can be seen that Greek women who lived in Sille wore a long white chemises under their loose robes were called kavadi in their wedding dresses. Chemises were called fistani around this region. Chemises are used as underwear today, worn on the skin, that were the first garment that women wore on their bodies. In this period, chemises were made as quite narrow width fabrics and the body parts and the sleeves of the chemise are placed to

the body part with vertically "T" shape. Additionally in order to provide comfort, a pattern feature was formed by placing triangular fabric pieces under the sleeves of the chemise.

Baggy Trousers: It is evident that baggy trousers were one of the main clothing elements of the Turkish women who lived in the Ottoman Empire. Most of the Greek women who lived in Anatolia from the end of the 19th century and the beginning of the 20th century, used the baggy trousers as similar to clothings of the Turks in their daily and special day wears. It can be concluded that the baggy trousers that were similar to clothings of the Turks, extended to the ankles and they were formed by putting together two rectangular pieces (Önder, 1961:30). Baggy trousers, a garment brought by the Turks from Central Asia to Anatolia (Koca and Koç, 2011:11), had a wide pattern and were worn on the skin by shrinking from the waist and the ankles with the drawstrings. It is determined that the baggy trousers in this wedding dress were mostly was made of silk fabrics. When the information obtained from the source persons and the literature about the subject were evaluated, no information on the regional name of this garment could have been reached.

Inner Loose Robe (Kavadi): Loose robes were worn over the baggy trousers and chemises were called kavadi in Sille. The loose robes were seen in the clothing of the Greek women who lived in the Sille region as well as in the clothing of Greek women living in other regions. When the garment was closed from the front part, the right front body of the loose robe come on the left front body. The garment had a form extending from the waist line downwards. In order to flare skirt of the loose robe, triangular fabric pieces were placed on the skirt. These triangular fabric pieces allowed upper part of the garment to fit on the body and hem of the skirt to flare. The garment extended to the ankles and the body parts and the sleeves of the loose robe were placed to the body part with vertically "T" shape. In order to provide comfort, a pattern feature was formed by placing triangular fabric pieces under the sleeves of the loose robe. Additionally the loose robe had long and wide sleeves. Because of the wedding dress, it had exaggerated ornamental details on the front side, sleeves hems and hemlines. This loose robe is embroidered with gold threads and elaborated with narrow woven pieces.

Outer Loose Robe (Salta): This clothing was called salta in the region. They were worn over the chemises and inner loose robes in the wedding dress. Front side of the clothing had no closing details and it is full open. It can be seen that there were full furs on the front sides, sleeve hems and hemlines of the clothing (P.7). It is known that the furs which were used on the loose robes in this periods, were from animal such as wolf, fox and rabbit(Saatçioğlu, 2017:143). The garment extended to the ankles and the body parts and the sleeves of the loose robe are placed to the body part with vertically "T" shape. In order to provide comfort, a pattern feature was formed by placing triangular fabric pieces under the sleeves of the loose robe. It is evident that outer loose robes were called salta in Sille.

Sash (Tsipa): Greek women who lived in Sille, firstly wore main parts of the garment such as chemises, baggy trousers, inner and outer loose robes. After wearing these garments, they enriched their clothing with their complementary accessories. It is known that sash was one of the accessories, which was called tsipa in the region. It is known that sashes of the wealthy women in the region, had more detailed and rich embroideries(Kaltsas, 2015). Sash of this wedding dress was quite simple and had silver fringes on the edges of the sash.

Belt: One of the most distinctive features of the Greek women's clothing were belts worn by women in Sille. Belts were made of silk fabric same as the loose robe. They were trimmed with gold threads and worn by the Greek women in special days in Sille. Additionally belts had buckles, consisted of coloured stones in circle form and were trimmed with silver or gold wires (P.7). When the information obtained from the source persons and the literature about the subject were evaluated, no information on the regional name of this accessory could have been reached.

Headdress: Mazarakis (2007:210) and officials from the "National Historical Museum" said that; "Greek young ladies in Sille, had braided hairs and adorned their hairs with gold coins and blue beads. The brides wore a red felt fez with their decorated hairs hanging down their shoulders. They covered the top of this fez with triangular kerchiefs trimmed with golden embroideries. Kerchiefs were called tsevres, tightly surrounded the fez. Additionally Greek young ladies in Sille, used a kind of headscarf that was woven with silk threads and trimmed

with metallic threads. Headscarves were called skepi in the region and they were hung down from the wearer's back tucking the top of the fezes.

Necklace (Gerdani): When “10160” inventory numbered clothing of the Greek women is examined, a gold pendant necklace lined up with sequential in a circle can be seen. In general, the necklaces worn in Konya and around were called gerdani.

3. Conclusion

This study aimed to analyze the clothings of the Greek female immigrants who immigrated to various parts of Greece from Konya which was an important province in the Ottoman Empire during the “Greek-Turkish Population Exchange”. In accordance with this purpose, the following results were obtained from the photographs of the period and from the interviews with the source persons, with the official permissions.

1. It is reached that traditional indoor clothings which are in the “National Historical Museum’s” clothing collection inventory in Athens today with “8210” and “10160” inventory numbered, were worn on special days as wedding, festival etc. by Greek women. Details such as the quality of the fabric types, embroideries and ornamentations are the most important indicators of the clothings, worn on special days.

2. Clothings which are in the “National Historical Museum’s” clothing collection inventory in Athens today with “8210” inventory numbered, was worn by middle-aged women; the one with “10160” inventory numbered, was worn by young ladies.

3. Clothings which are in the “National Historical Museum’s” clothing collection inventory in Athens today with “8210” inventory numbered, is made up of chemise, baggy trousers, loose robe (kavadi) and short coat and has some accessory parts such as sash, headdress (tepeliki) and necklace (gerdani).

4. Clothings which are in the “National Historical Museum’s” clothing collection inventory in Athens today with “10160” inventory numbered, is made up of chemise (fistani), baggy trousers, inner loose robe (kavadi) and outer loose robe (salta) and has some accessory parts such as sash (tsipa), belt and headdress.

5. Greek women who lived in Konya before the immigration, wore both baggy trousers suits and loose robe suits.

6. Clothing features of the Greek women who lived in Konya before the immigration, show some similarities with the clothings of the Turkish women who lived in the same period in the Ottoman Empire. Additionally some of the clothings of the Greek women who lived Konya, were called with Turkish names. This situation is an important indicator of the cultural impact between two nations that lived together for centuries.

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Photographs Sources

Photograph 1-5, Centre For Asia Minor Studies, 11 Kydathinaion Str. 105 58, Athens, Greece.

Photograph 6-7, National Historical Museum, Old Parlement Building Stadiou Str. 13, Kolokotroni Sq., Athens, Greece.