

*Yeni Aksham, Istanbul,
7 February 1960, front page:*

Our readers will be justifiably shocked

to hear that cases of vampirism can still occur in the heart of a modern metropolis like Istanbul. Yesterday morning, the police were suddenly called upon to investigate such a case and promptly arrested the chief culprit, Mahmut Osmanoglu, a carter, 48 years old, a native of Edirne, living in Fener at Küçük Gülhane Caddesi 37.

While giving her ten-year-old son Hasan his weekly bath, Füreyä Öztürk, a mother of five children living at Küçük Gülhane Caddesi 11, noticed yesterday a suspicious scar on the child's upper arm. She recognised it at once as the mark left by the needle of a hypodermic syringe and began to question the boy. He then admitted that he and two of his companions had been accosted in the street the day before by an older man who promised to give them sweetmeats if they accompanied him to his room. The three boys agreed, in their innocence, and found themselves offered by the carter to two other vampires who had been waiting for him there while he went out to recruit their victims.

Hasan described to his mother in great detail the orgy of vampirism which then took place. The three men produced hypodermic syringes with which each one extracted blood from

**EDOUARD
RODITI**

The Vampires of Istanbul

the upper arm of his chosen victim, after which they drank this blood from ordinary tea glasses with great relish while the boys were given cordials and sweetmeats to help them recover from their fright.

Accompanied by her son, Füreya Öztürk went immediately to the nearest police station in the Fener district of our city, where she is well known as a respectable housewife, the pensioned widow of a Turkish war hero who was killed in Korea while fighting the Communists. To the sympathetic local police captain, she repeated her atrocious story. Quite understandably, the poor woman was in tears, as the police captain subsequently told our reporter. Two policemen, Muzafer Tavukçuoğlu and Ali Hamit, were sent out at once to investigate the case. Fortunately, the boy could still remember the house where he had been a victim of this disgusting orgy of vampirism. He was able to lead the police upstairs to the door of the very room which had been the scene of the crime. But the door was locked and the police found nobody there. Inquiries in the neighbourhood revealed that the carter Mahmut Osmanoğlu was probably still at work but could generally be found at home later in the evening.

The police waited till seven o'clock and then came again and found the carter alone in the lodging where he generally lives with his mother. He had just returned from work and, faced with an account of his crime, denied it. He admitted, however, that he and his two companions had practised unnatural vices with the three boys and recompensed them as usual with sweetmeats. The three boys, he claimed, were regular visitors to his room, where they seemed to take pleasure in his company and in that of his friend. Mahmut Osmanoğlu was then arrested on the charge of vampirism. The case is being investigated.

*Yeni Aksham, 8 February 1960,
p. 3, local news.*

Mahmut Osmanoğlu, the Vampire of Fener, has been unable or unwilling to identify for the police the two other vampires who perpetrated with him the disgusting crimes which we reported yesterday. After several hours of interrogation at the local police

station and later at police headquarters, he finally alleged that he knew only one of the other two vampires, a member of our city's police force who visits him frequently in his lodging in the evening, often bringing an anonymous companion and threatening to arrest the carter for some past crime if he refuses to go out and recruit young victims for their orgies of blood-drinking. Police headquarters deny the validity of the carter's story, pointing out that it is an obvious attempt to discourage any further move on their part to uncover what now appears to be a secret network of vampires operating in this city.

*Yeni Aksham, 12 February 1960,
p. 1 of the Weekly Literary and Scientific Supplement.*

We have pleasure in offering to our readers today a scientific study on vampirism by Professor Reshat Allalemdwi, the well-known authority whose recent proposals for solving Istanbul's traffic problems by reducing the frequency of accident-proneness by psychoanalysing all convicted violators of traffic regulations caused so much comment when we published them here a few weeks ago. Professor Allalemdwi studied medicine at Leipzig University, where a special course on vampirism is an integral part of the training of all medical students in the neuropsychiatric clinic of this world-famous university.

Though fortunately rare as a vice or as what we scientists who are not moralists prefer to call a mental disease, vampirism is one of those evils that have continued to plague mankind since the very dawn of civilisation. There exist among us a number of unfortunate men and women whose physical health requires that they absorb regularly certain quantities of fresh human blood. If deprived of this diet, they die within a few days of a rare kind of pernicious anemia for which no adequate cure has yet been discovered. Whether their dread disease is hereditary or not we may never be able to ascertain, cases of vampirism being fortunately so rare that it has so far proven impossible to compare and investigate them scientifically. Besides, most vampires, when caught and questioned, remain extremely reticent about their ghoulish habits.

**EDOUARD
RODITI**

The Vampires of Istanbul

For many centuries, our knowledge of vampirism was thus founded almost exclusively on a few legendary cases that have so shocked popular imagination that they have been committed to memory in ballads, fairy tales, and other forms of folklore. The well-known story of Little Red Ridinghood and the Wolf is thus but a disguised account of a legendary French case of vampirism. The famous German poet Goethe also refers to a case of vampirism, probably of German origin, in his poem entitled *Der Erlkönig*.

Modern anthropology has revealed, however, that "where there is smoke there is fire," and that folklore and legends are the repository of truths which have survived orally from prehistoric times when man was not yet able to record in writing the facts that he had observed. Subsequent generations gradually distorted or embellished these facts with the inevitable inaccuracies of oral tradition. Legendary tales of vampirism are therefore being investigated scientifically by modern anthropologists in order to find out whether we have to deal here with a mental or physical disease, or perhaps with the clandestine practices of some secret cannibalistic religious cult. The present case of the Vampires of Fener may thus offer Turkish scientists a rare opportunity to study in real life and at first hand what they all too often know only from the very secondary sources of published folklore and legend.

Fortunately, history has already recorded two famous cases of vampirism which led to sensational trials in periods which have left us reliable first-hand documents. The first of these cases is that of Gilles de Rais (1404-40), a man who was a Marshal of France and the companion of arms of Joan of Arc. After her trial and execution on a false accusation of witchcraft, he appears to have become, in spite of his distinguished military past and the responsibilities of his position, involved in the most disgusting practices of sorcery. At the time of his arrest and trial in Nantes, it was proven beyond dispute that he had already tortured and murdered at least eight hundred male adolescents. Though it was alleged by the prosecution that he sacrificed them to the Devil in the course of criminal Black Masses, it is now generally agreed that he was a vampire and that the elaborate ceremonies which he conducted served only as a setting for obscene sacraments in the

course of which he drank the blood of his young victims.

The second case, that of Countess Elizabeth Batthyani (1580-1640), occurred in Hungary. At the time of her trial, it was proved that she had enticed over six hundred attractive peasant girls into her castle, from which not one of them had ever been seen to return alive. Witnesses at her trial testified that, whenever she saw a beautiful young girl, her mouth literally watered so that the saliva could be seen dripping from her chin. Ever since the horrible revelations of her trial, human vampires have been believed to exist in quite large numbers in certain rural areas of Hungary, where cases of vampirism have again and again been denounced to the authorities, especially in those disputed frontier provinces, such as Transylvania and the Banat, where the feudal landowners were Hungarian nobles who ruthlessly exploited their Slavic or Roumanian serfs.

The Turkish vampires whose shocking practices have recently been revealed may thus prove, on further investigation, to be descendants of Hungarian vampires who came and settled in Istanbul when Hungary was still a province of our glorious Ottoman Empire, which might then add grist to the mills of those scientists who believe vampirism to be a hereditary disease. In any case, vampirism appears to be something utterly alien to our national character, since we find no mention of it in our native Turkish or Turanian folklore.

*Professor Fakir Allalemdji
Psychiatrist,
Bakırköy Mental Hospital*

Yeni Aksham, 14 February 1960, p. 3.

The police continue to investigate the case of the vampires of Fener, diligently seeking to identify the two unknown accomplices who participated with the carter Mahmut Osmanoglu in the scenes of vampirism which he organised for them in his room. Yesterday, the three boys who had been victims of the orgy of drinking human blood that we had reported were brought face to face with the carter. Two of the boys failed to recognise him, declaring that they had never seen

him before, which seems scarcely likely as they happen to be his neighbours, living in the same street where everyone knows everyone else, at least by sight. But these two boys also refuse to admit ever having been victims of any orgy of vampirism.

Only Hasan Öztürk continues to assert that he and his two companions had accompanied the carter to his lodging and met two other men there, after which the three older men took blood from the boys with hypodermic syringes and drank it fresh in tea glasses. Pressed by the police for a more detailed description of these two other men, Hasan Öztürk, who had already recognized and identified the carter Mahmut Osmanoğlu as the man who first accosted him and the two other boys in the street and who organised in his room the whole orgy, now gave the following description of the two unidentified culprits. One of them is tall and dark, about twenty-five years of age, wears a moustache and looks like the goalkeeper of the Fenerbahçe football team. The other is some ten years older and looks like the German film star Curd Jurgens. Police inquiries reveal, however, that Hamdi Kotcha, the well-known goalkeeper of the Fenerbahçe football team, was absent from Istanbul on the day of the crime, having accompanied his team to Izmir where they won a match against a team from Marash. Nor is the German film star Curd Jurgens recorded by our passport controls to have entered the country within the last two years, so that it is presumed that this may be a case of mistaken identities.

*Yeni Aksham, 19 February 1960,
Letter to the Editor, p. 3 of the Weekly Literary and
Scientific Supplement.*

Dear Sir,

I have been a faithful reader of *Yeni Aksham* for the past twenty years and have nearly always found myself warmly applauding its courageous and enlightened stand on all national issues. I was therefore all the more shocked when I read, in your issue of 12 February last, Dr Allalemdji's deliberately obscurantist article on vampirism. Surely, such a sop thrown to the senile believers in the positivist historical science of fifty or more years

ago was unworthy of a progressive newspaper.

I will take issue only on three points raised by Dr Allalemdji in his article:

First, all serious and objective students of medieval history now know, from the documents which have survived, what vested interest in religious prejudice and in reactionary feudalism were at work to conceal the real issues at stake in the trial of Gilles de Rais so as to avoid discrediting an outstanding member of the nobility in the eyes of its enemies. Gilles de Rais never practised vampirism but was accused of it in order to cover up his other crimes. A homosexual debauchee, he had abducted countless young serfs from their modest peasant homes to serve him in his disgraceful orgies. But he soon tired of each one of them in turn and, instead of then allowing them to return to their villages and spread there the report of his debaucheries, he preferred to castrate them and sell them as eunuchs to the Arab princes of the Maghreb. The Catholic Church, of course, could not tolerate the idea that Christians were thus being sold, beneath its very nose, by a Christian noble to more enlightened and less cruel Moslem masters, so that the truth was hushed up and a less politically dangerous accusation of vampirism formulated.

Secondly, reliable scholars have recently discovered in Hungary some of the documents of the trial of the infamous Countess Elizabeth Batthyani. From these it appears clearly that she was a paid agent of the Ottoman court, recruiting Hungarian peasant girls, famous for their milk, as wet nurses for unwanted Christian children saved from dying of exposure when their parents abandoned them. These children were being charitably brought up in Moslem orphanages to serve later as Janissaries in our Imperial regiments of converts to Islam. Here again, the Catholic Church and its feudal supporters refused to admit that such a clandestine trade existed in provinces that it claimed to control; again, it preferred to trump up a charge of vampirism, though the Countess was known to suck milk from her victims and never blood, since she insisted on testing each one of them herself and had even acquired a somewhat infantile taste for human milk, which also explains why her mouth is reported to have watered at the mere sight of an opulent bosom.

On both these points I am prepared to quote, should Dr

**EDOUARD
RODITI**

The Vampires of Istanbul

Allalemdji desire, all the relevant bibliographical sources in recent French or Hungarian scholarly publications. My third point is one of principle rather than of historical scholarship. Dr Allalemdji quotes us cases of vampirism in which six hundred and even eight hundred victims were alleged to have been killed. In the recent Fener case, not a single victim has yet been reported to be missing or can be presumed to have been killed. Can the Fener case be compared in any way with these classical if somewhat unreliable cases of vampirism?

*Sincerely yours,
Turgut Ekmekçioğlu
Professor of European History
Istanbul University*

*Yeni Akşam, 26 February 1960,
Letter to the Editor, page 3 of the Weekly Literary and
Scientific Supplement.*

Dear Sir,

I have read with great interest Dr Allalemdji's article and the curious correspondence that it has provoked in your columns. All his reveals how ignorant most Turks have become of Turcology in general and, in particular, of the ancient customs and beliefs of our Turanian ancestors.

Let me assure you and your readers, as a professor of Turanian and Turkish folklore, that vampirism is an ancient and honourable Turkish and Turanian custom, originally a form of medicine once practised in Central Asia by Shamanistic priests before our ancestors were converted to Islam. By sucking the sick blood out of their patients, these Shamanistic priests cured them of their diseases - all illnesses being, according to their doctrine, diseases of the blood.

*Sincerely yours,
Turhan Taşkent
Professor of Turcology
University of Ankara*

*Yeni Aksham, 4 March 1960,
Letter to the Editor, p. 3 of the Weekly Literary and
Scientific Supplement.*

Dear Sir,

Professor Taskent is perfectly right. I come of a family that has for countless generations earned an honest livelihood, even after its conversion to Islam, by practising Shamanistic medicinal vampirism in the Vilayet of Afyon Karahisar. When I was still a boy, long before my parents moved to Istanbul where my father subsequently became a well-known pedicure, I used to see hundreds of sick people brought to our house by their family and friends for treatment at the hands of my grandfather. He was generally content to accept modest fees and had specialised in the treatment of obesity. Our home had thus become a kind of clinic where my grandfather's cures of vampirism saved many a high Ottoman dignitary from becoming an ungainly old man and the laughing-stock of his inferiors. When Turks of the more privileged classes began to go abroad for more expensive and often less effective cures in well-publicised European watering places, my father solved the problem of our dwindling family practice by moving to Istanbul and setting himself up as a pedicure in the Passage in Beyoğlu, where he still cured many a badly-infected toe, however, by merely sucking it. I am sure that a number of your older readers will still remember having been treated by him.

Sincerely yours,

Boghatsch Hakimoglu

*Yeni Aksham, 4 March 1960,
same page as preceding letter.*

Dear Sir,

As President of the Pan-Turanian Association of Shamanistic Vampires, I have been authorised by a quorum of our National Board to applaud and corroborate on its behalf every word of Professor Tashkent's remarkably objective letter. All our members have graduated from the last existing schools of ancient

**EDOUARD
RODITI**

The Vampires of Istanbul

Shamanistic medicine. In Turkey, the remaining school is now situated in Urfa, in Anatolia; in recent years, we have no longer received any correspondence from the schools which still existed in the Russian Turkestan before the Soviet Revolution, so that we are not able to report on the present state of our science in Soviet Russia, where it may have been suppressed as a manifestation of Pan-Turanian nationalism in the course of the Stalin's persecutions which decimated the Moslem intelligentsia of the Central Asian Soviet Republics.

Our school in Urfa had first been founded and endowed in the thirteenth century by Korkut Selçuk, one of the last of the ruling princes of the Oğuz Beylik. Though our faculty still graduates a few selected Shamanistic physicians every year, these are now trained only in the theory of their science, without any practical experience of the treatment of human patients, if only to avoid all possible conflict with existing Turkish laws regulating the practice of medicine. As an association, we therefore limit our activities to the organisation of campaigns to promote a more enlightened appreciation of the value of our science and thus hope soon to obtain public support for changes in our legislation in order to prevent our venerable and valuable science from becoming extinct.

*Yours sincerely,
Cengiz Hülâgüoğlu*

*Yeni Akşam, 4 March 1960,
same page as preceding letter.*

Dear Sir,

I'm a hospital nurse and midwife. In all these stories about vampires, one thing worries me. How could the mother of one of the three victims recognise immediately the mark on her son's arm as having been left there by a hypodermic syringe? Unless she had special training as a nurse, how could she distinguish it from a mere scratch or a flea bite?

*Respectfully yours,
Fazilet Başkurt*

*Yeni Aksham, 6 March 1960,
p. 3, local news.*

The case of the Vampires of Fener is still being diligently investigated by the police. Prompted by the interest which so many of our readers have displayed, our reporter went yesterday to police headquarters to find out what progress has been made in solving this remarkable mystery. As we had previously reported, Hamdi Kotcha, the well-known goalkeeper of the Fenerbahçe football team, was able to supply a satisfactory alibi when Hasan Öztürk, one of the victims of the vampires, described him as one of the three men who had participated in this orgy of drinking human blood. Through Interpol, our police has now been able to ascertain that the German film star Curd Jurgens happened that day to be working in a Hollywood studio, so that he too has now submitted a satisfactory alibi.

The boy Hasan Öztürk remains the only witness of the actual orgies of vampirism which his mother, on the basis of his reports, denounced to the police. The other two boys whom he named as witnesses and co-victims continue to deny that the alleged vampires drank their blood. For lack of sufficiently conclusive evidence, the public prosecutor may therefore be obliged to drop the case against the carter Mahmut Osmanoglu, the only vampire who has so far been identified and who is now under arrest. Though Mahmut Osmanoglu has meanwhile admitted having practised unnatural vices with the three boys, the latter and their parents hotly deny any such degenerate tendencies in their families. For lack of a complaint, the public prosecutor cannot prosecute Mahmut Osmanoglu for the only crime that he has so far confessed.

*Yeni Aksham, 11 March 1960,
Letter to the Editor, p. 3 of the Weekly Literary and
Scientific Supplement.*

Dear Sir,

I am an unmarried mother and support myself, my little girl, and my invalid mother on my earnings as a tchivtiteli dancer. I used to earn high fees in the most expensive night clubs in

**EDOUARD
RODITI**

The Vampires of Istanbul

Beyoğlu and many of your readers will remember the film in which I starred, *The Girl with the Golden Belly*. It told the story of my life and was elected as the most popular Turkish film of the year for the Berlin Film Festival. Unfortunately, a jury of foreigners in Berlin was unable to understand the significance of *The Girl with the Golden Belly* as an artistic milestone in the history of the emancipation of Turkish womanhood, so it failed to get a prize.

But this was not my only misfortune in that year when my stars gave me every indication that I should stay at home and never expose myself unnecessarily to alien forces and influences. One winter night, as I was walking home from work, I slipped on the ice of the frozen Beyoğlu sidewalk and fell and injured my hip. My left buttock soon began to swell and is now much larger than my right buttock. I have tried every medical treatment available, but modern science has been of no assistance. My professional life is now ruined. When I dance the tchivtiteli, men only laugh at me and I'm lucky if I find work in a low waterfront café in Tophane instead of the better Beyoğlu nightclubs. Can you recommend me a reliable Shamanistic vampire whose treatment might solve my problem?

*Sincerely yours,
Djevrieh Holivutlu*

*Yeni Akşam, 18 March 1960,
Letter to the Editor, p. 3 of the Weekly Literary and
Scientific Supplement.*

Dear Sir,

One of the oldest and most honourable members of our association of Shamanistic medical vampires has been authorised by us to treat your correspondent Miss Djevrieh Holivutlu as a charity patient and solely in order to demonstrate the usefulness and efficacy of our art. But she must first sign a notarised statement to the effect that she is willingly allowing herself to be used as a test case for scientific purposes and will make no claims on us should the experiment fail to give the desired results.

*Sincerely yours,
Cengiz Hülagaoğlu*

*Yeni Aksham, 25 March 1960,
Letter to the Editor, p. 3 of the Weekly Literary and
Scientific Supplement.*

Dear Sir,

You sent me a disgusting old fraud who claimed to be a member in good standing of the National Shamanistic Order of Pan-Turanian Vampires. I am now writing to warn your readers against him. Not only was his treatment painful, humiliating, and quite useless, but I now have a scar that is recognisably that of a vicious human bite further disfiguring my already swollen left buttock. Instead of curing me, his treatment leaves me worse off than I was before.

*Sincerely yours,
Djevrieh Holivutlu*

*Yeni Aksham, 1 April 1960,
Letter to the Editor, p. 3 of the Weekly Literary and
Scientific Supplement.*

Dear Sir,

As President of the Pan-Turanian Association of Shamanistic Vampires I must protest against your irresponsible publication of Miss Djevrieh Holivutlu's absurd and vicious allegations.

She had previously signed a notarised statement, as requested, to the effect that she willingly allowed herself to be used as a test case in a scientific experiment and would make no claims if it failed to produce the desired results. As an eye witness, I must now state that she did not behave, during the experiment, with the proper scientific objectivity. Instead of keeping her composure, she giggled, wriggled, and squealed, so that it was almost impossible for our distinguished member to draw blood from the affected buttock. After the experiment she even had the effrontery to demand a fee, thus revealing that she believed she was engaging in some curious form of prostitution. Finally, if anyone now has a right to complain, it would surely be our distinguished member who, in his devotion to our venerable science, lost a tooth while trying to treat, free of charge, a silly

**EDOUARD
RODITI**

The Vampires of Istanbul

and immoral woman who refused, as requested, to keep still while he was treating her. Throughout the experiment, she indeed behaved as if she were merely displaying her charms to her customary waterfront audience in a low Tophane café.

*Sincerely yours,
Cengiz Hülagaüoğlu*

*Yeni Aksham, 1 April 1960,
Letter to the Editor, same page
as the preceding one*

Dear Sir,

Vampires, schmampires. Each time I read your newspaper I'm more ashamed of being a Turk. For well over a month, you have now been feeding us hair-raising stories about vampires attacking our children of both sexes. Then you published yesterday a front-page editorial describing how the deputies of the Government party, in our National Parliament in Ankara, had attacked the deputies of the Opposition in a violent free-for-all in the course of which they tore the furniture of House of Representatives apart and beat each other with the remains of their seats. Such behaviour disgraces our nation's politicians in the eyes of the civilised world. The only vampires that we have in Turkey are our politicians of both parties.

As long as you could recognise the Jews, the Armenians, the Greeks, or the Shiah Moslems in our midst by their headdresses, we used to have massacres whenever our tempers rose to boiling point. Now we all wear more or less the same hats and massacre each other at random. The only solution to this problem of Turkish national unity would be to allow only two kinds of hat in Turkey: one hat for the sadists and another hat for the masochists, and no hat at all for the majority of neutrals. Tit for tat and hit for hat, everybody would then be happy, the sadists beating up the masochists and the masochists being merrily beaten up by the sadists with no complaints later, while the rest of us would go about our daily business in peace or sit back and applaud the massacre like a football match in the Bezikdash Stadium.

Perhaps we need to be psychoanalysed as a nation. We're all too bloodthirsty, all of us vampires at heart. It may be useful to be bloodthirsty in times of war, but we're a failure in peacetime as a democratic nation. As for me, I've made my choice and become a vegetarian. If all Turks could only shift their attention from blood to chlorophyll, we might become a civilised nation within a couple of generations. Boys and girls would then be safe in our midst, but God protect a cabbage when I'm around! Vegetables already tremble when they see me approach.

*Sincerely yours,
Harun Pezevenkoğlu*

*Yeni Akşam, 4 September 1960,
p. 3 local news.*

Our readers will remember that, six months ago, Yeni Akşam was the only daily newspaper in Istanbul to denounce as nonsense, from the very start, the absurd panic caused in our city by entirely unfounded rumours of vampirism. Thanks to our enlightened campaign, the innocent victim of this malicious gossip was finally proven to be no vampire and was released from prison.

But the press of other nations appears to be more credulous than ours. Foreign news agencies thus distributed to American newspapers distorted versions of our published reports of the investigation of the case of the alleged Vampires of Fener. Thanks to our courageous press campaign, the carter Mahmut Osmanoğlu, the only alleged vampire who had been arrested, has now been a free man again for many months. He was working peacefully at his old job as a carter, willing to forgive and forget, when he suddenly received two weeks ago a letter from America. After reading in the American press its somewhat sensational reports of alleged Turkish vampirism, an American research institute was offering Mahmut Osmanoğlu a generous grant to come to America and co-operate there with a group of scientists on an important project to determine the physical and psychological causes of both hereditary and environmental vampirism. Yesterday morning, Mahmut Osmanoğlu,

accompanied by his aged mother, left Yesilköy Airport for Chicago, where he will henceforth work as a kind of piece of human litmus paper to detect, by his reactions, who is a potential vampire and who is not.

Our reporter interviewed Mahmut Osmanoglu at the airport, a few minutes before he boarded the plane. A man of few words, he declared only that he plans to spend much of his spare time in Chicago as a voluntary missionary to convert Americans to Islam. "I've been told," he declared, "that most of them live on a diet of pork and whisky, though they would actually prefer to suck the blood of Communists. Every once in a while, however, they are obliged to send some of their more bloodthirsty vampires on raids to Cuba, San Domingo, or Vietnam to suck the blood of Communists as they no longer have enough of them at home. It was high time I went to America to wean them away from their unclean diet and their propensity for political cannibalism."

Mahmut Osmanoglu's mission to America can thus be interpreted as Turkey's first attempt at technical assistance to an overdeveloped nation. We may soon expect other such idealistic Turkish ploneers to leave our country on similar UNESCO-sponsored projects to solve the problems of France, Western Germany, Sweden, Switzerland, and the United Kingdom nations which are equally infested, it seems, with the kind of vampirism that develops all too easily in an economy of leisure and plenty.

Eduard Roditi (1910-1992), born in Paris, son of an Istanbuler Sephardic Jewish father, American citizen, surrealist, interpreter, translator, writer, art critic... See *Homage to E.R. in Mediterraneans* 7 (Autumn 1995). The extract above comes from *The Delights of Turkey* (New Directions, N.Y. 1977)