

Araştırma Makalesi / Research Article

The Gagauz of Edirne*

Evrım Kaşıkçı**

Abstract

The environment provides by Pax Ottomana across the vast geography of the Ottoman Empire encouraged the coexistence of diverse ethnic and religious communities which contributed to the development of a culture of coexistence and created a legacy whose traces are still felt. The Gagauz people were a part of the region's rich Ottoman cultural heritage. However, their absence from records complicates researching their past.

This study, which was designed in the form of cultural analysis, aims to identify and map the pre-migration Gagauz settlements in Edirne region. The research data includes official records, archives and bibliography and the examination of accessible maps to determine the settlements of the Gagauz community. The data were thematically transformed into findings, summarized and interpreted according to their characteristics. As part of the study, charts and maps were produced to document the former and current names of the historical Gagauz settlements in Edirne region.

Keywords

The Gagauz of Edirne, migration, cultural heritage, cultural space, exchange.

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Edirne Gagauzları*

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Öz

Osmanlı İmparatorluğu'nun geniş coğrafyasında Pax Ottomana ile sağlanan ortam, farklı etnik ve dinî toplulukların bir arada yaşamasını teşvik etmiştir. Bu süreç, zamanla birlikte yaşama kültürünün oluşmasına katkı sağlamış ve günümüzde izleri hissedilmeye devam eden bir miras oluşturmuştur. Edirne'de yaşamış olan Gagauzlar da bölgedeki zengin Osmanlı kültür mirasının bir parçasıdır. Ancak, kaynaklarda Gagauz olarak kayıt altına alınmamış olmaları, geçmişlerini araştırmayı zorlaştırmaktadır.

Nitel araştırma yöntemlerinden birisi olan kültür analizi biçiminde desenlenen bu çalışma, Edirne bölgesindeki göç öncesi Gagauz yerleşimlerini tespit etmeyi ve haritalandırmayı amaçlamaktadır. Araştırma verileri, Osmanlı dönemi ve günümüzde ulaşılabilen haritaların incelenmesi, bu haritalardaki yerleşim ve yerleşimcilerle ilişkin resmî kayıt, arşiv ve farklı ülke alan yazınlarındaki kaynakça taramalarını içermektedir. Elde edilen veriler özelliklerine göre tematik olarak bulgulara dönüştürülmüş, özetlenmiş ve yorumlanmıştır. Çalışma kapsamında, günümüz uluslararası sınırları ve ülke idari bölümleri göz önünde bulundurularak, Edirne bölgesindeki tarihi Gagauz yerleşimlerinin kaynaklarda yer alan eski ve yeni adlarını da içeren tablolar ve haritalar oluşturulmuştur.

Anahtar Kelimeler

Edirne Gagauzları, göç, kültürel miras, kültürel mekân, mübadele.

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Introduction

In the course of historical research, it is essential to analyze population dynamics through a lens that considers both causes and effects. As a field, demographic history investigates the historical processes that shape population structures, elucidating the ways in which these structures evolve within societies. While a society's demographics influence the formation and development of its historical heritage, this heritage, in turn, plays a critical role in shaping and transforming demographic patterns. In this regard, the relationship between demographic history and historical heritage is both multifaceted and deeply interconnected. Within this broader context, the demographic history of the Ottoman Empire holds a particularly significant place in the study of Ottoman heritage. The establishment of the Pax Ottomana led to the dissolution of former borders and feudal systems, thereby enabling diverse ethnic groups to coexist within Ottoman territories. This process not only fostered interaction among various communities but also gave rise to a demographic legacy whose impacts continue to resonate to this day (Barkan, "Tarihî Demografi" 2; Todorova 258).

Migrations, which shape the historical legacy of societies by directly affecting their demographic structure, are an important part of demographic history. The migration movements of the Turkish population, which is one of the determining issues of Ottoman-Turkish demographic history, were largely triggered by political events. From the mid-19th century until the Constitutional Monarchy II, nearly five million Muslims from Russia and the Balkans migrated to the Ottoman Empire (Karpas, *Osmanlı Nüfusu* 50). However, these migration movements continue in 1908; rather, the wars spanning 1912 to 1922 reignited Muslim migrations across the region. During this period, over 1.6 million Muslims departed from the Christian Balkan states and resettled within the Ottoman Empire and, subsequently, the Republic of Türkiye (İsoy 195). These large-scale and often traumatic migrations had far-reaching impacts on societies. The Türkiye-Greece Population Exchange Agreement of 30 January 1923 also affected the Edirne Gagauz community, who embodied traces of Ottoman heritage, by altering their position within these broader population movements. Although the Gagauz community had largely vacated their settlements in the region prior to the signing of the agreement, and thus were not relocated

under its formal provisions, they nonetheless lost their legal right to return to their settlements within the borders of modern-day Türkiye (Kaşıkçı, *Nehrin Ötesi* 10-16; Soysal 185-91).

The regions within the Ottoman historical geography which spreads over a highly wide area, have their own unique traditions and customs of the Ottoman/pre-Ottoman period. Their own social memories and the existence of a common tangible and intangible Ottoman cultural heritage for these regions still survive. How these communities consider or define themselves can be understood through numerous detailed interdisciplinary studies on these regions (Yenişehirlioğlu 9-11).

To safeguard cultural heritage and promote cultural diversity, UNESCO adopted the Convention for the Safeguarding of the Intangible Cultural Heritage in 2003 and the Convention on the Protection and Promotion of the Diversity of Cultural Expressions in 2005. Öcal Oğuz (30-32), who highlights the intersections between these conventions and the contextual theory of folklore, places particular emphasis on the significance of cultural sites, which he argues are shaped by transitional rituals, folk beliefs, and village life. He contends that, from UNESCO's perspective, cultural sites hold greater functional value in the preservation and transmission of cultural heritage to future generations. Recently, the visit of the Gagauz community to their ancestral villages (cultural sites) in Edirne region was featured in both the local Edirne press and a national news channel in Türkiye under the headline: "Greeks visited their ancestral village and danced the halay at the fountain where weddings were once held" (Baydar; Temel; NTV).

This news report, which exemplifies Öcal Oğuz's approach, also underscores the fact that the Gagauz community of Edirne remains largely unrecognized within Turkish public discourse.

Individuals who have different cultural attitudes in other cultural spaces can easily integrate into the culture they are intended to protect in these places, which maintain their character and effectiveness as cultural spaces, and behave as if they belong to this place, even if temporarily.

Until today, due to the lack of interest in the Turkish literature on the Gagauz of Edirne, no studies have focused on their lifestyle, folklore, identity perceptions, traditional architecture, ceremonies, folk medicine, food and

drink, clothing, customs and traditions. This research aims to shed light on the literature on the Gagauz living in Edirne and its surroundings in the past, to examine the historical Gagauz presence in the region and to identify the settlements (cultural places) of this community before they migrated.

Literature on the Gagauz of Edirne

Gagauz people are a completely undiscovered community, and this is even more evident in the case of Edirne Gagauz people. The well-known Bulgarian poet, journalist, compiler, teacher and politician Petko Slaveykov, who wrote one of the oldest articles about the Gagauz people living in the Edirne region, shared the general position of the Gagauz settlements in the region and the proportional population information of this community in his 1874 article.

Bulgarian journalist and writer Petăr Karapetrov (62-70), who travelled from Istanbul to the Russian-occupied Edirne in 1878-1879 to work as a court secretary, also mentioned the Gagauz people living in Edirne at that time. Describing the events in Edirne in detail in his memoirs, Karapetrov lists the communities living in Edirne villages separately as *Gagauz*, *Bulgarian*, *Greek* and *Albanian* villagers.

The Czech historian Konstantin Jireček (221-41) published one of the earliest scientific writings in 1890 on Gagauz that emphasizes the Gagauz of Edirne. During his research on Gagauzes, Jireček stated that he heard about the existence of a Turkish-speaking and Orthodox Christian group near Edirne. Jireček wrote that these people, who were engaged in viticulture, had completely similar characteristics with the Gagauzes living in Bulgaria and that they were called *Surguç*, *Zelevtsi*. Traces of the Gagauz in the region can also be found in the writings of Toma Karayovov, who worked at the Commercial Consulate in Edirne in the early 1900s. Karayovov (22) refers to the people living in the Gagauz villages in the region as Turkish-speaking Orthodox.

The first field research focusing on the Gagauz of Edirne was conducted by the Russian researcher Valentin Moshkov, who went on an expedition to collect information about the Turks in the Balkans. Moshkov travelled to Edirne region in 1903 and witnessed the life of the Gagauz there, albeit briefly. However, since he could spend only one day in the village

of Karakasım, he was unable to access the amount and quality of data he wanted. The travel notes from this journey were introduced into Turkish literature in 2006, and the translation of the section on the Surgucs from *The Principality of Bulgaria* is included in the publication. (Moshkov, *Balkan* 42-46; Moshkov, “Turetskiia” 399-436).

Another source where details about the Gagauz people of Edirne can be found is the documents titled *About the Gagauz people in Edirne* (AIEFEM) in the archives of the Sofia Ethnography Research Institute, which serves under the Bulgarian Academy of Sciences (Fotev, “Za Gagauzite”). Some of these documents were published in Bulgaria in the early 1930s under the title “*From the recent past of Thrace (memories and personal studies)*” (Fotev, “Iz Blizkoto” 76-97). In his documents, Georgy Fotev notes his correspondence with Moshkov, mentioning that he provided him with certain documents concerning the Gagauz villages, and he shares his impressions from his visits to the region during the same period. Fotev (“Iz Blizkoto” 95), who, in addition to serving as the education inspector for the Bulgarian Exarchate in Edirne, was originally from Cisri Mustafapaşa (modern-day Svilengrad, Bulgaria) near Edirne, was able to visit most of the settlements in the region with the ease afforded by his official position. Although he described the Gagauz people of Edirne as Bulgarian villagers who had drifted away from the Bulgarian language, he nonetheless recorded detailed ethnological material, including the number of households in these villages as well as numerous songs and folk compositions collected from within these communities. Other sources on Gagauz villages from the same period are the works of Anastas and Spas Razboynikov regarding the settlements and demographic structure in Thrace. Sources, which belong to the educator father and his physician son, who, like Fotev, was from Cisri Mustafapaşa and completed his high school education in Edirne, include comprehensive information about the settlements as well as information about songs, language features and population.

Another source is P. Ivanov, who compiled the information he collected from the first decades of the 20th century about the Oğulpaşa village (a Gagauz settlement in the pre-Republican period) in the Havsa district of Edirne. Ivanov (108-17), originally from Eski Zağra (modern-day Stara Zagora, Bulgaria), notes in an article written in 1914 that the daughters of

a family who had migrated from the village of Oğulpaşa to Bulgaria during the Balkan Wars, then aged 17 or 18, were employed as domestic servants in his household. He recounts that he gathered information regarding the life, customs, folk songs, and games of their village from the girl who, at the time, spoke no language other than Turkish.

The sources discussed so far primarily consist of data obtained through field research on the lives of the Gagauz people in the Edirne region up to 1922, alongside memoirs written by individuals residing in the region during that period. Research studies published rarely by scholars in Bulgaria after this period include data collected through interviews conducted in the new settlements established by the Edirne Gagauz community in Bulgaria. One such study is Kiril Mladenov's article, *Odrinskite Gagauzi*, published in 1938 (51-61). In this work, based on information gathered from elderly Gagauz residents in the village of Golyam Manastir (formerly Karaağaç), where many Gagauz migrants from Edirne had settled, Mladenov highlights the striking similarities in daily life practices and personal names between the Gagauz and the Bulgarians. He further emphasizes that these similarities between these two communities are greater than those observed between the Gagauz and their other neighbouring communities.

Another Bulgarian scholar writing on Edirne Gagauz people is Yordanka Kolarova stating in a 1982 article that the clothes, names, and customs of the Gagauz people of Oğulpaşa village were significantly similar to Bulgarians and that their song lyrics were in Bulgarian. Kolarova, who included song lyrics in the article titled "*From the Gagauz Folklore of the Edirne Region Oğulpaşa Village*", made another publication in 1983, and emphasized that the language of the Oğulpaşa Gagauz people was subject to the Oghuz branch of the Turkish languages and included language features from the same region (Kolarova, "İz Gagauzkiya" 108-14; Kolarova, "Zvatelnata" 130-33).

These studies were followed by Turkologist Nikola Robev in 1988. Robev defended a thesis on the lexical system of the Gagauz dialect with the data he compiled from the village of Golyam Manastir in the Yambol region of Bulgaria in 1977 (Boev 5). He traced the ancestry of the Gagauz people to the Proto-Bulgarians, Cumans, and Pechenegs and advanced his thesis that the Gagauz were integrated into Bulgarian society during the latter half of

the 1980s, a period when assimilation policies in Bulgaria had reached their peak.

In 2008, the ethnonym of *Surguch*, which was mentioned by Slaveykov and later by Jireček, was brought to the agenda again in 2008 by the well-known Turkologist Emil Boev, who is a member of the Bulgarian Academy of Sciences and is from the Varna Gagauz (Georgiev and Angelova, “Pesni” 254). Boev (1-11), who elaborates on the *Surguch* ethnonym in his article, claims that the data conveyed by Moshkov on the *Surguch* is one-sided and that the source is the publications of Slaveykov and Jireček. He asserts that this phrase was introduced into the scientific literature by meaningless interpretation of a pseudonym. By mentioning Moshkov’s visit to Edirne region as an unsuccessful attempt, Boev criticizes Moshkov’s etymological attachment of *Surguch* to the Oghuz. On this subject, Mladenov (55) states that the Gagauz who migrated to Bulgaria from Edirne region name themselves *Gagauz*, not *Surguch*. Gagauz researcher Stepan Bulgar also explains that the Gagauz of Bessarabia and the surrounding peoples are unaware of this name (Bulgar, “Besarabya” 249), while the Gagauz of today’s Greece call themselves *Gagauz* and are unfamiliar with the name *Surguch* (Kaşıkçı, *Nehrin Ötesi*). In his article, Boev (1-11) clarified the questions of the Bulgarian scientific circles about whether the Turkish-speaking Orthodox community living in the Edirne region was Gagauz.

The Bulgarian researchers Galin Georgiev and Dinka Angelova (“Odrinskite Gagauzi” 248-68) also conducted field research where the Gagauz of Edirne settled in Bulgaria from 2009 to 2011 and evaluated their linguistic and cultural integration. Another article by the same researchers titled *Songs and Boundaries in the Everyday Culture of the Gagauz from Eastern Thrace at the Beginning of the 20th Century* which suggests that song lyrics are used as a source to summarize some features of the ethnocultural identity of the Gagauz people (Georgiev and Angelova, “Pesni” 254). The most recent works of the same authors on the Gagauz people migrating from Edirne to Yambol are *Migration in a New Environment* and *Adaptation-The life of the Gagauz in the City of Yambol* published in two parts in 2020 and 2021 (Georgiev and Angelova, “Jizneniyat ... Chast I: Preselvane”; “Chast II: Identifikatsionnitate”).

There are few publications on the Gagauz people in the Greek literature, and these are generally based on data obtained after the Gagauz people migrated from Edirne to Greece. One of the most comprehensive studies on the Gagauz people in Greece was published in 2009. Christos Kozaridis, the son of a Gagauz father who migrated from Kocahıdır village in Kırklareli province penned a book named *We Gagauz: Identity – Historical Source and Our Process Over Time* (Kozaridis, *Emeis Oi Gagavouzides*). The premiere of the book took place in Kumçiftliği (modern-day Orestiada, Greece) and the Greek sections of this book were translated into Turkish and published in 2010 (Cin 30-36). At the premiere of his book, Kozaridis stated his wish to write a book covering the folk culture of the Gagauz people and their settlement process in Greece. However, he passed away before he could write and publish this book.

Eleni Filippidou is another researcher who has conducted extensive studies on Gagauz culture in Kumçiftliği and its surrounding areas. Her first work on this topic was a master's thesis completed in 2011, which examined the Gagauz community who migrated from Şaraplar (modern-day Şerbettar, Havsa district, Türkiye) and established the village of İnoi in the Kumçiftliği region, focusing specifically on their folk dances and identity. Filippidou subsequently published the findings of her field research in this region in her thesis and later studies (Filippidou, *Diashizontas Ta Sinora*; Filippidou, *Horos Kai*; Filippidou, *Mousikohoreftiki Paradosi*; Filippidou et al.). Following Filippidou's contributions, another master's thesis was completed in 2020 by Vasiliki Olbasali, a descendant of the Edirne Gagauz community. This thesis explores both the historical background of the Gagauz community in the region and their folk culture. A targeted search within the Greek National Thesis Centre reveals that the only doctoral dissertation specifically focusing on the Gagauz is Claudio Victor Turcitu's thesis, completed in 2017.

Another scientist researching the Gagauz people in Greece is Moldovan Elizaveta Nikolaevna Kvilinkova. The author, who collected data from the Gagauz people during his short visit in and around Kumçiftliği, published two articles on their linguistic identities, folk songs and fairy tales (Kvilinkova, "Yunanistan Gagauzlarının Dilbilimsel" 29-44; Kvilinkova, "Yunanistan Gagauzlarının Peri" 45-53). Stepan Stepanovich Bulgar, a Gagauz scientist, is another researcher who visited Greece from the same

region as Kvilinkova and conducted research on the Gagauz people. Bulgar published the results of this research in Russian in 2014. The translation of this article was published in 2016 with the title “*Gagauz of Bessarabia and Greece: A Historical-Cultural Comparative Analysis*”. Another researcher who was interested in the Gagauz in Greece is Lambros Baltsiotis. In the book *Both Sides of the Maritsa*, which is the result of a joint project between the Lausanne Migrants Foundation from Türkiye and the Minority Groups Research Centre (KEMO) from Greece, Baltsiotis contributed a chapter titled “The Border of Language: Language-Cultural Groups and Minority Languages in Thrace”. There, he refers to the Gagauz people who migrated from the Edirne region. He is also the author of an academic article titled “The Discovery of New Greeks: The Cases of the Gagauz in Moldova and Pontians in Turkey” (Baltsiotis, “Dilin Sınırı” 78-83; Baltsiotis, “The Discovery” 6-35).

As in the Greek academic literature, studies in the Turkish academic literature that trace the presence of the Edirne Gagauz community are also quite recent and limited. In 2013, a paper titled “The Gagauz in Urlu (Thourio) Village, Kumçiftliği (Orestia), Greece” was presented in Turkish, focusing on the Gagauz people who once lived in the region (Gürgendereli 277-86). In 2019, a chapter on this community was also included in the book *Exchanged Cities: Turkish-speaking Greek Orthodox Christians*, published by the Lausanne Migrants Foundation (Hünerli 87-100).

Kumçiftliği is located on the Greek side of the Maritsa River, which forms the border between Türkiye and Greece, and the majority of the Gagauz people living in this region are the descendants of the former Gagauz people of Edirne. For this reason, Gagauz research in the region is directly related to the Gagauz people of Edirne. On the other hand, field research conducted in recent years shows that an interest in the Gagauz people who migrated from Edirne to Greece has begun to emerge in the Turkish literature. An indication of this growing scholarly interest is the publication of a master’s thesis focusing on the folk culture of the Gagauz community in the region and a doctoral dissertation on the same subject published in Turkish in 2021 (Diribaş; Kaşıkçı *Nehrin Ötesi*; Kaşıkçı *Yunanistan Kumçiftliği*).

Additionally, the significance of archival documents, almanacs, and population censuses containing demographic data on the Edirne region,

as well as dictionaries and works that highlight the historical context of settlement names, all of which referenced in this study, cannot be overlooked in future research on the Gagauz people of Edirne. Foreign consulate and church archives in Thrace are also important sources for research on the Gagauz people of the region. These documents contain many valuable details about the villages where Gagauz people live, the schools, number of students and churches in these villages (3rd Military Mapping Survey of Austria-Hungary; BTTDD; Georgantzis vol. A, B, C; Kazancıgil et al.; Kiepert et al.; Nişanyan; Özkılınç et al.; Stanford).

Historical Gagauz Presence in the Edirne Region

There is insufficient information in the literature about the history of the Gagauz people who lived in Edirne and its surroundings. The fact that they left the region before the establishment of the Republic of Türkiye makes it necessary to search them in documents from the pre-Republican period. Examining the Ottoman official statistics proves that the population was classified according to religious affiliation until the 1881-82 census (Karpas, *Osmanlı Nüfusu* 121). For this reason, no direct information about the Gagauz people can be accessed in Ottoman documents. The situation did not change at the beginning of the 20th century. For example, even in the yearbook published in 1901 containing data from the Edirne province, the term Gagauz is not included (Kazancıgil et al.). Although studies confirm the presence of a significant Gagauz population in the region during this period, a range of other sources—including archival documents, travellers' accounts, and materials written prior to the migrations, alongside data gathered from interviews with Gagauz people who migrated to Greece and Bulgaria—offer compelling insights into the historical presence of the Gagauz community in the region.

One of these is Cebeci's PhD study, which examined the Ottoman census and foundation books. Cebeci (ii), in his study prepared by considering the names used by the Gagauz people living in the Ottoman lands in the 16th century, claims that the total Gagauz population living in the eight sanjaks of the period, Akkerman, Silistre, Edirne, Gümülcine (Zihne), Vize, Çirmen, Niğbolu and Biga, was approximately 120.000. This study stated that 16.500 of this population lived in Edirne sanjak, including the county of Dimetoka, in Greece today, 20.000 in Vize or Kırkkilise sanjak, and

2.500 in Çirmen sanjak, including the Çirmen townships, called Ormenio, located both within the borders of Greece and Hasköy named Haskova, within the borders of Bulgaria. This information presents that the Gagauz population in the 16th century Edirne was 39.500.

Havsa is one of the centres for the identification of the settlement areas of Gagauz in Edirne region. According to Lampousiadis (26-46), the first settlement of Gagauzes from Dobrudja to Eastern Thrace took place during the reigns of Yavuz Sultan Selim (1512-1520) and Suleiman the Magnificent (1520-1566), i.e. between 1512-1566 (Kozaridis 245). This information coincides with Cebeci's study in the historical context. The maps showing the place names in Rumelia in 1530 also reveal that many of the villages identified as Gagauz villages in the course of this research existed at that time. The maps in the book analyzing the place names of the Rumelia province between 1514-1550 (Appendices 1, 2 and 3) present many villages associated with Gagauz in Edirne and its surroundings with their names at that time, but some villages do not exist today and some were not yet established at that time. For example, Büyük Zaluf (modern-day Kircasalih), which is known to have been one of the largest non-Muslim settlements in the region, located intertwined with Gagauz villages, does not appear on these maps until the first half of the 16th century. Çokona (9) reports that this settlement was founded in the second half of the 16th century by Albanian stonemasons brought from the Görice (modern-day Korçë, Albania) region by Selim II (r. 1566-1574) in order to work on the construction of the Selimiye Mosque. The information obtained from interviews conducted in the village of Thourio (Urlu) in Kumçiftliği (Orestiada), Greece, also confirms that Büyük Zaluf was founded by 800 households of Albanians, and that 400 households who left the village established Küçük Zaluf (modern-day Abalar), a settlement not included on the 1530 maps (Annex 1, 2 and 3).

With the definitive Ottoman domination of Eastern Thrace, the land was divided into has, zeamet (a type of fief) and fiefs, and the Ottomans, unable to collect taxes as well as produce crops unless the land was cultivated, resorted to increasing the population to work in this region. Kozaridis (245) informs us that the German traveller Stefan Gerlach (820-21), who passed through the region in 1578, reported that the main work of the Christian

inhabitants of the Havsa region was to look after the horses of the sultan and the pashas. The Ottoman approach to the development of the regions under its sovereignty involved, on the one hand, settling Yörük and Turkmen populations brought from Anatolia into the newly conquered settlements in Rumelia, and on the other, resettling the local populations of these conquered regions to facilitate the cultivation of agricultural lands in Eastern Thrace, which had been left desolate as a result of prolonged warfare. For example, Barkan (“Osmanlı” 233), states that some Christian villages, especially those close to Istanbul and Edirne, were founded with the deported people from the Peloponnese, Albania and Serbia. The historian Michael Kritovulos (157) states that Mehmed the 2nd transferred many people from Serbian, Hungarian and Bulgarian lands to the neighborhoods of Constantinople and ensured the reconstruction and settlement of the region. Kritovulos states that Mehmed the Conqueror settled the educated Moreans in the city and the others in the surrounding villages by giving them grain and livestock so that they could engage in agriculture and involve in production. These studies highlight that the first settlement of the Gagauz people in Edirne and its surroundings took place under similar historical conditions. In this context, the Gagauz scholar Dionis Tanasoğlu (425-26) notes that the living conditions of the Gagauz community, who voluntarily integrated into the Ottoman land system and participated in the administration of state affairs, improved in parallel with the broader developments within the empire. He further observes that, particularly during the 15th and 16th centuries, the Gagauz enjoyed a relatively comfortable life, benefitting from the high level of prosperity of the Ottoman Empire during this period.

In the years following the Ottoman-Russian Wars of 1768-74, 1787-91 and 1806-12, the Ottoman rule in the region weakened and most of the Gagauz left their lands in the Balkans due to the destabilizing elements of the region such as the Dağlı Kırçalı bandits, Vidin Pasha Pazvandoğlu Osman, Macar Ali, Kambur İbrahim, and Kara Fevzi. Large groups of these Gagauzes crossed the Danube and settled in the southern regions of Moldova and Ukraine (Iordanoglou 393; Radova Karanastas 147). Karpat (“Gagauzlar” 288-91) describes the early 19th century as the turning point of Gagauz history, when the population structure of the region underwent radical changes because of the Ottoman-Russian treaties of 1806 and especially 1812, when the territory of Bessarabia was ceded to Russia which

led to the next settlement of the Gagauz population in Edirne region. In this period, a large part of the Gagauz people who left their villages in groups in the north of Bulgaria travelled to Bessarabia, while the others headed southwards to the territory of today's Türkiye. In short, the factors that triggered the migration of Gagauzes to Edirne region were the frequency of the Ottoman-Russian Wars and the deteriorating living conditions where they lived (Argunşah 403).

Kozaridis (246) claims that in the following period, the Gagauz settled near Uzunköprü, Babaeski, Kırklareli and Edirne, worked for farm owners and lived in farms. However, they could not establish a permanent settlement, as they often had to move to neighboring farms and villages for work. In the first quarter of the 20th century, similar displacements took place. Kozaridis confirmed this through his interviews with the elderly in the Gagauz villages in Greece today and reports that nearly all of the Gagauz individuals he interviewed had relatives in Bulgaria who either were unable to relocate to Greece or chose to remain in Bulgaria, believing that the unfavorable living conditions they faced there would be temporary. This information is also confirmed by the statements of the people who took part in the field research conducted in the villages (Mihalic and Matochina) where Edirne Gagauz live in Bulgaria: “*Some of us fled to Greece, some to Bulgaria*” (Georgiev and Angelova, “Odrinskite Gagauzi” 255).

The information about the existence of Gagauz people in the Edirne region is limited. The intense settlement of Gagauz people in the region took place in two stages. Firstly, there has been a settlement movement from Dobruja to Eastern Thrace since the beginning of the 16th century, when the Ottoman Empire settled different societies in the region in order to manage the agricultural lands in the conquered regions. The second phase of migration to Edirne took place between the mid-18th century and the early 19th century, when the processes triggered by negative Ottoman-Russian relations led to the deterioration of the living conditions of the Gagauz people.

Ancient Gagauz Settlements in Edirne and Its Surroundings

When considered from a historical perspective, these settlements stand out as areas (cultural spaces) where traditional lifestyles and cultural values are created, kept alive and protected. Mass migrations that started with the Balkan Wars resulted in a complete change in the inhabitants of some settlements in Edirne region, and this negatively affected the social memory of the settlements. For example, immigrants who settled in villages, where Gagauz people lived before the Republic, are generally unaware of the fact that previous inhabitants of their villages were Gagauz.

Following Slaveykov's 1874 statement — "*For Havsa and Babaeski, we do not have detailed information about the villages; however, we know that more than half of the villages are Bulgarian, while the others, and Havsa itself, are Surguch, i.e., Gagauz*" —; Konstantin Jireček (221–41) noted that Gagauz people lived in five to six villages in Edirne, and in a few villages in Havsa and Babaeski. Based on the information he gathered during his visit to the Edirne region in 1903, Moshkov (433) stated that there were 17 Gagauz villages near Edirne, Dimetoka, Uzunköprü, Babaeski, and Kırklareli, and that, according to the notes of Bulgarian priests, 1,466 households lived in these villages. Based on the assumption that each household consisted of five individuals, Moskov estimated the Gagauz population in the region was approximately 7,330. A similar figure is reached using the calculation method employed by Barkan (number of households \times 4 + mücerred), where mücerred refers to unmarried adult males recorded separately in Ottoman population registers (Cebeci ii). The total number of households in Gagauz villages provided by Fotev — excluding Babaeski and its surroundings — is 1,430. According to Fotev, household figures by village include: 40 in Avarız, 80 in Fikel (Matochina), 130 in Oğulpaşa, 140 in Azatlı, 100 in Havsa, approximately 200 in Aslıhan, 80 in Habiller, 250–300 in Karahalil, 30 in Kufalça (Mutluköy), 180 in Karahıdır (currently a neighborhood of Kırklareli), and 150 in Koyunderi (Koyunbaba), along with a few villages around Babaeski. (Fotev, "Za Gagauzite"; Fotev, "Iz Blizkoto" 76–97; Georgiev and Angelova, "Odrinskite Gagauzi" 250).

In his 1914 article, Ivanov (113) lists the Gagauz settlements, which he learned from a servant migrating from Oğulpaşa, as Azatlı, Karakasım, Şaraplar, İmampazar, Aslıhan, Havsa, Kuleli, Hasköy, and Babaeski. Mladenov (53),

based on what he learned from the Gagauz people he claimed to have visited several times in Bulgaria, listed the following settlements as Gagauz villages: Azatlı, Karakasım, Oğulpaşa, Şaraplar, Aslıhan, Havsa, Kuleli, İmampazar, Osmanlı, Karaishaklı, and Tatarköy. He also noted a few unnamed villages near Kırklareli and İnceköy, which is affiliated with Dimetoka, as Gagauz villages. Additionally, he mentioned Zaluf and Abalar — villages located near these Gagauz settlements — as inhabited by Christian Albanians.

While Kolarova (“İz Gagauzkiya” 108–114) refers to Gagauz settlements in the Edirne region until 1922 as Oğulpaşa, Şaraplar, Karakasım, Aslıhan, Havsa, and so on, Emil Boev (40–41), listed the following villages as Gagauz settlements: Azatlı, Arpaç, Aslıhan, Yeniköy, Zaluf, İmampazar, Kamburlar (currently known as Kumrular in Babaeski; formerly Kumburlar Çiftliği), Karakasım, Karahalil, Kuleli, Nadırlı, Oğulpaşa, Büyük Tatarköy, Küçük Tatarköy, Tatarköy, Fikel, Havsa, and Şaraplar.

Razboynikov (26, 30, 31, 42) also noted that the villages of Doğanca, Tatarköy, and Pazarlı — located west of the Maritsa River — were Gagauz villages, and mentioned kinship relations between İnceköy in the same region and the people of Karakasım, a Gagauz village on the eastern side of the river. In Robev’s article (40), the Gagauz villages listed are Fikel, Arpaç, Karakasım, Oğulpaşa, İmampazar, Karahalil, Nadırlı, Aslıhan, Azatlı, Yeniköy, Büyük Tatarköy, and Küçük Tatarköy.

Researchers who conducted field research in Matochina and Mihaliç in Bulgaria state that some of the people living in these villages say that they know their Gagauz origins and that they are natives of the region whose toponymy is entirely Turkish. The researchers reported that the ancestors of the Gagauz living in the territory of Southeastern Bulgaria today lived in the Edirne region in the villages of Azatlı, Oğulpaşa, Tatarköy, and so forth. In their later works, these researchers mentioned that Gagauzes lived in 20 settlements near Edirne, Kırklareli, Babaeski and Havsa till the start of Balkan Wars (Georgiev and Angelova, “Odrinskıte Gagauzi” 249; Georgiev and Angelova, “Pesni I Granitsi” 180).

Thus, the names of 32 different settlements associated with the Gagauz people have been identified in the Bulgarian literature. These are Abalar, Arpaç, Aslıhan, Avarız, Azatlı, Babaeski, Büyük Tatarköy (Üyüklütatar), Küçük

Tatarköy (Doyran), İnceköy (Lepti), Doğanca (Rizia), Fikel (Matoçina), Habiller, Hasköy, Havsa, İmampazarı, Kumrular, Karahalil, Karahıdır, Karaishaklı (Sakkos), Karakasım, Koyunbaba, Kufalça (Mutluköy), Kuleli, Mihaliç (Mihalich), Nadırlı, Oğulpaşa, Osmanlı, Pazarlı (Patagi), Wines (Şerbettar), Tatarköy (Sterna), Zaluf (Kırcasalih) and Yeniköy.

Gagauz researcher, Stepan Bulgar (“Gagauziy Gretsia” 216), who is known to have visited Greece and Edirne region in previous years, also gives the names of 11 villages in his study, namely Azatlı, Karakasım, Oğulpaşa, Şaraplar, Aslıhan, Kuleli, İmampazarı, Osmanlı, Karaishaklı, Tatarköy and İnceköy.

Kozaridis (250) claims that the former Gagauz settlements, which today lie within the borders of Türkiye, include the villages of Hasköy, Osmanlı, İskenderköy, Musabeyli, Musulca, Oğulpaşa, Abalar, Hıdırca, Hıdırağa, Çingene Tatarköy (Doyran), İmampazarı, Kuleli, Doğanca, Nadırlı, Karahalil, Koyungavur (Koyunbaba), Kocahıdır, Yeniköy, Azatlı, Aslıhan, İnceköy, Karakasım, and Şaraplar. The author, who also included a map showing these settlements (Figure 1) in his book, stated that there were Turkish speakers in Genna (Kaynarca); however, since the interviewed people pronounced the names of settlement differently, he failed to make a definitive judgment as to whether this was a Gagauz settlement. He also states that the findings — that the entire Christian population in Malkara’s Doğanca village (Doğanköy) speak Turkish, as well as in a neighborhood called Pera neighborhood/Gagauz neighborhood in the center of Malkara district — suggest that the people living here may also be Gagauz.



Figure 1. Map of Gagauz Villages in Eastern Thrace (Kozaridis 251).

According to a report of the Edirne Consulate, in 1904 there were 7200 Turkish – speaking Christians in Eastern Thrace. The report did not provide information about their nationality but indicated where they lived. According to our own research, all of the above-mentioned Turkish speakers were Gagauz.

In addition to Kozaridis (268) who is convinced that the Turkish – speaking Orthodox Christians in Thrace were Gagauz, Ari Çokona (9) also notes that “In Thrace, Greeks whose mother tongue was Turkish were of Gagauz origin.” Another settlement where Gagauz people may have lived is the district of Enez where 750 Turkish-speaking Orthodox Christians were recorded in the 1884 census. Dimitriköy in the Cisri Mustafapasa (Sviliengrad) district, now in Bulgaria is another village that Kozaridis (255-259) considers to be a Gagauz village due to its location on the Yambol-Edirne route, where Gagauz people travelled to and from, and where the reports of the Greek consuls in

Edirne state that most of the villagers spoke Turkish. Kozaridis claims that Kel Yeniköy, Bulgar Yeniköy, Gerdelli, Tatarköy and Yalpuz Tatarköy were also Gagauz villages because they were inhabited by Turkish-speaking Christians. Although it is not included in the content of the work, he also included Babaeski Yenimahalle in the Gagauz villages on the map he drew (Table1). As can be seen from the citations in the Greek literature on Gagauz settlements in the Edirne region, the main source is Kozaridis' book. Neither in the studies of researchers Olpabasali and Filippidou, both of whom come from families that migrated from Edirne to the Kumçiftliği region, nor in our own field research conducted in the Kumçiftliği region of Greece, were any additional village names encountered that could be added to those already identified. The literature presents no integrated document, map or research that includes all Gagauz settlements in the region. Moreover, the Turkish literature lacks sufficient scientific findings on Gagauz settlements in the region, and the studies that exist do not directly aim to identify or map these settlements. In this context, this article sets out to address the primary question and objective of "identifying and mapping the historical Gagauz settlements in Edirne region" by drawing upon the available publications, archival documents, and maps. Thus, the answers for the following sub-questions were sought:

1. What are the pre-migration Gagauz settlements in Edirne province?
2. What are the pre-migration Gagauz settlements in Kırklareli and Tekirdağ provinces?
3. What are the Gagauz settlements that were connected to Edirne during the Ottoman period and were located on the borders of today's Greece and Bulgaria before the migration?
4. What is the distribution of the pre-migration Gagauz settlements associated with Edirne Region on the map?

Method

This study employed cultural analysis. The research data were collected through the examination of historical and contemporary maps related to the Gagauz settlements in and around Edirne, to identify their places of settlement. Official records, archival documents, and bibliographic sources from different countries referring to the settlements and inhabitants shown

on these maps were reviewed. Within this scope, the document analysis technique was also employed during the analysis of the data.

The conceptual framework of the study was constructed based on settlements, in a thematic structure reflecting the regions inhabited by the Gagauz. The collected data were thematically organized, summarized, interpreted according to their characteristics, and then transformed into findings.

The main findings are presented in the study through three tables and two figures. The tables and figures were created based on the current names of the settlements, the countries in which they are located, and the cities to which they are administratively connected. Furthermore, alternative names of the settlements as found in the sources are also included in the tables.

Findings

Findings on pre-migration Gagauz settlements in Edirne province

In the study, firstly, the settlements where Gagauz people lived in the pre-migration period in today's Edirne province were analyzed. The findings obtained in this context are presented in Table 1.

Table 1

Pre-migration Gagauz Settlements in Present-day Edirne Province

Central District of Edirne	Havsa (Edirne)	Uzunköprü (Edirne)
Avarız	Abalar (Küçük Zaluf)	Aslıhan
Doyran (Çingene Tatarköy, Küçük Tatarköy)	Azatlı	Kırcasali (Büyük Zaluf)
Hıdırağa	Arpaç	Enez (Edirne)
İskenderkoy	Havsa (district center)	Enez (district center)
Karakasım	Haskoy	Süloğlu (Edirne)
Musabeyli	Habiller	Büyükgerdelli (Gerdelli)
Üyükütatar (Büyük Tatarköy)	Oğulpasa	
	Musulca	
	Osmanlı	
	Şerbettar (Şaraplar)	

Table 1 indicates that, in the pre-migration period, 21 settlements in what is now Edirne Province, Türkiye—including two district centres and 19 villages—were associated with the Gagauz community. Of these villages, seven were located within the central district of Edirne, while ten were situated in the Havsa district centre and its surrounding nine villages. Additionally, two villages were in the Uzunköprü district, with one village each in the Süloğlu district and the Enez district centre. The table shows that one of the most important settlement areas of Gagauz in the pre-migration period in today's Türkiye is Edirne province and its surroundings, and the most Gagauz settlements in Edirne province are located within the borders of Havsa district. Furthermore, the locations of the villages on the map (Figure 3) illustrate that the villages in the chart, except for Enez district center, are highly close to each other despite their district centers are being different.

Findings on pre-migration Gagauz settlements in Kırklareli and Tekirdağ provinces

In the study, the settlements in Kırklareli and Tekirdağ provinces where Gagauz people lived in the pre-migration period were analyzed. The findings obtained within this framework are shown in Table 2.

Table 2

Pre-migration Gagauz Settlements in Present-day Kırklareli and Tekirdağ Provinces

Central district of Kırklareli	Babaeski (Kırklareli)	Pehlivanköy (Kırklareli)
Karahıdır neighborhood	Karahalil	Hıdırca
Kocahıdır	Kuleli	İmampazarı
Koyunbaba (Koyundere, Koyungavur)	Mutlukoy (Kufalcha)	Doğanca
Malkara (Tekirdağ)	Nadırlı	Pınarhisar (Kırklareli)
Pera/Gagauz neighborhood (central Malkara)	Yeniköy	Kaynarca (Genna)
Doğankoy neighborhood	Yenimahalle	
	Kumrular (Kumburlar Farm)	

Table 2 lists the settlements associated with Gagauzes in the pre-migration period in two different administrative regions, namely Kırklareli and Tekirdağ, which were located within the borders of Edirne Province during the Ottoman Period and are located in today's Türkiye. Accordingly, 14 of the 16 settlements in the table are located within the borders of today's Kırklareli province and two of them are located within the borders of Tekirdağ province. In the table, there are two neighborhoods of Malkara district of Tekirdağ, a neighborhood and two villages of Kırklareli centre, seven villages of Babaeski district, three villages of Pehlivan köy district and Kaynarca town of Pınarhisar district. The table shows that one of the most important settlement areas of Gagauz in the pre-migration period in the borders of today's Türkiye is the province of Kırklareli and its surroundings, and the highest number of Gagauz settlements in Kırklareli province is located within the borders of Babaeski district. A close examination of the locations of the villages on the map presents that the settlements in the table, except for the neighborhoods of Malkara district, are highly close to each other and to the villages identified in the border province of Edirne although the district centers are different.

Findings on the Gagauz settlements in Edirne during the Ottoman period and on the borders of present-day Greece and Bulgaria before migration

In this study, the pre-migration Gagauz settlements in the borders of today's Greece and Bulgaria, which were connected to Edirne during the Ottoman period, were analyzed. The findings obtained in this context are presented in the table below.

Table 3

Settlements within the borders of Greece and Bulgaria, which were connected to Edirne during the Ottoman Period

GREECE		BULGARIA	
Kumçiftliği and Dimetoka (Orestida ve Didymoteichon)		Cisri Mustafapaşa (Svilengrad)	
<i>Historical Name (Ottoman Period)</i>	<i>Modern Name</i>	<i>Historical Name (Ottoman Period)</i>	<i>Modern Name</i>
Karaishaklı	Sakkos	Dimitriköy	Dimitrovçe
Bulgar Yeniköy, Balı Bulgarköy	Ellinochori	Fikel	Matoçina
Pazarlı	Patagi	Mihaliç	Mihalich
Tatarköy (Yalpuz Tatarköy)	Sterna		
Büyükdoğanca (Doğanca)	Rizia		
Tatar Yeniköy	Neochori		
İnceköy (Eceköy)	Lepti		

Table 3 presents the settlements that, while located within the borders of Edirne Province during the Ottoman period, are now situated in Bulgaria—which borders the Edirne and Kırklareli provinces of Türkiye—and in Greece, which borders Edirne Province. These settlements were associated with the Gagauz community in the pre-migration period. Accordingly, seven of the 10 settlements in the table are located in today's Greece and three of them are located in today's Bulgaria. The names of these settlements in the Ottoman Period and their current names are also listed in the table. The villages in Greece are located in the district centers of Kumçiftliği and Dimetoka (Orestida and Didymoteichon), while the villages in Bulgaria are located in Cisri Mustafapaşa (Svilengrad). The table revealed that there are Gagauz villages on the borders of these countries in the pre-migration period as well as the settlements of Gagauz people who migrated from their settlements within the borders of Türkiye and live in Greece and Bulgaria today. The common characteristic of these villages is that they are located within the borders of Edirne Province during the Ottoman Period, as well as

being close to each other and to the pre – migration Gagauz settlements that are now within the borders of Türkiye. Considering the presence of Gagauz villages in these regions and the relations of Gagauz with each other, why the Gagauz may have headed towards these regions during the migration process can be understood. This situation also explains the situation of the Gagauz people who migrated from the Turkish side of the Maritsa River, which forms the border between the two countries, and settled on the Greek side and densely inhabit in this region today.

Findings on the distribution of pre-migration Gagauz settlements associated with Edirne region on the map

In the study where the settlements of Gagauz people living in Edirne region in the pre-migration period were determined, the settlements within the borders of Türkiye (Edirne, Kırklareli, Tekirdağ), Greece (Kumçiftliği and Dimetoka) and Bulgaria (Cisri Mustafapaşa) were shown in tables (Tables 1, 2 and 3). The findings of the maps (Figure 2 and 3) created by utilising these tables are given below.

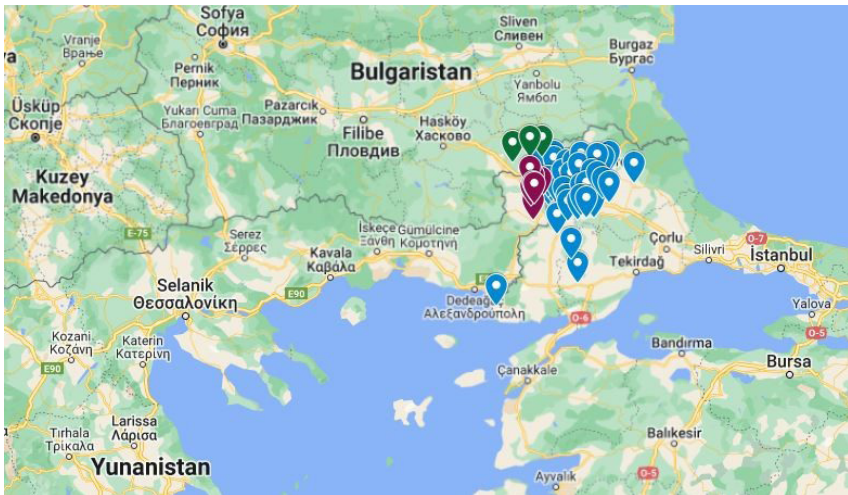


Figure 2. Map of General Location of the Old Settlements of Edirne Gagauz

The maps (Figures 2 and 3), prepared using the data collected in this study, illustrate the general locations and names of former Gagauz settlements in the Edirne region. In both figures, settlements currently located within the

borders of Türkiye are marked in blue, those within Greece in red, and those within Bulgaria in green.

Despite being located in different countries and provinces today, the concentration of these settlements in the same geographical area is apparent when today's national borders are ignored. These settlements are neighbor and clustered within a specific regional zone. In this context, Figure 2 clearly demonstrates that Edirne and its surroundings were among the significant settlement areas of the Gagauz population prior to their migration.

Figure 3, titled *Ancient Gagauz Settlements Associated with the Edirne Region in the Sources*, which is also accessible online via the citation link in the bibliography, focuses entirely on the Edirne region. It features the names of settlements identified in historical sources as associated with the Gagauz people prior to their migration.

Although the majority of these former Gagauz settlements are located within the current borders of Türkiye, the figures also include seven settlements within Greece and three within Bulgaria. However, it is evident that these non-Turkish settlements are located very close to the Turkish border and specifically to the Edirne province.

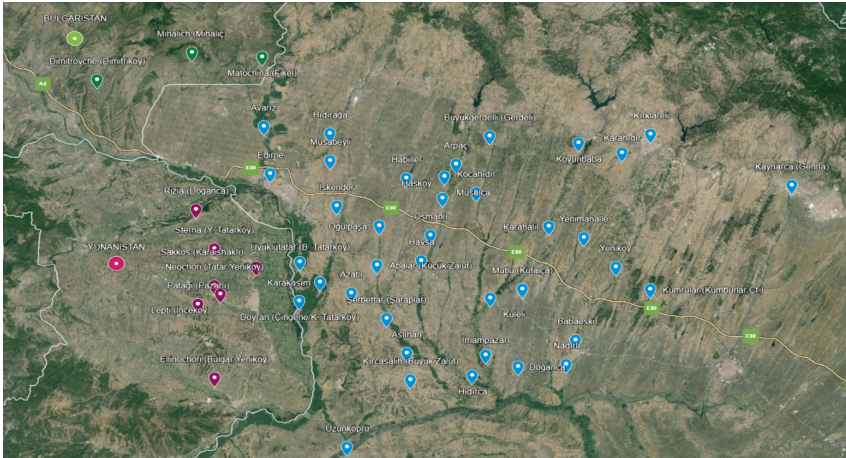


Figure 3. Ancient Gagauz Settlements Associated with the Edirne Region in the Sources (Kaşıkçı, “Ancient”)

Conclusion and Recommendations

During the Ottoman period, Edirne and its surroundings were an area where different ethnic and religious communities lived together. Gagauzes were one of them and a part of the rich Ottoman cultural heritage. This study, which aims to examine the historical traces of Gagauz settlements in Edirne and its surroundings through maps and sources, discusses the geographical and cultural change of the Gagauz settlements from the Ottoman period to today and reveals the names, locations and relations between these settlements. The findings show that the Edirne Province was an important settlement area for Gagauzes before migration and that these settlements continue to exist today in various regions in Türkiye, Greece and Bulgaria. Although the identification of Gagauz villages is complicated by reasons such as having similar or identical village names, assigning different names to settlements by various political administrations, and inconsistencies in spelling across bibliographies in different languages, the studies conducted on the pre-migration settlements of the Gagauz in and around Edirne have determined that the number of settlements associated with the community in this region is 47. While 37 of these settlements are within the borders of Türkiye today, seven of them are within the borders of Greece and three of them are within the borders of Bulgaria. The research has reached four main results, which answer the sub-questions of the research:

1. In the pre-migration period within the borders of present-day Türkiye, Edirne Province had the highest number of Gagauz settlements. Within Edirne, the Havsa district and its surrounding villages were the most densely populated areas, comprising 21 settlements associated with the Gagauz community. In addition to the seven villages within the central district of Edirne, the settlements include the Havsa district center and its nine affiliated villages, two villages in the Uzunköprü district, one village in the Süloğlu district, and the Enez district center.
2. In the pre-migration period within the borders of today's Türkiye, the highest number of settlements associated with Gagauzes after Edirne is within the borders of Kırklareli province. The densest settlement in this province is Babaeski district with seven villages. Kırklareli center and Pehlivan köy district with three settlements each and Kaynarca town are also among the settlements associated with Gagauz. In Tekirdağ

province, only one village and one neighborhood of Malkara district are associated with Gagauz.

3. It has been determined that Gagauz people living in Greece and Bulgaria today had settlements within the borders of these countries before migrating from Türkiye. These villages were located within the borders of Edirne Province during the Ottoman Period and are close to each other and to the pre-migration Gagauz settlements in Türkiye. Map analyses show that Gagauz settlements in and around Edirne are neighboring each other and close to the borders.
4. The geographical proximity of these settlements was an important factor in migration processes. The fact that the Gagauz settlements are geographically close to each other shows that this community was settled in the region in a certain period and in a planned manner and that these places are strongly connected by historical ties. The places where the Gagauz migrated are geographically close to the villages in today's Greece and Bulgaria, which also explains the reasons for the migration movements and the demographic structure in the pre-migration period.

In addition, this study, which demonstrates the extent to which the villages on both sides of the Maritsa River are interwoven through cultural ties and ethnic relations, offers a fresh perspective on the historical migration processes and diaspora experiences of the Gagauz people. In doing so, it uncovers significant insights into the tangible and intangible cultural heritage of the Gagauz community in Edirne and its surroundings, as well as their historical and demographic presence in the region.

The fact that the name Gagauz is not directly used in the Ottoman documents makes it difficult to gather information about the history of the Gagauz of Edirne. However, secondary sources help to draw a general picture of the settlement of this community in the Edirne region, their demographic dynamics in history and their social life. Although there are studies that include ethnological information such as Gagauz songs, language features, the number of households in their villages, their daily lives, customs and traditions, folk dances, costumes, the names they use in society, and claims about their ancestry, research shows that studies on Edirne Gagauz are limited. This research, which traces the Gagauz settlements and uncovers

their historical and cultural ties, serves as an important starting point for increasing awareness of the Edirne Gagauz community and promoting the preservation of their cultural heritage. However, given that the Edirne Gagauz people now predominantly reside in settlements along the borders of Greece and Bulgaria, it is essential to map these settlements in detail to provide a comprehensive understanding of the community's migration history and patterns of settlement distribution.

Comprehensive and thematic studies to be conducted in the future will contribute to a better understanding of the historical and cultural richness of this society. Conducting in-depth analytical studies, including field research and face-to-face interviews that trace the presence of the Gagauz people in their post-migration settlements, with the aim of identifying and preserving elements of their folk culture for future generations, will not only enhance awareness of the historical Gagauz presence in the region but will also facilitate comparative research on the Gagauz communities who migrated from the region to Greece and Bulgaria. In this context, studies that bring together researchers from different disciplines such as historians, folklorists, and musicologists, and scientific and artistic productions/events that will enable the cultural heritage of the Gagauz to reach large masses should be supported.

Along with the intangible cultural heritage elements that the Edirne Gagauz people carried with their migration, tangible cultural heritage elements such as fountains, houses, religious buildings and cemeteries in the old settlements of Edirne and its surroundings, which point to the past, lifestyle and cultural values of this society, should also be identified. Identified concrete cultural heritage elements should be comprehensively documented (photography, measurement, historical analysis, etc.) and recorded.

Conflict of Interest Statement

There is no conflict of interest with any institution or person within the scope of this study.

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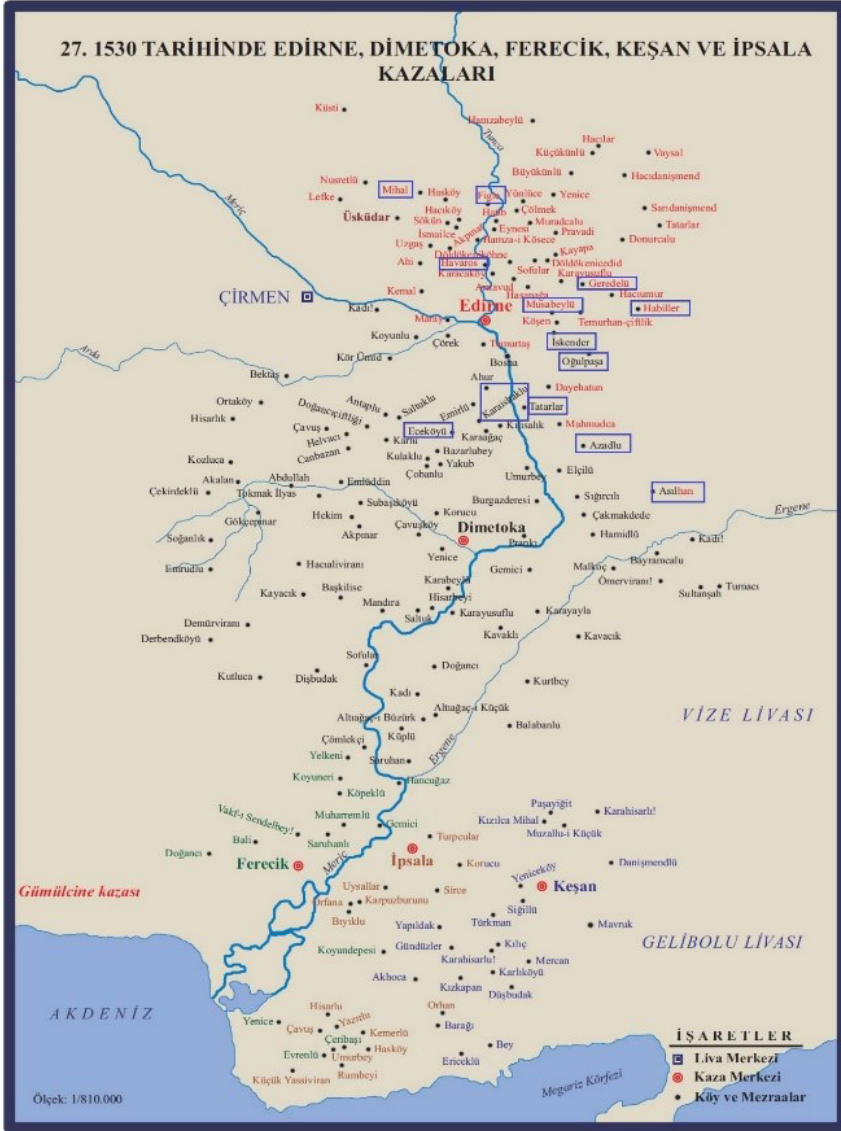
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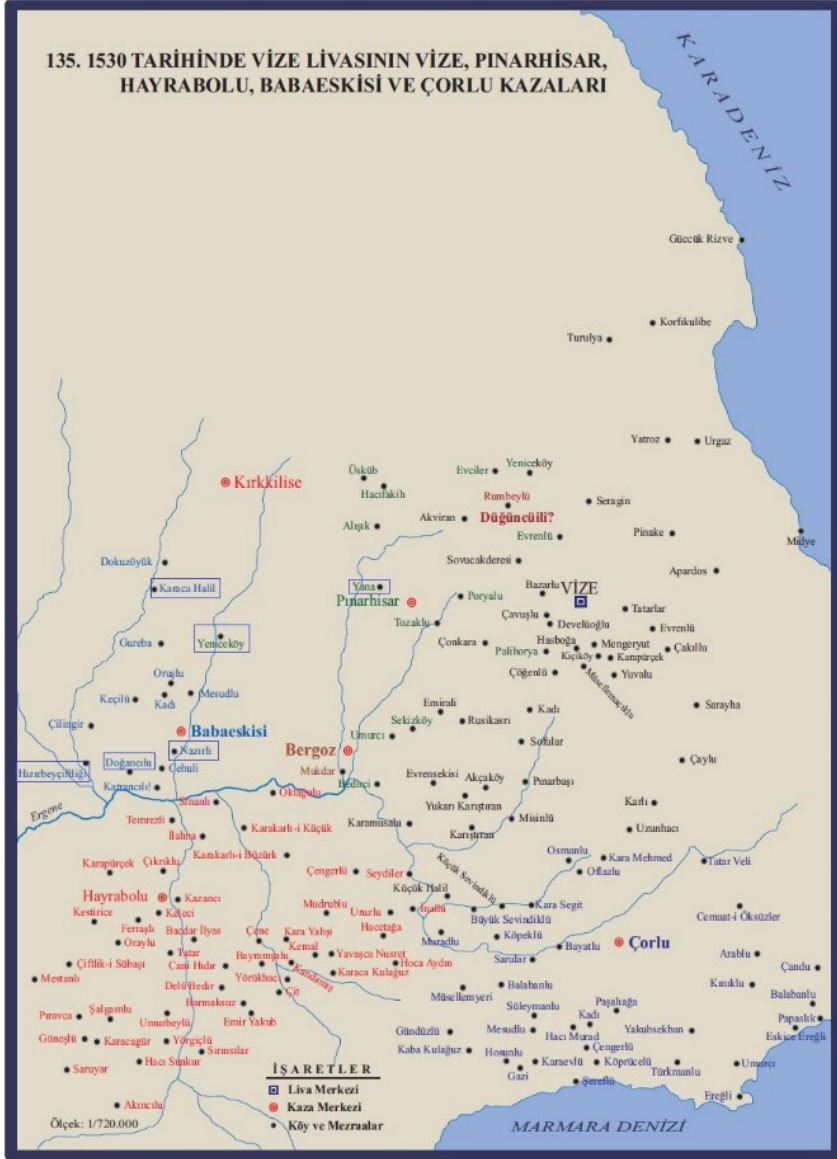
Attachments



Annex 1. Vize Liva and Kirkkilise kaza in 1530 (Özkılınç et al. 1019)



Annex 2. Edirne, Dimetoka, Ferecik, Keşan and Ipsala Kazas in 1530
(Özkılınç et al. 899)



Annex 3. Vize, Pınarhisar, Hayrabolu, Babaeski and Çorlu Kazas of Vize Liva in 1530 (Özkılınç et al. 1017)