

Faded colors of Western Anatolia, exploring non-Muslim immigration and industrial development in Western Anatolia from the 19th to the 20th century in the example of Ezine's socio-economic transformation

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Abstract

Ezine is in western Turkey, within the borders of Canakkale province, between the legendary Troy and the ancient city of Alexandria-Troas. This paper investigates the socio-economic transformation of Ezine City in response to the Industrial Revolution's impact, positioning it as a crucial supplier of raw materials to Europe's industrialized states during the 19th century. The emergence of new sectors, including raw material production, supply, and transportation, facilitated unprecedented economic growth and development in Ezine. Leveraging the legal provisions of the 1856 Paris Treaty, Ottoman Armenians, Greeks, and Jews migrated to Ezine, strategically settling in the city to capitalize on its thriving economy. By analyzing historical data, primary sources, and legal frameworks, this study explores the profound influence of non-Muslim immigration on Ezine's economic landscape. Furthermore, it examines the dynamics of cultural exchanges, societal integration, and the legacy of this diverse influx on Ezine's socio-cultural fabric. Through an interdisciplinary approach, this research offers valuable insights into the intertwined relationship between industrial development, non-Muslim immigration, and the formation of Ezine's socio-economic identity.

Keywords: Ezine, Industrial Revolution, Jews, Greeks, Armenians



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Introduction

Ezine, situated approximately thirteen kilometers away from the western coast of the Biga Peninsula, boasts a rich history dating back to ancient times. Its strategic location along the trade routes extending from Biga to the west and the sea rendered it a prominent commercial hub. Moreover, its fertile lands and marshy areas offered favorable conditions for agriculture and animal husbandry, making it an appealing region for settlement.

With the provincial regulations of 1864, Anatolia underwent a reorganization, dividing it into provinces. During the period spanning from 1878 to the outbreak of the First World War, Anatolia comprised 14 provinces and two independent districts¹. Ezine was a settlement affiliated with the Biga Sanjak, one of the provinces mentioned above, encompassing two sub-districts named Bayramic and Kumkale, along with 126 villages. The governance structure comprised a district governor and two sub-district directors, while the municipality was established in 1886².

This article examines the influx of non-Muslim populations into Ezine, a predominantly Turkish settlement, during the second half of the 19th century, as well as the underlying reasons behind their migration. Notably, historical sources indicate that Ezine, previously inhabited solely by a Muslim Turkish population until the latter half of the 19th century, witnessed the arrival of Armenian, Greek, and Jewish communities during this period³.

What factors, opportunities, and motivations prompted non-Muslim groups, such as Greeks, Armenians, and Jews, to choose Ezine as their settlement destination? This article seeks to address these questions within the boundaries of the available sources and the scope of the study. The research primarily uses a comparative approach to local and foreign sources. The extensive travels of French researcher Vital Cuinet, who extensively explored Anatolia in the last quarter of the 19th century and authored a comprehensive report-study titled "Turquie D'Asie" (Geographie Administrative Statistique Descriptive et Raisonnée de Chaoue Province de L'Asie-Mineure), published in Paris in 1890, provide invaluable statistics and records concerning the Biga Province. The Ezine Land Registry Directorate Archive preserves Land Registry Books and records from the late 1860s to the early 1900s, offering informative data.

Additionally, Colonel Şefik Aker's local history study and observations conducted in Ezine, and its surroundings serve as valuable sources for this research. The study also references scholarly works by esteemed researchers to shed further light on the subject matter. On-site observations, examinations of Ezine and its neighborhoods, and oral history studies conducted with the local population complement the study.

In this article, we will first highlight the impact of the Industrial Revolution on the population of Ezine before exploring other compelling factors contributing to the settlement of non-Muslims in the region.

¹ Justin McCarthy, **Müslüman ve Azınlıklar**, İnkılap Yay., İstanbul 1998, p.1.

² Pars Tuğlacı, **Osmanlı Şehirleri**, Milliyet Gazetesi Yayını, İstanbul 1991, p. 131.

³ **Directorate of State Archives, Department of Ottoman Archive Publication No: 27 Defter-i Hâkânî Dizisi, No: 166, Muhâsebe-i Vilâyet-i Anadolu Registry Book (937/1530) Hüdavendigâr, Biga, Karesi, Saruhan, Aydın, Menteşe, Teke ve Alâiye Livâları**, Ankara 1995, p.31.

1. Causes of Population Increase in Western Anatolia and Ezine in the 19th Century

The advent of the Industrial Revolution in England during the early 19th century sparked a gradual spread of industrialization throughout European countries. As the Industrial Revolution progressed, industrialized European states, particularly England, faced a growing need to secure raw materials and markets for their industrial goods. This led them to seek out regions in closer proximity to fulfill these requirements, and the Mediterranean economic basin emerged as a prime target. At that time, the Ottoman Empire exerted significant influence over this geographic area, making it the primary destination for European entrepreneurs.

The Ottoman Empire had long engaged in commercial activities with the industrialized European states since the 16th century, establishing a familiar relationship. Consequently, European states turned to the Ottoman Empire, alongside their colonies, to meet their needs. Several factors contributed to this choice, including the expansion of the Napoleonic Wars, which posed threats to trade routes and raw material supply, and the Ottoman Empire's position as the closest source region unaffected by the war. These circumstances elevated the Western Anatolian territories of the Ottoman Empire to a prominent region of interest for all states involved.

Throughout the 19th century, the Ottoman Empire gradually weakened, transforming it into a source of raw materials and a potential market for Europeans. This, in turn, intensified competition among European states. The signing of the Balta Limanı Commercial treaty with England on 16 August 1838 designated regions under the Ottoman rule as an "Open Market," particularly regarding British goods and raw material requirements. Although this treaty led to the collapse of the manufacturing industry in Western Anatolia, it turned Anatolia into a vital source of raw materials for Europe. For instance, by 1843, the Aegean region witnessed a drastic decline in weaving looms, dropping from 43,000 to only 7,000 due to increased raw material exports⁴. It is important to note that Western Anatolia, in particular, was significantly impacted by the provisions of this treaty and the ensuing commercial activities.

The Treaty of Balta Limanı and the European states' quest for raw materials and markets triggered economic development and dynamism in Anatolia, particularly in Western Anatolia, abundant in industrial raw materials. As a result, Western Anatolia became an attractive region not only for the local population but also for immigrants from Greece and the islands across the Aegean Sea. Five specific products were crucial in this economic activity: acorns, red root dye, grapes, opium, and cotton. Acorns were used in the leather industry, red root dye found applications in the British textile industry for finishing and dyeing purposes, opium

⁴ Refer to for detailed information about the Balta Limanı Commercial Treaty, M. Şükrü, Hanioglu, "Balta Limanı Commercial Treaty", in: **Encyclopaedia of Islam, THREE**, Edited by: Kate Fleet, Gudrun Krämer, Denis Matringe, John Nawas, Devin J. Stewart. ; Note: In the Treaty of 1838, Sultan Mahmud II, in his efforts to tame the rebellious Egyptian Governor Mehmet Ali Pasha, turned the entire Ottoman Empire into an open market for England, thereby stripping Ottoman merchants of their competitive edge against European merchants. For this refer to Tuncer Baykara, "19. Yüzyılda Anadolu'nun İktisaden Çöküşü ve Bugüne Etkileri", **Belgelerle Türk Tarihi Dergisi**, No 25, Ekim 1969, s. 64-72; Tuncer Baykara, **Yakınçağ Osmanlı Tarihi Ders Notları**, İzmir 1996.

served medical purposes and was exported to China as a recreational substance by England, cotton was utilized in the textile and weaving industry, and grapes and raisins were extensively employed in various forms, primarily in wine production⁵.

Vital Cuinet's report provides further evidence of this commercial activity. According to Cuinet, who led a French research team that extensively traveled through Turkey in 1890, the Biga Vilayet, including Ezine, was a prolific producer of the aforementioned products. Cuinet's report also emphasizes the region's vibrant commercial activity⁶. It reveals the presence of four chromium mines, five manganese mines, and one sulfur mine near Ezine⁷. Additionally, extensive livestock farming was notable, with Ezine possessing 1,060 camels, 1,395 horses, 15,500 cattle, 79,000 sheep, 53,000 goats, 120 pigs, 1,760 donkeys, and 450 mules in 1890⁸.

The agricultural and animal products and minerals produced in Ezine were primarily exported to European countries, especially the United Kingdom, France, and the United States, along with other industrialized nations. The report indicates that these products were directly shipped from the ports along the Ezine coastline⁹. In return, processed products were imported from industrialized countries, predominantly the United Kingdom, France, and Austria. These imported goods encompassed items such as coffee, spices, porcelain, and various furniture¹⁰.

Analysis of the land registry books from the Ezine Land Registry Archive specifically records dating from 1291-1295 (1874-1879) in volumes 7/1-2-3 and 8/1-2-3, as well as subsequent years, reveals that the region predominantly consisted of chestnut groves, olive groves, vineyards, and cotton fields. These cultivable lands constituted a significant portion of the area, highlighting Ezine's role as a major producer of vital raw materials for the European textile, food, and beverage industries. This accounts for the direct exportation of these materials to foreign countries¹¹.

Based on this information, it becomes evident that, much like other parts of Ottoman Western Anatolia, Ezine experienced the effects of the Industrial Revolution in the 19th century. These effects transformed Ezine into a raw material market, leading to significant commercial activity. It is clear that this commercial activity attracted people seeking work, income, and

⁵ Mübahat Kütükoğlu, **Osmanlı-İngiliz İktisadi Münasebetleri I (1580-1838)**, Ankara 1974, p.115-118; Mübahat Kütükoğlu, **Osmanlı-İngiliz İktisadi Münasebetleri II (1838-1850)**, İstanbul 1976, p.28-31; Şevket Pamuk, "150. Yılında Balta Limanı Ticaret Antlaşması", **Tarih ve Toplum**, No. 60, Aralık 1988, p. 38-41. Also refer to Tuncer Baykara, **İzmir Şehri ve Tarihi**, Ege Üniversitesi Yayınları, İzmir 1974; Tuncer Baykara, **Türk Kültürü Araştırmaları**, Akademi Kitabevi, İzmir 1997; Tuncer Baykara, **Türk Kültürü**, IQ Kültür Sanat Yayıncılık, İstanbul, 2007.

⁶ Vital Cuinet, **Turquie D'Asie (Geographie Administrative Statistique Descriptive et Raisonnée de Chaoue Province de L'Asie-Mineure**, Rue Bonaparte, Paris 1890, p.703.

⁷ Vital Cuinet, **op.cit**, p.766.

⁸ Vital Cuinet, **op.cit**, p.716.

⁹ Vital Cuinet, **op.cit**, p.731.

¹⁰ Vital Cuinet, **op.cit**, p.737.

¹¹ **Ezine District Land Registry Book No: 7 Volume 1, Ezine District Land Registry Book No: 7 Volume 2, Ezine District Land Registry Book No: 7 Volume 3, Ezine District Land Registry Book No: 8 Volume 1, Ezine District Land Registry Book No: 8 Volume 2, Ezine District Land Registry Book No: 8 Volume 3, 1291-1295 (1874-1879), Ezine Land Registry Archive.**

social mobility, as is typically observed in areas with bustling commercial sectors. Consequently, migration from other regions, including non-Muslim populations, can be inferred to have occurred in Ezine. In the following sections, we will explore the settlement data of non-Muslims in Ezine to validate these claims and examine the occupations of the non-Muslim population, shedding light on the reasons behind their migration to Ezine.

2-The Beginning and Reasons for Non-Muslim Settlement in Ezine

According to the first population census conducted in the Ottoman Empire in 1831, the population of Ezine was recorded as 2,253. When examining the distribution of this census, it can be observed that there were no non-Muslim elements in Ezine and its surrounding districts according to the population count¹².

According to a waqf (charitable endowment) record dated 1856, following the population census of 1831, it is noted that there were 1,272 male residents in the center of Ezine, with ten neighborhoods, and once again, no non-Muslim population is mentioned.¹³

According to the "Cezayir-i Bahr-i Sefid Salname (Mediterranean Islands Provincial Yearbook)" dated 1876 (1293), in the Ezine district, there were seven neighborhoods with a Muslim population, one neighborhood with 997 Greeks residing in 366 households, one neighborhood with 192 Armenians residing in 52 households, and one neighborhood with 34 Coptic males residing in 26 households. These data indicate that from 1856 to 1876, while the number of neighborhoods in Ezine remained unchanged, it is observed that the settlement of the non-Muslim population took place in Ezine.¹⁴

According to the report by Vital Cuinet dated 1890, in Ezine, there were 29,210 Muslims, 4,458 Greek Orthodox, 460 Armenian Gregorians, and 240 Jews.¹⁵

Furthermore, when examining the land registry and population records of the same period, it can be observed that Greek and Armenian neighborhoods were established in the villages of Kumkale, Cedit, Kızılköy, Akköy, Pınarköy, and Kalafatlı¹⁶.

If we look at the reasons for this population movement, it is noteworthy that there was a significant increase in population in the Aegean islands starting from the 17th century, facilitated by the long period of peace under the Turkish administration. The limited resources

¹² Enver Ziya Karal, **Osmanlı İmparatorluğu'nda İlk Nüfus Sayımı 1831 (First census of the Ottoman Empire)**, T.C. Başbakanlık Devlet İstatistik Enstitüsü, Ankara 1997 (II. Edition), p.201,210.

¹³ Ekrem Hakkı Ayverdi, **Osmanlı Mimarisinin İlk Devri (Ertuğrul, Osman, Orhan, Hüdavendigâr ve Yıldırım Beyazıt) 630-805 (1230-1402) I.Cilt**, İstanbul Fetih Cemiyeti, Damla Ofset, İzmir 1989, p.137.

¹⁴ **Cezayir-i Bahr-i Sefid Salnamesi 1293 (1876) – Mediterranean Islands Provincial Yearbook of 1876.**

¹⁵ Vital Cuinet, *ibid*, p.763.

¹⁶1904 Population Register, Ezine Population Directorate Archives; Ezine District Land Registry Book No:7 Volume 1, Ezine District Land Registry Book No:7 Volume 2, Ezine District Land Registry Book No:7 Volume 3, Ezine District Land Registry Book No:8 Volume 1, Ezine District Land Registry Book No:8 Volume 2, Ezine District Land Registry Book No:8 Volume 3, 1291-1295 (1874-1879), Ezine Land Registry Archive.

of these islands could not sustain the growing population, leading people to migrate to the Anatolian coast in search of work and livelihood.¹⁷

Starting from the early 19th century, as a result of the Industrial Revolution, there was an increasing demand for products such as oak gall, red root dye, opium, cotton, grapes, and raisins that were suitable for cultivation in western Anatolia. This demand created significant opportunities for employment and job creation. However, due to the inability of the local population, who were gradually becoming wealthier, to meet this employment gap, Greeks settled in various parts of western Anatolia, particularly on the lands of notable local figures (Ayan). The Greek population, who were exempt from military service, increased both through migration and natural growth, while the Turkish population decreased or showed at least a slower increase due to wars, compulsory military service for Turks, and epidemics. For instance, in the last quarter of the 19th century, the Greek population in Ceşme, Urla, and Seferihisar almost equaled or even surpassed the Turkish population.¹⁸

The same situation can be observed specifically in Ezine. When we examine the Birth registers dated 1904 in the Ezine Population Directorate archives, it is noteworthy that almost all of the newborns' parents are from the Aegean islands and the Peloponnese. The presence of similar data in the Death register from 1904 indicates that there was a significant influx of Greeks to Ezine from outside at a certain age and that the second generation was born in Ezine and its villages. Moreover, the identification records in the same registers often indicate that the majority of those coming from the Aegean islands and the Peloponnese were listed as "rencper" (rancher, day laborer, agricultural worker) in the occupation field. This suggests that Greeks came to Ezine to work for the reasons mentioned above. As for Armenians and Jews, their occupations, such as tailor, leatherworker, grocer, and blacksmith, indicate that they came to Ezine for trade and to earn a living for the same reasons¹⁹.

Looking at the subject from a legal perspective and in terms of its dimensions, with the Tanzimat Edict of 1839, an attempt was made to establish equality between Christians and Muslims in the Ottoman Empire, and with the Reform Edict of 1856, efforts were made to reinforce the principle of equality under the law. The Reform Edict aimed to establish equality between Christians and Muslims in twenty points. The most important of these is the provision regarding "the ability of all citizens to engage freely in commercial and economic activities." With the Tanzimat Edict of 1839 and particularly the Reform Edict of 1856, the right to acquire property was granted to all non-Muslim elements and foreigners. This right began to be implemented from 1862 due to intense external pressures.²⁰

As evidence and verification of this information at the local level, there are notable records in the Title Deed Registry books mentioned above, which are found in the Ezine Title Deed Directorate's archives. These records indicate that non-Muslims began to purchase many properties in Ezine starting from the 1870s and leased waqf lands. There are also records of

¹⁷ Tuncer Baykara, **Osmanlılar'da Medeniyet Kavramı ve Ondokuzuncu Yüzyıla Dair Araştırmalar**, II.Baskı, Akademi Kitabevi, İzmir 1999, p.197.

¹⁸ T. Baykara, **op.cit**, p.195-204.

¹⁹ **1904 Birth Register, Ezine Population Directorate Archives; 1904 Death Register, Ezine Population Directorate Archives.**

²⁰ E. Z. Karal, **Osmanlı Tarihi Cilt VII**, TTK, Ankara 1995, p.250.

French and English individuals purchasing land. It is probably not a coincidence that the lands acquired by non-Muslims mostly consist of areas suitable for oak gall production, olive groves, and vineyards. It should also be noted that foreigners showed more interest in mines in addition to these lands²¹.

Another record regarding the arrival of non-Muslim elements to Ezine is found in the observations of retired Colonel M. Sefik (Aker) in his work titled "57th Division and Aydın National Volunteers in the War of Independence," which was born and raised in the late 19th century. Sefik Aker conducted a field survey of Ezine and its surroundings and had discussions with the local people. In Sefik Aker's noteworthy record:

"My efforts regarding the national project pursued and implemented by the Greeks to invade Anatolia:

During my duty travels and residence in coastal regions, I observed certain situations and activities of the Greeks that caught my attention, which led me to delve into the program pursued by the Greeks for the invasion of Anatolia. They aimed to seize Anatolia, also known as Asia Minor, from the Turks and establish a Greater Greece. This project, which they had been implementing in our country for a century, gained significant success and progress. It started from the proclamation of the Tanzimat Edict, which was implemented in a manner detrimental to the existence of the Turks.

In 1909, while examining the Greek nationalist movement, I conducted research on the state of affairs among the Greeks in the town of Ezine in Canakkale. I had a conversation with an elderly Turkish man named Hadji Arif Agha, who was around seventy-five years old (meaning he was born in the 1830s), about the conditions of the Greeks in that region, particularly in the vicinity of the ruins of Troy. Here are the answers he provided to the questions I asked him:

Until the Battle of Sevastopol (1853-1856 Crimean War), there was not a single Greek, Armenian, or even Jewish person in Ezine, and nobody in our homeland knew what raki (an alcoholic beverage) or drunkenness was, nor did they set foot in these lands. I don't know what happened after this battle. First, three Greeks came, and the government protected them greatly. As more Greeks came, they settled here. I was a young man at the time. The elderly people saw the arrival and settlement of these Greeks as dangerous. They complained, but the government provided strict protection to the Christians. Therefore, nobody could take any action. After the Greeks multiplied, raki and drunkenness entered our homeland. Due to drunkenness, murders, and incidents occurred and spread. Eventually, it reached the state you see today.

Hadji Arif Agha considering the Battle of Sevastopol as the starting point of Tanzimat (Reforms) indicates the date when Tanzimatism began. Naturally, Agha couldn't be aware of Tanzimatism. Although the elderly Turks of the country saw the arrival of Greeks as dangerous due to their ignorance, it is astonishing that our knowledgeable and enlightened

²¹ Ezine District Land Registry Book No: 7 Volume 1, Ezine District Land Registry Book No: 7 Volume 2, Ezine District Land Registry Book No: 7 Volume 3, Ezine District Land Registry Book No: 8 Volume 1, Ezine District Land Registry Book No: 8 Volume 2, Ezine District Land Registry Book No: 8 Volume 3, 1291-1295 (1874-1879), Ezine Land Registry Archive.

politicians who implemented and applied the administration called Tanzimat-ı Hayriye could not appreciate this danger. When I asked these questions to, Hadji Arif Agha, there were 380 Greek households, 70 Armenian households, and 30 Jewish households in Ezine town alone.”²²

As seen from Hadji Arif Agha's account, Armenians, Greeks, and Jews are not native to Ezine. They came and settled in Ezine, which has been a Turkish settlement since its establishment, as a result of the economic developments in the 19th century and the legal arrangements made under the pressure of Western powers. Similarly, through similar legal arrangements, they became wealthy as business partners or customers of European merchants and became influential in the socio-economic life of Ezine. This influx of non-Muslims to Ezine quickly led to the establishment of many non-Muslim villages and the addition of three new non-Muslim neighborhoods to the center of Ezine.

Conclusion

As a result, with the influence of the Industrial Revolution in the 19th century, Ezine experienced a significant revival in commercial life and became an attractive center for settlement and trade. As a result of the 1856 Islahat Fermanı (Ottoman Reform Edict of 1856) and subsequent legal regulations, the legal framework for property ownership and free trade was established for non-Muslim elements. As can be understood from the available data, they began to settle in Ezine after 1856. While it is noticeable that the majority of non-Muslims who settled in the surrounding villages of Ezine were laborers, among the non-Muslims who settled in Ezine, Armenians were generally involved in brokerage, usury, and wholesale trade; Greeks were engaged in land management and trade, and Jews were involved in merchant activities, craftsmanship, and coffehouse businesses.

In terms of settlement and residency, Ezine became an attractive place for non-Muslims in the 19th century. The Islahat Fermanı and subsequent legal arrangements regarding non-Muslims facilitated this process. In particular, non-Muslims engaged in trade, usury, and craftsmanship quickly became influential in the socio-economic life of Ezine, as was the case in many other parts of Western Anatolia. It can be said that the preference of European merchants for non-Muslim elements in acting as intermediaries and business partners played a role in this rise. Additionally, the ability of non-Muslim elements to speak foreign languages may have been a secondary factor in their preference.

It is evident from information and documents that the enrichment of non-Muslims in Ezine resulted in land ownership and the settlement of their co-religionists and comrades on these lands. As a result of these waves of migration, a similar increase in the non-Muslim population was observed in Western Anatolia. This population density later became a pretext for Western powers to intervene in the internal affairs of the Ottoman Empire and, later Turkey. Especially the newly established Greece used this population as a propaganda tool

²² Retired Colonel M. Şefik (Aker), *İstiklâl Harbinde 57'nci Tümen ve Aydın Milli Cidali*, Vol 1, İstanbul 1937, p.65-68.

during the Turkish-Greek conflicts of the Turkish War of Independence, claiming that these lands had historically belonged to Greeks.

Greeks and Armenians, due to the atrocities they committed against the Turkish people during and after World War I, especially during the Gallipoli Battles in 1915 – 1916 and the Turkish Independence War 1919 - 1922, were forced to leave the region. The remaining Greek population also left Ezine through the population exchange law between 1923 and 1924. While Jews temporarily filled the socio-economic void left by them, they also gradually left the region in the 1940s. With the establishment of the Republic, the Turkish people, who learned to fight alongside trade and economy, resettled the region and healed the wounds of the past.

However, Ezine was never as prosperous and affluent as it was when Turks, Armenians, Jews, and Greeks lived together. The unity of these communities brought peace and prosperity to the city and the region. Unfortunately, due to the instigation of imperialist powers, conflicts arose among them, and the Turkish state was unable to maintain justice in the chaotic environment created by World War I and the Turkish War of Independence. As a result, the sociological and socio-economic collapse witnessed in Ezine's example was also observed in almost all regions of Anatolia.

These communities' reunification and ability to work together and coexist peacefully has not been possible. The disintegration of their unity and the inability to find a common ground for cooperation have hindered the revival of the once prosperous and harmonious Ezine. The effects of historical events and external influences have left lasting scars on the social fabric and economic development of the region.

It is essential to acknowledge the significance of fostering unity, promoting understanding, and embracing diversity in order to avoid the pitfalls of the past and build a prosperous future. Only through inclusive policies, mutual respect, and a shared commitment to justice and cooperation can communities overcome the challenges they have faced and create a society where different ethnic and religious groups can thrive together. Ezine serves as a poignant reminder of the consequences of division and the imperative of fostering unity for the collective progress and well-being of all.

Similar micro-scale studies are expanded to encompass the entire Middle East, it will be seen that the fundamental problem is, in fact, similar to what we have observed in the case of Ezine. In this brief study, we have touched upon the outlines of the problem, but as larger and more micro-level studies increase, we believe that new ideas can be developed for resolving these issues.

By delving deeper into the socio-economic dynamics and historical contexts of various regions in the Middle East, a comprehensive understanding of the challenges they face can be obtained. This understanding can serve as a basis for formulating targeted strategies and policies that address the root causes of division and socioeconomic decline.

Furthermore, by conducting comparative analyses and identifying common patterns and factors contributing to social cohesion and prosperity, valuable insights can be gained. These

insights can inform the development of innovative approaches and solutions that promote unity, peace, and sustainable development across the region.

It is essential to recognize that the issues faced by Ezine are not isolated incidents but are part of a larger complex dynamic. By broadening the scope of research and fostering interdisciplinary collaboration, a more holistic perspective can be achieved, leading to comprehensive solutions that transcend the boundaries of individual communities and contribute to the overall progress of the Middle East.

In conclusion, this brief study serves as a starting point for understanding the challenges faced by Ezine and its relevance to the wider Middle Eastern context. It is our belief that by further expanding research efforts and engaging in in-depth analyses, new ideas and perspectives can be generated, ultimately paving the way for effective solutions to the complex socio-economic issues present in the region.

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