

# Journal of

# Cyprus Studies

## Kıbrıs Arařtırmaları Dergisi

International Tourism, Energy, E-government,  
Urban History, Place Identity, Housing,  
Walled City, Famagusta,  
Lorenzo Warriner Pease



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*Kıbrıs Araştırmaları Dergisi'*nde yayınlanmak üzere değerlendirilecek olan çalışmaların Kıbrıs adası ile ilgili konular çerçevesinde sanat, tarih, edebiyat, dilbilimi, müzik, tiyatro, mimarlık, arkeoloji, kültürel çalışmalar, iletişim, eğitim, psikoloji, sosyoloji, coğrafya, halkbilim, cinsiyet çalışmaları, siyaset, uluslararası ilişkiler, hukuk, işletme, işletme yönetimi, finans, ekonomi, turizm, tıp, çevre, mühendislik ve bu gibi alanlardan özgün makaleler, kitap, tarihi kaynaklar ve filmlere ait tanıtımlar yanında yeni tamamlanmış yüksek lisans ve doktora tezi özetleri, güncel bilimsel etkinlik haberleri ve raporlar olması beklenir.

*Kıbrıs Araştırmaları Dergisi*, milliyet, ırk, etnik köken, din veya cinsiyet farkı gözetmeksizin, bakış açıları veya vardıkları sonuçlar itibarı ile, itinalı ve mantıklı tartışma içeren yazılara açıktır. JCS'e gönderilen bütün yazılar, değerlendirilmek üzere incelenirken yazarın olduğu kadar hakemin de kimlikleri gizli tutulur. Tartışmaya açık konular söz konusu olduğunda, editör herhangi bir makaleye ilişkin eleştirel değerlendirmeler, yanıtlar veya alternatif yaklaşımlar için başka araştırmacıardan görüş isteyebilir ve bu konudaki bütün görüşler JCS'nin aynı sayısında yer alır.

## Editorial

I am delighted to address the readers of the *Journal of Cyprus Studies* –JCS, which deserves special complements for its 41st issue. In this issue of JCS, a rich assortment of articles has scholarly contributed to the field of knowledge and to the cultural context of the island.

JCS Issue 41 contains four articles from different fields of interests, which are respectively economy, political sciences, architecture and urban history, as well as a book review of a recent publication. JCS readers in this issue also have the privilege of being informed about an American missionary who was one of the first American citizens settled in Cyprus in 1834. Dr. Rita C. Severis, the author and annotator of the book entitled with “The Diaries of Lorenzo Warriner Pease 1834-1839: An American Missionary in Cyprus and his travels in the Holy Land, Asia Minor and Greece” kindly accepted our offer to publish her lecture delivered at the Eastern Mediterranean University, on 7 May, 2013.

At the first glance, two of the articles in this issue deal with present circumstances and the recent implementations in Northern Cyprus while the two others are more focusing on historical richness and cultural values of the island and their current status. Respectively, the first article written by Salih T. Katircioğlu scrutinizes the relationships between international tourism and energy consumption and he points out the international tourism in Northern Cyprus as catalyst for energy growth in the long-term period. The second article is about e-government system, which is one of the current issues being dealt with in Northern Cyprus. Deniz İşçioğlu addresses challenges and problems encountered by Northern Cyprus in e-government applications and she draws attention to the e-democracy, e-transparency and e-participation concepts, which can only be possible with the proper use of information and telecommunication technologies. Third article is the concise yet a vivid overview of the 2300 years of Famagusta town. Okan Dağlı depicts enduring history of the town and ultimately stresses the celebration of

2300th age as an opportunity to promote the historic town internationally. In the fourth article, Famagusta town is again the main focus to be explored from the point of architecture. Rafooneh Mokhtarshahi Sani emphasis the concept of place identity, sense of belonging and their continuity in the design of contemporary built environments and then she takes the attention of the reader to the walled town Famagusta still maintaining its traditional architecture and reflecting cultural as well as architectural identity. She explores architectural identity in the town by referring to 10 identifiable traits that are still valid in the traditional environments of Cyprus. In the last part of this issue, Beser Oktay Vehbi reviews a book written by Nurbanu Tosun Soyel. The book, which is written in Turkish and entitled with “*Kuzey Kıbrıs'taki Tarihi Su Değirmenleri Ve Kırsal Peyzajın Parçası Olarak Korunmaları İçin Öneriler*” investigates watermills in Northern Cyprus.

In 2013 autumn, JCS implies a stance bridging between past and present times of the island. I would like to thank authors of the articles and the book reviewer mentioned above as well as our referees for their meaningful contributions and constructive comments respectively. I owe special thanks to Dr. Rita C. Severis for taking part in the journal and also sharing the visual materials with us. With the works of these generous, kind and creative minds, the *Journal of Cyprus Studies* is enriched and ready to be presented to its readers. Their invaluable contributions anticipated to benefit the intellectual atmosphere of Cyprus, will always be appreciated!

Prof. Dr. Hıfsiye Pulhan  
Editor-in-Chief

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# Journal of Cyprus Studies

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# Estimating the Impact of Tourism Development on Energy Consumption: The Case of Northern Cyprus

## Turizm Gelişmesinin Enerji Tüketimi Üzerine Etkisini Öngörmek: Kuzey Kıbrıs örneği

Salih Turan Katircioğlu

### Abstract

*This study investigates the long-term equilibrium relationship between international tourism and energy consumption (as proxied by oil and gas consumption) and the direction of causality among themselves in a small island, the Turkish Republic of Northern Cyprus (TRNC). Results reveal that energy consumption is in long-term relationship with international tourism development; international tourism has inelastic and positively significant impact on the growth of energy in the long-term period. Furthermore, energy consumption significantly converges to its long-term equilibrium level by 74.9 percent speed of adjustment every year as contributed by international tourism in Northern Cyprus. Finally, the results of the present study reveal that there is unidirectional causality that runs from international tourism development to the growth of energy consumption in the island. Thus, this major finding suggests that international tourism in Northern Cyprus is catalyst for energy growth in the long-term period.*

*JEL Classification: C22; C51; O41; O52.*

**Keywords:** *International Tourism, Energy, Bounds Test, Causality, Cyprus.*

### Özet

*Bu çalışma, küçük bir ada olan Kuzey Kıbrıs Türk Cumhuriyeti'nde, uluslararası turizm ile enerji tüketimi (petrol ve gaz tüketimi) arasındaki uzun dönemli denge ilişkisini ve bu ilişkinin yönünü tahmin etmeyi hedeflemektedir. Sonuçlar, enerji tüketiminin uluslararası turizm kalkınması ile uzun dönemli bir denge ilişkisi içerisinde olduğunu göstermektedir; uluslararası turizm esneklik katsayısı düşük fakat pozitif yönde enerji tüketimine istatistiki açıdan anlamlı bir uzun dönem etkisi yapmaktadır. Kuzey Kıbrıs'ta, enerji tüketimi uzun dönem denge seviyesine uluslararası turizm aracılığı ile 74.9 %'lük bir hızla yaklaşmaktadır. Son olarak, bu çalışmanın sonuçları, Kuzey Kıbrıs'ta uluslararası turizm'den enerji tüketimine doğru tek yönlü bir nedensellik olduğunu ortaya koymaktadır. Bu yüzden, bu çalışmanın başlıca bulgusu, Kuzey Kıbrıs'ta uluslararası turizm'in enerji tüketimi için uzun dönemde bir katalizör olduğu yönündedir.*

*JEL Sınıflandırması: C22; C51; O41; O52.*

**Anahtar Kelimeler:** *Uluslararası Turizm; Enerji; Limit Testi; Nedensellik; Kıbrıs.*

## Introduction

In addition to investigating the relationship between international trade and economic growth that has been a popular topic in development economics, searching the relationship between international tourism and economic growth has also found considerable attention in the last two decades. Among these studies are Katircioglu (2010, 2009a, 2009b, 2009c), Cortés-Jiménez and Pulina (2010), (Gunduz and Hatemi-J, 2005), Oh (2005), Ongan and Demiroz (2005), Dristakis (2004), and Balaguer and Cantavella-Jorda (2002). There are various channels through which international trade (including services sector like tourism) expansion can contribute to economic growth (Omtor, 2008). However, investigation of the contribution of such channels deserves attention from researchers.

Growth in international tourism results in an increased demand for energy through various channels such as accommodation and transportation (Becan et al., 2003; Bekan et al., 2001; Gossling, 2002). In this respect, research on the nature of the relationship between tourism development and energy growth would be an interesting study area. There are lots of studies that focus on the relationship between real income growth and particular segments of energy sector in the existing literature as earliest as Kraft and Kraft (1978) ; among the others are Ouédraogo (2010), Wolde-Rafael (2009), Odhiambo (2009) , Apergis and Payne (2009), and Lee (2005). However, this cannot be said about the interaction between energy sector and particular segments of the economy. For example, there are few studies that focus on the energy consumption or on the patterns of energy use in the case of international tourism; among them are Tabatchnaia (1997), Gossing (2000) , Ceron and Dubois (2003), Becken and Simmons (2002), Becken et al. (2003), Trung and Kumar (2005), Warnken et al. (2004), Becken et al. (2003), and Nepal (2008).

Having the importance of this issue, the present study investigates the empirical relationship between international tourism and energy consumption, in a small island, the Turkish Republic of Northern

Cyprus (TRNC). The TRNC was established in 1983 in an already divided island, is not recognized by countries other than its mainland, Turkey, and has a population of well over 300,000, a 14,421.77 US\$ per capita income (SPO, 2010) and is located in a strategic location in the Eastern Mediterranean. The TRNC does not have any foreign trade relationships with countries other than Turkey due to its political non-recognition. Therefore, international tourism and the emergence of the higher education sector are two major sources of foreign exchange for this small island state. When legalized gambling was forbidden in Turkey, large investors in the tourism and hotel industry started to establish large hotels (mainly five star hotels) with casinos in North Cyprus apart from 1990s. This led to a weekend gambling tourism in North Cyprus that attract considerable arrivals for gambling from the mainland Turkey during the weekends. On the other hand, once borders were opened between the north and the south sides of Cyprus in 2003, gambling tourism has attracted considerable visitors from Greek Cypriots as well. As a result of tremendous investments and expansion in the tourism and hotel industry of Northern Cyprus, it is, therefore, highly likely that it is resulted in an expansion in energy sector. Research on this issue would be interesting for scholars.

To the best of author's knowledge till date, there is no empirical study investigating the relationship between international tourism and energy consumption. Thus, this study is the first of its kind that it investigates the long-term equilibrium relationship and direction of causality among them in the case of the TRNC.

### International Tourism in North Cyprus

The services sector in North Cyprus was given priority basically as a result of the political problems. The 1980s became a transition period from the manufacturing industry to services with a focus on tourism. The tourism sector was also influenced from political problems over many years, so the

island couldn't manage to increase foreign

tourist arrivals needed to stimulate significant growth in the economy. Tourists from abroad were targeted by allowing the opening of casinos on the island. Many casinos have been launched in North Cyprus, and attract tourists from Turkey and the south of Cyprus. Legalized gambling is prohibited in both Turkey and the south of Cyprus. There were 808,682 tourists visiting Northern Cyprus in 2010 of which 80 percent were from Turkey. Net tourism revenues constituted 9.69% percent of gross domestic product (GDP) in 2010. Total number of hotels and touristic establishments are 125 with a bed capacity of 13,500 and total number of casinos is nineteen as of 2012. It is planned to increase the number of casinos to thirty in the nearest future. It is estimated that about 200,000 foreigners visit Northern Cyprus for gambling purposes (<http://www.kktceeb.com/index.php>, 2012). Having these figures it is highly likely that growth in international tourism and hotels with casinos should result in energy growth in Northern Cyprus. Therefore, results of the present study will raise important policy lessons.

The paper proceeds as follows. The section entitled Theoretical setting, presents theoretical setting of empirical methodology; the section entitled as Data, defines the data and the methodology of the study. The following section provides the results and discussions, and the paper concludes with the last section.

## Theoretical Setting

### Modeling

Starting point of the theoretical setting in the present study is that international tourist arrivals might be a determinant of energy proxy. On the other hand, real exchange rates were assumed to be an important determinant of international tourist arrivals (Katircioğlu, 2010, 2009a), which can be also assumed to be important determinant of energy for energy-importing countries. Therefore, real exchange rates will be added to empirical models in the present

study in order to investigate the relationship between international tourism and energy sector. The following functional relationship, then, has been put forward in the present study:

$$(1) \quad E_t = f(T_t^{\beta_1}, RER_t^{\beta_2})$$

where E stands for energy proxy, T stands for international tourism proxy, and RER stands for real exchange rates. The functional relationship in equation (1) can be expressed in logarithmic form to capture the growth impacts:

$$(2) \quad \ln E_t = \beta_0 + \beta_1 \ln T_t + \beta_2 \ln RER_t + \varepsilon_t$$

where at period t, lnE is the natural log of energy proxy; lnT is the natural log of tourism proxy; lnRER is the natural log of real exchange rates; and  $\varepsilon_t$  is the error disturbance.

There is an assumption that the dependent variables in equation (2) may not immediately adjust to their long-term equilibrium levels following a change in any of their determinants [See also (Narayan, Narayan, 2005)]. Therefore, the speed of adjustment between the short-run and the long-term levels of real income can be captured by estimating the following error correction model:

$$(3) \quad \Delta \ln E_t = \beta_0 + \sum_{i=1}^n \beta_1 \Delta \ln E_{t-i} + \sum_{i=0}^n \beta_2 \Delta \ln T_{t-i} + \sum_{i=0}^n \beta_3 \Delta \ln RER_{t-i} + \beta_4 \varepsilon_{t-1} + u_t$$

Where  $\Delta$  represents a change in the E, T, and RER variables in equation (3); and  $\varepsilon_{t-1}$  is the one period lagged error correction term (ECT), which is estimated from equation (2). The ECT in equation (3) shows how fast the disequilibrium between the short-run and the long-term values of dependent variable is eliminated each period. The expected sign of ECT is negative [See also (Gujarati, 2003)].

## Data

The data used in this paper are annual figures covering the period 1977 – 2010 and the variables of the study are oil and gas consumption (Oil), international tourist arrivals (T), and real exchange rates (RER). Energy variable is proxied by oil and gas consumption (tons) in the present study in parallel to the works of previous literature studies (Apergis, 2010). Therefore, energy variable (E) defined in equation (1) will be proxied and replaced by oil and gas consumption (Oil). On the other hand, there are also several alternatives to measure tourism variables in the literature as also mentioned by Katircioğlu (Katircioğlu, 2010, 2009a). These include tourism receipts, the number of nights spent by visitors from abroad and the number of international tourist arrivals. Tourism variable of the present study was proxied by the number of international tourists who visit Turkey and stay in the touristic establishments. Real exchange rates, on the other hand, were calculated by multiplying the value of Turkish Lira per US dollar and consumer price index (2005 = 100) of Northern Cyprus and then dividing it by the consumer price index (2005 = 100) of United States. Data were gathered from State Planning Organization of Northern Cyprus (SPO, 2010).

### Unit Root Tests

The Augmented Dickey-Fuller (ADF) and Phillips-Perron (PP)2 Unit Root Tests are employed to test the integration level (Dickey & Fuller, 1981; Phillips & Perron, 1988). The PP procedures, which compute a residual variance that is robust to autocorrelation, are applied to test for unit roots as an alternative to ADF unit root test.

### Bounds Tests to Level Relationships

To investigate long-term relationships between among the variables under consideration, the bounds test within the ARDL approach was adopted in the present study. This approach was developed by (Pesaran et al., 2001) and can be applied irrespective of the order of integration of the variables (irrespective

of whether regressors are purely I (0), purely I (1) or mutually co-integrated). The ARDL approach for estimating level relationships in equation (1) involves estimating the following error correction model:

$$(4) \quad \Delta h E_t = a_{0_e} + \sum_{i=1}^n b_{i_e} \Delta h E_{t-i} + \sum_{i=0}^n c_{i_e} \Delta h T_{t-i} + \sum_{i=0}^n d_{i_e} \Delta h RER_{t-i} + \sigma_{1_e} h E_{t-i} + \sigma_{2_e} h T_{t-i} + \sigma_{3_e} h RER_{t-i} + \varepsilon_{E,t}$$

In equation (4),  $\Delta$  is the difference operator and  $\varepsilon_t$  is serially independent random error with mean zero and a finite covariance matrix. Again, in equation (4), the F-test is used for investigating a (single) long-term relationship in the proposed models. In the case of a long-term relationship, the F-test indicates which variable should be normalized. In equation (4), the null hypothesis of no level relationship is  $H_0: \sigma_1 = \sigma_2 = \sigma_3 = 0$  and the alternative hypothesis of a level relationship is  $H_1: \sigma_1 = \sigma_2 = \sigma_3 \neq 0$ .

### Conditional Error Correction Models

In the case of a level relationship, the conditional ECMs using the ARDL approach will be employed in this study in order to estimate equation (3). Additionally, as also suggested by Pesaran et al. (Pesaran et al., 2001), the time series properties of the key variables (E, T, and RER) in the conditional ECMs of the present study can be approximated by double-log EC (p) (error correction at p lag levels that might be different for each explanatory variable) models under the ARDL approach, augmented with appropriate deterministic such as intercepts and time trends. Then, the conditional ECM of interest using the ARDL approach can be written as:

$$(5) \quad \Delta h E_t = \Delta \beta_0 + \sum_{j=1}^{p-1} \phi_j \Delta h E_{t-j} + \sum_{i=1}^k \beta_{i0} \Delta h T_i + \sum_{i=1}^k \sum_{j=1}^{q-1} \beta_{ij} \Delta h T_{t-j} + \sum_{i=1}^k \beta_{i0} \Delta h RER_t + \sum_{i=1}^k \sum_{j=1}^{q-1} \beta_{ij} \Delta h RER_{t-j} + \varphi \Delta Z_t + \gamma(1, p) ECT_{t-1} + u_t$$

where  $\phi_j$ ,  $\beta_i$ ,  $\beta_{ij}$ , and  $\varphi$  are the coefficients for the short-run dynamics of the models' convergence to equilibrium. The coefficient of  $\gamma(1, p)$  denotes the speed of adjustment and is expected to be negative as mentioned before.

### Conditional Granger Causality Tests

In the case of level relationships based on the bounds test, conditional Granger causality tests should be carried out under the ECM. By doing so, the short-run deviations of series from their longterm equilibrium path are also captured by including an error correction term [See also (Narayan & Smyth, 2004)]. Therefore, conditional error correction models for Granger causality in the present study can be specified as follows:

When level relationship exists, conditional Granger causality tests need to be carried out under error correction model (ECM). The short-run deviations of series from their long-run equilibrium path can be then captured by including an error correction term as presented below:

$$(6) \quad \Delta h Y_t = \alpha_0 + \phi_1^p(L)\Delta h Y_t + \phi_2^q(L)\Delta h X_t + \phi_3^r(L)\Delta h Z_t + \delta ECT_{t-1} + u_{1t}$$

$$(7) \quad \Delta h X_t = \alpha_0 + \phi_1^p(L)\Delta h X_t + \phi_2^q(L)\Delta h Y_t + \phi_3^r(L)\Delta h Z_t + \delta ECT_{t-1} + u_{2t}$$

Where

$$\phi_1^p(L) = \sum_{i=1}^{p_1} \phi_{1,i}^p L^i \quad \phi_2^q(L) = \sum_{i=0}^{q_2} \phi_{2,i}^q L^i \quad \phi_3^r(L) = \sum_{i=0}^{r_3} \phi_{3,i}^r L^i$$

$$\phi_1^p(L) = \sum_{i=1}^{p_1} \phi_{1,i}^p L^i \quad \phi_2^q(L) = \sum_{i=0}^{q_2} \phi_{2,i}^q L^i \quad \phi_3^r(L) = \sum_{i=0}^{r_3} \phi_{3,i}^r L^i$$

In equations (6) and (7),  $\Delta$  denotes the difference operator and  $L$  denotes the lag operator where  $(L)\Delta \ln Y_t = \Delta \ln Y_t - 1$ .  $ECT_{t-1}$  is one lagged error cor-

rection term from equation (2). Furthermore,  $\mu_{1t}$  and  $\mu_{2t}$  are error disturbances with mean zero and a finite covariance matrix. Finally, having statistically significant t ratios for  $ECT_{t-1}$  in equations (6) and (7) would meet conditions to have long-run causations while significant F ratios would denote short-run causations.

### Results and Discussions

Table 1 gives ADF and PP unit root test results for the variables under consideration. Oil and gas consumption ( $\ln Oil$ ) variable is stationary at its level according to the ADF test including trend but this is not confirmed by models without trend and by PP tests; therefore,  $\ln Oil$  is nonstationary at level but become stationary at first difference. The variable of tourist arrivals ( $\ln T$ ) is non-stationary at level but become stationary at first difference as confirmed by both ADF and PP tests. Finally, the general models of ADF and PP tests that include both trend and intercept suggest that real exchange rates in North Cyprus ( $\ln RER$ ) is stationary at level. Results of unit root tests, therefore, suggest that  $\ln Oil$  and  $\ln T$  are integrated of order one,  $I(1)$  while  $\ln RER$  is integrated of order zero,  $I(0)$  in the present study.

Unit root tests have provided mixed results for the variables of this study; therefore, bounds tests will be employed to investigate the long-term equilibrium relationship between oil/gas consumption and international tourist arrivals within the ARDL approach as suggested by (Pesaran et. al 2001). It is important to note that in order to proceed with the bounds tests, dependent variable needs to be integrated of order one<sup>3</sup>. Critical values for F statistics for small samples are presented in Table 2 as taken from (Narayan, 2005). Table 3 gives the results of the bounds test for level relationships in two separate models. These models are under three different scenarios as suggested by (Pesaran, et al., 2001: 295-296), which are with restricted deterministic trends (FIV), with unrestricted deterministic trends (FV) and without deterministic trends (FIII). Intercepts in these scenarios are all unrestricted.<sup>4</sup>

Table 1. ADF and PP Tests for Unit Root

Statistics (Level)	lnOil	lag	lnT	lag	lnRER	lag
$\tau_T$ (ADF)	-4.056**	(1)	-2.374	(0)	-3.965**	(5)
$\tau_\mu$ (ADF)	-0.217	(0)	-0.228	(0)	-1.813	(1)
$\tau$ (ADF)	3.359	(0)	2.465	(0)	-0.571	(1)
$\tau_T$ (PP)	-2.475	(4)	-2.516	(1)	-3.167*	(4)
$\tau_\mu$ (PP)	-0.203	(5)	-0.289	(1)	-1.512	(4)
$\tau$ (PP)	3.525	(6)	2.298	(1)	0.232	(5)
Statistics (First Difference)	$\Delta$ lnOil	lag	$\Delta$ lnT		$\Delta$ lnRER	lag
$\tau_T$ (ADF)	-3.718**	(0)	-4.643*	(0)	-5.546*	(0)
$\tau_\mu$ (ADF)	-3.783*	(0)	-4.723*	(0)	-4.966*	(0)
$\tau$ (ADF)	-3.148*	(0)	-4.130*	(0)	-5.133*	(0)
$\tau_T$ (PP)	-3.358***	(11)	-4.592*	(3)	-4.515*	(3)
$\tau_\mu$ (PP)	-3.460**	(12)	-4.676*	(3)	-4.806*	(2)
$\tau$ (PP)	-3.128*	(3)	-4.123*	(2)	-5.030*	(1)

Note: Oil represents oil and gas consumption; T represents total number of tourist arrivals to Northern Cyprus; RER is real exchange rates. All of the series are at their natural logarithms.  $\tau_T$  represents the most general model with a drift and trend;  $\tau_\mu$  is the model with a drift and without trend;  $\tau$  is the most restricted model without a drift and trend. Numbers in brackets are lag lengths used in ADF test to remove serial correlation in the residuals. When using PP test, numbers in brackets represent Newey-West Bandwidth (as determined by Bartlett-Kernel). Both in ADF and PP tests, unit root tests were performed from the most general to the least specific model by eliminating trend and intercept across the models. \*, \*\* and \*\*\* denote rejection of the null hypothesis at the 1 percent, 5 percent and 10 percent levels respectively. Tests for unit roots have been carried out in E-VIEWS 7.2. These notes have been adapted from (Katircioğlu, 2010).

Table 2. Critical Values for ARDL Approach

	0.10		0.05		0.01	
	I (0)	I (1)	I (0)	I (1)	I (0)	I (1)
$k = 2$						
$F_{IV}$	3.698	4.420	4.433	5.245	6.328	7.408
$F_V$	4.517	5.480	5.457	6.570	7.643	9.063
$F_{III}$	3.393	4.410	4.183	5.333	6.140	7.607
$t_V$	-3.130	-3.630	-3.410	-3.950	-3.960	-4.530
$t_{III}$	-2.570	-3.210	-2.860	-3.530	-3.430	-4.100

Source: Narayan [37] for F-statistics and Pesaran et. al [35] for t-ratios.

Notes: (1) k is the number of regressors for dependent variable in the ARDL models,  $F_{IV}$  represents the F statistic of the model with unrestricted intercept and restricted trend,  $F_V$  represents the F statistic of the model with unrestricted intercept and trend, and  $F_{III}$  represents the F statistic of the model with unrestricted intercept and no trend. (2)  $t_V$  and  $t_{III}$  are the t ratios for testing  $\sigma_{IE} = 0$  in equation (4) respectively with and without deterministic linear trends. These notes have been adapted from (Katircioğlu, 2010).

Table 3. The Bounds Test for Level Relationships

Variables	With Deterministic Trends			Without Deterministic Trend		Conclusion
	F <sub>IV</sub>	F <sub>V</sub>	t <sub>v</sub>	F <sub>III</sub>	t <sub>III</sub>	
						H <sub>0</sub>
F <sub>Oil</sub> (lnOil / lnT, lnRER)						Rejected
p = 2*	6.445c	8.594c	-5.017c	8.982c	-5.180c	
3	5.538c	7.383c	-4.672c	7.459c	-4.727c	
4	3.081a	4.034a	-2.774a	4.381b	-3.557c	
5	3.227a	4.245a	-2.606a	4.319b	-2.730b	
F <sub>T</sub> (lnT / lnOil, lnRER)						Accepted
p = 2*	1.852a	2.454a	-2.593a	1.653a	-2.184a	
3	3.049a	3.962a	-3.236b	2.768a	-2.809b	
4	2.212a	2.895a	-2.830a	2.635a	-2.766b	
5	1.680a	2.118a	-1.929a	1.659a	-2.062a	

Note: Schwartz Criteria (SC) was used to select the number of lags required in the bounds test. p shows lag levels and \* denotes optimum lag selection in each model as suggested by the SC. F<sub>IV</sub> represents the F statistic of the model with unrestricted intercept and restricted trend, F<sub>V</sub> represents the F statistic of the model with unrestricted intercept and trend, and F<sub>III</sub> represents the F statistic of the model with unrestricted intercept and no trend. t<sub>v</sub> and t<sub>III</sub> are the t ratios for testing  $\sigma_{IE} = 0$  in equation (4) respectively with and without deterministic linear trend. a indicates that the statistic lies below the lower bound, b that it falls within the lower and upper bounds, and c that it lies above the upper bound. These notes have been adapted from (Katircioglu, 2010).

Results in Table 3 suggest that the application of the bounds F-test using the ARDL modeling approach suggest level relationship only in the first model where oil/gas consumption is dependent variable and tourist arrivals and real exchange rates are regressors. This is because the null hypothesis of H0:  $\sigma_{IE} = \sigma_{2E} = \sigma_{3E} = 0$  in equation (4) can be rejected according to all three scenarios of bounds tests. Therefore, this is to conclude that oil/gas consumption in Northern Cyprus is in level (longterm) relationship with its regressors (tourism and real exchange rates). The results from the application of the bounds t-test in the first ARDL model where lnOil is dependent variable do allow for the imposition of the trend restrictions in the models since there are t-ratios that are statistically significant [See (Pesaran et al., 2001: 312)].

Having level relationship in equation (1) allows for the adoption of the ARDL approach to estimate the level coefficients as also discussed by Pesaran and Shin (1999) and formulated in equation (2) of the present study. The resulting estimates of level coefficients under the ARDL specification (lags: 2, 2, 0)

in equation (2) are presented below: Oil/Gas Consumption –International Tourism Relationship in equation (3):

$$\ln Oil_t = 0.398 (\ln T_t) + 0.016 (\ln RER_t) + 6.234 + \hat{u}_t$$

(0.000)                      (0.044)                      (0.000)

Where  $\hat{u}_t$  is error correction term and p-values are given in the parantheses. The estimated parameters of lnT and intercept are statistically significant at the 0.01 level while the coefficient of lnRER is statistically significant at the 0.05 level. Results show that tourism growth has inelastic but statistically significant and positive impact on oil/gas consumption (0.398), which suggests that one percent change in tourist arrivals would lead to a change in oil/gas consumption in North Cyprus by 0.398 percent in the same direction.

In the next stage, the conditional ECM regression associated with the above level relationship should be estimated. Results of ECM regression is provided in Table 4.



The ECT term for equation 5 where  $\ln\text{Oil}$  is dependent variable is high (-0.749), statistically significant and negative. This implies that  $\ln\text{Oil}$  (oil/gas consumption) converges to its long-term equilibrium level by 74.9 percent by the contribution of international tourism. Intercept and short term coefficients except that of real exchange rates are also statistically significant as can be seen from Table 4.

As a final step, the direction of causality can now be searched within the conditional Granger causality tests under the ARDL mechanism for the short term and long term periods. F-statistics for short-run causations and t-statistics of ECTs for longterm

causations are presented in Table 5 as estimated from equation (6).

Results in Table 5 reveal unidirectional causality in the long-term that runs from tourism growth to oil/gas consumption; this is because t-statistics of the model when  $\ln\text{Oil}$  is dependent variable is statistically significant while the other t-statistics are not. Results in Table 5 do not suggest any causality in the short term since F-statistics are not statistically significant in any model. It is concluded that growth in international tourism is catalyst for the growth of oil/gas consumption in the long-term of the Turkish Cypriot economy.

Table 4. The ARDL Error Correction Model of Energy Consumption and Tourism in North Cyprus

Regressor	Coefficient	Standard Error	p-value
$\hat{u}_{t-1}$	-0.749	0.146	0.000
$\Delta\ln\text{Oil}_{t-1}$	0.607	0.161	0.000
$\Delta\ln T$	0.285	0.062	0.000
$\Delta\ln T_{t-1}$	-0.242	0.087	0.010
$\Delta\ln\text{RER}$	0.000	0.018	0.996
Intercept	0.021	0.016	0.205

Adj. R<sup>2</sup> = 0.728, S.E. of Regr. = 0.041,  
 AIC = -3.337, SBC = -3.063,  
 F-stat. = 17.667, F-prob. = 0.000,  
 D-W stat. = 2.443

Note: Dependent Variable: Oil and Gas Consumption (Oil) Lag Structure: (2, 2, 0)

Table 5. Results of Conditional Granger Causality Tests

Dependent Variable	F-statistics [probability values]			
	$\Delta\ln\text{Oil}_t$	$\Delta\ln T_t$	$\Delta\ln\text{RER}_t$	t-stat (prob) for $\text{ECT}_{t-1}$
$\Delta\ln\text{Oil}_t$	-	1.645 [0.227]	0.504 [0.767]	-2.020*** [0.068]
$\Delta\ln T_t$	0.474 [0.787]	-	0.479 [0.784]	-0.530 [0.606]
$\Delta\ln\text{RER}_t$	0.424 [0.822]	1.713 [0.212]	-	0.233 [0.819]

Panel (a):  
 Conditional Granger Causality between Oil and Gas Consumption and International Tourism

Note: \*\*\* denotes the rejection of null hypothesis at alpha 0.10 level.

## Conclusion

This paper empirically investigated the longterm equilibrium relationship and the direction of causality between international tourism growth and energy consumption (namely oil and gas consumption) in North Cyprus, which is a small island but has a non-recognized state. The results of the present study are of interest to both scholars and policy makers. Legalized gambling was restricted in the mainland Turkey and border neighbour, South Cyprus, but was allowed and launched in North Cyprus in the last two decades. There has been done considerable investments in the hotels of North Cyprus with casinos. About 25 percent of total tourist arrivals visit Northern Cyprus for gambling purposes. Justification of doing this research is that energy consumption is likely to be affected from this expansion in the tourism and hotel industry of the island. Furthermore, this study is the first of its kind in the relevant literature to investigate the interaction between international tourism and energy sector to the best of the author's knowledge.

Results of the present study reveal that long-term equilibrium relationship exists between international tourism growth and energy growth in this small island when energy is dependent variable. The long-term impact of tourism growth on the growth of oil and gas consumption in North Cyprus is inelastic, but statistically significant and positive. The short term coefficients of international tourism are also statistically significant and inelastic. Finally, results from the conditional Granger causality tests under the ARDL approach suggest unidirectional causality that runs from tourism growth to the growth of oil and gas consumption in North Cyprus; therefore, it can be inferred that tourism development in this small island is catalyst for the growth of energy consumption in the long-term period. The study did not find any long-term relationship and causality from energy growth to tourism growth.

The major source of income in the TRNC is that provided by Turkey in the form of aid packages on annual basis and is foreign exchange earnings generated from international tourism. The establishment

of large hotels (mainly five star) with casinos in North Cyprus has led to income and employment generation since the 1990s. This resulted in extra energy capacity as well. The authorities should be aware of the fact that growth in international tourism and hence energy would lead to a growth in real income (in the economy) but on the other hand would also lead to environmental pollution. Results of this study reveal that tourism growth is likely to lead to the growth of energy consumption which would also lead to higher pollution level and higher carbon dioxide emissions. It is evident that establishment of hotels and touristic places (specially in the natural lands and premises) would result in environmental degradation and pollution in a small island like Cyprus. Therefore, environmental conservation policies should be well-balanced with macroeconomic targets since these policies on the other hand are likely to restrict economic growth rate.

## Notes

1. (Ouédraogo 2010) also presents a brief review of literature in the "eld.
2. PP approach allows for the presence of unknown forms of autocorrelation with a structural break in the time series and conditional heteroscedasticity in the error term.
3. Please see Pesaran et al. 2001.
4. For detailed information, please refer to Pesaran et al. 2001, pp. 295-296.
5. ECT terms should be negative by expect tion.

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## Otobiografik Öz

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# ICT and E-Government Applications in Northern Cyprus

## Kuzey Kıbrıs'ta Bilgi ve İletişim Teknolojileri (BİT) ve E-Devlet Uygulamaları

Deniz İşçioğlu

### Abstract

*Technological infrastructure and developments are closely related to economic, cultural, social and political development levels of countries. The technology revolution at the global scale has empowered the interaction between human and information. Therefore, a new concept has emerged in administrative sciences, Electronic Government. This study addresses challenges and problems encountered by Northern Cyprus in e-government applications. In this context, it is aimed to research local governments in North Cyprus issues and challenges which they faced with during applying e-government. The study initially addresses and explains the e-government approach globally. Later, the structure of the local administrations in Northern Cyprus, their technological development levels and the extent of implementation of technological developments are explained. The target of e-government approach is a more efficient and productive administration approach with a high level of interaction. E-democracy, e-transparency and e-participation concepts can only be possible with the proper use of information and telecommunication technologies. The e-government system has just begun to be understood in Northern Cyprus. The legal regulations, state policies and public awareness process have not been completed yet in the country. Economic differences between local administration point to the fact that the electronic management structure cannot be reflected equally on every administration. It seems very challenging for the local administrations to create their own systems with public contributions or other revenues.*

**Key Words:** ICT, E-government, E-government applications in North Cyprus

### Özet

*Teknolojik altyapı ve gelişmeler ülkelerin ekonomik, kültürel, sosyal ve siyasi gelişmişlik seviyeleri ile yakından ilgilidir. Küresel düzeyde yaşanan teknoloji devrimi, insan ve teknoloji arasındaki etkileşimi güçlendirmiştir. Bu durum yönetim bilimlerinde yeni kavramların doğmasına neden olmuştur. "Elektronik Devlet (e-devlet)", teknolojik değişimlerin ve gelişimlerin sonucunda yönetim bilimleri literatürüne kazandırılmış bir kavramdır. Bu çalışmanın araştırma çerçevesini, Kuzey Kıbrıs'taki e-devlet uygulamaları oluşturmakta olup söz konusu uygulamalarda yaşanan sorunların tespiti amaçlanmaktadır. Çalışmada öncelikle, e-devlet kavramı tanımlanmakta ve küresel düzeyde tartışılan e-devlet yaklaşımları ele alınmaktadır. Daha sonra, Kuzey Kıbrıs'ta bulunan yerel yönetim sistemi incelenerek, yerel yönetimlerin teknolojik altyapı durumları ortaya konmaktadır. Bu bağlamda çalışma, Kuzey Kıbrıs'taki yerel yönetimlerin e-devlet uygulamalarında yaşadıkları sorun ve zorluklara değinmektedir. E-devlet uygulamalarında amaç, daha etkin daha verimli bir yönetim yaklaşımının benimsenmesidir. E-demokrasi, e-şeffaflık, ve e-katılım kavramları ancak bilgi ve iletişim teknolojilerinin yönetimlerde kullanılması ile mümkün görünmektedir. Söz konusu teknolojileri kullanmak için de yeter bilgi ve beceriye sahip kamu personeline ihtiyaç duyulmaktadır. E-devlet sistemi, Kuzey Kıbrıs için yeni sayılabilecek bir kavramdır. Ülkede e-devlet sistemi için yasal düzenlemeler halen tamamlanamamış, sisteme uygun devlet politikaları oluşturulamamıştır. Yerel yönetimler arasındaki değişik ekonomik gelişme düzeyleri de, e-devlet uygulamalarında farklılıklar yaratmaktadır. Bu durum da, yerel yönetimlerin kendi aralarındaki gelişim farklıklarının artmasına neden olmaktadır.*

**Anabtar Kelimeler:** Bilgi ve İletişim Teknolojileri, E-Devlet, Kuzey Kıbrıs'ta E-devlet uygulamaları

## Introduction

With globalization, technology has advanced at a rapid pace and it has been required to redefine many terms and concepts in various areas, mainly management sciences. Now, the world has started to be called a “global town”. Setting aside the national borders of countries, unlimited developments and changes have occurred in countries where technological infrastructure is convenient. Technological infrastructure and developments are closely related to economic, cultural, social and political development levels of countries. Adopting new technologies to countries constitutes a whole with both financial resources and trained labor opportunities. Therefore, it cannot be accepted that developed and developing countries have the same opportunity to access technology. Leaving different countries to one side, the countries can have differences in terms of development even within their own borders. For this reason, it is probable that technological infrastructure and development available in a country is not distributed evenly across all the regions.

People give different names to every era depending on the living conditions and development levels. Names such as “Agricultural Age”, “Industrial Age”, “Information Age” have become integrated in the living conditions and life styles of communities. Societies given the name of “information societies” are the most important concepts that describe today’s conditions the best. The biggest assistant of information societies is today’s technology. Modern technology affects many components from access to information to services provided by the government to its own people and even public attitudes (West, 2004). Alteration of the perception of service by the state with the help of technology leads us to new democratic services. Developed countries, aiming at providing more transparent, more efficient, more democratic, more productive and even higher quality services to their citizens, target for realizing the requirements of the information era and review their methods to provide public services with the help of technology. We see many developed countries have transferred to

e-government applications in this respect.

When looking to e-government applications institutionally, several concepts that declare use of Information and Communication technologies at public administration can be encountered such as digital government, online-government and virtual government. But generally e-government concepts that are accepted in literature, provides to “electronic government” to be accepted instead of the others (Sobacı, 2012:6). It is obviously seen that concept of e-government has altering definitions in different studies. According to the World Bank (2013), “E-Government” refers to the use of information technologies by government agencies (such as Wide Area Networks, the Internet, and mobile computing) that have the ability to transform relations with citizens, businesses, and other arms of government”. According to UN, E-Government Development Database, “E-government includes electronic interactions of three types: government-to-government (G2G); government-to-business (G2B) and its reverse; and government-to-consumer/citizen (G2C), and its reverse”. In OECD’s (2013), “Public sector innovation and e-government” presentation, e-government’s importance is underlined as: “Citizens and businesses increasingly prefer and use digital channels to interact with governments. The online provision of public services increases access and provide greater convenience for users, while reducing costs for all involved, including governments”. Besides, European Union unifies e-government concept with ICT in The European eGovernment Action Plan 2011-2015”, “Digital Agenda for Europe” study (2010). According to this study, “ICT can help the public sector to develop innovative ways of delivering its services to citizens while unleashing efficiencies and driving down costs”. When all of the definitions about e-government are considered, it is seen that all of the organizations are worry about converting ICT using in the interest of public.

Another important issue, which is conspicuous here, is the existence of “administrative reform”. Shortly, it is faced with two basic concepts as “new

republic management” and “governance” in quest for administrative reform of public administration (Sobaci, 2012:11). The basic framework of this study is the theoretical background which is required to achieve success for state of information and communication technologies to create the existence of administrative reform and e-government applications. Identification of new approaches and the situation of replacing ungainly public administration with more effective and efficient public enterprises can be seen as globalization and developments in the field of ICT as a reflection of public services. For electronic government (e-government) definitions to be successful, it is necessary to define the concept of the traditional government. In other words, to understand the success of e-government applications, first of all it is required to understand the traditional system of government as the first step. Only in this way the difference between the electronic government; the determination of the traditional government and the success of ICT could be possible to evaluate. For a successful e-government, many different factors can be mentioned. According to LaVigne (2001); for e-government system to succeed, a combination of a lot of features is required. To be a successful e-government system, it should be benefitted from analytical thinking and generate a solution quickly to the encountered problems. In addition, it is required that the government officials, who trained in the public domain, are able to provide necessary technical requirements to protect all of the information properly, and also they are capable of having communication, presentation skills and ability to manage the project (Reffat, 2006). In addition to the above features, with taking into account the country’s local factors, it also may be some added factors. Because each country’s own unique local factors vary between each other.

In the literature, for e-government systems to be successful, there have been many classifications. According to UN Developing a Successful E-Government Strategy report, “The critical success factors related to organizational readiness are focused around three key drivers: the process, the people, and the

technology”. Besides these, it is seen that there are also factors in the literature. This may vary adversely the effect of the success of e-government systems. Accordingly, Reffat (2006) represents “Infrastructure Development”, “Law and Public Policy”, “Digital Divide”, “e-Literacy”, “Privacy”, “Security”, “Transparency”, “Interoperability”, “Records Management”, “Education and Marketing” subjects under the title of “the most pertinent challenges for developing a successful e-Government” and develops proposals for solving these problems. As it is mentioned before, even if the subjects identified, leads to success and failure of e-government, local factors may affect success and failure of e-government systems, as well.

This study addresses challenges and problems encountered by the local administrations in Northern Cyprus in e-government applications. As the e-government applications have started recently in Northern Cyprus, it is highly important to address and evaluate the challenges in the country. Local administrations are defined as the core of democracy. The subject of this study has an importance in terms of implementation of the e-government approach, thought to empower democracy, at local administration scale and identification of the current challenges. In this context, it is aimed to research local governments in North Cyprus issues and challenges, which they faced during applying e-government.

The study initially addresses and explains the e-government approach globally. Required applications are detailed extensively. Later, the structure of the local administrations in Northern Cyprus, their technological development levels and the extent of implementation of technological developments are explained. Furthermore, achievements and challenges in e-government applications are comprehensively analyzed. The study is application oriented in terms of its conclusions and the results of the study are important to determine the available deficiencies. Here the aim is to identify the hindrances against the e-government applications of local administrations in Northern Cyprus and to develop recommendations for resolution of the problems. During the preparation



of the study, related literature was reviewed and all kinds of written and non-written resources available in Northern Cyprus were examined. Furthermore, expert opinion was taken in the concerned area.

## Methodology

In this study, it is investigated that all situations and processes which local government in Northern Cyprus faced is about e-government application with the conditions of current situations. Therefore, on behalf of reflecting the nature of the current situation, the study is discussed in the framework of the Qualitative paradigm. Qualitative studies are defined as “a research which is followed qualitative process aimed at presenting events in the natural environment as in a realistic and holistic manner” (Yıldırım and Şimşek, 2005). In this study, data collection tools were document reviews and interviews. According to Yıldırım and Şimşek (2005), interview method is one of the most frequently used methods in qualitative studies. In this study, interviews were conducted using semi-structured interview form approach. The interview form used for the interviews is prepared by consulting field expert and referring to the literature. Also in this study, all materials (visual, auditory, and / or text) that were obtained from the archives of applicable legislation, regulations, and local governments, are evaluated as document. Also all news, which contained in the written and visual media, were evaluated as document and it was used in document analyses session. The collected data was resolved by descriptive analysis. The data obtained for this purpose, were depicted in a systematic way, explained and examined in a cause and effect relationship (Yıldırım and Şimşek, 2005).

## E-Government on Conceptual Basis

People have employed numerous methods for centuries to facilitate their living. The technology revolution at the global scale has empowered the interaction between human and information. Therefore, a new concept has emerged in administrative sciences.

This is electronic government. “E-government” is described in many ways on conceptual terms. The most important common point of these descriptions is the “technological developments”. E-government can be thought of as the use of information technologies in government services. Information technologies are applied to provide more efficient services by the state to citizens, employees, entities and organizations. Central governments, federal states and local administrations can offer service with implementation of this system (Carter and Bélanger, 2005). In the e-government system, all of the roles and liabilities of the state in the traditional state concept can be executed in the electronic environment. Moreover, all kinds of management activities executed in the electronic environment provide us with a more transparent management practice. This kind of integration of information and communication technologies with the government structure has provided clarity and transparency and has diminished the practice of bribery in state administration (Bertot, Jaeger and Grimes, 2010). The e-government concept that has created a new relationship dimension between people and government, not only has affected the daily lives of people but also has caused redefinition of public institutions. The interaction between the state, the citizens and the entities in the information and telecommunication area has been under effect from the beginning to the end of this process. Thus, the government increases its performance in management with the help of internet and web technologies (Chun, Shulman, Sandoval and Hovy, 2010). This has brought the interaction between the state, the citizens and the entities to very high levels. With the e-government system, citizens and entities can have the opportunity to mutually interact with the state. Now the state does not provide a one direction service, it can receive feedback from citizens and entities. All these facilities are possible with the implementation of information and communication technologies in the e-government system.

Use of electronic systems and information and communication technologies in state administration

Table 1. Population Distribution of North Cyprus by City

City	Population Distrubution
Lefkoşa (Nicosia)	94,824
Gazimağusa (Famagusta)	69,741
Girne (Kyrenia)	69,163
Güzelyurt (Morphou)	30,037
İskele (Iskele)	22,492

has started in a majority of developed countries in the world. As previously mentioned, various factors play an important role in the use of electronic government. Especially the internet access, rate of computer literacy and technology adaptation of societies and similar factors have an important role in the success of e-government systems. For all these reasons, differences in technological development and access to technology and digital divide in and between countries come to the forefront as significant factors in the efficiency of e-government applications. The challenge of internet access is considered to be the main reason for digital divide. In conclusion, the income, education and internet usage levels of an individual have a great important role in use of the e-government system (Belanger and Carter, 2009). While governments are willing to offer services to their citizens with electronic means, adaptation of individuals to the e-government system is one of the main factors in the success of the e-government system. Furthermore, it is required to make e-government adaptation to state administrations for economic, social, political and administrative reasons (Colesca and Dobrica, 2008). As previously described, local administrations have a big role in state administration. The success of the system depends on how efficient the management of local administrations is, which we can describe as the closest management style to the public. For this reason, implementation of the e-government system in local administrations holds a great position in an efficient local administration perception. The electronic administration approach in local administrations brings electronic transparency and electronic democracy concept to administration (Norris and Reddick, 2012). The local

administration systems or technological development levels of all countries have not advanced at the same pace. Thus, e-government applications have differences in every country.

### Northern Cyprus Local Administration System

Article 119 of the Constitution of Northern Cyprus regulates the local administrations. Accordingly “Local administrations are public legal entities established to fulfill the common local requirements of the people of a region, municipality, village or borough whose principles are defined by law and decision bodies are established with election. Establishment and roles and authorities of local administrations are regulated by law in compliance with the principle of local administration. Elections for local administration bodies are held every four years” (Northern Cyprus Constitution Article 119, 1985). There are 28 municipalities in Northern Cyprus. As per Article 6/1 of the Municipality Law in Northern Cyprus “it is required to establish a Municipality in residential units with a population of 5001 (five thousand and one) or over” (Northern Cyprus Municipalities Law, 1995). As per Article 15 of the same law, “to develop the concerned town and to discuss and meet the common local requirements of the people of the town in terms of peace, happiness and welfare with a contemporary approach and a democratic behavior” are listed among the fundamental duties of the municipalities (Northern Cyprus Municipalities Law, 1995). The total population of the country is 294.396 as indicated by the population census of 2011.

As seen above in Table 1, there are 5 districts in

Table 2. Municipalities' web site information

Municipality Name	Web Adress	Site Exist/Not Exist	Updating Status
Nicosia Turkish Municipality	<a href="http://www.lefkosabelediyesi.org/tr/">http://www.lefkosabelediyesi.org/tr/</a>	Exist	Updated.
Famagusta Municipality	<a href="http://www.magusa.org/tr/">http://www.magusa.org/tr/</a>	Exist	Updated.
Kyrenia Municipality	<a href="http://www.girnebelediyesi.com/">http://www.girnebelediyesi.com/</a>	Exist	Updated.
Güzelyurt Municipality	<a href="http://www.guzelyurtbelediyesi.org/">http://www.guzelyurtbelediyesi.org/</a>	Not Exist	Not working.
Gönyeli Municipality	<a href="http://www.gonyeli.org/">http://www.gonyeli.org/</a>	Exist	Updated.
Değirmenlik Municipality	<a href="http://degirmenlikbelediyesi.org/">http://degirmenlikbelediyesi.org/</a>	Exist	Updated.
Lapithos Municipality	<a href="http://www.laptabelediyesi.com/">http://www.laptabelediyesi.com/</a>	Exist	Not updated.
Lefka Municipality		Not exist	No site.
İskele Municipality	<a href="http://www.iskelebelediyesi.com/">http://www.iskelebelediyesi.com/</a>	Exist	Updated.
Dikmen Municipality	<a href="http://www.dikmenbelediyesi.org/">http://www.dikmenbelediyesi.org/</a>	Exist	Updated.
Y. Boğaziçi Municipality	<a href="http://www.yenibogazicibelediyesi.com/">http://www.yenibogazicibelediyesi.com/</a>	Not exist	Not working.
Y.Erenköy Municipality	<a href="http://www.yenierenkoybelediyesi.com/">http://www.yenierenkoybelediyesi.com/</a>	Exist	Not updated.
Alsancak Municipality	<a href="http://www.alsancakbelediyesi.org/">http://www.alsancakbelediyesi.org/</a>	Exist	Not updated.
Pergamos Municipality	<a href="http://www.beyarmudubelediyesi.com/">http://www.beyarmudubelediyesi.com/</a>	Exist	Not updated.
Çatalköy Municipality	<a href="http://catalkoybelediyesi.net/">http://catalkoybelediyesi.net/</a>	Exist	Not updated.
Alayköy Municipality	<a href="http://www.alaykoybelediyesi.com/">http://www.alaykoybelediyesi.com/</a>	Exist	Not updated.
Paşaköy Municipality	<a href="http://www.pasakoybelediyesi.com/">http://www.pasakoybelediyesi.com/</a>	Exist	Not updated.
Mehmetçik Municipality	<a href="http://mehmetcikbelediyesi.com/">http://mehmetcikbelediyesi.com/</a>	Exist	Not updated.
İnönü Municipality	<a href="http://inonubelediyesi.org/">http://inonubelediyesi.org/</a>	Exist	Not updated.
Büyükkonuk Municipality	<a href="http://www.buyukkonukbelediye.com/">http://www.buyukkonukbelediye.com/</a>	Exist	Updated.
Akdoğan Municipality		Not exist	No site.
Geçitkale Municipality	<a href="http://www.gecitkalebelediyesi.com/">http://www.gecitkalebelediyesi.com/</a>	Exist	Not updated.
Serdarlı Municipality		Not exist	No site.
Vadili Municipality		Not exist	No site.
Dipkarpaz Municipality	<a href="http://dipkarpazbelediyesi.com/">http://dipkarpazbelediyesi.com/</a>	Exist	Not updated.
Esentepe Municipality		Not exist	No site.
Tatlısu Municipality	<a href="http://www.tatlisubelediyesi.org/">http://www.tatlisubelediyesi.org/</a>	Exist	Not updated.
Akıncılar Municipality	<a href="http://akincilarbelediyesi.org/">http://akincilarbelediyesi.org/</a>	Exist	Not updated.

the administrative structure of Northern Cyprus. The population distribution by districts is as follows: Nicosia 94.824 - Famagusta 69.741 - Kyrenia 69.163 - Morphou 30.037 and Iskele 22.492 (Northern Cyprus, State Planning Organization, 2012). Municipalities outside the district municipalities have a considerably lower population. Also the municipalities outside the

district municipalities are not in a powerful position in terms of economy and infrastructure. Municipal revenues determine the economic level of the municipality. This is closely related to the development of the municipality in the area of infrastructure and technology.

Municipal revenues are comprised of its income from tax, charges and duties, shares from public revenues, public allowances, donations and similar sources (Keleş, 1999). As previously mentioned, various factors such as technological infrastructure and rate of computer literacy of people have a significant role in realization of e-government applications. Naturally not every municipality can have the same share of public contribution. Besides, the state does not provide equal opportunities for every local administration. At this point, it is obvious that 5 district municipalities are in a more privileged position compared to other municipalities. Considering the related development and economic differences between the municipalities in Northern Cyprus, it can be asserted that there is a “digital gap” in the country. For example, more than 7 of 28 municipalities do not even have an official web site (Cyprus Turkish Municipalities Association). Many municipalities’ web sites on the other hand, give a warning of “site under construction”. It is observed that the municipalities’ websites which are operating condition are not interactive and designed only to provide information.

As seen above at Table 2, 21 of 28 municipalities have web sites. This situation represents a good situation when looking from a broad perspective. However, when research the situation which is including updated information of current municipalities’ web sites, it is seen that it is not a very good situation. It is identified that only 8 (eight) municipalities websites updated or run properly. In this context, it will be an extremely favorable perspective to think that the municipalities, which have got issues about keeping updated web site, are in a position to be able to use e-government in essential rate.

### E-Government Applications in Northern Cyprus and Local Administrations

E-Government Applications in Northern Cyprus are brand new. An “E-government” portal has been established centrally (<http://www.edevlet.eu/>).

The Council of Ministers has issued a decree numbered E-148-2009 in this regard. This decision aims at eliminating complaints due to public administration and improving the public system and removing factors which cause inefficient operation of the state (<http://www.edevlet.eu/>). It was tried to establish the e-government project in a general framework in Northern Cyprus in 2012. It is aimed to execute the project in coordination of the Republic of Turkey Ministry of Transportation, Maritime Affairs and Communications and to complete in 3 years. It is aimed to call the project “e-TRNC” (e-North Cyprus) and to realize with an exemplary arrangement at the global scale. The concerned project aims to transfer the public administration and the public services in Northern Cyprus completely to the electronic environment. Thus, the citizens of Northern Cyprus will have the opportunity to receive service from the state for 7/24.

The most important point in e-government applications is the extent of interactive operability of the web sites rather than its availability in the e-government system. In other words, we cannot talk about a healthy e-government approach only with an available web site. A web site cannot solely meet the efficient, transparent and democratic structure we expect from the e-government system. It is not even possible to talk about the presence of a web site, set aside an interactive one, in most of the municipalities in Northern Cyprus. It is not possible to think about the presence of the infrastructure required to implement a successful e-government system by local administrations. Related legal regulations are missing and insufficient. Public policies are necessary for establishment of the concerned system and for its healthy operation in public administrations which have not been created yet. There is a big “digital gap” between local administrations. As the system cannot be installed completely, it cannot be evaluated whether the application provides transparency at the required level. Due to lack of interaction, it is not possible to talk about a completely democratic structure. The

## Conclusions and Assessments

The e-government system has just begun to be understood in Northern Cyprus. The legal regulations, state policies and public awareness process which have not been completed yet in the country. Economic differences between local administration point to the fact that the electronic management structure cannot be reflected equally on every administration. It seems very challenging for the local administrations to create their own systems with public contributions or other revenues. Provision of services to local administrations with a central system would provide a highly more efficient administration approach. Otherwise, while some of the local administrations have the opportunity to transfer to e-government applications, a great part of them will not complete this process successfully. It is required to arrange the limited sources and current personnel structure of local administration and to bring them to a level where electronic service provision is possible. Furthermore, it is required to establish a new administrative structure for municipalities outside the 5 district municipalities to provide services in a more efficient and productive way.

Initially, a comprehensive area research is necessary for health transition of local administrations to the e-government application in this respect. It is required to analyze their population structure, infrastructure conditions and the attitude of the people towards e-administration. Otherwise, the e-government applications will not go beyond a single web page. However, the target of e-government approach is a more efficient and productive administration approach with a high level of interaction. E-democracy, e-transparency and e-participation concepts can only be possible with the proper use of information and telecommunication technologies. It is required to employ personnel equipped with necessary skill and knowledge to operate these technologies. Sufficient infrastructure and personnel requirement should be met to provide service for 7/24. Rate of computer literacy of people is among the important points to be determined in this respect. It is highly important to create user-friendly systems and to convey related

information to the public. In conclusion, the state, the citizens and the entities are required to act in cooperation for practical implementation of all planned developments in terms of the e-government system. The biggest role and responsibility at this point should certainly be undertaken by the administrations.

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## Biographical Sketch

Deniz İşçiöğlü was born in 1983 at Famagusta, N.Cyprus. She received the B.A. degree in International Relations from Eastern Mediterranean University (EMU), Famagusta, North Cyprus, 2004. She received the M.A. degree in Diplomatic Studies from University of Leicester, Leicester, UK, 2005 and the Ph.D. in Political Science and Public Administration (Environmental Policy, Urbanization and Local Governance) from the Ankara University, 2009. She is currently a Faculty Member (Asst. Prof. Dr.) of the Business and Economics Faculty at the EMU. She is Coordinator of the International Office at EMU, since 2012. Also she is representative of Union of Democracy and Development. Her research interests include Urban Planning, Environmental Problems, Local Governments, and e-governments.

## Otobiografik Öz

Deniz İşçiöğlü, 1983 yılında Gazimağusa, KKTC’de dünyaya gelmiştir. Lisans derecesini 2004 yılında, Doğu Akdeniz Üniversitesi, Uluslararası İlişkiler Bölümü’nden almıştır. 2005 yılında Birleşik Krallık, Leicester Üniversitesi’nde Diplomatik Çalışmalar alanında Yüksek Lisans derecesini almıştır. 2009 yılında Ankara, Türkiye’de, Ankara Üniversitesi, Siyasal Bilgiler Fakültesi Siyaset Bilimi ve Kamu Yönetimi (Kent, Çevre ve Yerel Yönetimler Anabilim dalı) alanında Doktora çalışmalarını tamamlamıştır. Deniz İşçiöğlü, halen Doğu Akdeniz Üniversitesi, İşletme ve Ekonomi ICT and E-Government Applications in Northern Cyprus Fakültesi Öğretim Üyesi (Yrd. Doç. Dr.) olarak görev yapmaktadır. Aynı zamanda İşçiöğlü, Doğu Akdeniz Üniversitesi Uluslararası Ofis Koordinatörü görevinde bulunmakta ve Demokrasi ve Kalkınma Platformu temsilciliği görevini sürdürmektedir. İşçiöğlü’nün araştırma konuları arasında, Kentsel Planlama, Çevre Sorunları, Yerel Yönetimler ve Elektronik Devlet bulunmaktadır.



## Mağusa'nın 2300. Yaşı Üzerine Notlar...

### Notes on 2300 Age of Famagusta ...

Okan Dağlı

#### Özet

*Mağusa kentinin kuruluşu çoğu kaynaklarda milattan önce 285 yılını işaret etmektedir. Mısırlı Kral I. Ptolemé'nin kız kardeşinin adını verdiği ve Arsinoe adıyla kurduğu bu küçük balıkçı kasabası, geçmişten günümüze onlarca farklı kültüre, dine ve medeniyete ev sahipliği yapmış, dünya ticaretinde söz sahibi olmuştur. Yüzlerce gezginin gelip geçtiği, bir o kadar da sürgünün, hayatının bir kesitini yaşadığı yer olan bu Orta Çağ şaheseri kent, tüm heybetiyle dimdik ayakta durmaya devam etmektedir. Kısa bir süre sonra 2300. yaşını kutlayacağımız kenti tekrar dünyanın gündemine taşımak sorumluluğumuz vardır. Siyasi nedenlerle UNESCO Dünya Kültür Mirası Listesinde olamayan bu tarihi kente dünya tarafından büyük bir haksızlık yapıldığını düşünsek de, öncelikle kendimiz yeterli önemi veriyor muyuz diye de düşünmeden edemiyoruz.*

**Anahtar Kelimeler:** Mağusa, Suriçi, Kent Tarihi

#### Abstract

*In most of the historical resources, foundation of Famagusta dates back to the 285 BC. Initially, Egyptian King Ptolemy I gave the name of his sister 'Arsinoe' to this small fishing town. Since then, the town hosted various cultures, religions and civilisations and had a say over the world trade. This medieval time Magnus Opus town that grandiosely standing had attracted hundreds of travellers and at the same time numbers of people were exiled to spent slice of their lives. It is our responsibility to bring the town that is going to celebrate its 2300th age, back to the world agenda. We might think that it is unfair for the historical city not to be represented in the UNESCO's World Heritage Monuments list due to the political causes, however before this, we should also think if we care it sufficiently.*

**Keywords:** Famagusta, Walled City, Urban History



## Mağusa Kale Kentinin Kuruluşu ve Kısa Tarihçesi

Bölgenin en önemli uygarlığının temsilcisi olan Salamis kentinin hemen yanbaşıında konumlanmış Mağusa, Salamis'in terkedildiği VII. Yüzyılın ortalarından sonra onun yerini almıştır. Salamis'ten göç eden, başta Bizans olmak üzere ortodoksların hakimiyetine girmiş Mağusa, XII. Yüzyılda çok kısa bir süreliğine Templar (Tapınak) Şövalyeleri'nin kontrolünden sonra da Guy de Lusignan'la beraber Lüzinyalılara geçmiştir. Bu tarihten itibaren gittikçe yıldırdı parlayan Mağusa, neredeyse tüm ekonomik ve kültürel birikimine Lüzinyan döneminde sahip olmuştur (1192-1489). Bu arada Cenevizlilerin işgaline uğraması, gelişmesini durdurmuş, sonraki Venedik döneminde de askeri bir garnizon kenti olmuştur. Venedikliler'den sonra üç yüz yıl kadar Osmanlı (1571-1878) ve seksen yılı yakın da İngiliz idaresinde (1878-1960) kalmıştır.

## Lüzinyan Dönemi'nde Ticaret: Kenti Geliştiren En Büyük Etken

Kentin en büyük ekonomik aktiviteye ve zenginliğe sahip olduğu Lüzinyan döneminde, Mağusa'nın gelişmesini sağlayan en büyük etken dünya transit ticaretine vurduğu damgadır. Mağusa limanının doğal yapısı nedeniyle, kent doğu ile batı arasında ciddi bir köprü vazifesi görmüş ve buradaki ticari zenginlikle beraber kültürel zenginliği de yaşamıştır. Çeşitli dinlere ve kültürlere mensup tüccarlar Mağusa üzerinden gerçekleştirdiği ticaretle kazandığı paranın bir kısmını bu kentte bırakmıştır. Kent, bu tüccarların sayesinde, onlarca ibadet yerine kavuşmuştur. Lüzinyanlar bölgenin en önemli dini yapısı olan St. Nicholas Katedrali'ni inşa etmişlerdir (1298-1312). Katedral sadece Kıbrıs Kralları'nın değil, aynı zamanda Kudüs'ün Müslümanlar'ın eline geçtikten sonra, Kudüs Kralları'nın da taç giydiği bir merkez olmuştur. Bu tarihten itibaren Mağusa, Ortodokslar'ın merkezi olmaktan yavaş yavaş Katolikler'in kenti olmaya doğru değişmeye başlamıştır. Latinler'in kentteki etkileri gittikçe daha da hissedilir duruma gelmiştir. Bizanslılar'ın yaptığı üç

adet kilise (Agios Simeon, Agios Zoni, St. Nikolaos) St. Nicholas Katedrali'nin ve Latinler'in yaptığı diğer eserler yanında çok sönük kalmıştır.

Mağusa'ya değişik yerlerden gelip ticaret yapan tüccarlarla beraber o bölgelerin insanları da gelmiştir. Dinleri, dilleri ve medeniyetleri ile beraber Mağusa'da yaşamaya, üretmeye, ticaret yapmaya ve ibadet etmeye devam etmişlerdir. Özellikle doğulu Hıristiyanlar kentte kendilerini oldukça hissettirmişlerdir. Maronitler, Süryaniler, Karmelitler, Jakobitler, Ermeniler, Nasturiler Mağusa Suriçi'nin kuzey batı bölgesinde yaşamaya başlamışlar ve buralarda kendi ibadet yerlerini de yapmışlardır. XIV. Yüzyılda doruk noktasına ulaşan bu durum ile beraber St. Ann, Tanners, Karmelit, St. Mary ve Ay. Georgios Xorinos kiliseleri şehre damga vurmuşlardır. Şu anda, Karmelit Kilisesi dışındaki tüm kiliseler kapısını açıp girseniz, ibadet etmeye hazır durumdadırlar. Karmelit kilisesi ise harebe durumdadır.

Bunların dışında, Latinler'in St. George ve St. Francis'i, Yunanlar'ın St. George Greek'i, İspanyollar'ın St. Dominik'i, Suriyeliler'in St. Peter ve St. Paul'u (Sinan Paşa Camisi), Katolik rahibelerin Ayios Photou'su (St. Clara), Osmanlılar'ın St. Nicholas Kilisesi'nden camiye dönüştürdükleri, dünyanın tek Gotik minareli camisi olan Lala Mustafa Paşa'sı, Akkule Mescidi ve Hamamları (Kertikli, Kızıl ve Cafer Paşa Hamamları), Venedikliler'in Surları, Martinengo Burcu, Deniz ve Kara Kapıları, Venedikliler'in inşa edip, İngilizlerin en büyük edebi eserlerinden birinin geçtiği mekan olan Othello'su, Aka, Asur, Mısır, Pers, Roma ve Bizans medeniyetlerinin kenti Salamis'i, ve tüm Hıristiyan dünyasının St. Barnabas'ı derken, Mağusa'dan gelip geçenlerin kiliselerini, camilerini ve dünya kültür mirasına hediye ettikleri anıtsal yapılarını saymakla bitiremeyiz.

Özellikle 1735 yılındaki bölgedeki büyük deprem bir çok kilisenin ve tarihi yapının hasar görmesinde en büyük etkendir. Ayrıca Venedik döneminde de bir çok eserin yıkılmak ya da hasar verilmek suretiyle elde edilen taş malzemenin, kentin savunması için geliştirilen surların yapımında kullanıldığını biliyoruz. Kentin güneyindeki

yıkımda diğer bir etken ise 1571 yılındaki Osmanlı kuşatmasındaki savaş ve kuşatma dolayısıyla güllerin verdiği hasardır. Bu eserler arasında camiye dönüştürülen yerler daha sonra onarılmış ve ibadet edilmeye devam edilmiştir. Kilise olan yerler ise Osmanlı tarafından kaderine terkedilmiştir. Restore edilenler içinde en büyük örnek St.Nicholas Katedrali'dir. 1571 kuşatmasının hemen ertesinde minare eklenerek camiye çevrilmiş ve adına Ayasofya (Santa Sophia) denmiş bu şahaser yapı, 1735 depreminde tavanı çöküp bir çok müslümanın ibadet sırasında ölümüne sebebiyet vermiştir. Bir bayram gününe denk gelen deprem, ölü sayısının üçyüzler civarında olmasına neden olmuştur. Depremden sonra hemen restorasyonuna başlanmış ve eski haline tekrar kavuşturulmuştur. Minaresi ise 1900'lü yılların ilk çeyreğinde Gotik tarzına uygun yenilenmiş ve dünyanın bilinen ilk Gotik minareli camisi olmuştur.

Çok kültürlü yapının bir başka çarpıcı yanı XIV ve XVI. Yüzyıllar arasında kentte onbirden fazla dilin konuşulur olmasıdır.

*Ayrıca, XVI. Yüzyılda çok farklı dinlerin yanında 11 farklı dilin de konuşulduğu bir kent olur Mağusa... Latince, Ermenice, Süryanice, İtalyanca, Maronitçe, Yunanca, İngilizce, Hintçe, Makedonca (yada Arnavutça), Antik Mısırca ve Fildişi Sahili dillerini konuşan medeniyetlerin ve toplumların insanları kentin çok kültürlü mozağine renk katar buralarda.*

(Dağlı, O., 2012, 11 Mart)

Kentteki ticaret, Doğu'da ve Batı'da üretilen ürünlerin deniz yolu ile taşınıp, el değiştirmesine dayanmaktadır. Kıbrıs'ın kendi ürettiği ürünlerle beraber, gelen ürünlerin katma değer yaratılarak Mağusa'da işlenmekteydi. Bu şekilde, XIII. ve XV. Yüzyıllar arasında dünyanın en zengin kentlerinden biri olan Mağusa'da göze çarpan belli başlı ticari ürünlerin başında deve kılından (saçından) yapılan kumaşlar gelmektedir. Bunlar, doğal olarak üç renkte olup oldukça kıymetli kumaşlardır (Jacoby, 2012). Beyaz, siyah ve krem renkli olan doğal kumaşlar

daha sonra kök boyalarla boyanıp farklı renklerde üretilmişlerdir. 'Camlet' veya İtalyanca söyleyişle 'Camelotto' denen ve deve saçıdan dokunan bu kumaş, o yıllarda, Orta Doğu'nun ve Mağusa'nın en önemli ticari ürünüdür. Kıbrıs'ta en güzel Camlet kumaşlarının üretildiği yerler Mağusa ve Lefkoşa kentleri olmuştur. Camlet kumaşları Mağusa'dan Rodos üzerinden İstanbul'a, Güney Fransa ve Sicilya'ya ihraç edilmiştir. XIII. Yüzyılın sonunda beyaz develerin saçıdan elde edilen ve dokunan bu ürünü Marco Polo'nun dikkate almasıyla dünya ticaretinde daha da önem kazanmıştır. Ankara tiftik geçişinden elde edilen ve deve saçı ile beraber karıştırılarak üretilen kumaşlar da olmuştur. Bu bölgede diğer ticari ürünler pamuk ve şekerdir.

Mağusa'nın 1373 ile 1464 yılları arasında Ceneviz işgali altına girmesi, kentteki Lüzinyan dönemindeki parlak ticari yaşamı sona erdirmiştir. Buna rağmen, Camlet kumaşlar İtalya'da belli merkezlere ihraç edilmeye devam etmiştir. Venedik döneminde (1489-1571) de, daha çok askeri kent olma özelliğini devam ettiren Mağusa, ekonomik gelişmesini sürdürmemiş ve Lüzinyan dönemindeki parlak günlerini arayıp durmuştur. Transit ticaret daha çok Suriye limanları üzerinden yapılmaya başlamıştır.

## Osmanlı Dönemi: Üretimde ve Ekonomide Yaşanan Sıkıntılar

Osmanlılar'ın yaklaşık bir yıl süren Mağusa kuşatmasından sonra kent büyük bir yıkıma uğramıştır. Yerli halk savaşta yaşamını kaybetmiş ve sayıca oldukça azalmıştır. Kuşatma döneminde yerli halkın ve asker sayısının toplam olarak sekiz bin civarında olduğunu biliyoruz (Gürkan, 2008: 40). Savaşla beraber bu rakam daha da azalmış, kentte açlık vesusuzluktan büyük bir kırılma yaşanmıştır. Bu dönemde, Anadolu'dan Kıbrıs'a ciddi bir göç yaşanmıştır.

Osmanlılar'ın adayı fethinden sonra Anadolu'dan Kıbrıs'a aktarılan nüfus ile ilgili Ahmet Refik'in 1930 yılında yayınladığı 'Anadolu'da Türk Aşiretleri' isimli kitapta bazı gerçeklikler

göze çarpmaktadır. Özellikle 1500'lü yılların ikinci yarısında Osmanlı İmparatorluğu'nun başı, Yörükler ve Türkmenlerle beladadır. Onların elinden kurtulmak için çare arayan Osmanlı sonunda çareyi Kıbrıs'ta bulur. Sağlam kaleleri yanında aynı zamanda da ada olan Kıbrıs, bu kesimlerin sürgünü için ideal bir yerdir. Kıbrıs'a seçilerek gönderildiği iddia edilen zanaatkarların yanında, Osmanlı'yı Anadolu'da susa durduran tecavüz, yankesicilik, hırsızlık ve katillik olaylarına bulaşmış aşiretler de adaya iskan edilmişlerdir! Bu aşiretlerin Kıbrıs'a sürgünü uzun yıllar sürüp gitmiştir. Osmanlı İmparatorluğu, sürgünler yanında Yörükler'e karşı şeyhülislam fetvalarına da başvurmuştur. Kıbrıs'a gitmekte direnen Yörükler'e ölüm fermanları çıkmış, 'Ya Kıbrıs, ya Ölüm' denmiştir. Ahmet Refik, 'Anadolu'da Türk Aşiretleri' kitabında bu fetvalara da yer vermektedir.

*Yörük tayfasından biri yol kesip müslümanların arz ve mallarına saldıırıp, ekinlerini yok ederse, bu türden fesatçılığı dolayısıyla Kıbrıs'a iskan için bu işle görevlendirilen Vali bu gürubu alıp Kıbrıs'a iskan etmek istediğinde, bunlar şeriat ve padişah emrine boyun eğmeyip savaşmak isterlerse, onlarla çarpışıp öldürmek caiz olur.*

(Refik. A., 1930)

Ayrıca, Mağusa Kuşatması'nda savaşan Osmanlı Ordusu'ndaki Yeniçeriler'den de, sayıları yirmi bin kadar olduğu söylenen Yeniçeri de Mağusa'da yerleşmek için kalmıştır.

Üretim için, o dönemlerde, en önemli unsurun su olduğunu biliyoruz. Mağusa Kuşatması öncesi Venedikliler bu konuda çok uğraşmışlardır. Sürekli, tatlı su yataklarını aramışlar kuyular ve sarnıçlar yaparak sukaynaklarını artırmaya çalışmışlardır. Varoşa (Maraş) Bölgesi'nde buldukları verimli kuyulardan kente özel kanallar açarak su taşımışlardır. Öküzler tarafından döndürülen dönme su dolapları (akatia veya persian wheel) ile suyu kuyudan çekip kullanmışlardır.

1556-58 yıllarındaki Askeri Vali Kaptan Pietro Navagero ise 3 Ocak 1558 yılında Venedik senatosuna gönderdiği mektupta en iyi su kuyusunun St. George isimli kuyu olduğunu yazmaktadır. Bu kuyunun,

çok büyük ve sağlıklı bir su kaynağı olduğunu vurgularken diğer kuyuların, bilhassa sarnıçların, hastalık ve ölümlere yol açtığından bahsetmektedir. St. George isimli kuyunun Mağusa'nın 600 Venedik Passası (1 Km) güneyinde (şimdiki kapalı Maraş Bölgesi'nde) olduğunu ve bu kuyudan daha fazla su çıkarmak için proje yapıldığını izah etmektedir. Dönme su dolapları ile çıkarılacak su, yer altından Mağusa'ya ulaştırılacaktır. Ancak burada en büyük sorun suyun, ana kaya üzerine oturmuş surların ve hendeğin altından geçip Mağusa'ya ulaştırılmasıdır. Su, 1 kilometrelik mesafeden, St. George Greek Kilisesi'nin ve Deniz Kapısı'nın (Porte Del Mare) yanındaki kuyulara getirilerek buradan, liman ve gemicilere de servis yapılabilecektir. St. George isimli kuyu yaklaşık 14 metre derinliğinde olur. Maliyeti 800 düka (ducats) olan projedeki ana sıkıntı ise surların dışında olması ve suyun belli bir mesafeden getirilmesinin yanında, kuyunun düşmanların eline geçmesi ihtimalidir. Nitekim de, 1570-71 yıllarında Osmanlılar'ın Mağusa'yı kuşatması sırasında Lala Mustafa Paşa orduyu bu bölgeye yerleştirir, otağını buraya kurar!

Su konusunda, ilk kez ciddi bir proje ile, öne çıkan Mağusa'nın bir başka Askeri Valisi Venedikli Kaptan Dominico Trevisan'dır. Mağusa'da, 1558-60 yılları arasında, Askeri Vali olarak görev yapan Trevisan, 25 Ağustos 1560'da Venedik Senatosu'na bir mektup gönderir. Mağusa'daki su kaynaklarının sistematik araştırmasını içeren bu mektup, bize o günlere ait çok kıymetli bilgiler vermektedir. Bu araştırmaya göre, Mağusa suriçinde kamuya ait 107 kuyu, özel şahıslara ait 70 kuyu, tatlı su içermekteydi. 124 Kuyu orta derecede iyiydi, 620 kuyu ise tuzlanmıştı. Ayrıca, özel şahıslara ait evlerde 127 sarnıç, boş ve yıkılmış evlerde ise 22 sarnıç bulunmaktaydı. Bu sarnıçlardan bir tanesi, hala daha olduğu gibi korunmakta ve Venedik Sarayı'nın avlusunda sergilenmektedir. Ayrıca, Martinengo Burcu tekrardan yapılırken bu bölgede de güzel su kuyuları bulunmuştu.

Kuyu ve sarnıçların fazlalığına rağmen Mağusa, su açısından, güllük gülistanlık değil elbet! Su kalitesi düşüktü. (Yaklaşık 600 dönümlük

Suriçi'nde, bu kadar fazla kuyunun olması, kuyuların ve sarnıçların insan ve hayvan pislikleriyle kontamine olmasına-mikropla bulaşmasına- sebep oluyordu). Denize yakın olan kuyular ise tuzluydular. 1564-66 Yılları arasında, Mağusa'ya Askeri Vali olarak atanan Kaptan Lorenzo Bembo ise kent dışındaki St. George kuyusundan suriçine su getiren Kaptan Nevagero'nun kentteki kuyu ve çeşmelere bakmadığını ve buralarının oldukça ihmal edilmiş olduğunu yazmaktadır (Dağlı, 2012, 18 Mart).

Venedik Dönemi'nden sonra kente Osmanlılar'ın hakim olduğu yıllarda, yeni su kaynaklarının arandığına yönelik bir kanıt bulamıyoruz. Ancak, kentin içindeki Osmanlı eserlerine bakacak olursak, en çok hamam ve çeşmelere rastlarız. Mağusa'da, XVI. ve XVII. Yüzyıllardan kalan en önemli Osmanlı eserleri Cafer Paşa Hamamı, Kertikli Hamam ve Kızıl Hamam'dır. Bunların dışında şu anda ayakta duran beş adet de çeşme sayılabilir (Cafer Paşa Çeşmesi, Kuru Çeşme, Şömineli Ev Çeşmesi, Mustafa Paşa Camisi Çeşmesi, Sinan Paşa Camisi Çeşmesi).

Su kaynaklarının Osmanlı döneminde azalması, kent nüfusunu da etkilemiş ve Venedik döneminde on binlere ulaşan nüfus, Osmanlı'nın kentteki son dönemlerinde dört yüzlere kadar inmiştir. Bu dönemde, kentin en büyük gelir kaynağı, suya pek fazla ihtiyaç göstermeyen, nar üretimi ve ihracatı olmuştur. Mağusalılar yetiştirdikleri narları sandallara yükleyip, şimdiki Suriye ve Lübnan kıyılarına geçip orada satıyor; yiyeceklerini ve kıyafetlerini de oralardan temin edip kente geri dönüyorlarmış. XIX. Yüzyıl ile beraber, XX. Yüzyılın başlarına kadar kenti bu ticaret ayakta tutmuştur.

Adanın İngilize teslim edildiği 1878 yılında Kıbrıs'a gelen İngiliz yazar W. Hepworth Dixon, Mağusa'ya da uğramış ve bizim diyarlarda bir süre kalmıştır. Yazılarında, kentte -muhtemelen erkek nüfusu olarak- 280 kişinin kaldığını, insanlarımızın çok sade ve basit yaşadığını yazmıştır. İnsanların en çok Suriye'nin tütününe, Yemen'in kahvesine ve pamuklu basmaya özlem duyduğundan bahsetmiş kitaplarında... Bunu da ancak, nar ağaçlarının

ürünü ile satın alabileceğinden, en çok beş altı tane nar ağacına sahip olması için çalıştığından dem vurmuştur.

İngiltere'nin Kıbrıs Yüksek Komiserliği'nin 1880 yılında yayınlanan ve Komiser James Inglis'in yazdığı raporda, Mağusa ve Maraş'ta üretilen narlardan 770.622 okka (yaklaşık 1000 ton) ihraç edildiği belirtilmektedir. Dixon'un belirttiği üzere:

*Mağusa kazası bu meyvenin bahçesidir.  
Nar, Kabire'den Şam'a kadar her haremın,  
manastırın, tekkenin lüksüdür. Nar,  
Kıbrıs'ın her tarafında yetişir ama hiç biri  
de Mağusa yöresinde yetişenler kadar güzel  
değildir. Limanda bu sırada yatan tekneler  
- 8 veya 10 tane doğulu kayıklar - hep nar  
yüklenmektedir.*

(Dixon, W., 1979)

Osmanlı Dönemi'nin sona ermesinin ardından, Adada İngiliz İdaresi'nin başladığı yıl olan 1878'de adaya beş adet komiser gönderilmiştir. Bu komiserlerden herbiri, bir kazamızın (ilçemizin) yönetiminden sorumlu olurlar. 1879 yılında, Britanya Kraliçesi Victoria'ya, komiserler tarafından 'Report By Her Majesty's High Commissioner' isimli bir rapor hazırlanır. Mağusa Kaza Komiseri James Inglis, Mağusa Kazası ile ilgili kısmı hazırlar ve majestelerine sunar. Üç yüz kırk beş sayfalık bu rapor, 1880 yılında Londra'da 'Harrison and Sons' yayınevi tarafından yayımlanmıştır. Raporda beş kaza ile ilgili bilgiler olduğu halde biz Mağusa ile ilgili olanları inceleyeceğiz:

- Osmanlı döneminde Mağusa Kazası, 3 Nahiyeye (bölgeye) ayrılırdı.
- Mağusa, Karpaz ve Mesarya bölgeleri Mağusa Kazasını oluşturmaktaydı.

Maraş, Mağusa bölgesinde Suriçi'nden ayrı bir köy olarak anılsa da, yerel yönetimde Mağusa Belediyesi'ne dahil edilmiştir.

- Mağusa Kazasında, Mağusa, Karpaz ve Mesarya bölgeleri dahilinde 1879 yılında toplam 36 bin kişi yaşıyordu. Mağusa bölgesinde beş bin, Karpaz'da on bir bin ve Mesarya'da da yirmi bin kişi yaşamaktaydı.

• Mağusa bölgesinde halkın büyük çoğunluğunu Hıristiyan ve Müslümanlar oluşturmaktaydı; Müslümanlar Mağusa Suriçi'nde, Hıristiyanlar da Maraş'ta kalıyorlardı.

• Halk çok fakirdi. Ortalama 7 nüfuslu bir aile günde 3-4 okka soğan, zeytin, peynir ve ekmek tüketirdi. Et tüketimi yok denecek kadar azdı. Bir yerlerden et verilmediği sürece, Mağusalılar'ın mutfaklarında et pişmezdi.

• Bölge halkı pamuklu giysiler ve keçi derisinden yapılmış bot tarzında uzun ayakkabılar giyerlerdi.

• Erkekler ve kadınlar arasında ciddi farklılıklar göze çarpardı. Örneğin, erkekler eşekler üzerinde seyahat ederken, kadınlar ise her zaman yürüyerek işlerini hallederdi. Erkeğin yürüdüğünü göremezdiniz.

• Evlerin yapı malzemesi çamur (kerpiç) ve taşı. Damlar ise düz, evler ise çok temizdi. Erkekler uzun, iri yarı ve kuvvetli, kadınlar ise genelde daha ufak tefekti.

• Mağusa kazasında 10 Hıristiyan, 8 de Müslüman okulu bulunmaktaydı. Hıristiyan okullarında okuma, yazma, Yunanca, coğrafya ve aritmetik dersleri yapılırken öğrencilerin İngilizceye karşı hevesleri de vardı. Hıristiyan okulları kiliseler ve köylüler tarafından desteklenirdi.

• Buna karşılık Müslüman okulları camilerde eğitim verirdi. Oralarda sadece okuma, yazma ve kuran dersleri yapılıyordu.

• Mağusa kazası ağırlıkta oluşturan Müslümanlar ve Hıristiyanlar arasında dostluk ve barış vardı. Çoğu zaman beraber hareket ederlerdi.

• Hıristiyanların kiliselerine aşırı derecede bağlıydılar.

• Mağusa ve Maraş'ta insanların en büyük tarımsal üretimi nardı. 1879 yılında Mağusa'da yetiştirilen 770.622 okka nar, Mağusa limanından ihraç edilmişti. İhracat genelde Ortadoğu ülkeleri olan Suriye, Lübnan, Filistin Ürdün ve Sina Yarımadası'na yapılırdı. Mağusa Kazası'nda yetiştirilen diğer ürünler kavun, karpuz, kolokas, soğan, hıyar ve diğer yeşilliklerdi. Portakal ve ekşi ağacı da çok vardı.

• Suriçi'nde nar ile bol miktarda hurma ağaçları göze

çarpılmaktaydı. Suriçi'nde harabe binalar ve daracık sokaklar arasında kavun üretimi de yapılırdı. Surların dışında ise okaliptüs (efkalipto) ağaçları çoktu. 1879 Yılı'nın Ağustos ayında 2 bin adet okaliptus ağacı ekilip bunun yarısı tutmuştu.

• Karpaz'da ise tütün, dut ve pamuk, en çok üretilen ürünlerdi. Mesarya'da daha çok arpa ve buğday ön planda idi, pamuk da ekilirdi. Mesarya'da son 1 yılda 312.760 kile buğday, 465.800 kile arpa ve 972.000 okka pamuk üretilmişti. (1 kile = 0.037 metre küp)

• Mağusa Bölgesi'nde Maraş dışında 7 köy daha vardı. Suriçi'ni ve Maraş'ı da dahil ederseniz Mağusa Nahiyesi (bölgesi) toplam 9 köyden ibaretti. Bölgenin merkezi Mağusa - Maraş'tı. Yerel yönetim burada idi. Kaza Komiseri, altında nahiyeleri idare eden müdürler ve köylerden sorumlu muhtarlar vardı.

• Bölgenin en iyi polisleri Türkler idi. Güvenilir ve sağlam karakterli idiler.

• Mağusa'da ne hendekte ne de kent içinde kötü koku yayan lağım vardı. Mağusa suriçinde 1879 yılında toplam olarak 450 Türk yaşıyordu. Maraş'ta ise 1500 kişi kalıyordu. Maraş'taki insanların çoğu 2.5 millik sahil şeridinin karşısındaki bahçelerin etrafında kalıyorlardı.

• Mağusa'nın diğer 8 köyü ise şunlardı: Acherito (Güvercinlik), Ay. Sergi (Y.Boğaziçi), Limnia (Mormenekşe), Frenaros, Paralimni -bu köylerin Mağusa'ya uzaklığı 2 mil idi- Derinya, Engomi (Tuzla) -bu köylerin uzaklığı 1 mil-, Maraş'ın -1/4 mil- idi.

## Mağusa - Maraş Belediyesi...

Yine Mağusa Kaza Komiseri James Inglis tarafından Mağusa Kazası ile ilgili kısmı hazırlanmış ve 1880 yılında basılmış rapordan Mağusa-Maraş belediyesi ile ilgili ayrıntılı bilgiler edinmemiz mümkündür. Şöyle ki:

• Mağusa fakir Türklerden, balıkçılardan, çiftçilerden oluşan bir nüfusa sahipti. Belediye'ye mali olarak en büyük desteği daha varlıklı olan Maraş'ta yaşayanlar veriyordu.

• Belediye'de temsiliyet, 7 Hıristiyan (1 tanesi Başkan), 2 Müslüman (7/2) şeklinde idi. Belediye nüfusu içinde daha yoğun ve varlıklı olan Maraşlılar kendi yaşadıkları

bölgeyi kalkındırmak için çok çalışırlardı.

- 1879 yılında yeni olarak, 24 ev ve 7 dükkan Maraş'ta inşa edilirken, Mağusa'da sadece 4 ev yapılmıştı.

- Mağusa'da yol ve diğer kamuya ait tamir veya onarım işlerinde kent içinde kalan mahkumlar kullanılırdı.

Mağusa'nın 2-3 mil çevresindeki göllerde yılan balığı, balık ve yabani kuşlar yaşardı, 300-400 Akre civarında (1 akre = 0.4 dönüm) olan bu göllerden, Mağusalılar 1 yılda 18800 okka balık yakalamıştılar (1 okka = 1282 gram). Mağusa'nın kuzeyinde yeralan göletin denizle bağlantısı vardı ve suyu tuzluydu. (Bu gölet şimdi Galapsides'in altından Çanakkale'ye uzanan bölgedeki alandır. Yapılaşma nedeniyle aradaki bağlantı kopmuş ve özelliğini yitirmiştir.)

Bölgede, yük taşımacılığı deve kervanları ile oluyordu. Mağusa ile Lefkoşa ve Larnaka arası yük taşımacılığında özellikle develer kullanılırdı. Buna ilaveten katır ve eşekler de kullanılmaz değildi. Mağusa limanına, 1879 yılında 320 gemi 5498 ton yük getirmişti.

Maraş'taki bahçe sahipleri 1830'lerden sonra vergilerini Abdullah Bey'e ödüyorlardı. Bu vergi, yılda 3000 kuruş (piastres) idi ve 1878 yılından itibaren, İngiliz Hükümeti'ne ödenmeye başlanmıştı. Maraş'taki araziler içinde en büyük malı elinde tutan Kondea'lı Lapierre (5066 dönüm), Mr. Mattei (3811 dönüm), Lefkoşa'lı Musannif Efendi (3500 dönüm) ile Ahmet Efendi (2750 dönüm) idi.

Bu araziler için kural şuydu: Buraları ekip biçmek isteyenler devletten izin alıp kiralarlardı. Kiraladıkları bu alanlar için 2 yıl vergi vermezlerdi. Bu kendilerini cesaretlendirirdi. Daha sonra ekip biçmeye başladıklarında, (2 yıl sonra) Aşar vergilerini ödemeye başlarlardı. Buralarda çalışan köylülerin koçanları yoktu. Koçan sahipleri bu yeri devletten kiralayan ve vergi verenler idi. (Report by Her Majesty's High Commisisoner for the Year 1979, 1880), Abdullah Paşa, 1745 yılında Kıbrıs'ta Valiydi. Mağusa Bölgesi'nde ve özellikle surlar çevresinde yaşayan insanların büyük bir çoğunluğu, vergilerini Abdullah

Paşa Vakfı'na öderlerdi. Bu vakfa bağlı tüm adada altmış bin dönüm arazi, Mağusa bölgesinde 550, tüm adada ise 3000 kişiye yakın vergi mükellefi vardı.

XVIII. Yüzyıl ortalarında Mağusa Kalesi çevresinde vakıf için en önemli ekonomik uğraş kök boyacılıktır (bitkisel kök boyanın elde edildiği bitki cehri yada latince ismiyle rhamnus petiolaris veya r.saxatalis infectorius'tur). Bu bitki, Mağusa kalesi civarında üretilirdi. Bitkisel boya kökleri, özellikle kırmızı olanı hem deri hem de pamuk bezleri boyamada hayli değerliydi. 1748 yılında Mağusa'da, 318 dönüm bitki kökboya üretimi için ekilmişti. Her dönüme, 300 kuruş vergi konulmuş olup bu tarımsal faaliyet izni, sadece müslüman olmayan nüfusa verilmişti (Erdoğan, 2008: 53).

## İngiliz Dönemi ile Beraber Artan Su Kaynakları ve Yeni Ekonomik Aktiviteler

İngilizler adaya gelir gelmez kıt su kaynaklarını geliştirmeyi hedeflediler. Bu konuda artezyen kuyuları, göletler ve yel değirmenleri (windmill) ile derin su kuyularından tatlı su bulmaya çalışılır. Mağusa Bölgesi'nde özellikle yel değirmenleri, nar bahçeleri yanında narenciye bahçelerinin de sulanmasına yeni bir boyut getirir. Yel değirmenleri sayıca o kadar artar ki kent, 'Yel Değirmeni' kenti olarak da anılmaya başlar. Narenciye gittikçe narın yerini almaya başlar ve, Mağusa'nın en büyük gelir kaynağı olur.

Mağusa'nın, yüzyıllar boyunca en önemli özelliklerinden biri olan doğal limanını, İngiliz İdaresi XIX. Yüzyıl sonunda geliştirmeye karar verir. İngiliz İdaresi'nde, Mağusa Limanı iki kez geliştirilir. 1905 yılında kurulan tren işletmeleri ile beraber Lefke Bölgesi'nin madeni ve narenciyesi de Mağusa Limanı'na taşınır. Bu gelişme kendini kentte hissettirir. XIX. Yüzyıldaki makus talihini kent, İngiliz İdaresi altında tekrar yenmeye başlar. Kentte üretim ve ihracat tekrar artar. Bu ekonomik gelişme kentin nüfusunu da artırır. Kent artık Kıbrıs'ın her yanından göç almaya başlar. Limanda ve özellikle Maraş Bölgesi'ndeki narenciye bahçelerinde çalışmaya gelen insanlar kente yerleşirler. Suriçi, herşeye rağmen,

ciddi bir çekim merkezidir. Bu durum, kent içinde bazı düzenlemeleri de beraberinde getirir.

Kentteki harebe durumunda bulunan binaların taşları, İngiliz İdaresi'nde bulunan başka bölgelerdeki, Süveyş ve Port Said'de, kanal ve liman yapımına taşınır. Kentin içine, limana lojistik destek verecek ambarlar yapılır. Bu ambarlarla liman bağlantısını oluşturmak için Surlar'da üç adet büyük boşluk açılır. Bu açılan boşluklardan gerek tren yolu gerekse kara yolu ile liman kent bağlantısı en kısa mesafeden kurulacaktır. Fakat, surlar bu müdahaleden büyük hasar görür ve İtalyan hükümeti durumu protesto eder (Dağlı, O., 2012, 25 Mart).

Suriçi nüfusu ile beraber üretim ve ihracatın artması, Mağusa Suriçi'nde yeniden yapılaşmayı getirir. Mağusada taştan yapılan evlerin yanında İngiliz döneminde çağa uygun bir mimarı ile yeni evler ve toplu konutlar yapılır.

*Bu dönemdeki yerleşme ise geçmiş dönemlerin aksine ibadet yerleri olan kilise ve camilerin etraflarında değil limana yakın olan bölgelerdedir. Çünkü İngiliz dönemi ile beraber yaşam liman etrafında şekillenmiştir. Limana yapılan yeni ilaveler ve tren yolunun da limanda sonlanması ile beraber, Lefke - Evrihou bölgesinden buraya kadar taşınan maden ve çeşitli yüklerin ihracatı ve ithalatı ile beraber bölgeye gelen gemiler ile onların taşıdığı yolcular, Mağusa için yeni iş alanı yaratır. Limana yakın yerlerde bol miktarda büyük ambar binaları ve depolar yapılır. Günümüze kadar ulaşan bu yapıların çoğu şimdi market, mağaza, cafe-bar, tamir atölyeleri, marangoz ve ofis olarak da kullanılmaktadır. Mağusa o yıllarda tekrar çekim merkezi olur. O döneme ait yeni yapılan evler daha da artar. Şimdilerde bile Mağusa suriçi nüfusunun büyük oranda yaşadığı evler, İngiliz dönemine aittir.*

(Dağlı, O., 2012, 25 Mart)

## Mağusa'da XIX. Yüzyıl ile XX. Yüzyılın Başlarında Görülen En Önemli İki Sağlık Sorunu: Sıtma ve Trahom

Mağusa, doğal yapısı dolayısıyla, surların dışında ve surlara bir iki kilometrelik mesafelerde doğal lagunları ve göletleri barındırmaktadır. Deniz

seviyesinden daha düşük seviyede olan bu yerler, gerek denizle olan bağlantısından gerekse toprağın yapısından dolayı suların az olduğu dönemlerde bataklıklara dönüşmekte ve her türlü sineğin üremesine olanak yaratmaktaydı.

Buralarda üreyen anofel cinsi sineklerle Sıtma hastalığı (Malarya) ve karasineklerle bulaşan Trahom hastalığı ölümlere ve körlüğe sebebiyet vermekteydi. Bu hastalıklarla ilk önemli mücadele İngiliz İdaresi döneminde başlar. Bataklıkların kurutulması, insanların eğitilmesi, bu alanda hizmet verecek uzman insanların ve doktorların yetiştirilmesine önem verilir.

Sıtma mücadelesinde Sıhhiye Baş Müfettişi Mehmet Aziz Bey aslen Larnaka'ya bağlı Vuda (Kalahoryo) köyünden olup tüm ada çapında ama özellikle Mağusa'da bataklıkların kurutulup anofel sineğinin kökünün kazınması ile beraber sıtma hastalığının yok edilmesinde en büyük görevi üstlenen kişi olur. Sıtmanın kökünün kazınmasında en etkili kimyasal madde ise anofel cinsi sineklerin yok olmasını sağlayan ve çok yakın bir döneme kadar evlerde kullandığımız ama şimdilerde kullanımına yasak getirilen DDT (Dikloro Difenil Trikloroethan) isimli sinek ilacıdır.

1940'lı yıllarda bazı köylerde Sıtma hastalığına yol açan parazitin çocuklardaki oranı %70'lere varıyordu. Tüm ülkedeki nüfusumuz o yıllarda 450 bin idi ve bunun 300 bini tarımla uğraşmakta idi. Ülkedeki nüfusun ise %51.9'u ise kanında sıtma parazitini taşıyordu. İşte bu ortamda ada sathında başlatılan mücadele ile sıtma parazitini taşıyan insanların oranı %1.3'e kadar inmişti. Hasta insanların sayısı ise 1944 yılından 1949'a kadar 7686'dan 71'e düşmüştü. Bu müthiş bir başarı idi. Anofel sinekleri, ilaçlama ve bataklıkların kurutulması sonucu yok edilmişti. Böylelikle sıtmayı insandan insana taşıyıp bulaştıracak son konak olan anofel kalmadığı için de sıtmanın da kökü kazınmıştı (Dağlı, 2012, 22 Nisan).

Bölgemizdeki diğer önemli bir hastalık ise körlüğe sebep olan Trahom hastalığı idi. Bu hastalığa yine bu bataklıklarda üreyen karasinekler yol açıyordu. Sıtmaya karşı verilen bataklıkları kurutma

çalışması Trahom için de olumlu etkisini göstermişti. Bataklikların kurutulmasında özellikle ökaliptus (efkalipto) ağacının çok su çeken özelliği de dikkate alınarak Mağusa civarı bu ağaçların ormanlarıyla yeşillendirilmiştir.

Trahom hastalığında özellikle Mağusa'lı doktorlarımız ve eczacımız çok önemli görevler üstlenmişti. XX. Yüzyılın ilk yarısında (daha sonra Kıbrıs Cumhuriyeti'nin ilk Sağlık Bakanı da olacak) Dr. Niyazi Manyera pratisyen doktor olarak çalışırken, Mağusa'nın tek eczacısı Kıbrıslı Rum Karoullas ile beraber ilaçlar yapıp bu hastalıkla mücadele etmişlerdir. Ancak, özellikle İngiliz İdaresi tarafından Göz Hastalıkları uzmanlığı yaptırılıp Trahom için 1920'li yıllarda bu hastalığın yok edilmesi için görevlendirilen Dr. Mehmet Ali Bey'in rolü çok fazlaydı. Aynı yıllarda Mısır'da, Kahire Üniversitesi'nde göz uzmanlığını yapıp, daha sonra Mağusa Devlet Hastanesi'nde çalışmaya başlamıştır. Dr. Mehmet Ali Bey, sadece hastanede çalışmakla kalmaz tüm Karpaz köylerini dolaşır. Sağlık ocaklarına posterler hazırlatıp asardı. Özellikle Tuzluca (Batriç) Köyü'nde, Trahom'un salgın bir şekilde körlüklere neden olmasının önüne yaptığı çalışmalarla geçmiştir. XX. Yüzyılın ikinci yarısında bu iki hastalık Mağusa'da yok denecek kadar azalmıştı.

## Kentin Yakın Geçmiş

Mağusa, XX. Yüzyılın ikinci yarısında, Kıbrıs sorununda yaşanmaya başlayan iki toplum arasındaki çatışmaların etkisini en derinden hisseden kentlerin başında gelir. Yüzyıllar boyunca ve hatta iki bin seneye yakın çok kültürlü bir şekilde yaşayan kent, dinlerin ve medeniyetlerin bulunduğu bir adres iken ciddi bir ayrışma yaşar. Suriçi'nde uzun süre beraber yaşayan Kıbrıslı Türkler ile Kıbrıslı Rumlar'ın kent içindeki birliktelikleri sona erer. Gayri müslimler olarak 1571 yılında kent dışına göçe zorlanan halk, aynı göçü 1950'li yılların sonuna doğru tekrar yaşar. 1878'de İngiliz İdaresi'nin yarattığı ortam ile üç yüz yıl sonra kent içine dönen gayri müslimler, bir kez daha göç etmek zorunda bırakılırlar.

Osmanlı'nın Mağusa'yı fethi ile beraber kent dışına çıkarılan ve kentin güneyinde Varoşa dedikleri

Maraş Bölgesi'ne yerleştirilen gayri müslimlerin yeni adresi, yine aynı yer olur. Deniz kenarında yüzyıllarca tarımla uğraşan Maraş sakinleri, tekrardan göçe zorlandıkları Maraş'ta, bu kez tüm dünyada yükselen değer olan turizme soyunurlar. Maraş 1960'lı yılların ortasında, Akdeniz'in en önemli turistik kenti durumuna gelir. Bu durumun oluşmasında Mağusa'dan göç eden Kıbrıslı Rumlar'ın etkisi büyük olur. Mağusa Suriçi, Kıbrıslı Rumlar'dan arındırılmış yegane bölge olur Mağusa'da... Buna rağmen, Mağusa Limanı'nda, surlar dışında ve Maraş'ta, Kıbrıs'ta yaşanan tüm çatışmalı ve gerilimli günlere rağmen, iki toplumlu yaşam, Suriçi bölgesi hariç devam eder.

Mağusa, gerek limanı gerekse turistik kenti Maraş ile Kıbrıs'ta en büyük ekonomik aktivitenin olduğu yer olur. Kıbrıs'taki liman ve turistik faaliyetlerin %50'sinden fazlası büyüyen ve gelişen Mağusa kenti ile civarında gerçekleştirilir. Ancak, bu büyüme ve gelişme, 1974'teki savaş ile tekrardan son bulur. Mağusa limanı uluslararası bir liman özelliğini kaybeder. Maraş kenti insansızlaştırılır. Askeri bölge olur. Şimdilerde, Hayalet Şehir (Ghost City) olarak anılan kent, hala daha yasal sakinleri ile hayat bulmayı beklemektedir.

Mağusa, 1974 sonrası hızla liman ve turizm kenti olma özelliğini yitirmeye başlar. Bu süreçte Kıbrıs'ın ilk büyük Vakıf Üniversitesi olan Doğu Akdeniz Üniversitesi, Salamis Yolu üzerinde kurulur. Mağusa, bu kez üniversite kenti olarak anılmaya başlar. Öğrenci, öğretim üyesi ve çalışan sayısı on binleri geçer. Fakat, daha sonraları, gerek Kuzey Kıbrıs'ın gerekse Türkiye'nin birçok kentine yeni üniversitelerin açılması ile Mağusa'da hem niteliksel hem de niceliksel olarak büyüyen ve üniversiteye paralel gelişen kent ekonomisi tekrardan durgunluk dönemi yaşar. Bu arada kent, sağlıksız olarak Doğu Akdeniz Üniversitesi etrafına doğru olmak üzere tek yöne doğru büyür. Bir süre sonra, Üniversitenin kampüs içine kapanması da, bölgedeki ekonomik büyümenin durmasında bir başka etken olur.

## Mağusa'nın Şimdiki Dönemi

Uzun yıllardır, Mağusa Suriçi'nde, yani antik kentte bulunan eserlere ve surlara ciddi bir



restorasyon yapılmamıştır. Hatta, palyatif olabilecek restorasyonlar bile geçilmiştir. Kumtaşı ile yapılan kale ve Mağusa Kenti'ndeki eserler gittikçe erozyona uğramaktadır. Bölgenin doğal bir malzemesi olan kumtaşları, Suriçi'ndeki 700 yıllık eserlerde bile hala daha sağlam durabildiği halde, denize çok yakın Othello Kalesi gibi yerlerde ciddi bir erime ve yok olma sürecine girmiştir. Dünya Kültür Mirası Listesi'ne, siyasi nedenlerle dahil edilmeyen kent, ciddi restorasyonlar için yurt dışı fonlarından yararlanamamaktadır. Bu konuda her türlü girişim yapılmakta bazen de iyi sonuçlar, herşeye rağmen, alınabilmektedir. Özellikle, devlet kurumlarına değil de sivil toplum örgütleri ile ilişkilere sıcak bakan ve çeşitli fonlar yaratabilen kurumlarla diyalogu zorlamak pozitif sonuçlar da doğurabilmektedir. Bu konuda, Mağusa'nın en önemli eserlerinden olan Othello Kalesi, uzun yıllardır Mağusa'ya ciddi katkıları olan bazı fonlardan yararlanma şansı yakalamıştır. UNDP-PFF (United Nations Development Programme – Partnership for the Future) Othello Kalesi'nin restorasyonu için bütçe ayırmış ve kalenin restorasyonu için ihale açılmıştır.

Bölgedeki yeni turizm yatırımları Gazi Mağusa Belediyesi hudutları içinde yapılamamaktadır. Turizmin geçmişteki merkezi olan Maraş kapalı durumdayken, Maraş dışındaki sahillerin büyük bir kısmı limanın veya askerin kontrolü altındadır. Halkın sahille buluşabileceği yaklaşık bir kilometrelik sahil şeridinde turizm yatırımı yapmak ise mümkün değildir.

Mağusa'ya yıldızı olan en yakın otel, iki kilometrelik mesafede olup özellikle 'Casino Turizmi'ne hitap etmektedir. Suriçi'nde turistlerin konaklayabileceği butik hotel, motel veya rezidansların bulunmaması kente turist akışını ve kentte turistlerin kalma sürelerini oldukça sınırlamaktadır. Bu durum, çeşitli kişi ve kurumlarla tespit edilip çalışma yapıldığı halde adım atılamamaktadır. Avrupa Birliği tarafından finanse edilen 'Mağusa Kaleiçi Stratejik Plan Çalışması' bu konuda son yıllarda yapılan en geniş kapsamlı çalışmadır. Bunun yanında, geçmiş yıllarda UNDP-PFF tarafından finanse edilen 'Yeniden

Canlandırma/Dönüşüm Planı' isimli çalışma yapılmış ve kentin tekrardan ayağa nasıl kalkabileceği üzerinde durulmuştur.

Ayrıca, Doğu Akdeniz Üniversitesi Mimarlık Fakültesi ile Gazi Mağusa Belediyesi tarafından geçmiş yıllarda defalarca organize edilen Mağusa Sempozyumlarında da Mağusa kenti ve özelde Suriçi her yönüyle tartışılmış ve çözümler üretilmiştir. Tüm bunların yanında, başta Mağusa İnisyatifi ve Mağusa Suriçi Derneği (MASDER) olmak üzere birçok sivil toplum örgütü de Mağusa için durum tespitleri yapıp çözüm önerilerini dillendirmektedirler. Mağusa İnisyatifi aktivistleri ve bir gurup Mağusalı Rum işinsanı ile beraber kurulan İki Toplumlu Mağusa İnisyatifi (Bicommminal Famagusta Initiative) yeni bir Mağusa Canlandırma Projesi'ni (Revival Project of Famagusta) önlerine hedef olarak koymuşlardır. Buna rağmen kente duyarlı insanların ve kurumların çlıkları yeteri kadar duyulmamakta, dünyanın en gözde Orta Çağ kentlerinden olan Mağusa Suriçi, fiziki yapısı ve ekonomisi ile her geçen gün kötüye gitmektedir. Gazi Mağusa Belediyesi'nin, gerek kendi imkanları, gerekse UNDP-PFF fonları ile kente yaptığı katkı Suriçi'ni çekim merkezi yapmaya yetmemektedir.

Mağusa gerek yerel, gerekse dünya ticari faaliyetlerinin dışına itilmeye devam etmektedir. Mağusa ve civarında konaklayan turistlerle beraber Güney Kıbrıs'tan gelen turistlerin tadımlık bakıp geçtiği bir yer olmaktan kurtulamayan Suriçi, ayakta kalabileceği ekonomik döngüsünü de kuramamaktadır. Suriçi'ndeki konutların yaklaşık %15,9'u boş durumdadır (Gazimağusa Surlariçi Canlandırma Planı Özet Raporu, 2005). Bunun yanında, Suriçi'ndeki mağazalar belli yerler dışında kapanmakta, ayakta kalanlar da aile işletmeleri olup, önemli geçit yerde olduklarından yaşama tutunabilmektedirler. Kent uluslararası niteliğini kaybetmiş bir limanın eksikliğini hissetmektedir. Limanın bu durumu, ülkeye gelebilecek büyük yolcu gemilerinin de önünde çok büyük bir engel teşkil etmektedir. Mağusa'ya insan ve turist gelişini arturacak, gerek sahil kenarlarında, gerekse Suriçi'nde

turistin konaklayacağı tesislerin olmaması ise ayrı bir sorun oluşturmaktadır.

### ...Ve Mağusa 2300. Yaşına Doğru Hızla Yol Almaktadır

Mağusa kale kentinin küçük bir balıkcı kasabası olarak kurulduğu günden bugüne yirmi üç asra yakın bir süre geçmiştir. Bu sürenin dolmasına sadece iki yılımız kalmıştır.

Mağusa, bugünkü terkedilmişliğiyle beraber yaşadığı zengin kültürel ve tarihi geçmişine ve de barındırdığı kültürel mirasına yakışır bir durumda değildir. Bu noktada en önemli etkenler Mağusa'daki kurumlar arasında ciddi bir diyalog ve işbirliği ile beraber ortak bir otoritenin olmamasıdır. Kentin bilimsel yüzünü temsil eden Doğu Akdeniz Üniversitesi'nin, yerel yönetimi olan Gazi Mağusa Belediyesi'nin, hükümeti temsil eden Gazi Mağusa Kaymakamlığı'nın, kentin eski eserlerinin ve kültürel mirasının sahipleri sayılan Eski Eserler Dairesi ve Vakıflar İdaresi'nin, halkın temsilcilerinin yoğunlaştığı sivil toplum örgütlerinin aralarında ciddi bir birlikteliği ve ortak hareket etmelerini sağlayacak tek bir otorite yoktur. Her kurum veya örgüt kendi başına birşeyler yapmaya çalışmakta ve ileriye doğru sonuç alacak adımlar atılamamaktadır.

### Sonuç

Tüm dünyada bize benzer kentlerin çok ciddi birer çekim merkezi olduğu günümüzde Mağusa'nın 2015 yılında kutlayacağı 2300. yaşına yönelik bugünden başlayarak ciddi bir birlikteliğe ve programa ihtiyaç vardır. Zaman kaybedilmeden yukarıda ana başlıklar halinde saydığımız tüm kurumları ve örgütleri bir araya getirecek ve tek bir otorite olarak hareket edip Mağusa Suriçi'nin köklü sorunlarına yönelik farkındalık yaratarak çalışma yapacak bir inisiyatifte ihtiyaç vardır.

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### Otobiyografik Öz

Dr. Okan Dağlı 1964 yılında, Mağusa'da doğdu. Yaşamının 11 yılını tıp eğitimi için gittiği İstanbul'da geçirdi. 1995 yılından beridir sürdürdüğü aktif doktorluk yaşamına sadece CTP'de milletvekilliği yaptığı 2003-2009 yılları arasında ara verdi. 1998-2002 yılları arasında Gazi Mağusa Belediyesi meclis üyeliği yapmıştır. Mağusa'lı bir gurup arkadaşı ile Mağusa İnsiyatifi'ni kurmuştur.

Kıbrıs'ta iki toplumun futbol takımlarında futbol oynamış futbolcularla yaptığı söyleşileri ile 'Kıbrıs Türk Futbolu'nun analizini içeren "İki Toplumlu Futbolcular" isimli kitabının ilk baskısı, 2012 yılında yayınlanmıştır. Mağusa İnsiyatifi'nin kuruluşundan itibaren yaptığı çalışmaların, yazdığı makalelerin ve Mağusa - Maraş konusunda çeşitli yazar ve akademisyenlerin yazdığı yazıların toplandığı "Kıbrıs'ta Çözümün Şifresi" isimli kitabı da mevcuttur. Mağusa'nın sokaklarından yola çıkarak Suriçi kentini anlatan "Sokak Sokak Mağusa" ve İngilizce çevirisi "Street by Street Famagusta" isimli iki kitabı da 2013 yılında yayınlanmıştır.

## Biographic Sketch

Dr. Okan Dađlı was born in 1964, Famagusta. He spent 11-years of his life in Istanbul where he studied medicine. He has been actively practicing as a medical doctor since 1995, excluding the period 2003-2009 when he was a member of the parliament from the Republican Turkish Party. He was also served as a councillor of Famagusta between 1998 and 2002. For a period of time, he had contributed to Yenidüzen Newspaper with his articles on health policies, and football. He is recently contributing to the Havadis Newspaper's supplement Poli with his articles on Football and popular social history.

Okan Dađlı also published three books. His first book publication 'Bi-communal Footballers, includes the interviews with the footballers who had played in the bi-communal football teams. This book also gives brief analysis of Turkish Cypriot Football. His second publication named as 'The Code of Solution in Cyprus' and includes the activities of the Famagusta Initiative since its establishment, his articles on Famagusta-Varosha and some other articles written by several authors and academics. Finally his third book published both in English and Turkish languages and named as Street by Street Famagusta. His third book is a unique example of a guide that gives the stories of the each of the 69 street in the Walled City of Famagusta.

# An Exploration of Architectural Identity in the Walled City of Famagusta

## Surlarıçi Mağusa'nın Mimari Kimliği Üzerine Bir İnceleme

Rafooneh Mokhtarshahi Sani

### Abstract

*Maintaining a sense of belonging and identity is one of the essential goals in the design of a built environment. That is why identity and its complex manifestation in architecture has been one of the main dilemmas ahead for architects. Such difficulty has been even more evident in the case of the built environments of islands due to their dynamic characteristics. Despite its importance, however, contemporary architecture in many islands, including Cyprus, shows little interest in creating meaningful and identifiable environments. Nevertheless, traditional architecture still offers the best solution for Cyprus in terms of cultural sustainability and identity. People who live in traditional buildings and districts more easily feel that some part of the environment belongs to them. Traditional architecture, representing a great deal of place-based experience, is thus worth studying. This study will assess the architectural quality and characteristics of local houses in "the walled city" in Famagusta. Traditional houses in this area demonstrate the identity of architecture in North Cyprus. This study uses observation and analysis to describe and categorize the characteristics of local houses, resulting in 10 identifiable characteristics for houses in the walled city. In finding and defining these characteristics, the study has focused on features that are still in use. Such living characteristics can be used in contemporary architecture as well.*

**Keywords:** Identity, architectural characteristics, housing, Famagusta, Walled City

### Özet

*Yapılaşmış çevrenin oluşumunda, kimliğin ve ona bağlı gelişen aidiyet hissinin devam ettirilmesi esas hedeflerdendir. İşte bu nedenledir ki, mimarlar için kimlik ve onun mimarlıktaki kompleks ifadesi en temel açmazlardan biri olmuştur. Hatta, söz konusu açmaz, adaların yapılaşmış çevrelerinde, onların dinamik yapılarına bağlı olarak daha da açık bir şekilde görülür. Ancak, bu kadar önemli olmasına rağmen, aralarında Kıbrıs'ın da olduğu birçok adada, günümüz mimarisi özgün yerel karakterlerle anlam bulamıyor ve kendi özgün kimliğini genellikle devam ettiremiyor. Tüm bunlara karşın, Kıbrıs Adası'ndaki geleneksel mimari doku, kültürel sürdürülebilirlik ve kimlik açısından en iyi imkanları hala daha sunmaya devam etmektedir. Geleneksel evlerde, geleneksel mahallelerde ya da geleneksel çevrelerde yaşayan insanlar, buldukları yerlere karşı daha kolay aidiyet hissi geliştirebilmektedirler. Bu bağlamda yer, yani çevreye ilişkin özelliklerin öne çıktığı, aidiyet ve kimlik değerlerinin yüksek olduğu geleneksel mimarlık üzerinde durulmaya ve çalışılmaya değerdir. Bu noktadan hareketle, Gazimağusa Surlarıçi'ndeki geleneksel evlerin mimari kaliteleri ve karakteristik özellikleri bu çalışmada ele alınmaktadır. Bu bölgede yer alan geleneksel evler, Kıbrıs geleneksel kent evlerinin genel özelliklerini yansıtmakta ve genel mimari kimliği ortaya koymaktadırlar. Evlerin genel özelliklerini ortaya koymak ve sınıflandırmak için gözlem ve analiz metodları kullanılmış, ve Gazimağusa Surlarıçi'ndeki geleneksel evlere ilişkin toplam 10 ayırt edici karakteristik özellik belirlenmiştir. Karakteristiklerin bulunup tanımlanmasında, onların günümüzde hala kullanılıyor olmasına önem verilmiş ve böylesi yaşamsal özelliklerin günümüz mimarisinde de kullanılabileceğine dikkat çekilmiştir.*

**Anabtar Kelimeler:** Kimlik, mimari özellikler, konut, Gazimağusa, Surlu Kent

## Introduction

Various scholars have explored identity and its relationship with built environment from different points of views during the last decades. These studies vary in their main scope as some of them focus on building scale and architectural identity such as studies by Chris Abel (1997, 2000), Wegerhoff (2008), and D. King (2004), while some others have emphasized on relationship between identity and place in urban scale such as Proshansky (1978), Proshansky et al. (1983), Korpela (1989), and Twigger-Ross, C. L., Bonaiuto, M., & Breakwell, G. (2003). These scholarly endeavors have been followed enthusiastically in developing countries, which have been facing architectural identity crisis. After arrival of industrialization and modernism to most of the developing countries, their architecture has changed rapidly trying to follow the modern image of life. Being through such a rapid change has left almost no time for traditional architecture to adopt itself with the present time needs of its users.

Facing the problems of detachment of users from their built environment, in the so-called modern architecture of these countries has made scholars and architects to question the architectural quality of new built environment. Therefore, in quest for returning of cultural values and architectural identity to the built environment, various studies have been dedicated to revival of architectural characteristics of each region. While most of these researches demonstrate great enthusiasm for returning to traditional and regional architectural characteristics, few studies have focused on acceptance of changes, which people have made in their traditional environment, as a positive contribution to place identity formation. In addition, questing architectural identity in conflicted regions, although has been more complicated, it is less studied due to the challenges ahead for researchers.

In view of that, the present study focuses on Walled City of Famagusta in North Cyprus, where following the 1974 conflicts between Turkish and Greek Cypriots has led to division of Cyprus into northern (Turkish Cypriot) and southern (Greek

Cypriot) parts. During the events of 1974, resulting in the displacement of 200,000 Greek Cypriot and 40,000 Turkish Cypriots, many people left their homes with few personal belongings, thinking that they would not be gone for too long (Seretis, 2005). Being through such unexpected rapid displacement has had deep effects on sense of belonging of each group in their new settlements. Moreover, the consequences of such an important event remain highly contested between and within both parts of the island during the present time. Therefore, even, the interpretations of the past have found various forms of expression in Cyprus (Seretis, 2005). Indeed, one of the most important outcomes of reading the past in various ways is identity crisis for a society, which would be reflected in its built environment too.

As results of such unresolved conflict, in addition to the consequences of arrival of modernity, the built environment in North Cyprus is questionable in terms of sustaining regional values and identity at present time. Doratlı and Hoşkara (2010) believe that the root and origin of identity predicament in the island goes back to 1950s when shift in life style and emphasis on tourism development, has made traditional settlements on the islands to change, which this lead to loss of identity and local values. In view of that, the valuable historic urban areas are mainly replaced by a scattered distribution of slab-like buildings during the present time (Oktay, 2002).

In view of that, the present study focuses on the Walled City of Famagusta, where it has been declared as a "Conservation Area" (Doratlı et al., 2003) and most of its traditional dwellings are preserved. Traditional houses in general and historic urban areas in particular demonstrate the identity of architecture in North Cyprus. In discussing the values of historic urban areas, Doratlı and Hoşkara (2010) states that these areas are considered as part of the cultural heritage of any country and since 1960s historic urban areas have been re-evaluated with their overall positive qualities. In addition, traditional architecture generally represents a great deal of place-based experience, is thus worth studying.

In the Walled City of Famagusta, although the characteristics of traditional houses are reserved, people have adapted them with the contemporary life style. Therefore, studying the architectural pattern of this built environment might enlighten the way toward questing architectural identity in present time. In investigating the traditional architectural characteristics, the study, however, has not been limited to any particular historical period. Instead, what has been left from the past in Walled City, and still is in use by people, has been taken as the focus of the study.

This study uses observation and analysis to describe and categorize the characteristics of local houses, resulting in 10 identifiable characteristics for houses in the walled city. In finding and defining these characteristics, the study has focused on features that are still in use. Such living characteristics can be used in contemporary architecture as well.

### Identity and Architecture/ Place Identity

Identity has been one of the most challenging concepts in the social science. Identity suggests ways in which people perceive themselves and are characterized by others (Vertovec, 2001). Questions of 'who we are' are often intimately related to questions of 'where we are' (Dixon & Durrheim, 2000). In scholarly works, there are generally two ways in which place has been related to identity. The first one is called place identifications. This refers to people's expressed identification with a place. The second way in which place has been related to identity is through the term 'place identity', a construct promoted by Proshansky et al. (1983, 1987) (Twigger-Ross & Uzzell, 1996).

Proshansky (1987) defines place-identity as those dimensions of self that define the one's personal identity in relation to the physical environment. Such relationship accomplishes by means of complex pattern of conscious and unconscious ideas, feelings, values, goals, preferences, skills, and behavioral tendencies relevant to a specific environment.

Place-identity is a substructure of self-identity, and contains perceptions and conceptions of environment (Hauge, 2007). These perceptions and conceptions can be categorized into two types; one type consists of memories, thoughts, values and settings, and the second type consists of the relationship among different settings in the built environment. Place-identity can be based on personal and emotional ties, in this case, individuals and groups assign a place's value, without necessity involving a strong communication between the physical attributes of the place and its meaning (Williams et al., 1992).

In view of that, Alexander (1977, 1979) tried to explain that architecture connects people to their surrounding in different ways which most of them are subconscious. Alexander (1979) by emphasizing the role of living patterns in founding architectural characteristics, states that every place is given its character by certain patterns of events that keep happening there. These patterns of events are always linked with some geometric patterns in the space. He argues that each building and each town is ultimately made out of these patterns in the space. Alexander (1979) clarifies that these specific patterns can be alive or dead. He claims that "the more living patterns there are in a place, the more it comes to life as an entirety, the more it glows, the more it has that self-maintaining fire which is the quality without name".

Alexander in his book 'The Timeless Way of Building' describes the essential nature of the task of makings towns and buildings. He argues that towns and buildings will be alive only when all people participate in making them, all these people share a common pattern language to make these buildings, and this pattern language should be alive (Alexander, 1979). In his second book 'A Pattern Language', Alexander (1977) explains the structured method and a practical architectural system, which like a language can be used to describe a good built environment, which has the quality without name.

The quality without name would help to make a strong relationship between one's personal

identity and physical environment. Moreover, the accomplishment of such relationship is based on complex patterns of conscious and unconscious ideas (Proshansky, 1987) and compound patterns creating a pattern language for an environment (Alexander 1977).

### Dynamic Character of Identity

Correa (1983) in defining the term 'identity' explains that identity is a process and not a found object. He states because of being a process, identity cannot be fabricated and yet it is not a self-conscious thing. Breakwell (1986, quoted in Twigger-Ross & Uzzell 1996) proposes that identity can be conceptualized in terms of a biological organism, which moves through time and develops through the accommodation, integration, and evaluation of the social world. Thus, instead of thinking of identity as an already accomplished fact, one should think of identity as a "production" which is never completed and always is in process.

Vertovec (2001) discusses that identity and transnationalism are concepts that juxtapose. This is so because many peoples' transnational networks of relationships are based on perception of common identity. Therefore, identity of many people is transformed by social worlds that span more than one place. In view of that, Seretis (2005) argues that even within the same society, it is not possible to talk about bounded, homogenous 'societies' or 'cultures'. Even if such societies do exist, they are exceptional and incomparable. This dynamism intensifies, if one considers that the landscape is never static too. People engage with it, re-work it, appropriate it, and contest it (Seretis, 2005).

Based on dynamic character of identity, it is usually difficult to quest for a certain type of architectural identity. This difficulty is getting more, if one considers that architecture cannot be identified easily according to political boundaries. Sometimes one country's political boundaries may not cover its entire cultural and architectural territory (Sani,

2009). In addition, identity is unavoidably connected with the memory of the past, which is selected and embodied dependent upon what proves to be useful for the identity-constructs (Seretis, 2005).

In the case of Cyprus and Walled City of Famagusta, since Cyprus was ruled under the Roman, Byzantine, Lusignan, Venetian, Ottoman, and British civilizations throughout history, thus, the old walled city of Famagusta has witnessed various civilizations and different architectural styles. By developing under the impact of various ruling powers and their architectural styles over a long period, nothing can describe the people of Cyprus and their material culture better than its traditional architecture (Pulhan & Numan 2006). However, such a rich historical background in addition to the fact that various ethnics and religions have lived in Cyprus would make the quest for architectural identity even more challenging. Moreover, it gets more complexity when it was tied into concepts of being either Greek Cypriot or Turkish Cypriot by the 1950s. In Cyprus, the memory of 'place' and of 'home' is still strong and is clearly visible in the physical landscape (Seretis, 2005). As a result, after the ethnic conflict and the consequent internal migration by the 1958, refugees construct their own monuments trying to remember who they are. Therefore, one of the essential tasks in revival of architectural identity in Cyprus is to pay specific attention on local characteristics.

### The Old City of Famagusta

Famagusta is located on the eastern coast of Cyprus and is the second largest city in North Cyprus with nearly 26 000 population. Famagusta has been built during the first century AD and the contemporary city has developed throughout seven periods: the foundation of the city; the Lusignan (1192–1489); the Venetian (1489–1571); the Ottoman (1571–1878); the British (1878–1960); the Republic (1960–1974); and the period after the war in 1974 (Onal et al., 1999). The construction of city walls in Famagusta dates back to the Lusignan period,

which later followed by the Venetians. The Walled City of Famagusta is considered to be one of the most precious ensembles of Medieval Architecture in the world (Onal et al.,1999). During the 300 years of Ottoman rule, until the beginning of British colonial period in 1878, residence within the city walls of Famagusta were mainly Muslims, while the Christian population settling in the area called Varosha outside the walls (Scott, 2002). Today, the walled city stands in the Turkish part of the island, close to the borderline between Turkish and Greek parts. Because of the proximity to the borderline, growth of the city has seen towards the opposite direction in the north along the coastline. In this spatial development, the walled city has remained almost on the south edge of the city, close to the borderline.

Due to the socio-economic and physical reasons, the existing residential buildings (845 dwellings) within the walled city of Famagusta are generally in poor condition. Since the dwellings mostly do not meet contemporary living standards, the district becomes a pole of attraction for low-income families (Doratlı et al., 2003). Despite the aforementioned challenges and inevitable changes in the city structure, which occurred after arrival of modernization to the island, the Walled City of Famagusta still keeps its historical character and identity. Such preservation of architectural quality has happened because of different reasons. The main reason could be the location of Walled City, which is within an island. As Doratlı & Hoşkara (2010) explain because of being away from the mainland, and accordingly late arrival of rapid urbanization, the traditional and local identities of the settlements on Mediterranean islands including Cyprus have mostly been preserved prior to arrival of modernization in 1950s. After modernization, even though changes have happen in this historical area, the problems of decay and deterioration that are seen in many historic settlements have not reached a critical level in Walled City. This is mainly due to the restriction of building heights, which has been applied since the 1960s (Onal et al.,1999).

Overall, the walled city of Famagusta is still one of the important districts within the contemporary city of Famagusta. Since social, political, economic, and cultural influences of modernization have changed the built environment of Famagusta radically, and most of those changes have failed to create an identifiable built environment, architectural quality of Walled City can be used as main source of inspiration.

Therefore, to overcome architectural and urban problems of Famagusta and North Cyprus, studies have been directed toward re-evaluating historic areas including the Walled City. For example, Onal et al. (1999) in a study regarding identifying urban problems of Famagusta and proposals for the future suggests that historic identity of the Walled City will have to be emphasized. Onal et al. (1999) claims that unique characteristics of the Walled City derive from the uses; the height, scale, and bulk of buildings; the color, materials and texture; edges; roof profiles; and landmarks. Accordingly, present study tries to explore the architectural identity of Walled City through an observatory view. The main attempt of this study is to rather than having regular architectural and urban analysis of Walled City, tries to embrace the quality without name in this built environment.

## Methodology of the Study

In order to explore the architectural identity of Walled City, literature on place identity and historical background of Famagusta have analyzed by using thematic analysis method. Thematic analysis is highly inductive, that is, the themes emerge from the data and are not imposed upon it by the researcher. In this type of analysis, the data collection and analysis take place simultaneously. Even background reading can form part of the analysis process, especially if it can help to explain an emerging theme (Kothari, 2004).

To describe and categorize the characteristics of settlements in walled city of Famagusta,



observation of physical environment features is done through structured observation. Structured observation is considered appropriate in descriptive studies (Kothari, 2004). Observation is characterized by definition of the units to be observed, which in this study are traditional houses in the walled city of Famagusta.

The selection of data to be observed has been based on Alexander (1977, 1979) approach in observing and analyzing the built environment. Alexander defines a practical architectural system for observation. In observing medieval towns, he finds these towns attractive and explains that this happens because they were built out of specific features that architects were free to adopt them to specific situations. Thus, observation is based on a free interpretation from Alexander's (1977) structured method of describing built environment.

Observation, however, is limited to micro-scale features of the physical environment; the traditional houses which are still in use by people. Data is collected through in-person observation, conducted by walking through the setting and coding observations. For identifying settings for observation, a limited area within the Walled City has been selected. The selected area has shown in Figure 1.

### Observation of Physical Environment in Walled City

The result of observation in the selected area within the walled city has revealed several architectural patterns/features that construct the main characteristics of area. Observation is done based on a free interpretation of Alexander (1977, 1979) approach on observing living patterns in a built environment. Alexander in 'Pattern Language' (1977) provides a language for building and planning; the other book 'The Timeless Way of Building' (1979) provides the theory and instructions for the use of language. The book 'Pattern Language' describes the detailed patterns for towns, neighborhoods and houses. The other book explains the discipline, which make it possible to use these patterns to create

a building or a town. Based on the observation, the following living patterns have been distinguished in the walled city. These patterns have been categorized within three groups: (i) Physical Appearance focusing on private terrace on the street, front door chair, street windows, number of stories, and transitional spaces, (ii) Plan Organization discussing houses linking to street, courtyard, and front and rear garden, (iii) Additional Features covering color and materials, and trees.

### Private Terrace / Balcony on the Street

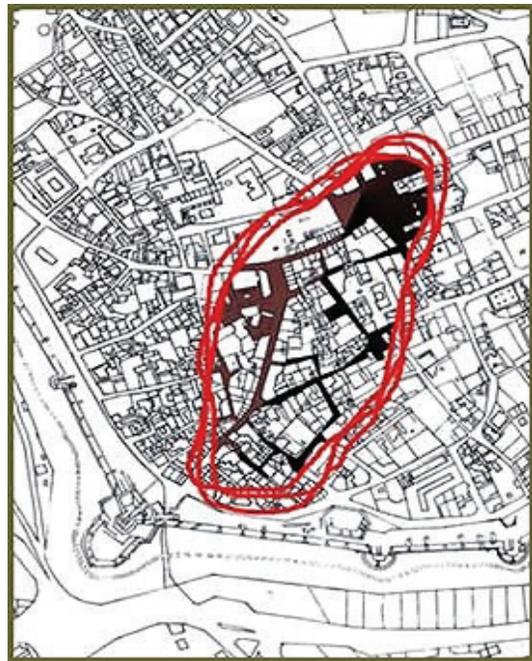


Figure 1. Selected Area in the Walled City of Famagusta

People generally have tendency to keep their individuality and at the same time communality. Most of the houses in the walled city have at least one terrace on street. These private terraces can give the sense of intimacy of a private space and simultaneously they can enable their users to



Figure 2. Private Balcony on Street

participate with public world. By considering the fact that there is eight month of summer in Cyprus, these terraces are the most used spaces among other spaces in house (Figure2).

### Front Door Chair

The most common type of participation in street life and public world is sitting out. In Walled city, in almost all private terraces and/or in front of the main entrance of houses, there are always few chairs. Those chairs would allow people to sit in the edge between private and public zone. Many people especially elderlies, sit outside to work at something or just have the pleasure of watching street life. These



Figure 3. Chairs in Front Garden

chairs, even though being empty for some time, could bring a sense of intimacy and friendship to the built environment (Figure 3).

### Street Windows

Street windows are the link between the life inside and outside of buildings. Through evolution of traditional urban houses in Cyprus, the street façade lately found more importance than the garden façade and the ground floor rooms were visually connected to street life by means of eye level windows (Pulhan & Numan 2006). Watching the street from especially upper story window has come originally from traditional times in Cyprus. During the Ottoman period, bay windows were quite common in residential architecture. Bay window (Cumba) was providing a secure place for the especially women from which they could view the outside without being seen. Today, although bay windows are not used anymore in residential architecture, culture of using them is still with people. Almost all houses' windows have shutters in the walled city. It is common to leave the window open while shutters are closed so, residents of house could view the street and benefit from the breeze without being seen (Figure 4).



Figure 4. Shutters of Traditional Houses

## Number of Stories

The traditional urban houses of Cyprus are generally two story buildings (Pulhan, 2008). The walled city of Famagusta, also, has an organic tissue with a great variety of buildings and mundane one/ two story terrace houses (Doratlı et al., 2003). The restriction of building heights has been applied in the walled city since the 1960s. Taking such a decision is proved to be useful in terms of keeping the main architectural characteristics of this historic area. The common view of this area consists of a more or less horizontal skyline which some historical monuments stand above it. The harmonious relationship between heights of buildings has given a sense of unity to the area.

## Transitional Spaces

Generally, segregation of public and private domains and relations of indoor and outdoor spaces were achieved with the use of a special transitional



Figure 5. Elevated Transitional Space at the Entrance



Figure 6. Transitional Spaces at the Entrance

space, which is locally called *sundurme*. (Pulhan & Numan 2006). *Sundurme* could be designed in two floors. On the ground floor, *Sundurme* prepares people to enter from a public to a private realm as an entrance hall, while providing a place to watch the street life without being seen at the upper floor (Pulhan & Numan 2005). During the more recent time, and in the absence of traditional *sundurme*, it is commonly found that entrance halls and balconies are considered by people like inner and outer *sundurme* (Pulhan & Numan 2005).

Then, in more recent examples, transitional spaces of entrance in Walled City houses are defined generally by elevated planes, which have taken it inward or outward. These spaces sometimes may be combined with a roof plane and create a semi open

## Houses Linking to the Streets

Although in the early examples of traditional urban houses in Cyprus, segregation of public and private domains had realized through various mediums such as *sundurme*, late traditional urban houses explicitly opened to street life (Pulhan & Numan 2006). In most of existing houses in the walled city, despite having a defined transitional space at the entrance of houses, there is no sequence of public and private spaces in using the house. In other words, even though in plan organization there was a division between indoor and outdoor spaces, the present time use of houses does not support such an idea. Houses generally link to street directly. People would prefer to leave the entrance door open to enjoy from especially summer breeze and the same time communicate with street's passersby (Figure 7).

## Courtyard

Older houses in the walled city, as in any other historic area of North Cyprus, generally belong to either Ottoman (1571–1878) or British (1878–1960) periods. Houses that left from Ottoman period have the traditional Turkish style in which rooms are mostly organized around open courtyards. In these houses, there were no special spaces like living rooms, dining rooms, or bedrooms. Rooms were multi-functional serving various activities simultaneously (Ozay, 2005) and closely interrelated with the life in the courtyard. Courtyard (locally called *Havli*) was a big private open space enclosed from all sides with an irregular layout, which was acting as an outdoor room for the traditional urban houses of Cyprus. Courtyard along with *sundurme* and rooms were the three major spatial components of the house (Pulhan, 2008).

During the late British period, by changing of the life style new spaces have been added to houses. For example, bay window of the Ottoman Period has given its place to the balcony. Instead of the open courtyards, the spaces such as veranda, terraces, balconies, and gardens became more popular (Ozay,

2005). At present time, people keep using balconies and terraces more than the courtyards. Even if houses only have open courtyard and no balcony, people would prefer to sit by the entrance door and communicate with the outside via the open door.

## Front and Rear Garden

Since there is almost nine months summer in North Cyprus, home gardens are used sometimes more than interior spaces. Front gardens are generally the place for social activities, sitting and watching the street, watching TV, etc. Rear garden (courtyard), generally are used as private open area for doing some household tasks, growing flowers and vegetables, drying laundry, etc. (Figure 8).

## Color and Material

The dominant color in this historical area is yellow color. Most of houses, which have been built during the British period, are made out of yellow



Figure 7. Direct Link of House to Street, Easy Communication with Street

limestone. Combination of yellow stone and adobe materials could be seen quite often in the walled city. Most of the renovated houses also have yellow color in their facades. Some of the newly added or renovated houses, however, use white color in their facades instead of the authentic color of the building material.

## Trees

Trees have a very deep and crucial meaning to human being. There is even indication that trees, along with houses and other people constitute one of the three most basic parts of the human environment (Alexander 1977). In the walled city of Famagusta, also trees are an important part of the built environment. Cyprus generally is known with its Date palms and olive trees and the walled city of Famagusta is no exemption to this. Within the walled city, Date palms are the significant elements of the public as well as private courtyards. The overall view of streets is consisted of having palm trees above the horizontal skyline of this area (Figure 9).

## Concluding Remarks

People need an identifiable spatial unit to belong to it. They want to be able to identify the part of the city where they live as distinct from all others. This study attempts to displace some traditional architectural features and conceptions to contemporary built environment. The cases were selected from the traditional dwellings, which are in use during the present time and can demonstrate concept of place-identity. Through observation of architectural characteristics of housing environment in historic area of Famagusta, which are still used by their inhabitants, totally ten characteristics and conceptions have been outlined.

It is argued in this study that for the revival of architectural identity it is not enough to limit the investigations into distinguishing traditional architectural characteristics. Although respect for local



Figure 8. Front Garden



Figure 9. Date Palms in Walled City

architecture is essential, the more important factor is the acceptance of those traditional characteristics by people during the present time. Some of architectural characteristics although have been essential in defining traditional architecture of a region, since they are not used by people any more, they cannot have key role in defining architectural identity. While on the other hand, some other characteristics, which are still in use by people, can be practiced in revival of architectural identity.

In other word, to achieve an identifiable built environment, it might be useful to give more attention to people and their preferences within their environment rather than just focusing on physical features of traditional architecture. In view of that, although it is not possible to limit the architectural identity of a built environment in just some conceptions, it would be helpful to have an observatory look to how people use historical areas and traditional architecture. It argues that such researches are valuable in that it has established the importance of place for creating and sustaining architectural identity.

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## Biographical Sketch

Born in Iran 1975, the author started practicing architecture in IRIB (Tehran) in 2000. Later, she joined the architectural research office of Shahid Beheshti University (Tehran) 2001-2004. After completing her Ph.D. in architectural design theory at Eastern Mediterranean University, North Cyprus in 2009, she worked at Girne American University. She has been teaching architectural design and theory courses in faculty of Architecture at Eastern Mediterranean University since 2011. She can be contacted at r.mokhtarshahi@emu.edu.tr.

## Otobiografik Öz

1975 yılında doğan yazar, 2000 yılında Tahran'da IRIB Kurumu'nda uygulamacı mimar olarak çalışmaya başlar. 2001-2004 yılları arasında, Tahran'da bulunan Shahid Beheshti Üniversitesi'nde mimari araştırma birimine katılır. 2009 yılında, Doğu Akdeniz Üniversitesi'nde, Mimari Tasarım Kuramı üzerine tamamlamış olduğu doktora çalışmasının ardından Girne Amerikan Üniversitesi'nde çalışır. 2011 yılından itibaren de, Doğu Akdeniz Üniversitesi Mimarlık Fakültesi'nde, Mimari Tasarım ve Mimarlık Kuramları üzerine dersler vermektedir. Yazarın kendisine, r.mokhtarshahi@emu.edu.tr adresinden ulaşılabilir.

## Lorenzo Warriner Pease in Cyprus (1834-1839)

### Kıbrıs'ta Lorenzo Warriner Pease (1834-1839)

Rita C. Severis

*This paper introduces Lorenzo Warriner Pease, an American missionary and one of the first American citizens to have settled in Cyprus. The information was delivered by Dr Rita C. Severis in a lecture given at the Eastern Mediterranean University on 7 May, 2013. Dr Rita C. Severis, editor and annotator of the book "The Diaries of Lorenzo Warriner Pease 1834-1839: An American Missionary in Cyprus and his travels in the Holy Land, Asia Minor and Greece" presented various aspects of life in Cyprus during the 1830s based on Pease's diaries.*

*Bu çalışmada, Kıbrıs'ta yaşamış bulunan ilk Amerikan vatandaşlarından biri olan misyoner Lorenzo Warriner Pease, 7 Mayıs 2013 tarihinde Doğu Akdeniz Üniversitesi'nde, Dr. Rita C. Severis'in yapmış olduğu konuşma esas alınarak tanıtılmaktadır. "The Diaries of Lorenzo Warriner Pease 1834-1839: An American Missionary in Cyprus and His Travel in the Holy Land, Asia Minor and Greece" kitabını derleyip yorumlayan Dr. Rita C. Severis, 1830'lü yıllarda adadaki yaşamının çeşitli yönlerini, Pease'in tutmuş olduğu günlükler üzerinden anlatmaktadır.*

If you take a stroll down to Larnaca and visit the famous church of St. Lazarus, in a corner of the courtyard, you will find a number of tombstones that once lay in the cemetery surrounding the church. Amongst them, are two weather-beaten marble relics, one bearing the name Lorenzo Warriner Pease, aged 30 years, 3 months and eight days, and the other bearing the names of Lorenzo Erastus and

Lucinda Warriner Pease, born March 1837 died in July and December 1838 respectively. These were the twin children of a Presbyterian missionary, one of the first American citizens have settled in Cyprus. Lorenzo Warriner Pease I will endeavor to introduce to you.

It is essential to understand the background from which Lorenzo Warriner Pease set forth for Cy-

prus in 1834. America was emerging from a long struggle for democracy. President Jefferson's words from his inaugural speech in 1801 were still ringing in the ears of all Americans: "Peace, commerce and honest friendship with all nations; entangling alliances with none." The war between the United States and England (1812-14) had led to the United States' aspiration to wield its own hegemony over the New World; slavery had been abandoned in most states of North America since 1804. Puritanism in the North and antislavery were rising, religious fervor led to the beginnings and growth of various religious sects calling for social and political reform; all religious expressions called for righteousness. Anti-alcoholism, prison reforms, women's rights, world peace, anti-slavery and abolitionism (1831) were issues dominat-



ing everyday life in America. The American army and navy, restructured and reorganized, were claiming the respect of all citizens, while American ships were undertaking commercial reconnaissance of the seas around the world, including the Mediterranean and the Indian Ocean.

Established in 1813, the American Board of Commissioners for Foreign Missions (ABCFM) aimed at saving the souls of many in Asia and giving them hope for life. This life was the Gospel. Great importance was given to education as a means towards this ideal, as Christianity had to be taken to the uncivilized world and along with it education. According to Rufus Anderson, the leading theorist of the American Board, our idea of the Christian religion has been identified with education, social order, and a certain correctness of morals and manners, in other words, with civilization (Rufus, 1872: 94-5). Young, well educated men, most of them graduates of the Andover Theological Seminary, Massachusetts (established in 1808), 'felt the call' and offered them for missionary work, while by 1819 about sixty missionaries had already been sent to the Middle East.

Being nominally non-sectarian and basically Congregationalists, the Presbyterian members of the ABCFM, were sponsored by wealthy Americans who believed them to be the instruments of Providence. Thus, the missionaries up until 1843 were paid no salaries. They lived on expenses met by the Board's sponsors against itemized accounts. They adopted observance of the Sabbath, teetotalism, decorum and thrift. They were critical of the priesthood and rituals of the Eastern Churches.

Their aim was the formation of local churches run by native pastors and to reach out and reform the already *corrupt* and *degenerate* local clergy and inhabitants through preaching, travel, the spread of the Bible in the local language and through medical aid and education. If they succeeded in reforming the subject Christians then there would be a strong possibility that they, the Christians, in turn, could influence and better the Muslims; no direct attempt would be made to convert Muslims, the penalty for

apostasy from Islam being death.

The missionaries intended to begin with the Christian minorities in the Levant and the Middle East, such as the Greek Orthodox, the Maronites, the Armenian Orthodox and the Nestorians. Often, political power and political relations were called for to facilitate even the mere presence of the missionaries in the Ottoman Empire, as they met with opposition not only from the Porte and the Patriarchates but also from the prejudice and ignorance of the population.

Whether they succeeded in their mission is questionable. Their failure, if it is to be seen as such, certainly was not for want of trying. Their devotion and perseverance is beyond doubt. What made their task difficult was that they lacked a clear understanding of the Levantine mentality and of the workings of the Eastern Orthodox Church, which did not restrict itself simply to a clerical role. It manifested itself, as it still does today - perhaps to a lesser extent - in all spheres of influence, especially politics. Furthermore, it was hard for the missionaries to understand how deeply rooted were the rituals of the Orthodox Church. This was a point of direct conflict with their beliefs, for the missionaries rejected all forms of traditional ritual and advocated a new morality based on a fresh interpretation of the Scriptures.

Lorenzo Warriner (Figure 1) was the eldest child of Erastus Pease and Persis Chapin. He was born in 'North Woods' Hinsdale, Massachusetts on 20 May 1809 and grew up in Auburn, New York. During the preparatory years for college he became fluent in ancient Greek and Latin. He studied law at Hamilton College and at the same time worked part time with Richard Oliphant in his printing office, writing for the local paper. Later he worked in the law office of John Porter.

In 1833 he joined the Andover Theological Seminary where he learned Hebrew and improved his Greek. He was ordained a missionary to the heathen in the First Presbyterian Church of Auburn on 26 June 1834. After the service he married Lucinda Leonard (Figure 2), who shared his faith and belief in the ideology of the American Board of Commissioners

for Foreign Missions and both departed immediately for Boston, from where they sailed to their commissioned destination, the island of Cyprus, aboard the ship *Padany* on 23 August 1834. In 1837 two more Missionaries joined them in Cyprus, James Thompson and Daniel Ladd with his wife.

Pease's diaries are a mine of information and it would take hours to analyze and present their values which cut across many disciplines. Pease arrived in Cyprus on 23 November 1834. The ship first landed near Lefka and then at Larnaca. The population, ac-

Education was of major importance. So firm was the missionaries' stand on education, that they were not content simply to graft their viewpoints onto the local culture but rather attempted to effect major changes, which, according to them, would advance the local population in all fields of learning, including the natural sciences. The natural sciences, a novel aspect of education not in the educational curriculum of the eastern Mediterranean countries, were believed to improve life in general.



Figure 1. Lorenzo Warrinner Pease

According to contemporary sources, varied from 60,000 to 100,000. With the exception of two trips, each lasting several months, one to Syria from February to October 1835 and one to Smyrna, Constantinople and Athens from December 1836 to August 1837, Pease spent the rest of his life on the island and died here in 1839.

The diaries concentrate on three main points: education in the island, the role of the Church and on the people of Cyprus (Figure 3).



Figure 2. Lucinda Lorenzo Pease, Wife of Lorenzo Warrinner Pease

The Eastern Orthodox Church viewed education as useful basically to the clerics, providing means for spreading religion and promoting the discipline to adhere to its rulings and decisions - which, as mentioned before, were not only confined to religion. It concentrated on the study of works by the Church Fathers and the ancient Greek texts, e.g. Plato, Aristotle, Demosthenes, enabling reading and writing, but not encouraging the appropriation of ideas. Improvement

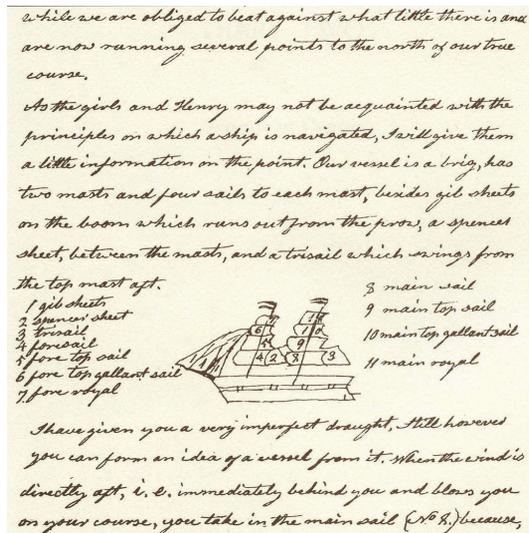


Figure 3. A Page from Pease's Diaries

of life was the business of the Church prelates. The greater mass of the population was required for manual work in order to ensure the payment of taxes; children could not be spared from fieldwork and this accounted for the low attendance at schools. Furthermore, the power invested by the authorities and the people in the Church and in the hands of a few laymen, could not be allowed to be dissipated amongst the wider public and therefore lose its effectiveness. Appropriation of ideas such as liberty or equality could create unrest, with severe repercussions and reprisals by the regime. Therefore, any aspect of the Enlightenment that had taken place in Europe was unwelcomed.

Education and schools in Cyprus at the time were almost non-existent. The only voice of enlightenment from within the island - that of Archimandrite Kyprianos - had ceased with his death in 1804 and the general low standard of literacy hindered any advancement of his ideas. The educated people consisted of a handful of priests who barely knew how to read and write and a few local merchants and prelates. The few Cypriots who were privileged enough to have studied abroad were respected by the Church but were kept at a distance from the decision-making centers

and appeared disheartened and disillusioned. A small community of educated Ionian settlers established in Larnaca since the eighteenth century did very little for education in Cyprus. The first school to be established on the island, in Nicosia, was by Archbishop Philotheos in 1733, on the Lancastrian principles and a few other schools functioned on the island for short periods on the same model. Otherwise, priests in villages taught children the basics of reading from religious texts and arithmetic in the church or nearby rooms, under very primitive conditions and with the use of harsh punitive methods.

Enlightenment had hardly reached the shores of Cyprus and this was Pease's main disappointment and challenge. He was determined to change this situation. He considered various methods in order to achieve his educational goals and decided that providing education on the ground was more advantageous. It was cheaper, less money served more children in schools, and their progress could be monitored. If scholars exhibited exceptional qualities they could then be sent abroad for further studies.

Pease got to work immediately. Scala, the marina of Larnaca, had at the time but a small school in the courtyard of St. Lazarus church where the local priest taught a few children the basics of reading and counting. With the financial support of the ABCFM, Pease established a Lancastrian school in Scala and one in Larnaca. By 1837 a high school, or *Helenic School* was also in operation in Larnaca. He brought to the island two teachers from Asia Minor, Luke Xenocrates and Charalambos Philaethes and also employed three local teachers. He paid for all the expenses of the schools and also provided them with books and apparatus; he gave money and books to the schools of Nicosia and that of Limassol and paid for the establishment there of a Hellenic school (high school).

During his long journeys within the island he never failed to enquire about the local teacher or priest of every village. He distributed books and slates to the children but also to adults who exhibited the slightest interest in having them. Spreading knowledge though was not confined to helping schools and students.

Pease, using the ancient method of discourse, “dialektiki”, conversed with everyone in an effort to instigate interest towards betterment and morality. But working on the ground and establishing schools presented other problems.

*It is interesting to hear the explanation that Kyprail Halil, one of the notables at the time, had for the Church's resentment of foreign missionaries: Formerly, the priests were the teachers and had immense power over the people. The children were taught by them strictness and severity to fear them and when they grew up, they retained much of the same feeling towards them. ... Now, the children are taught in other schools, and moreover begin to see for themselves. The power of the priesthood has received a blow from which it cannot recover till they become virtuous and pious. He remarked that “we” meaning the more enlightened, will throw off the mask in 50 or 60 years.*

(Severis R.C., 2002: 1074-75)

Unfortunately nothing much happened. The schools were eventually taken over by the Church with a pledge that it would provide for their continuation, the budget was found and approved, but before long this proved very difficult.

This was an interesting transitional period in the history of the island whereby the Church was losing power and influence not only at the Porte but also within the island as a result of the formation of local opposition from within the dignitary circles. The first voices rose challenging the decisions of the Church and the first whispers towards the containment of clerical power and authority were heard. The elite, that traditionally surrounded the Church, realized that they had to exhibit greater sensitivity towards the people in order to preserve their image and positions and some daring opponents of the status quo made their first appearance.

*It is said that Hadji Κυργιέ (a demogeron, or elder), is going to Constantinople on some affairs of the people, and also to complain of the Panagia (the monks of Kykkos monastery) for running around the country without the usual permission. We shall see.*

(Severis R.C., 2002: 927)

The image of the Church left much to be desired. Most of the priests were ignorant, hardly literate and indolent, having become priests not by choice but for survival and in order to secure their daily food; their families not being able to feed them, deposited them from a young age in monasteries. They were the servants of God, of the community, but also of the land and of their own interests. The hierarchs of the clergy were usually discontent with and suspicious of each other in an antagonism to preserve their power and authority. The extensive property owned by the Church endowed it with financial and political power and put it on a higher pedestal than the rest of the Cypriots. It thus cooperated freely with the Ottoman authorities and was able to dictate its own terms and decisions to its flock.

The people were often expected to work for the monasteries without payment, and offer their donation to the Church even if they had not a penny for food. During the great famine and drought of 1838, the dignitaries of Scala asked for the icon of the Virgin of Kykko to come to the town for worship. The people flocked from all over the town and countryside to pray for rain. Pease was astonished when he was told that the icon was leaving because the people did not leave enough money in the money-box.

Throughout the years that Pease lived amongst the Cypriots, it was obvious to him that the Greeks and Turks lived side by side in a spirit of peaceful coexistence. He witnessed no incidents of hate or conflict, of fights or prejudice. The Turkish Mammou, the midwife, was called by everyone to help at deliveries.

*We sent for the Turkish midwife a few days since from Nicosia, who is called Mammou mavri (black midwife). She is very devout, washes herself and prays five times a day. She is also present in our worship in Greek and listens with attention. The other day she used a proverb “you love the daughter and I love the mother” Our Turkish midwife is fasting or preparing to fast tomorrow by eating tonight two meat suppers. On the strength of that she will fast for about 20 hours.*

(Severis R. C., 2002: 907)

The Turkish Cypriots joined with the Greeks to revere St. George on his name day and both often kept each other's religious fasts. On 23rd April, he wrote that:

*St. George's festa. Went to the church out of Larnaca (the Near) with all our house, quite a company. We saw many go to worship the picture while we were there. Many Turks were present, selling and buying and some keeping order. Some Turkish women as well as men went into the church, whether with a desire to worship, I know not. The Greeks say they reverence many of the saints.*

(Severis, R. C., 2002:835)

Hatzi Georgakis, brother of Loizos Crambis, local Greek dignitary, regretted he could not host Pease in Kythrea, because he had Turkish guests staying with him. The Archbishop wrote to the Turkish Governor recommending the American visitors. On the other hand, he asked for the intervention of the Governor when he wanted to restrain Pease's activities, and the Governor obliged. The feeling one gets is that a unique and delicate kind of cooperation existed between the local dignitaries, Greeks and Turks, distant from the "headquarters of the Porte". One could claim that Cyprus was almost an autonomous state which functioned quite well overall with the exception of a few cases of crisis, for example, when Cyprus suffered from epidemics or drought, whereby the administration and dignitaries resorted to the Porte for help, mostly for tax reductions. Occasionally, the Church attempted to replace the local administrators but always with mild and careful pleading addressed to the Porte. Over and over again the same question puzzled Pease: Why did the Greek Cypriots asked for replacements and did not follow the example of their Greek brothers to rebel for their freedom? After much consideration he came to the following conclusions:

The people had become accustomed to the system of administration and as long as it was tolerable and the authorities were happy with receiving the taxes and not meddling in the affairs of the Greeks, there was no reason for unrest. The Cypriots were timid

people, illiterate and dull. They had no worthy leaders. Their leaders looked after their personal interests by cooperating with the Turkish administration and were in their majority corrupt. How could such an agricultural nation ever rebel for its freedom when on the one hand the soil needed peace to be productive and on the other there was no worthy leadership?

By following always the same methodology, Pease collected in his diaries in-depth descriptions and analysis of every place he visited. Although using primitive means of transport, on an almost nonexistent road system and under unfavorable weather conditions, the intrepid missionary was never discouraged. In Cyprus, he visited over 150 villages. In true Victorian fashion, he examined the topography and geology of the land. He included detailed notes on ethnography, administration, politics, sociological observations, diet and culinary habits, customs and traditions, along with precise descriptions of all the monuments and archaeological sites.

Pease drew the church of the Cross at Lefcara which at the time was being renovated (Figure 4) He also sketched a tomb near St Barnabas church, obviously one of the tombs of Engomi (Figure 5).

Most of all, Pease concerned himself with the people. He conversed with them, questioned them and described them in detail. His interest includes craniology; in examining the Cypriots he comments: *I have observed the following characteristics of the Cypriots. Their heads are usually not over the middle size, the forehead slopes (retreats) and tapers towards the top. It is rather below than above the medium height. The priests are much more intellectual in the shape and size of their skull. Many of them have broad, though usually not very high foreheads and heads of a good size. Damaskinos has a high forehead. Themistocles's forehead is low, narrow and tapering, and I often wondered where his intellect is lodged - his capacity for instructor. [Demetrius Themistocles was one of the local teachers and not one of Pease's favourites].*

(Severis, R. C., 2002: 951)



*ablutions. Besides, when she rises from the table she returns thanks in Arabic. She is of course superstitious. She said that a negress died in Nicosia and before her death requested that she might be buried in her house which is small. Since then the rafters and reeds on the roof have turned into silver and have been shining, while those who were ill of fever and came to the house recovered at once.*

(Severis, R. C., 2002: 908)

Facts about everyday life fill the pages and paint an exotic picture of the island. In the 1830s Larnaca received its water from Alethrico by blind water-sellers.

*We have several blind water carriers in town, who go around all parts of the place with their animals without any apparent difficulty. This morning one brought water for us. I asked Anastasou, how he could find his way to the house, "oh, (said she) God enlightens him." Afterwards she said, "they say that such men see from their foreheads" and then: "they know where to go from their steps.*

(Severis, R. C., 2002: 918)

The reader can follow the procedure of a local wedding, baptism and funeral and compare them with those of the foreign community on the island.

On 27th November 1838 he wrote that:

*Last January, (Mr. Mantovani) betrothed his daughter to Mr. Constantino Mattei, a nephew of Mr. Marino Mattei and brother of the Spanish Consul. They were to have been married within one year but Mrs. Marino died in April and Mrs. Mantovani had to attend personally to the silk worms and had difficulty in carrying the marriage into execution. Mr. Mantovani gives his daughter a quantity of ready money and fits out the bedroom of the young bride, as well as dresses, gold and other ornaments for her person. A dowry seems to be a sine qua non both amongst the Europeans and Greeks. Much may be said, doubtless, in favor of this system, but it will forbid entirely all missionaries from marrying their daughters in these countries, if they should feel disposed to do so.*

(Severis, R. C., 2002: 930-31)

Ceremonies like circumcision, the Sultan's birthday and his death and the celebrations for the new Sultan are given colorful descriptions.

*Last night about 8 o' clock we heard the canons of the castle fire. I saw that the mosque was not lit and shortly after was told that the Sultan is dead and his oldest son succeeds him... 42 guns were fired last night and 21 this morning early.*

*The flags of the castle and the consulates are raised this morning in honour of the new king.*

(Severis, R. C., 2002: 1071-72)

Mahmhut II was succeeded by his 18 year old son Abdul Mejid and the firing of guns continued all day. Pease visited the Pasha of Cyprus:

*At the Serail we were first shown into an antichamber where pipes and coffee were offered. Then we were led to the Governor's room. We put slippers over our shoes. The room was furnished in the neatest style of any I have seen yet. Opposite on the divan sat the Governor, an old man, rather corpulent and elegantly dressed in the Turkish style. Instead of wearing a turban he wore a red woollen cap, very common here, resembling the Frank hat with no brim. He sent us by the hand of the dragoman a golden snuff box, opened by his own hand to which we of course partook. As we rose to depart we tried to go out of the door with our faces towards him and I unfortunately left one of my slippers in the room!!*

(Severis, R. C., 2002: 158)

The use of incense, the blessing of waters, grand liturgies and the travelling of the Madonna di Cico for worship to other towns in an appeal for rain or the end of epidemics, are some of the customs mentioned. The presentation of the first crop to the wealthy masters and the period of mourning, as well as the hatching of silkworm eggs in the bosom of women, re create the atmosphere of the nineteenth century.

On 7th September 1838, he wrote:

*The villagers have a custom to present the first fruit to some wealthy person with the expectation of receiving a present much greater than their value. Thus, a villager brought several ambelopoulia to Mr Charalambos the other day. Mr Charalambos offered some money but the other would not receive them from his hand but requested him to throw on the ground, so that he might receive it from the earth..*

(Severis, R. C., 2002: 887-8)

On 27th November 1838, he continued to depict:

*Last January Mr Giovanni Antonio Mantovani betrothed his daughter to Mr Constantino Mattei. They were to have been married within a year from that time. But as Mrs. Marino died in April and Mr Marino cannot attend any place of festivity within a year from the death, it must be delayed still longer. And then, said this old gentleman, my wife wishes to attend personally to the silk worms in April, and she has a difficulty in carrying it into execution then.*

(Severis, R. C., 2002: 930-31)

Women in Cyprus were mainly responsible for the silkworms and their eggs. On 21 March every year (feast of the 40 Martyrs) the women would take the eggs to church to be blessed and protected and then place them in a handkerchief in their bosom where the warmth of their body would help them hatch. So, Mrs Mantovani was thus indisposed. He speaks of the Turks and Turkish women:

*The Mohammedans here as well as elsewhere are evidently relaxing their hold on their ancient customs. They treat Christians with far more respect than formerly and do not regard them as formerly. Their women are very apt to expose their faces by throwing the veil partially or entirely to the back of their heads.*

(Severis, R. C., 2002: 174)

References to the elite community of the consuls mark the class structure of the society; the monthly blessing of the house by the priest marks the deep religious feelings of the people and their dependence on the Church. Bargaining is once again re-affirmed as the trademark of the East. Riding on the hind of mules and not their back, points to how precious animals were to the Cypriots while cures concocted by villagers themselves for their animals enhanced the relation of man and his beast. On 11th July 1836, he wrote:

*The goats, if wounded, are troubled by flies, which lay their eggs in the flesh, which generate worms and cause their death, the people remove the worms and put pulverized beans in, which is said to heal them.*

(Severis, R. C., 2002: 548)

Cypriots are said to have large families of 8, 12 even 30 children. Pease recorded the earliest ever references to theatre performances in Cyprus (as early as 1835), of billiard rooms, and grand balls. He introduced the first wheelbarrow and stoves to the island and noted the arrival of the first ever Smyrna-Beirut line-steamer at Larnaca in June 1839. He referred to the establishment of the first inn, the Locanda, preceding the Auberge Française, and mentioned the introduction of inoculation by a French doctor. Included in the diaries is the first reference to a statue of the Virgin found in the walls of St. Sophia mosque in Nicosia and information about the elder Apeitos carrying the heads of two rebels, Imames and Yiannis, to the Porte as trophies. A long description brings to light the fact that the people of Larnaca, having despaired of the authorities' vain promises to build a lazaretto, started building one themselves at the village of Pyla, near Larnaca. Pease was present during the reconstruction of the church at Lefkara village and visited the village of Vavla, when destroyed by the river. He noted that the Turkish village of Anglissides was in fact crypto-Christian. On 10th June 1836, he wrote:

*We went to Alethricon village to visit Mehmet Kourshid Aga, formerly a Greek who became a Turk I 1821 to save his life. He is a wealthy man having a fine place within an hour from the sea... He told us that at Anglissides, the Turkish part of the village are secretly Christians, go to the priest by night and to the church, but not publicly for fear of being burnt to death by the government.*

(Severis, R. C., 2002: 542)

Very valuable are the meteorological data collected by the missionary, which constitute the earliest we have of Cyprus. For the first time we learn of the establishment of a high school in Larnaca by Pease himself and our knowledge about schools throughout the island may now be reviewed in the light of new information supplied by his diaries. He noticed Turkish schools: "In Scala we saw a Turkish school for boys. It contained about 30 boys, 3-4 were coloured Africans. They sat a la Turque reading their lesson" (Severis, R.C., 2002: 829).



Pease were restless, physically and mentally. He was opinionated but receptive; stubborn but patient, genuine in his pursuits, aspiring in his efforts and methodical in his writings and researches. Within these are some of the most picturesque and unusual descriptions, often accompanied by drawings. He depicted Nicosia as:

*The whole city wears the appearance of decay. There is little enterprise. Does a man wish to build him a house, he makes his bricks with mud and straw, his floor of soft white stone, his roof of reeds covered with the same composition of which he manufactures his bricks. Yet many houses here, as well as in other parts of the island, are furnished in a truly splendid style, with divans, looking glasses, tapestry, gold and silver plate. There is no natural reason existing for this rude and uncomfortable style of building. It must be looked for in the policy of the government, which has for ages looked with a jealous eye upon all attempts to work old mines and open new ones and which renders the external appearance of true comfort dangerous to the subject. . . As we were walking today on the ramparts we observed a large number of Turkish graves, some of which had fallen in and others, which were fresh, the dogs had begun to dig up.*

(Severis, R. C., 2002: 169)

Apart from St. Sophia, “two or three other Christian churches have been converted into mosques by the Mohammedans. The whole number of mosques is ten” (Severis, R. C., 2002:160). They were: 1. The Mosque of Karamanzathe, 2. Turujlu Djami or the Orange Tree, 3. Tekke of Mevlevi Dervishes, 4. Bairaktar Djami, the Standard Bearer, 5. The Bloody Mesjid Mosque, 6. Taht el Kaleh Mosque, the Lower Wals, Iplik Bazaar Mosque, or the Flux Bazaar, 7. Yeni Djami, destroyed by a greedy Pasha searching for hidden treasures in its foundations, 8. Serial Mosque, 9. Arab Mosque, where lie the remains of the general who captured Nicosia in 1570. There are 10 Christian churches and eight Orthodox: 1. St. John’s Cathedral, 2. Phaneromeni, 3. Archangle, 4. Panayia Chrysaliniotissa, 5. St. Luke, 6. St. Kassianos and 7. St. Savvas. One is American and other Roman Catholic: The Franciscan Convert of Santa Croce, built 1642.

Lorenzo Warriner Pease’s diaries are full of interesting descriptions of what he saw and noted.

About Akanthou:

*The people appear to enjoy good health and to live in a more comfortable manner than in most of the villages of Cyprus. The young men have their clothes very tastily wrought, and the girls and young married women have very fine needlework on their pantalets. They also blacken their eyelids for the sake of ornament. Their girt is elastic and quick and when they shoulder a jar to go for water, they seem to be doing light work. There are three priests in this village of which at least one is a drunkard, the other is blind and the third, very singularly has not called upon us at all.*

(Severis, R. C., 2002: 1011)

About Vatili:

*When we arrived at Vatili we proceeded to the house of the cadí. . . After chibouques and coffee had been presented, we talked about America which he called Yankeedunia. He had arranged for us a place in the house of a Greek nearby where our floor was the earth, our lamp was a tumbler partly filled with water and olive oil, and our companions fleas. . .*

(Severis, R. C., 2002:198)

On 8th July 1836, he wrote:

*The people make challoumi in the following manner: They boil the milk of the goat and put into it some of the dried coagulated (solidified) milk from the stomach of a suckling lamb, which coagulates. They then press it, cut into slices and boil it in the whey (water of milk) until it rises to the top. This is preserved in whey as long as they please. . . Caimac is the cream which rises upon boiling milk when they make leban. Leban is sour milk, when the milk is boiled a little sour milk is put in, it is then put aside and in a few hours is ready for use. It is eaten with sugar dibs and bread.*

(Severis, R. C., 2002: 547)

On 1st April 1838, he wrote:

*One miserable man came, whose nose is almost entirely eaten away. He was also nearly blind. . . I have seen several others afflicted with the same disease. The nurse says: “It will not leave him if he does not die”*

(Severis, R. C., 2002: 828)

Pease emerges from his writings as a product of the age of reason. He firmly believed in the old Greco-Roman idea of virtue, whereby public duty must rise above individual gain, and this he wanted to teach to the subject Greeks and Arabs.

He was strict with himself and others and was proud of his consistency to the principles of his faith, often declaring his devotion to them in self-appraisal. Yet, he often fell into contradictions: he did not approve of smoking or drinking, but he accepted the occasional pipe and sent wine to his friends and relatives. He accepted no visits from the locals on the Sabbath, which was devoted to God, but he did receive his fellow American visitors on the same day. He had an enswathing belief in his own 'faith', which at times made him appear lacking in emotion. Out of his diaries come the differences in attitudes and approach between the people of the West and East. Consider the following descriptions of deaths:

*I watched a funeral today from my kitchen window: 6-8 Turks deposited the body in the grave and put some old boards in it diagonally. I suppose for the purpose of covering the body and were on the point of putting a piece of matting over it and then earth. It is said that the Turks put a stone in one hand of the deceased to knock at the gate of Heaven and money in the other hand to pay the porter. Then water was poured on top of the closed grave from an earthen jug. Some women appeared and were lamenting and beating their breasts and then taken away by the men. Finally the men sat down, one of them was chanting and all stroke their beards and arose. When a Turk dies his widow takes a fourth of his estate and his male heirs twice as much as his female heirs. If he has no heirs, the Sultan becomes his heir. To the validity of a will it is necessary that a man should be of a sound mind, 40 feet away from a bed and have witnesses to these facts.*

(Severis, R. C., 2002: 125, 126, 128)

*Today I was informed that Iouliani, the wife of Chelebi Yiango, -Celebi Yiango was the son of dragoman Hadjigeorgakis Kornosios - came from Lefcosia the other day on account of her sister's sickness (the daughter of the English Consul) and that her friends told her not to go to the*

*house as the disease which she had is contagious. They provided her a place in the house adjoining where she has been for several days, but they have not yet dared to tell her that her sister is dead, although she died 10 days ago, and it is impossible that she should be so stupid as not to understand it.*

(Severis, R. C., 2002:820)

*Today Lorenzo (Pease's two year old boy), breathed his last at about 3.30 p.m. During the night he was quite uneasy, groaned much and tossed about, rubbed his nose, picked his lips and bedclothes. At about 6 o'clock he begun to change in his appearance, and we expected that he would die before we had time to put on our clothes. But he was sustained through the day till that time. His feet and hands were cold, while his head was hot and his veins were full and his pulse high. We closed his eyes and his mouth alone and Mrs. Pease washed and changed the corpse with a little help from Mrs. Amiet. I bless God for the calm confidence I enjoy in his will. I have given him up and had, long ago, and I adore him that I was enabled by his grace to do it.*

(Severis, R. C., 2002: 859)

*We were given to understand that the Greek priests would like to accompany the corpse to their church. At first I refused but then I consented, rejoicing to have such an opportunity, to preach in a Greek church. . . . I have not had so attentive an audience since I left America! But to think that I was preaching in the depth of my affliction to my beloved Greeks in my beloved Greek and in a Greek church, with the permission and informal invitation of the priests, was something I had not expected. We then went to the graveyard and there deposited the remains.*

(Severis, R. C., 2002: 860)

On August 8th 1839, Pease noted that:

*"Today I have been attacked by a slight fever which I am endeavoring to subdue by fasting" (Severis, R. 2002:1079); and his daughter Sara wrote the end of the story: "A few days later the fever settled into a mild typhus. The Governor of the island send his physician, but it was evident that his days on earth were numbered. When Mrs. Pease informed him of the news, he remained unmoved and calmly prepared to set his house in order for the approaching end."*

(Severis, R. C., 2002: 1081)

Pease died in Cyprus on 28 August 1839. He was buried next to his children, the twins Lucinda and Lorenzo. His wife remained in Cyprus with their daughters Sarah and Harriet for about a year after his death, and in April 1841 returned to America.

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## Biographical Sketch

Dr. Rita C. Severis is an art historian and researcher. She has been serving as a researcher, writer and lecturer about art, culture and history of Cyprus since 1999. She contributes to the promotion of culture and peaceful coexistence in the island with the publication of several books and organization of different events. Dr. Severis has curated a number of exhibitions and prepared publications as the editor and author of several books including *Travelling Artists in Cyprus 1700-1960*, *In the footsteps of women, peregrinations in Cyprus*, *Along the most beautiful path of the world*, *Edmond Duthoit and Cyprus*, *The Swedes in Cyprus and The Diaries of Lorenzo Warriner Pease 1834-39*, *An American missionary in Cyprus*, and *his travels in the Holy Land, Asia Minor and Greece* can be counted.

Dr. Rita C. Severis is the co-founder and executive director of the Costas and Rita Severis Foundation, a non-profit organization for the promotion of culture and peaceful coexistence in Cyprus.

## Otobiyografik Öz

Dr. Rita C. Severis, sanat tarihçisi ve araştırmacıdır. 1999 yılından itibaren, Kıbrıs sanatı, kültürü ve tarihi ile ilgili araştırmalar yapmakta, yazılar

yazmakta ve konferanslar vermektedir. Dr. Severis, ada kültürünün yüceltilmesine ve kültürlerin bir arada barış içerisinde yaşamasına, yayınlamış olduğu birçok kitap ve düzenlemiş olduğu farklı etkinlik ile katkı koymaktadır. Bu bağlamda, Dr. Rita Severis, birçok serginin küratörlüğünü yaptı. Aralarında, *Travelling Artists in Cyprus 1700-1960*, *In the footsteps of women, peregrinations in Cyprus*, *Along the most beautiful path of the world*, *Edmond Duthoit and Cyprus*, *The Swedes in Cyprus and The Diaries of Lorenzo Warriner Pease 1834-39*, *An American missionary in Cyprus*, and *his travels in the Holy Land, Asia Minor and Greece* gibi eserlerin olduğu birçok kitabın yayınlanmasında editör veya yazar olarak rol aldı.

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***Kuzey Kıbrıs'taki Tarihi Su Değirmenleri ve  
Kırsal Peyzajın Parçası Olarak Korunmaları İçin Öneriler***

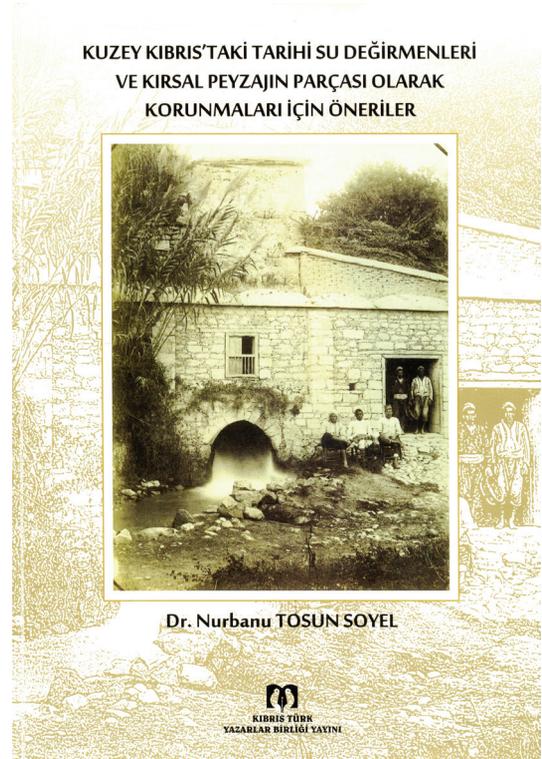
*(Nurbanu Tosun Soyel, Lefkoşa, Kuzey Kıbrıs, 2013, Kıbrıs Türk Yazarlar Birliği Yayını, 296 Sayfa)*

— Beser Oktay Vehbi

Bu çalışma Kuzey Kıbrıs'ta bulunan ve kırsal peyzajın ve köy yaşamının bir parçası olan su değirmenlerini belgeleme ve uluslararası kabuller çerçevesinde koruma ve yeniden işlevlendirme önerileri yapmaktır. Bu amaca bağlı olarak yazar Nurbanu Tosun Soyel, Kuzey Kıbrıs'ın farklı köylerinde bulunan yatay çarkla çalışan toplam 18 su değirmenini konumu, mimari ve mekansal özellikleri açısından incelemiş, envanter fişlerini hazırlamış ve herbiri için yeni fonksiyonlar/aktiviteler önermiştir.

Bu noktada dikkati çeken, kitap'ta 18 su değirmeninin listesinin verildiği, fakat tüm değirmenlerin rölelerinin bulunduğu tabloda 19 değirmenin yer almasıdır. Yazar, Değirmenlik köyünde bulunan un değirmenlerine ilave olarak bir yağ değirmeninin de rölevesini almış ve bu tabloya eklemiştir. Çalışma alanı un değirmenleri olan bu yayında, Değirmenlik bölgesinde yer alan yağ değirmeninin de bu listeye eklenmesi, diğer köylerdeki yağ değirmenlerinin neden incelenmediği sorusunu akla getirmektedir.

Kitabın giriş kısmında yazar çalışmanın amacını belirtmiş ve alan çalışması olarak seçilen değirmenler hakkında doğru bilgilere ulaşmak için ön çalışma yaptığından bahsetmiştir. Bu noktada gerekli bilgileri, KKTC Eski Eserler Dairesi, Vakıflar Genel Müdürlüğü, Milli Arşiv, Tapu Dairesi; Harita Dairesi, Su dairesi Müdürlüğü Arşivi, TC



Başbakanlık Osmanlı Arşivi, İTÜ ve Kuzey Kıbrıs Üniversite kütüphaneleri taranarak elde ettiğini vurgulayan yazar, mevcut değirmenlerin çizim ve digital fotoğraflama yöntemleri kullanarak

hazırlanan rölelerine çalışmada yer vermiştir. Ayrıca, belgelenmiş olan söz konusu değirmenlere, yeni verilecek uygun kullanım olanakları için Anadolu kentlerinde, Akdeniz ve Ege Denizi çevresindeki ülkelerde restore edilerek yeniden kullanılan değirmenleri incelemiş bulunmaktadır.

Kitabın ikinci bölümü, Kıbrıs adasının kısa tarihi, coğrafi konumu, nüfus yapısı ve ekonomik durumunun kısaca anlatılması ile başlamaktadır. Bunu takip eden bölümde ise Osmanlı Dönemi öncesinde Kıbrıs'ta bulunan su yapıları, su yolları ve su değirmenleri incelenmiştir.

Kitabın üçüncü bölümünde, değirmenler ve su değirmenlerinin tanımı, tarihsel gelişimi ve tipleri anlatılmaktadır. Maşalı'nın (2006) tesbitleri esas alınarak değirmenler güç kaynaklarına göre el, hayvan, insan, su, yel ve motor gücü ile çalışan değirmenler olarak sınıflandırılmış. Su değirmenlerinin yatay ve dikey çarklı olmak üzere iki tipi olduğu belirtilmiştir. Kitapta, dikey çarklı değirmenlerin, çarkın su ile temas etme durumuna göre alttan ve üstten çevirmeliler ile göğüslemeliler olmak üzere üç tipi olduğu aktarılmaktadır. Bu çarkların arasında en verimli çalışanın ise 13 yy.'dan sonra Avrupa'da en yaygın kullanılan üstten çevirmeli olduğu belirtilmektedir. Aynı bölüm içerisinde, Kıbrıs'ta değirmencilik tarihsel gelişimini tartışan yazar Kuzey Kıbrıs'ta genellikle yatay çarklı türbin tipi su değirmenlerinin tespit edildiğini, sadece Girne kentine bağlı Tatlısu köyünde bulunan bir değirmenin dikey çarkla çalıştığını yazmaktadır. Bölüm sonunda, Kuzey Kıbrıs'ta 18 su değirmenin tespit edildiğine işaret eden yazar, söz konusu değirmenlerin kullanım dışı kalmalarına etken olan faktörleri, teknolojinin hızla gelişmesi ve makineleşmenin adaya gelmesi olarak ortaya koymaktadır.

Kitabın dördüncü bölümünde, Kuzey Kıbrıs'taki tarihi su değirmenlerinin çeşitli arşiv belgeleri (Vakfiye) ve ikincil kaynaklardan elde edilen bilgilerle derlendiği görülmektedir. Canstandinides ve Browing (1993)'e göre su değirmenleri ile ilgili Kıbrıs'ta bilinen en erken kaydın 12.yy'da Girne Bölgesi'nde Karşıyaka Köyü yakınında bulunan

Lithiko kasabasında Theotokoston Krineon Manastırı'nın sahip olduğu malların kayıtlarında görüldüğü aktarılmaktadır. Rizopoulou (2004)'e göre, adada su değirmenlerinin en yoğun olduğu yerleşimin Değirmenlik köyü olduğu ve bu değirmenlerin Luzinyan Kraliyet ailesine ait olduğu belirtilmektedir. Venedik döneminde ise bu değirmenlerden devletin iyi gelir elde ettiği anlatılmaktadır. 16. Yüzyılda diğer köylere kıyasla Değirmenlik köyünde daha fazla değirmenin olduğu ise Floria Bustron (1886) kaynağına dayanılarak aktarılmıştır.

Genellikle, su değirmenlerinin topoğrafyanın elverdiği yerlerde dere ve pınar gibi su kaynaklarının yakınında inşa edildikleri anlatılırken adanın batı tarafındaki su kaynaklarının, adanın doğusuna oranla daha fazla olması nedeni ile su değirmenlerinin bu bölgede daha fazla olduğu belirtilmektedir. Adanın doğu bölgesinde ise tahıl tarımının yapıldığı ve burada yel ve hayvan gücü ile çalışan değirmenlerin varlığından söz edilmektedir.

Kıbrıs'ın su kaynakları açısından fakir bir ada oluşu burada yatay çarklı su değirmenlerinin yaygın olmasının nedeni olarak gösterilmekte ve bu tip değirmenlerin üç ana parçadan oluştuğu vurgulamaktadır. Bu parçalar hidrolik işler (su yolu, su kulesi, su çarkı), değirmen evi ve yardımcı binalar olarak verilmektedir.

Kitapta, ayrıca tahılın yerel yaşamda ve ülke ekonomisi için önemi vurgulanmış ve tahılın öğütülmesi için kullanılan su değirmenlerinin 20.yy ortalarına kadar kırsal yaşamın fiziksel bir ögesi olduğu iddia edilmiştir. Kırsal alanda yaşayanların buluşma noktası olarak nitelendirilen değirmenlerin 1929-32 yılları arasındaki ekonomik kriz ve 1932-33 yılları arasındaki kuraklık nedenleri ile birçoğunun kullanım dışı kaldığını, geriye kalanların ise makineleşme sürecinde atıl durumda kaldığı anlatılmaktadır.

Yazar, 2005 yılında 10 adet değirmenin ve 2007 yılında Lefke'de bulunan su kemerlerinin Eski Eserler ve Müzeler Dairesi tarafından tescillendiğini; Güney Kıbrıs'ta ise toplam 24 adet su değirmeninin tescilli olduğunu belirtmiştir. Fakat kitabın beşinci

bölümünün giriş kısmında, Annan Planı ekine referans vererek, Güney Kıbrıs'taki tescilli değirmen sayısını 19 olarak vererek yazar adanın güneyinde bulunan su değirmeni sayısında çelişkili bilgiler ortaya koymaktadır.

Kitabın beşinci bölümü, alan çalışmasının temelini oluşturan 18 adet un değirmeninin bugünkü yapısal, teknik ve mekansal durumlarını ortaya koyan yazılı ve görsel malzeme ile desteklenmiştir. Kuzey Kıbrıs'ta, yazar tarafından tespit edilen su değirmenlerinin dağılımı şu şekilde verilmiştir: Lefkoşa bölgesi Değirmenlik köyünde 3 adet un değirmeni ve 1 adet yağ değirmeni; Girne bölgesinde Dikmen köyünde 2; Pınarbaşı köyünde 1; Doğan köyde 2; Alsancak'ta 1 ve Lapta'da 6 adet un değirmeni; Mağusa bölgesinde Tatlısu köyünde 2 ve son olarak Lefke bölgesinde 1 adet un değirmeni.

Herbir değirmen için tablolar hazırlanmış ve bu tablolarda değirmenlerin konumu, çevre elemanları, yapım tekniği, kat planları, bina elemanları (teknik donanım, su kulesi formu), değirmen tipi (yatay/dikey) ve korunmuşluk durumu ile ilgili detaylı bilgiler verilmektedir. Bunun yanında, Eski Eserler ve Müzeler Dairesi 'kültürel varlıkları koruma envanter fişi' olarak bilinen tabloların da ayrıyeten hazırlanmış olması, bu çalışmanın sadece akademik ortamlarda konu ile ilgilenen akademisyenlere yönelik olmadığını göstermektedir. Kültürel varlıkları koruma konusunda yetkili kurumların başında gelen Eski Eserler ve Müzeler Dairesi'nin de kırsal peyzajın önemli bir bileşeni olan un değirmenlerinin envanter fişlerini normalden daha kısa bir zamanda yapılabileceğine inanmaktayım.

Kitabın altıncı bölümünde, su değirmenlerinin endüstri arkeolojisi kapsamında incelenebileceği ve bu binaların belgelenmesi ve korunması konusunda 2003' te TICCIH tarafından yayınlanan tüzüğün rehber olarak alınması gerektiği üstünde durulmaktadır. UNESCO'nun Dünya Kültür Mirası listesinde bulunan su yapıları ve su değirmenleri bir tablo halinde özetlenmiş ve bu tür endüstri yapılarının korunmasında turizmin etkin rol alabileceği iddia edilmiştir. ERIH (The

European Route of Industrial Heritage)-Avrupa Endüstri Mirası Güzergahı isimli kurumun restore edilmiş ve yeniden işlevlendirilen edüstri yapılarını turistler için bir rota üzerinde işaretleyerek onlara tanıttığından söz edilmektedir. Değirmenlerin korunması amacı ile 1965 yılında kurulan TIMS (The International Molinological Society)'ın bu konuda tek kurum olduğu anlatılırken bu bölüm, İngiltere ve ABD'de yeniden işlevlendirilen su değirmenleri örnekleri ile tamamlanmaktadır. Söz konusu değirmenler restoran, su değirmeni, fırın, otel, müze ve sosyal merkez olarak yeniden işlev bulmuş oldukları belirtilmektedir.

Kitabın yedinci bölümü, Kuzey Kıbrıs'ta bulunan su değirmenlerinin koruma sorunları ve bu sorunlara çözüm önerilerini tartışmaktadır. Kitap kapsamında incelenen tüm değirmenlerin atıl durumda olduğu önceden söylenmişti. Yazar bu değirmenlerin yapısal durumlarındaki bozulmaları iç ve dış nedenler olmak üzere iki başlıkta tartışmıştır. İç nedenlerden kaynaklanan bozulmaları uygulanan yapım tekniği, hatalı malzeme kullanımı, kötü işçilik ve detay çözümü olarak verirken; dış nedenlerden kaynaklananları ise, doğal etkenler ile bayındırlık etkinlikleri (yeni yolların açılması/kazı işleri) ve insanların neden olduğu bozulmalar olarak tanımlamaktadır.

Yazar tarafından dünyada endüstri mirasını korumada uygulanan yöntemler, dört ana başlıkta verilmiştir. Bunlar:

1. Herhangi bir müdahale yapmadan veya en az müdahale ile yeni bir işlev vermeksizin koruma,
2. Çok az değişimle ve eski işlevine yakın bir işlevle koruma,
3. Yapıya müze işlevi vererek koruma,
4. Endüstri anıtlarını yeni bir işlevle yeniden kullanmak.

Yeniden işlevlendirme sonucunda yapının günlük yaşamın bir parçası haline geleceği ve ömrünün uzayacağı ayrıca onarım/ restorasyon sırasında eski malzemenin ve donanımın değerlendirilmesi ile %65-70'e varan ekonomik

kazanç sağlanacağından söz edilmektedir. Yapının sadece bir kabuk ya da boş bir kutu olarak olarak algılayıp içine istenilen değişikliği yapmak yerine, uygun kullanımın bulunması ve yapının mekansal, teknik donanımına uygun müdahalelerin yapılmasının gerektiği de aktarılmaktadır.

Kanımda, yazar burada konuyu daha da irdeleyerek, yapıların sadece fiziksel ve mekansal durumunu gözeterek yeniden işlevlendirilmemeleri gerektiğine vurgu yapması gerekmektedir. Çünkü binalar kullanıcısı var ise günlük yaşamın bir parçası olurlar. O nedenle, yerel halkın isteklerinin gözetildiği, binanın bulunduğu sosyal ve ekonomik çevrenin gereksinimlerinin sorgulandığı yeniden işlevlendirme çalışmalarının daha başarılı olduğu birçok kaynakta ve uluslararası toplantılarda ortaya konmaktadır. Bu noktada yazar, TICCIH ve Venedik Tüzüğü'ne atıfta bulunarak anıtların çevreleri ile bir bütün şekilde algılanmaları gerektiğini ve bu nedenle binaya verilecek yeni işlevin bulunduğu sosyal, ekonomik ve fiziksel çevrenin taleplerine göre seçilmesi gerektiğini vurgulayabilirdi.

Kitapta, Kuzey Kıbrıs'taki Endüstri mirasını korumaya yönelik ilke ve yöntemler ayrıca verilmiş, bu bağlamda su değirmenlerinin korunmasında yapı parçaları (su kulesi, su arkı/kemer), yapı (değirmenci evi, ahır) ve teknik donanım gibi her türlü ayrıntının yerinde korunması ve sergilenmesi gerektiğinin altı çizilmektedir. Koruma ile ilgili uluslararası tüzük ve toplantılarda dile getirilen uygun işlevin binaya yapılacak basit ve geri dönüşebilir değişikliklerle olması gerektiği, teknik donanımın yerinde sunulması, binanın mekansal ve strüktürel özelliklerinin doğru değerlendirilmesi ile başarılı uygulamalar yapılabileceği yazar tarafından da belirtilmiştir.

Yazar, incelenen su değirmenlerinin korunması için sağlamlaştırma, bütünleme, yeniden yapım ve çağdaş ek olarak toplam dört onarım önerisi yaparak değirmenlerin bozulma derecelerine göre söz konusu onarım tekniklerinden ikisinin veya üçünün aynı anda bir değirmen için uygulanabileceğini belirtmektedir. Bu bölümden sonra, yazar Akdeniz Bölgesinde yer alan yeniden

kullanım örneklerini incelemiş ve yerel yönetimlerin kültürel turizm odaklı projeler kapsamında, bu değirmenlerin tümüne yeni işlevler verdiğini tesbit etmiştir.

Kültür mirasının korunmasının ve kültür turizmi için yeniden kullanımının Avrupa ülkelerinde başarılı bir şekilde uygulandığını tartışan yazar, KKTC'deki su değirmenlerinin çeşitliliği ve kültürel değerleri nedeni ile adanın kültür turizmde önemli bir yere sahip olabileceğini öngörmektedir. Bu bağlamda yazar, ERIH'in uyguladığı önemli kültür varlıklarının bir turistik tur ile tanıtılması projelerinde olduğu gibi bu çalışma kapsamındaki 18 adet su değirmeni ve 1 adet yağ değirmeni için, biri uzun diğeri kısa tur olmak üzere iki rota önermiştir.

Bu değirmenlerin kırsal alanda yer alması ve kırsal yaşamın ayrılmaz bir parçası olması nedeni ile yazar bu binaları, kültürel turizmin bir alt başlığı olarak kabul edilen kırsal turizm için değerlendirilebileceğini tartışmaktadır. Kırsal turizmi ise EC (1996)'nın tanımı ile tarımsal ya da yerel değerlerle iç içe bulunarak hoşça zaman geçirmek isteyen turistlere, beklentileri doğrultusunda konaklama yiyecek, içecek ve diğer hizmetleri veren, küçük ölçekli işletmelerin yer aldığı küçük yerleşimlerde gerçekleştirilen faaliyetler bütünü olarak vermektedir (EC, 1996, s.18). Ayrıca, kırsal turizmin doğal ve tarihsel değerlerin yanında yerel kültür-sosyal yaşam ile de yakından ilişkili olduğu, bu tür turizmin tüketici grubunun kırsal alanda yaşayan halkların davranış, tutum ve ilişkileri ile de tanışmak arzusunda olduğu tartışılmaktadır.

Bu noktadan hareketle, yazarın örnek olarak seçtiği değirmenlerin yeniden kullanım önerilerini binaların mimari özellikleri, konum ve korunmuşluk durumları gözeterek saptamış olması, yukarıda altı çizilmeye çalışılan sosyal yaşamın kültürel/kırsal turizmdeki önemi noktasının gözardı edildiğini ortaya koymaktadır. Ayrıca önerilerin geliştirilmesinde, Anadolu ve Akdeniz bölgelerindeki su değirmenlerinin korunmasındaki yaklaşımların kullanıldığını belirten yazar, aslında bu noktada, o bölgelere özel yeni işlevleri Kuzey Kıbrıs'taki

değirmenler için önermektedir. Fakat Kuzey Kıbrıs'taki su değirmenlerini korumak için, Anadolu ve Akdeniz bölgelerindeki su değirmenlerinin korunmasındaki yaklaşımların esas alınmasının yetersiz kalacağını çünkü her bölgenin fiziksel, ekonomik ve sosyal yapısının bir diğerinden farklı olması noktasından hareketle, Anadolu ve Akdeniz bölgesindeki örneklerde verilen fırın, otel, lokanta, müze gibi işlevlerin Kuzey Kıbrıs'taki herhangi bir değirmene verilebilmesi için, değirmenlerin sadece fiziksel korunmuşluk durumlarının değil, o bölgede arz/ihhtiyaç olan işlevlerin tesbit edilmesi , halkla konuşulması yani gerekli sosyal ve ekonomik analizlerin tamamlanması ile mümkün olacaktır inancındayım.

Yazarın bu çalışmada köylerle ilgili herhangi bir sosyal ve ekonomik tesbite yer vermemiş olması nedeni ile değirmenlere önerilen işlevlerin o bölgeye ne kadar uygun/ yararlı olacağı bilinmemektedir. Ayrıca, yeniden kullanım projelerinin başarılı olabilmesi için bu tür projelerde yeni önerilen kullanımların doğru saptanması yanında projenin uygulamasına yönelik bilgilerin de olması beklenir. Bu bağlamda, yeniden işlevlendirme önerisi yapılan binalar için ekonomik fizibilitenin ne olacağı, projelerin süresi ve maliyeti gibi konuların da bu kitapta tartışılmış olması uygun olacaktır. Halbuki, sadece söz konusu projelerin Türkiye Cumhuriyeti Yardım heyeti, Kuzey Kıbrıs Türk Cumhuriyeti Cumhurbaşkanlığı ve kısıtlı da olsa Avrupa Birliği'nden sağlanacak yardımlarla finanse edilebileceğinden söz edilmektedir.

Çalışmanın sonuç kısmında yazar, tarihi su değirmenlerinin korunması için adanın değirmencilikle ilgili geçmişine ışık tutan ve bugün Güney Kıbrıs ve Kuzey Kıbrıs'ta bulunan arşivin birleştirilmesini önermiştir. Ayrıca, Kıbrıs Araştırmaları Vakfı ve üniversitelerin tarih bölümlerinde 'Kıbrıs'taki Tarihi Su Değirmenleri ve Su Gücünün Kullanımı' projesinin geliştirilip tanıtılabileceği önerisini getirmiştir.

Sonuç olarak bu çalışma, Kıbrıs'ın endüstri mirasının ve kırsal yaşamının bir parçası olan su

değirmenlerinin bugünkü durumlarını ve acilen korunmaları için geçerli nedenleri, bizlere yazılı ve görsel kaynaklar sunarak aktarması açısından özgün bir çalışma olmuştur. Burada bazı değirmenlere yapılan fırın, müze, gençlik merkezi ve pansiyon gibi net önerilerin sosyal ve ekonomik analizler yapılmadan önerilmiş olması nedeni ile uygun olmayacağı, buna karşın söz konusu fonksiyonların genel olarak kültür turizmini destekleyen kullanımlar şeklinde tartışılması gerekmektedir. Ayrıca, turistik bir tur kapsamında gezilmesi önerilen bu değirmenlerin bütüncül bir anlayışla ele alınması ve bu bütüncül çalışma içerisinde, değirmenlerin sosyal ve ekonomik çevreleri de gözetilerek yeniden kullanıma kazandırılmaları gerektiğine inanmaktayım.

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## Eastern Mediterranean University Center for Cyprus Studies

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Center for Cyprus Studies has been established in 1995 at the Eastern Mediterranean University with an aim to make research or encourage and support scholarly research on Cyprus in a wide range of diversified fields such as: archaeology, anthropology, architecture, cultural heritage, history, art, art history, language, literature, music, law, economy, sociology, folklore, gender studies, psychology, politics, international relations, and environment. The Centre is also working to develop documentation centre on all aspects of the history of Cyprus. Also, as part of its mission, performs some collaborative projects aimed at the development and preservation of the historical and cultural heritage of the island. The centre also is fostering close contacts with other institutions involved in related research areas. As the Centre grows, its resources will include online bibliographical services, audiovisual facilities and archives such as videotapes, dia-positives, photographs and microfilm of rare book and manuscript collections. Currently the art archive project of TRNC artists is one of these which have a rich collection of documentation for the researchers. The Centre for Cyprus Studies coordinates research projects and hosts scholars in fields of study relevant to its mission. The Centre also organizes a congress and seminars on Cyprus-related studies, and issues the biannual Journal of Cyprus Studies, JCS.

## Doğu Akdeniz Üniversitesi Kıbrıs Araştırmaları Merkezi

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Kıbrıs Araştırmaları Merkezi 1995 yılında Doğu Akdeniz Üniversitesi çatısı altında, Kıbrıs'a ilişkin, Arkeoloji, Antropoloji, Mimarlık, Kültürel Miras, Tarih, Sanat, Sanat Tarihi, Dil, Edebiyat, Müzik, Hukuk, Ekonomi, Sosyoloji, Halk Bilimi, Cinsiyet Araştırmaları, Psikoloji, Politika, Uluslararası İlişkiler, Çevre vb. konularda araştırmalar yapmak, araştırmaları desteklemek ve teşvik etmek amacıyla kurulmuştur. Merkez çatısı altında kongre, sempozyum, panel ve sergi düzenlemek; kongre, sempozyum bildiri kitapları ve dergi yayınlamak; görsel sanatlar arşivi oluşturmak vb. etkinlikler gerçekleştirilmekte olup, 1996 yılından bu yana her iki yılda bir Uluslararası Kıbrıs Araştırmaları Kongresi ve biyografi ve sosyal tarih alanında yeni bilgiler sunma hedefi ile İz Bırakmış Kıbrıslı Türkler Sempozyumunu dönüşümlü olarak düzenlenmektedir. Kıbrıs Araştırmaları Merkezi'nin yayın organı olan *Kıbrıs Araştırmaları Dergisi*, Kıbrıs ile ilgili disiplinlerarası Türkçe veya İngilizce özgün ve evrensel boyutta çalışmalara yer veren hakemli bir dergi olup yılda iki kez yayımlanmaktadır.

Forthcoming Events/ Gelecek Etkinlikler:

Gönen Atakol Retrospektif Sergisi “Ufuk Çizgisi”,  
24 Mart-24 Mayıs 2014

*DAÜ Kıbrıs Araştırmaları Merkezi, Akdeniz Avrupa Sanat Derneği (EMAA) ile birlikte Kıbrıs'ın değerli sanatçılarında Gönen Atakol'un başlangıçtan bugüne üretimlerini tarihsel bir perspektif ile ortaya koyacak, yaratım sürecini, düşünce biçimini ve iç hesaplaşmalarını okunabilir, görülebilir ve anlaşılabilir düzeye çıkararak sunacak kapsamlı bir retrospektif sergiyi sanatseverlerle buluşturuyor. Kapsamlı katalog çalışmasının yanında, özel eğitim programları ile de desteklenecek olan serginin küratörlüğünü Dr. Esra Plümer, eğitim programını ise sanatçı Zehra Şonya üstlenmekte. 24 Mart – 24 Mayıs 2014 tarihleri arasında gezilebilecek sergi Rauf Raif Denктаş Kültür ve Kongre Merkezi, Büyük Sergi Salonunda yer alacaktır.*

World Cultural Heritage Day,  
18th April 2014.

9<sup>th</sup> International Congress on Cyprus Studies,  
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### Article in a book

Arbel, Benjamin (1992). Cyprus on the Eve of the Ottoman Conquest. In Michalis N. Michael, Mathias Kappler and Eftios Gavriel (Eds.), *Ottoman Cyprus, A Collection of Studies on History and Culture*, Near East Monographs 4, (pp. 37-48). Wiesbaden: Harrassowitz Verlag.

The citation format in the body of the text must have the author's name followed by the year in brackets e.g (Jennings, 1993). Where a specific page or pages are being referred to then the page number or numbers must be cited after the author's name and year e.g (Jennings, 1993: 31-42). For other matters not mentioned here please refer to Publication Manual of the American Psychological Association (APA), 6<sup>th</sup> edition as the main guide for the format of the manuscript.

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#### Kitap

Jennings, Ronald C. (1993). *Christians and Muslims in Ottoman Cyprus, 1570-1640*. New York: New York University Press.

#### Sürelî Yayın

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#### Kitap içinde makale

Arbel, Benjamin (1992). Cyprus on the Eve of the Ottoman Conquest. Michalis N. Michael, Mathias Kappler and Eftios Gavriel (Der.), *Ottoman Cyprus, A Collection of Studies on History and Culture*, Near East Monographs 4, (s.37-48). Wiesbaden: Harrassowitz Verlag.

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