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OTTOMAN ADMINISTRATION IN CYPRUS

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1. Introduction

Administration of Cyprus is an area of struggling for sovereignty, in the Eastern Mediterranean in the course of the history and up to now. The strategic location of Cyprus has granted it a privilege of being a transit centre for the East - West trade for centuries. This island has become the favourite of seamen, with its resources of copper and abundant timber used in building ships and with its ports serving as a supply base. Cyprus has gained significance as of the day when journeys started between itself with the Aegean, Egyptian and Syrian coasts.¹ This situation has led the island, at which settlement began in the very early times and which led a self-sufficient life, politically dependent relations first with Egypt and later with Macedonia, Iran and finally with the Roman Empire.² When the Roman Empire was divided into two, Cyprus remained in the scope of dominion of the Byzantine.³ The most important result of this period for Cyprus is that Christianity spread and the Greek became the official language in the 6th century.⁴

¹ Besim Darkot, "Kıbrıs", *İA*, 6. vol., p. 673.

² Afif Erzen, "Kıbrıs Tarihine Bir Bakış", *Milletlerarası Birinci Kıbrıs Tetkikleri Kongresi*, [Hereafter=*MBKTK*] 14-19 Nisan 1969, Türk Heyeti Tebliğleri, (Ankara, Türk Kültürünü Araştırma Enstitüsü Y., 1971), p. 79-83 and Hüseyin Metin, *Kıbrıs Tarihine Toplu Bir Bakış*, (Lefkoşa, 1959), pp. 17-8

³ Besim Darkot, "Kıbrıs", *İA*, p. 673

⁴ M. Tevfik Tarkan, *Kıbrıs*, (Erzurum, Atatürk Üniv. Y., 1975), pp. 46-7.

The first Moslem expedition to Cyprus was actualised in the Caliph Ebubekir period in 632.⁵ In the Caliph Osman period, the Damascus Governor Muaviye realised an expedition again to the island in 647 and the Cyprus people were made obliged to pay taxes to the Moslem in the same amount they had paid to Byzantium.⁶ After the English King Richard Coeur de Lion sold the Island to the Templier knights in 1191, it was ruled by the Christian knights up to the time the Island was conquered by the Ottoman Turks in 1571.⁷ The Egyptian Mamelukes got use of the disputes among the knights and entered Nicosia and later withdrew provided they would be paid 8000 ducats of tax annually.⁸

After the Ottoman Sultan Yayuz Selim conquered Egypt in 1517, the Venetian agreed to pay the tax to the Ottoman Sultan which they used to pay to the Mamelukes for Cyprus, and consequently, the people of the Island transformed their position and began to obey the Ottoman state.⁹

2. Conquest Of Cyprus By Ottoman-Turks

The power, which had tried to have the military and commercial superiority in the East Mediterranean in every period of history, wanted to own Cyprus. The Ottoman-Turkish ruling that took for 300 years in the Island, is the natural result of this classical strategy.¹⁰ When the Ottoman Turks targeted to become a Mediterranean power, they included Cyprus in the scope of their ruling; and did not let Cyprus be ruled by the Venetians, which was an element of threat

⁵ Şükrü Torun; Türkiye, İngiltere ve Yunanistan Arasında Kıbrıs'ın Politik Durumu, (İstanbul Gazeteciler M., 1956), p. 11 and H. Fikret Alasya, *Kıbrıs Tarihi ve Kıbrıs'ta Türk Eserleri*, [Hereafter=*KTKE*] (Ankara, Türk Kültürünü Araştırma Enstitüsü Y., 1977), p. 16.

⁶ Gülay Ögün, "Islam Dominancy in Cyprus and Trade Relations with Cyprus During Seljuks Reign", *Cyprus International Symposium on Her Past and Present*, [Hereafter=*CISPP*] (Ankara, YÖK Printing House, 1994), p. 27 vd.

⁷ Besim Darkot, "Kıbrıs", *İA*, p. 673.

⁸ İ. Hakkı Uzunçarşılı, *Osmanlı Tarihi* III, I. Kısım, (Ankara, TTK Y., 1973), pp. 38-9.

⁹ H. Fikret Alasya, *KTKE*, p. 49.

¹⁰ Halil İnalçık, "Kıbrıs'ın Fethinin Manası", *Kıbrıs ve Türkler*, (Ankara, Türk Kültürünü Araştırma Enstitüsü Y., 1964), p. 21 and İ. Hakkı Uzunçarşılı, *Osmanlı Tarihi*, III, I. Kısım, pp. 10-3.

towards them in their objective of turning the East Mediterranean into a Turkish sea.¹¹ Indeed, after the conquest of Cyprus, the Eastern Mediterranean turned out to be a Turkish lake.¹² In order to eliminate the threats of the pirates, who were stationed in the strategic islands like Malta, Crete, Rhodes and Cyprus, towards the Mediterranean commercial security, the Ottoman Turks went to Cyprus at the command of the Chief of the Naval Forces of the time, Müezzinzade Ali Pasha in May 1570 by the imperial order of the Ottoman Sultan Selim II, in spite of the different thesis of the Grand Vezier Sokollu Mehmed Pasha.¹³

Afterwards, with the conquest of Magosa in August 1571, they took the complete control of the Island.¹⁴ A number of geopolitical reasons have been given to account for it. The Turkish need for a shipping base between Constantinople and Alexandria added motivation, as did the rivalry between the Grand Vezier and the influential statesman to whom support of such conquest was a bid for recognition. To win Cyprus it was necessary for the Ottoman Turks only to overcome the Venetians, but to oppose also the combined forces of the Catholic states with interests in the Mediterranean. As Turkish casualties mounted into the tens of thousands, "it was a fact of history that they risked the fate of the Empire" in order to conquer the island.¹⁵

Under the Venetians the island population had dwindled to little more than 200,000. Majority of the local people, composed of the Orthodox, got fed up with the roughness of the Catholic Venetians, were pleased with the conquest

¹¹ Rifat Uçarol, 1878 Kıbrıs Sorunu ve Osmanlı İngiliz Anlaşması, (Adanın İngiltere'ye Devri), (İstanbul, Ü Edebiyat Fakültesi Y., 1978), p. 11.

¹² H. Fikret Alasya, "Cyprus in the Light of Changes in the Turkish World From a Historical Perspective", *CISPP*, p. 54.

¹³ Radovan Samarcic, (Çev. Meral Gaspıralı), *Sokollu Mehmed Paşa*, (İstanbul, Sabah K., 2. basım, 1996), p. 245-6.

¹⁴ Joseph von Hammer (Haz. Mümin Çevik ve Erol Kılıç), *Büyük Osmanlı Tarihi IV*, (İstanbul, Üçdal N., 1993), p. 24 and İ. Hakkı Uzunçarşılı, *Osmanlı Tarihi III*, I. Kısım, pp. 10-5.

¹⁵ Halil İnalcık, "Kıbrıs'ın Fethinin Manası", *Kıbrıs ve Türkler*, p. 21 and 26.

of the Island by Turks.¹⁶ As conquerors of Cyprus the Ottoman Turks seem to have been welcomed at first by the island's indigenous population.¹⁷

Arkimendrit Kyprianos, who hates Turks, writes the following about this issue: "The Greek Cypriots became very glad from the conquest of the Island by Turks because they succeeded in getting back their spiritual positions annulled by the Christian (Catholics/HÖ) Venetians. The churches sequestered, the national and religious concessions removed, thanks to Turks."¹⁸

In this development, elimination of the constraint applied by Catholics in the Venetian period and provision of religious freedom to the Orthodox has a great role. As a natural result of the unique national ruling system of the Ottoman Turks, the Orthodox got freed of the Catholic fanaticism and did not hesitate to obey the Ottoman Turks, and consequently, they got their churches under control and enjoyed having their religious freedom.¹⁹ With an imperial edict dated 1754, the Cypriot Bishops gained the title of the representative of the Cypriot Orthodox community.²⁰

In 1575, soon after the occupation, the Ottoman government liquidated the Latin church in Cyprus and restored the autocephalous Orthodox archbishopric, thus re-establishing the religious and political leadership of the Greek-speaking community and assuring its cultural autonomy.²¹ The power of the Cypriot Orthodox Church, which got impossible to control by the political authority, is the result of an autonomous structuring based on religion in the multi-national

¹⁶ Cengiz Orhonlu, "Osmanlı Türklerinin Kıbrıs Adasına Yerleşmesi, 1570-1580", *MBKTK*, p. 91.

¹⁷ George F. Hill, *A History of Cyprus*, vol. IV, (Cambridge, Cambridge University Press, 1952), p. 25

¹⁸ H. Fikret Alasya, "İngiliz İdaresinde Kıbrıs'ta Tatbik Edilen Politika", *Kıbrıs ve Türkler*, (Ankara, Türk Kültürünü Araştırma Enstitüsü Y., 1964), p. 92.

¹⁹ George F. Hill, *A History of Cyprus*, vol. IV, p. 25 and Şükrü S. Gürel, *Kıbrıs Tarihi, 1878-1960*, vol 1, (Ankara, Kaynak Y., 1984), p. 12.

²⁰ Sevin Toluner, *Kıbrıs Uyuşmazlığı ve Milletlerarası Hukuk*, (İstanbul, İÜ Hukuk Fak. Y., 1977), p. 11.

²¹ Vamık D. Volkan, *Cyprus-War and Adaptation*, (Charlottesville, University of Virginia, 1979), p. 52.

community concept of the Ottomans.²² As the sole authorised institution, which regulated the religious community under the Ottoman Turkish reign, the Church increasingly rose its social and economic power.²³ And thus, Cyprus became "the only province where the priests became the real administrators of the community" in the Ottoman Empire.²⁴ The imperial edict dated 7 May 1572 which announced the Cyprus Island as a province of the empire. It is sufficient to explain the secret of why the community of the Island led a quiet and secure life under the Ottoman-Turkish ruling for about - in spite of the provocative actions - 300 years:

"While the provisions of the Islamic Law are executed, and taxes are collected, behave just and avoid to discriminate the local community segments. It is my main desire that the country (Cyprus Island / HÖ) is to get developed and the local community leads a comfortable, peaceful, prosperous and secure life. If I hear that the local community is oppressed, and those heavy taxes are levied and they are discriminated, there is no possibility to accept any excuse. So, do not neglect this edict of mine."²⁵

3. Ottoman Settlements To Cyprus

In the reign of the Ottoman Turks' time, which took from 1571 to 1878, the feudal practice was removed, the Greek Orthodox Church was returned to its magnificence and Turkish families from Anatolia made settled in the Island as a requirement of the state policy.²⁶ Right after the Ottoman Turks got the Island under their control, they gave it a higher position, that is to say, a general governorship ("Beylerbeyilik"), Nicosia being the capital, in line with their own ruling system. The first General Governor of Cyprus was Serdar Muzaffer

²² See: Bilal Eryılmaz, *Osmanlı Devletinde Millet Sistemi*, (İstanbul, Ağaç Y., 1992), pp. 11-88; Cevdet Küçük, *Osmanlı Devletinde 'Millet Sistemi'*, *Osmanlı 4*, (Ankara, Yeni Türkiye Y., 1999), pp. 208-16.

²³ H. Fikret Alasya, "Osmanlı Hükümeti Tarafından Ortodoks Kilisesine Verilen İmtiyazlar", *MBKTK*, pp. 131-33.

²⁴ Philip Newman, *A Short Story of Cyprus*, (London, Longman, 1953), p. 188.

²⁵ Rifat Uçarol, p. 13

²⁶ Kyriacos C. Markides, *The Rise and Fall of the Cyprus Republic*, (New Haven, Yale University Press, 1977), p. 3 and Robert Stephens, *Cyprus, A Place of Arms*, (London, Pall Mall Press, 1966), p. 36.

Pasha and the first Qadi was Ekmel Efendi. In the office of the general governor, a number of units were formed such as: directorate of the registry of the land property ("defter emirliđi"), records of the earnings of the land/s {"timar tezkereciliđi"}, and the community's treasury ("defterdarlık")²⁷ With the imperial edict dated 9 October 1571, Sinan Pasha was appointed as the General Governor to the Island and he was ordered to make a population census and find out which system was preferred, the one before or after the Ottoman Turks.²⁸ The community of the Island preferred the system of the Ottoman Turks. At the time, there lived 150 thousands of male, 18 thousands of them being the taxpayer, and 30 thousand Turkish soldiers.²⁹ Settlement of Turks to the Island in terms of security of the East Mediterranean was actualised through the migration of the communities from Anatolia to the Island.³⁰

The practice of exile, used as a mechanism of the state policy in the Ottoman-Turkish system, is not forced as in its literal and general meaning, but one that is realised through the migration of those who wish to lead a more comfortable life in the land conquered.³¹ An announcement was made to motivate the strategic migration to the Island stating that no tax would be taken from the Turkish families to get settled in the Island for a period of 2 years.³² In the document of population transfer from Anatolia to Cyprus, dated 9 April 1571, an instruction was given not to hinder the families living in the Karaman region who wish to immigrate of their own free will and even encourage them

²⁷ Nuri Çevikel, "1570-71 Türk Fethi ile Kıbrıs'ta Meydana Gelen Toplumsal Deđişim Hakkında Bir Tahlil Denemesi", *Journal for Cypriot Studies*, vol 3, no 1 (Gazimağusa, Eastern Mediterranean University, 1997), pp. 39-68.

²⁸ Halil İncalık, "Ottoman Policy and Administration in Cyprus After the Conquest", *MBKTK*, 14-19 Nisan 1969, Türk Heyeti Tebliđleri, pp. 62-4.

²⁹ H. Fikret Alasya, *KTKTE*, p. 81.

³⁰ Yusuf Halaçođlu, "Settlement Policies in Cyprus During the Ottoman Period", *CISPP*, pp. 49-52 and M. Akif Erdođru, "Conquest of Cyprus by the Turks and the First Settlement Project, (1570-1571)", *CISPP*, p. 43-8.

³¹ Ömer Lütfi Barkan, "Osmanlı İmparatorluđunda Bir iskan ve Kolonizasyon Metodu Olarak Sürgünler", *İktisat Fakültesi Mecmuası*, vol. XI, (İstanbul, 1949-50), pp. 525-61, vol. XIII, (İstanbul, 1953), pp. 56-78 ve vol. XI, (İstanbul, 1955), pp. 209-36.

³² Halil İncalık, "Kıbrıs'ta Türk İdaresi Altında Nüfus", *Kıbrıs ve Türkler*, (Ankara, Türk Kültürünü Araştırma Enstitüsü Y., 1964), p. 53.

to do so.³³ The first families who had immigrated to Cyprus were from Karaman, Darende, Niğde, Kayseri, İçel, Bozok (Yozgat), Alaiye (Alanya), Teke (Antalya) and Zülkadriye regions.³⁴

The imperial order called for certain towns in Anatolia to send one family out of each ten engaged there in any given trade. Tailors, shoemakers, cooks, candlemakers, carpenters, stonemasons, jewellers, and so on were relocated. Those chosen to resettle had to be strong. Unskilled workers, failed farmers or those unable to get title to their farms had the register if they wanted to resettle, and await the decision of the authorities. Farmers chosen to go carried their own farm implements and seed with them. The settlers were guaranteed protection and forgiven their taxes for two years. Only a third of those going to Cyprus went voluntarily, and some of the reluctant tried to escape, although the Sultan ordered hanging for defectors. This "forced exile" method was taken so seriously that the imperial order included a suggestion for recording detailed descriptions of all ordered to Cyprus so that officials there could make sure that all had complied. Moslems frowned on making any graphic representation of a human being, so identification depended on written description. Approximately 30,000 Turks had been settled in Cyprus by the end of the seventeenth century, and this method of colonisation was used until the middle of the eighteenth century.³⁵

Anatolian Turks covered in the scope of the Island population was achieved to reach by 1/3rd and it was determined that share of the Turkish population in the 1777 census amounted to 47 thousand in the overall total of 84 thousand.³⁶

³³ Cengiz Orhonlu, "Osmanlı Türklerinin Kıbrıs Adasına Yerleşmesi, 1570-1580", *MBKTK*, p. 93.

³⁴ Cengiz Orhonlu, "Osmanlı Türklerinin Kıbrıs Adasına Yerleşmesi, 1570-1580", pp. 93-7; H. Fikret Alasya, "Kıbrıs'ta Türk İdaresi Altında Nüfus", *Kıbrıs ve Türkler*, (Ankara, 1964), pp. 28-9; M. Akif Erdoğan, "Kıbrıs'ın Türkler Tarafından Fethi ve İlk İskân Teşebbüsü, (1570-1571)", *Kıbrıs'ın Dünü Bugünü Uluslararası Sempozyumu, 28 Ekim-2 Kasım 1991*, Gazimağusa, (Ankara, YÖK B., 1993), pp. 45-56 and "Beyşehir ve Seydişehir Kazalarından Kıbrıs Adasına Sürülmüş Aileler", *Tarih İncelemeleri Dergisi*, XI, (İzmir, Ege Üniv. Edebiyat Fakültesi Y., 1996), pp. 9-65.

³⁵ Vamık D. Volkan, *Cyprus-War and Adaptation*, p. 51.

³⁶ Halil İnalçık, "Kıbrıs'ta Türk İdaresi Altında Nüfus", *Kıbrıs ve Türkler*, p. 53.

With the conquest of Cyprus in the year 1571, the Island was divided into 16 sub-provinces, as a General Governorship, Nicosia being the capital, and they were united with Constantinople together with the Alaiye, Tarsus, İçel, Zülkadriye, Sis and Trablusşam sanjaks (provincial subdivisions). The provinces of Tuzla, Limasol, Piskobu, Bilan, Evdim, Magosa, Karpas, Dağ, Değirmenlik, Baf, Kukla, Hirsofu, Lefke, Omorto, Mesarya and Girne were administered by Qadis or Cadis (judges of the time) appointed by the Chief Military Judge ("Kazasker") of Rumelia (European part of the Empire).³⁷

4. Government Offices in Cyprus

On January 15, 1880, British High Commissioner Major-General Robt. Biddulph reported from Nicosia to Her Majesty's Government to London. Major-General Biddulph first described the system of Ottoman administrative divisions as British officials found it in July 1878, a year before the British occupation of Cyprus.³⁸

According to British High Commissioner Major-General Biddulph's report; in Ottoman time, the Island of Cyprus formed a sanjak (arrondissement). In the Vilayet of the Isles of the White Sea, and was itself divided into six cazas or districts, which again were sub-divided into sixteen nahiehs, or sub-districts, as follows: Deyirmenlik, Famagusta, Larnaka, Limasol, Papho, Kyrenia. The seat of government was Nicosia, which though situated in the Caza of Deyirmenlik, formed no part of it being itself under the direct rule of the Mutessarif or Governor. An officer called a Kaimakam administered each caza.

The offices of the Government were:

- (1) Mouhassebe, or Account's Office;

³⁷ Şükrü Torun, *Türkiye, İngiltere ve Yunanistan Arasında Kıbrıs'ın Politik Durumu*, (İstanbul, Gazeteciler M., 1956), p. 23 ve 89.

³⁸ Major-General Biddulph to the Marquis of Salisbury, "Report by Her Majesty's High Commissioner for the Year 1879", in (General Editors: Kenneth Bourne and D. Cameron Watt) *British Documents on Foreign Affairs: Reports and Papers from the Foreign Office Confidential Print, The Near and the Middle East, 1856-1914*, (Editor, David Gillard), *The Ottoman Empire in the Aftermath of the Berlin Settlement, 1878-1883*, vol. 5, (University Publication of America, 1984), pp. 201-334.

- (2) Tahrir Emlak, office for registering land, assessments, and census of population;
- (3) Defter Khane, or Registry Office for sales and transfers of land;
- (4) Correspondence Department;
- (5) Evkaf, or office for the charge of mosque property and pious foundations.

The Mouhassebedji, or Accountant-General, was at the head of the Governor. He superintended the collection of all tithes and taxes, and had a general charge of revenue and expenditure. His representative in each caza was termed a malmudir, who performed similar duties in his district, under orders of the Kaimakam. The staff of the Tahrir Emlak Department consisted of a clerk for each nahieh, but who ordinarily resided at the headquarters of the caza. The head of the department at Nicosia compiled their reports. The Defter Khane had one official in each caza, who was paid by a percentage on the fees received in his office. The head of the department in Nicosia corresponded direct with the department at Constantinople, and held a semi-independent position with regard to the Governor. An Accountant-General and one clerk managed the Evkaf; this department corresponded direct with the Minister of Evkaf at Constantinople.³⁹

According to Turkish historian Professor İlber Ortaylı in the Ottoman Turkish ruling system, the Qadis were responsible of both the religious affairs and of the administrative issues. Another words, the function of the Ottoman Qadi of the Ottoman Turkish ruling system included the tasks of judiciary at a higher rate, compared to that of those developed similar to the previous Islamic states, and in addition, they had administrative and financial duties.⁴⁰

Together with the conquest, Islamic institutions started to be formed in Cyprus. Because there was no Moslem community in the Island before the conquest, and consequently, the activities of the Islamic foundations were delayed a little. Up to the year 1611, out of the 32 foundations recorded in the religious registers, the military people established 12 foundations. In the affairs

³⁹ Major-General Biddulph to the Marquis of Salisbury, "Report by Her Majesty's High Commissioner for the Year 1879", in *British Documents on Foreign Affairs*, vol. 5, pp. 201-202.

⁴⁰ İlber Ortaylı, *Osmanlı Devletinde Kadı*, (Ankara, Turhan K., 1994), p. 23.

related to the foundations, Qadi represented the state. Qadi used to inspect the activities in accordance with the Islamic law. The foundations survived with the revenues obtained from the activities conducted on the state land and renting the state real estate. Since in the Ottoman-Turkish system, the whole of the agricultural fields owned by the Sultan as a state property ("miri arazi"). The pieces of land were given to the land users/beneficiaries ("timar sahipleri") under the title of "dirlik", meaning a resource to lead a life by conducting agricultural activities in addition to dwelling, considering the public order and security of the Island. Land using-benefiting ("timar usulü").⁴¹

Ottoman Turkish system emerged from financial-military needs. But distribution of such land with bribe in the 16th century, and the emergence of pressure to force the land users/beneficiaries pay their income to the Treasury in return for not having any military service, bloody fights started in the state echelon and the administrative process got spoiled and finally, the decay in the public institutions became inevitable.⁴² Apart from the fort soldiers (who protected the castles) led by the castle wardens and the volunteers, units were positioned composed of 1000 the Janissary corps. ("Yeniçeri"). At the beginning, the salaries of the volunteers were met from the local community and later, from the Imperial Treasury through a regulatory arrangement made. The soldiers were exempt from tax like in the other regions of the empire.⁴³

To the Cyprus General Governor, Chief of the Janissaries acted as a proxy, in the direction of the orders given by the Imperial Court in Constantinople. The Imperial Court meetings were presided by the General Governor, and this court was attended, like in the other regions of the empire, by the members, namely; the recording official of the earning of the lands ("tezkereci"), the court master ("divan efendisi"), chief of the treasury ("defterdar"), the registrar of the land property ("defter emini"), the major-domo of the land property registration affairs ("defter kethüdası"), the official

⁴¹ Ronald C. Jennings, *Christians and Muslims in Ottoman Cyprus and the Mediterranean World, 1571-1640*, (New York, New York University Press, 1993), pp. 41-64.

⁴² Niyazi Berkes, *Türkiye İktisat Tarihi II*, (İstanbul, Gerçek Y., 1970), p. 222 vd.

⁴³ M. Tevfik Tarkan, *Kıbrıs, Genel Çizgileriyle*, p. 60 and H. Fikret Alasya, *KTKTE*, pp. 94-5.

responsible of agenda work ("ruznameci") and court sergeants ("divan çavuşları").⁴⁴

When the population decreased in the Island in the years of Crete War (1645-1669), the commercial activities lowered, and consequently, the income of the Cyprus General Governor dropped of under those circumstances, a change was made in the administration of the Island and Cyprus was taken away from the Admiral and was given to the Grand Vezier as a land for its earnings. This administrative structure continued by the year 1785, and in the same year, it was taken back from the Grand Vezier and was started to be ruled as a resource of production ("muhasıllık"). After the administrative reforms of "Tanzimat Fermanı", the alterations made in the structure of the state reflected on the Cyprus Island as well. The Island was turned into the position of a sanjak attached to the "Cezayir-Bahr-i Sefid" province (Province of the Marine Territory of Algeria) and a Sanjak administrator under the title of a sub-province governor. As a result of the new rights accepted in the imperial edict for the non-Moslem population, into the local imperial court, non-Moslem members were added, and the number of the membership of this court, which was 8 in total, composed of 4 Turkish and 4 non-Moslem members, respectively. Cyprus was taken back from the Cezayir-i Bahr-i Sefid province and was put in a position of a sanjak administration under Constantinople; and this situation went on by 1878.⁴⁵

5. The Justice and Public Order

In the Islamic courts of law, authorised to pass all kinds of sentences for all the cases, three types of law were executed; Islamic Law, General Law and Traditional Islamic Law. The General Law was formed of the state's law; and the Traditional Law, of the local regulatory arrangements. Apart from these courts of law where the Qadis used to judge, there were also muftis ("müftü"s, law practitioners in the provinces and sub-provinces who were authorised to judge on the basis of fetwas (their own opinions) in the Islamic matters. The Cyprus Mufti used to be appointed by the Rumelia Military Judge ("Kazasker")

⁴⁴ H. Fikret Alasya, *KTKTE*, p. 87.

⁴⁵ H. Fikret Alasya, *Tarihçe Kıbrıs*, (Lefkoşa, Kıbrıs Türk Kültür Derneği Y., 1988), p. 73.

with the proposal by the Chief Religious Official ("Şeyhülislam"). Amongst the Qadis, the Nicosia Qadi was senior and had the title of Chief Qadi.⁴⁶

The Courts of Justice consisted of a Court in each district termed the Meclis Divanı, which had civil and criminal jurisdiction within the district.⁴⁷ The Court was composed of a Qadi as President, and four members, of whom two Moslems and two Christians. The members were wretchedly paid about 17 s. 6d. A month each At Nicosia there was a Superior Court termed the Meclis-i Temyiz. It consisted of a Qadi as President, and six members, of whom three Moslems and three Christians. This Court tried all criminals whose offences required more than three months' imprisonment, but the Governor could not confirm any sentences over three years. Beyond the period they had to be confirmed by the governor-general of the Vilayet, or the Constantinople. In civil cases the Temyiz acted as a Court of Appeal. The Temyiz also acted as a Divan Court for small causes in the town of Nicosia, which, as already explained, was not comprised in any Caza. At Larnaka there was a commercial tribunal intended to deal with commercial cases, and foreigners consequently used this Court whose members decently paid. Appeals from this Court were made to the Vilayet at Rhodes.⁴⁸

The municipal police force to establish the public security was formed of a number of units including "Muhzırlık" (the office of a court of justice that summon people and produce them in court), "Muhtesiplik" (the office of superintendence of police, charged with the tasks of examining, weights, measures, provisions etc.) aimed at putting the order in the market place and controlled the prices and weights and "Subaşılık" (Municipal chief inspector) that executed the sentences related to the public crimes.⁴⁹

⁴⁶ Ronald C. Jennings, pp. 69-70.

⁴⁷ See: Kemal Çiçek, "İki Toplumlu Bir Şehirde Adalet Arayışları: Lefkoşa Mahkemesinde Rumlar ve Türkler, 1698-1726," *Osmanlı* 4, pp. 334-50 and Nuri Çevikel, "Kıbrıs Eyaletinde Müslim-Gayrimüslim İlişkileri", *Osmanlı* 4, pp. 277-86.

⁴⁸ Major-General Biddulph to the Marquis of Salisbury, "Report by Her Majesty's High Commissioner for the Year 1879", in *British Documents on Foreign Affairs*, volume 5, pp. 202-3.

⁴⁹ Ronald C. Jennings, p. 130.

The police were under an officer of the rank of major. His men in each caza were under the Kaimakam; he himself was directly under the Governor's orders, and had also the immediate police charge of the town of Nicosia.⁵⁰ In the year 1871, the municipal departments were completed in Cyprus.⁵¹

6. Revenue of Cyprus

Tax collecting system was not different than the other regions of the Ottoman Empire. The same tax system was in force everywhere for both the Moslem and the Christian nationalities. The special tax ("Haraç") used to be collected from the Christian by an officer came from Constantinople and the other taxes by the local officer. No tax was levied from the Muslim theologians and scholars ("Ulema") and the clergy. Only the clergy used to pay taxes for their agricultural activities.⁵²

According to British High Commissioner Major-General Biddulph's report the revenue of Cyprus is classed under the following heads:

- (1) Verghi,
- (2) Military exemption,
- (3) Tithes,
- (4) Sheep Tax,
- (5) Customs and Excise,
- (6) Salt,
- (7) Miscellaneous.

Verghi consists of three classes: (a) Kimat: 4 per 1,000 on the purchasing value of land, houses, and other immovable property. (b) Irad: 4 per cent. On the rent of the above property when occupied by the owner. (c) Pemetu: 3 per

⁵⁰ Major-General Biddulph to the Marquis of Salisbury, "Report by Her Majesty's High Commissioner for the Year 1879", in *British Documents on Foreign Affairs*, volume 5, p. 203.

⁵¹ İlber Ortaylı, *Tanzimat'tan Sonra Mahalli İdareler, 1840-1878*, (Ankara, TODAİE Y., 1974), p. 8.

⁵² Ronald C. Jennings, pp. 150-54.

cent. On trade profits and salaries. Foreigners were exempted from the payment of "Verghi temetu". Military exemption was charged on the non-Mussulman subjects of the Porte. It consisted of 5,000 piastres for every 180 males. Every year a census was taken of the male subjects of the Porte, showing the age of each. The return of the Musclemen was sent to Seraskierate for army recruiting and that of the rayas to the Ministry of Finance. The number of rayas in each village between the ages of 15 and 70 was counted, and the tax for that number was assessed on the village, the mukhtar being left to apportion and collect it as best he could. This method gave rise to great hardships, for no allowance was made for absentees and for others who improperly claimed foreign nationality. Tithes consisted of one-tenth of the produce of the land. The gross yield from this source amounted to nearly half of the revenue of Cyprus. The tithes were usually sold to farmers, which method, the Turks found by long experience, yielded them the largest amount. Whenever the Government attempted to collect themselves the yield was comparatively small, and this was chiefly due to the incompetence of the employees. The tithes on grain, cotton &c., were collected in kind, and subsequently sold. The tithes of fruits, vegetables, and other perishable products were commuted for a money payment at a valuation fixed by the Administrative Council of the District, and confirmed by the Administrative Council of the Island. The sheep tax consisted of 2,5 piastres for every sheep or goat. This was the first tax collected in the year, and as it was paid at the time of shearing, it was levied without difficulty, and the arrears were small. Customs duties, broadly speaking, consisted of 8 per cent. *Ad valorem* on all imports, and 1 per cent. on all export. The excise included, besides licenses on the sale of wine and tobacco, a duty of 10 per cent. on the value of all wine manufactured in the country. This department also collected the stamp duties, and the average net receipts of the customs and excise amounted to about 16,000. Salt yielded net revenue of about 17,000 and was a Government monopoly very strictly guarded. Under the head of miscellaneous came pig tax (3 piastres a head), fishing tax, court fees and fines, succession duty, tax on the sale and transfer of lands, weighing and measuring tax &c.⁵³

⁵³ Major-General Biddulph to the Marquis of Salisbury, "Report by Her Majesty's High Commissioner for the Year 1879", in *British Documents on Foreign Affairs*, volume 5, pp. 211-2.

7. Schools And Religious Affairs

In the Ottoman-Turkish system, the Moslem schools, which rendered services for the Turks in Cyprus, were supported financially by the state and the foundations. There were 8 medressehs (theological schools attached to a mosque) and 9 libraries. The Christian schools were under the administration of the Chief Bishop in terms of supervision and financial support. Educational activities were being conducted in the 65 Turkish primary schools and 83 Greek primary schools in 1870.⁵⁴

According to British High Commissioner Major-General Biddulph's report in 1879 the state of education in Cyprus must be considered to be a low standard if judged by modern ideas. The majority of the agricultural population has received little or no education. In many villages not a single person can read or write, and the education of the women is almost entirely neglected.⁵⁵

There is a report on the District of Famagusta for year ending 31st December 1879. This report gives information on schools. They are dreadfully ignorant and schools are much required. There are ten Christian and eight Moslem schools several of the Greek schoolmasters are fairly educated. They are poorly paid. They teach reading, writing, arithmetic, Greek history, geography. The children look intelligent, and apt to learn. They are all anxious to learn English. The Greek Church gives a little support to these schools, but the villagers chiefly support them. The Moslem schools are in the mosques, and reading and writing and the Koran are the only things taught. Turks and Christians seem to live amicably and harmoniously together. Sometimes a village is entirely Christian and the sometimes all Turks. Another village is half Christian and half Moslem.⁵⁶

⁵⁴ M. Tevfik Tarkan, *Kıbrıs, Genel Çizgileriyle*, s. 62; H. Fikret Alasya, *KTKTE*, p. 105.

⁵⁵ Major-General Biddulph to the Marquis of Salisbury, "Report by Her Majesty's High Commissioner for the Year 1879", in *British Documents on Foreign Affairs*, volume 5, p. 223.

⁵⁶ The Commissioner James Inglis to Major-General and High Commissioner Biddulph, "Report on the District of Famagusta for Year Ending 31st December, 1879" in *British Documents on Foreign Affairs*, volume 5, p. 241.

In 1773, there were 6 libraries in Nicosia where 4 thousand families lived. Sultan Mahmut the 2nd got constructed a library building in Nicosia, and moreover, he gave some of books as a gift to be used here, in 1829.⁵⁷

Religious affairs of the Cypriot Greeks used to be organised by the Office of the Orthodox Chief Bishop. The Chief Bishop used to be appointed upon the proposal by the Greek community and the approval of the Ottoman Sultan. The Chief Bishop had to have the document of authorisation given by the Sultan in order to fulfil his tasks. The person with the highest rate of authority was the Chief Bishop for the Greek Cypriot community after the General Governor. The Chief Bishop was authorised to discharge the priests and punish them, and he was not only the religious leader of the Greek community but the political representative in the scope of the Ottoman ruling system as well.⁵⁸ The fact that not paying any tax by the Orthodox Church, its getting richer through the revenues obtained by the large pieces of land, practising no intervention to the immovable and money inherited to the Church through wills, rose this institution to an autonomous power all by itself in the Ottoman-Turkish ruling system. At the start of the 19 century, when to the power of the Orthodox Church, the increasing financial resources of the Greek commercial bourgeoisie were added, the discriminating Greek nationalism began in the Balkans with the Mora revolt in 1821 had an influence on the Cyprus Island.⁵⁹

8. Rebellions Against Ottoman Authority

The first rebellion against the Ottoman-Turkish system in the Island was simultaneous with the Mora revolt. The Fener Patriarch Gregarious got hung onto the middle gate of the Patriarch's aiming at deterrence.⁶⁰ In Cyprus, the Chief Bishop Kyprianos, Baf Bishop Hrisantos, Girne Bishop Laurentios and Larnaka Bishop Meletios got hung on 9 June 1821 on the grounds that the preparatory activities had been determined.⁶¹ Upon recognition of Greece's

⁵⁷ Beria Remzi Ozoran, "Kıbrıs'ta Türk Kültürü", *MBKTK*, pp. 160-62.

⁵⁸ H. Fikret Alasya, "İngiliz İdaresinde Kıbrıs'ta Tatbik Edilen Politika", *Kıbrıs ve Türkler*, pp. 93-4.

⁵⁹ Şükrü S. Gürel, *Kıbrıs Tarihi, (1878-1960)*, vol 1, p. 13.

⁶⁰ Fahir H. Armaoğlu, *Siyasi Tarih, 1789-1960*, (Ankara, AÜSBF Y., 1973), pp. 100-1.

⁶¹ Rıfat Uçarol, p. 15.

independence by "Babiali" (the Central Office of the Imperial Government of the Ottoman Empire in Constantinople comprising the offices of the Grand Vezier, the Minister of Foreign Affairs, and the Council of State), a group of Cypriot Greeks applied to Prime Minister Count Capo d'Istra for the incorporation of the Island to Greece.⁶² Thanks to the pressure from Europe and Russia, the Ottoman-Turkish reign recognised the Cypriot Orthodox, the right of becoming a Greek nationality. This decision derived from the domestic and international pressures emerged from 1828-29 Ottoman-Russian War.⁶³ The thesis of incorporation of the Island Greeks into Greece under the leadership of the Orthodox Church is an old one. After another rebellion, started by Gavur Imam from Baf, to incorporate with Greece was suppressed in 1833; Gavur Imam escaped from the Island to Egypt but returned to Cyprus by the Egypt Governor Mehmed Ali Pasha and was hung. In the same year, the Priest of Karpas, who revolted due to the domestic disputes of the Greeks this time and his followers were punished with death sentence?⁶⁴ It would be wrong to link the revolts against the Ottoman-Turkish ruling solely with the Greek Orthodox Church in Cyprus. As of the end of 17th century, it is known that the anarchy rooted from the authority vacuum observed in the Ottoman-Turkish ruling system led a number of rebellions,⁶⁵ including those led by Boyacıoğlu Ahmet, Çil Osman and Dizdar Halil rebellions as examples.⁶⁶

In the year 1832, the Egypt Governor Kavalalı Mehmed Ali invaded the Island and put it under his ruling. What is thought provoking from Constantinople's viewpoint is the fact the Egypt Governor was able to continue this dramatic revolt by the year 1840.⁶⁷ Even this revolt alone is the indication of a greater danger approaching as well as losing the Constantinople Palace's power and the deep ruling crisis experienced by the empire. This situation must have served to strengthen the dreams of the foreigners to be able to speak authoritatively on the Ottoman-Turkish land. In fact, with the 1877-78 Ottoman

⁶² Coşkun Üçok, *Siyasal Tarih, 1789-1960*, (Ankara, AÜHF Y., 1978), p. 66.

⁶³ Şükrü S. Gürel, *Kıbrıs Tarihi, (1878-1960)*, vol 1, p. 14.

⁶⁴ H. Fikret Alasya, *KTKTE*, pp. 102-3.

⁶⁵ Halil İnalcık, "Kıbrıs'ta Türk İdaresi Altında Nüfus", *Kıbrıs ve Türkler*, pp. 36-7.

⁶⁶ H. Fikret Alasya, *KTKTE*, pp. 97-101.

⁶⁷ Besim Darkot "Kıbrıs", *İA*, p. 675.

- Russian War, Russia unbalanced the conditions developed and realised in the 1856 Paris Congress, and the European states got interested in this situation closely. According to the Paris Agreement, the Ottoman Empire was included in the Concert European and its land was put under the guarantee of the European states.⁶⁸

But a number of developments including defeat of France by Germany in the 1870-71 war; agreement of Bismarck with Russia and Austria and Russia's following a Pan-Slavic policy by provoking the Orthodox living under the Ottoman-Turkish ruling during the 1877-78 Ottoman - Russian War, which made a destructive effect on the Ottoman Empire, as well as provoking the disputes in the region, had started to open the doors of disintegration of the Empire when the 19th century came to an end.⁶⁹ In accordance with the English policy, Austria-Hungary, together with this state, objected to the Ayastefanos (Yeşilköy) Agreement dated 3 March 1878, which put the Balkans under the Russian influence. Through the Ayastefanos Agreement, advantages obtained by Russia were dangerous for England in terms of two facts: the first one was that access of Russia into the Balkans and establishment of Slavic rulings under the influence of Russia; and the other was getting hold of the strategic Kars plateau in the East. If Russia attacked to the Ottoman State once more, the historical empire could be disintegrated and Russia would be easily able to go down to the Mediterranean. Based on this anxiety, England started to implement an interesting plan into effect. The ally England, which was regarded to support the Ottoman Empire against the Russia's spreading and not to leave us (Constantinople) alone, made an attempt to Constantinople to take over the Cyprus ruling from the Ottoman Turks in 1878 spring.⁷⁰

⁶⁸ Coşkun Üçok, *Siyasal Tarih, 1789-1960*, (Ankara, AÜHF Y., 3. basım, 1980), p. 121.

⁶⁹ Akdes Nimet Kurat, "Panislavizm", *AÜDTCFD*, vol. XI, no 2-4, (Haziran-Aralık, 1953), pp. 241-78.

⁷⁰ There are some historical researches in this topic, among them especially see: R. Salahi Sonyel, "In the Light of British Foreign Office Documents: How Abdülhamit, The Ottoman Sultan, Leased Cyprus To Britain Within Forty-Eight Hours", *Belleten*, vol XLII, no 168(1978), pp. 743-59; Mithat Sertoğlu, "1878 Osmanlı-İngiliz Antlaşmasına Dair Bazı Yeni Belgeler", *VII. Türk Tarih Kongresi, 25-29 Eylül 1970*, Ankara, Kongreye Sunulan Bildiriler, vol II, (Ankara, TTK Y., 1973), pp. 601-615; Nasim Zia, *Kıbrıs'ın İngiltere'ye Geçiş ve Ada'da İngiliz İdaresi*, (Ankara, Türk Kültürünü Araştırma Enstitüsü Y., 1975), pp. 38-48; Rifat Uçarol, *1878 Kıbrıs Sorunu ve Osmanlı-İngiliz Antlaşması*, (Ada'nın İngiltere'ye

9. The Russian Invasion in Anatolia And Armenian Question

The Russo-Turkish War of 1877-1878 was the biggest disaster ever known in the Ottoman-Turkish history. During that war nearly four hundred thousands Rumelian Turks were massacred. About a million of them who fled before the invading Russian armies took refuge in the Thrace, Constantinople and Western Anatolia.⁷¹ The Russian invasion of eastern provinces of Anatolia too was a real calamity for the Turkish-Muslim people of the region. The War of 1877-1878 affected also the Armenian minority in Turkey, but in a different way. In some remote parts of Anatolia, Armenian armed bands took an advantage of the absence of all able-bodied Turkish men troops, and, attacked unprotected peaceful Muslim villages. The Russian invasion offered also a good change for business to the Armenian merchants in the Eastern Anatolia. The most important effect of the Russian occupation of the Ottoman territory in 1877-1878 was that it has produced a complete change in the attitude of Armenian intellectuals and clergy, notably Constantinople. At the beginning of the war, the Turkish Government was, seemingly, popular among the Armenians of Constantinople. Mgr. Nerses, the Armenian Gregorian Patriarch of Constantinople, expressed several times his devotion to the Sultan and his Ottoman patriotism. Meanwhile, The Armenian Patriarch Nerses hastened to enter into secret communications with Russia.⁷²

On March 3, 1878, General Ignatiev has dictated to Safvet Pasha the Preliminary Treaty of Ayastefanos (Yeşilköy) which included, indeed, the following, waguely-worded article concerning the Ottoman Armenians:

"Art. XVI - As the evacuation by Russian troops of the territory which they occupy in Armenia (Eastern Turkey) and which is to be restored to Turkey, might give rise to conflicts and complications detrimental to the

Devri), pp. 37-101; H. Fikret Alasya, *KTKTE*, pp. 106-112; Mustafa Haşim Altan, *Belgelerle Kıbrıs Türk Vakıflar Tarihi, 1571-1974*, vol I, (Lefkoşa, DİLMAN Ofset, 1986), pp. 267-82 and from 1911 to 1919 British High Commissioner for Cyprus Sir Harry Luke's book title, *Cyprus Under The Turks, 1571-1878*, London, 3rd ed., 1986), pp. 252-72.

⁷¹ For details see: Bilal N. Şimşir, *Turkish Emigrations from Balkans*, Documents, vol. I: *A Turkish Exodus, (1877-1878)*, vol. II: *A Year of Transition, (1879)*, (Ankara, TTK Y., 1968-1970).

⁷² Bilal N. Şimşir, *British Documents on Ottoman Armenians, 1856-1880*, (Ankara, TTK Y., 1982), vol I, pp. XXIII-XV.

maintenance of good relations between the two countries (Turkey and Russia) the Sublime Porte engages to carry into effect, without further delay; the improvements and reforms demanded by local requirements in the provinces inhabited by Armenians and to guarantee their security against the Kurds and Circassians."⁷³

The Treaty ceded to Russia Kars, Ardahan, Batum, Bayazid (=Elviye-i Selase) and the territories as far as Soganolough, and thus raised a threat to the Oriental interests of England. As earlier as December 1877, Sir Henry Layard,⁷⁴ the British Ambassador at Constantinople, called to the attention of the Foreign Office the following:

"This question is one specially, if not exclusively, affects the interests of England. The Continental Powers, who may have a voice in the settlement of the terms of a peace of Turkey and Russia, appear to regard it with indifference. It will signify little to them whether Russia 'rectifies her frontier', to use the cant phrase in vogue to justify spoliation, by adding to her territories an Asiatic province; but to England it may be a matter of the most vital importance. (.)"

"The annexation by Russia of Armenia (Eastern Turkey), or the Eastern part of it, may be considered from four points of view; (1st), its effect upon Mohammedan populations of Central Asia and of India; (2nd), the facilities it would afford to Russia for further conquests in Persia and Asian-Minor; (3rd), its consequences to our (British) direct communication with India; and (4th), its result upon British commerce."⁷⁵

10. Conclusion

Immediately afterwards of the Treaty of Ayastefanos (Yeşilköy) the British Government entered into confidential negotiations with the Russian Government in order to modify the stipulations of that Treaty and to bring them into harmony with the interests of England. Negotiations were crowned with success as regards those provisions of the Treaty relating to Turkey in Europe,

⁷³ Bilal N. Şimşir, volume I, p. XV.

⁷⁴ A monography for the British Ambassador Sir Henry Layard see: Yuluğ Tekin Kurat, *Henry Layard'ın İstanbul Elçiliği, 1877-1878*, (Ankara, 1968).

⁷⁵ Mr. Layard to the Early of Derby, in Bilal N. Şimşir, vol. I, p. 135.

and on May 30, 1878, a secret Anglo-Russian Agreement was signed to this effect. But there was no such prospect with respect to that portion of the Treaty which concerned Turkey in Asia, since Russia was insistent on keeping most of her gains in that area. As a consequence of all this, Lord Salisbury turned his attention to Turkey hoping to conclude a defensive alliance between two countries. He gave the following instructions to Sir Henry Layard:

"(.) Even if it be certain that Batum and Ardahan and Kars will not become the base from which emissaries of intrigue will issue forth, to be in due time followed by invading armies, the mere retention of them by Russia will exercise a powerful influence in disintegrating the Asiatic dominion of the Porte. As a monument of feeble defence on the one side, and successful aggression on the other, they will be regarded by the Asiatic populations as foreboding the course of political history in the immediate future, and will stimulate, by the combined action of hope and fear, devotion on the Power which is in the ascendant, and desertion of the Power which is thought to be falling into decay."

"It is impossible for Her Majesty's Government to accept, without making an effort to avert it, the effect which such a state of feeling would produce upon region whose political condition deeply concerns the Oriental interests of Great Britain. (.)"

"I request, therefore, Your Excellency to propose to the Porte to agree to a convention to the following effect, and I have to convey to you full authority to conclude the same on behalf of the Queen and of Her Majesty's Government:"

"If Batum, Ardahan, Kars, or any of them shall be retained by Russia, and if any attempt shall be made at any future time by Russia to take possession of any further portion of the Asiatic territories of the Sultan, as fixed by the definitive Treaty of Peace, England engages to join the Sultan in defending them by force of arms. In return, the Sultan promises to England to introduce necessary reforms (to be agreed upon later between the two Powers) into the government of the Christian and other subjects of the Porte in these territories; and, in order to enable England to make necessary provision for executing her engagement, the Sultan further consents to assign the Island of Cyprus to be occupied and administrated by England."⁷⁶

⁷⁶ The Marquis of Salisbury to Mr. Layard, in Bilal N. Şimşir, vol. I, pp. 177-79.

Upon these instructions, Sir Henry Layard had lost no time and on June 4, 1878,⁷⁷ concluded with Satvet Pasha, Ottoman Prime Minister, the Anglo-Turkish Convention of which the first article runs thus:

"If Batum, Ardahan, Kars, or any of them shall be retained by Russia, and if any attempt shall be made at any future time by Russia to take possession of any further territories of His Imperial Majesty the Sultan in Asia, as fixed by the Definitive Treaty of Peace, England engages to join His Imperial Majesty the Sultan in defending them by force of arms."

"In return, His Imperial Majesty the Sultan promises to England to introduce necessary Reforms, to be agreed upon later between the two Powers, into the government, and for the protection of the Christian and other subjects of the Porte in these territories."

"And in order do enable England to make necessary provision for executing her engagement, His Imperial Majesty the Sultan further consents to assign the Island of Cyprus to be occupied and administrated by England."⁷⁸

The Treaty of Berlin and the Anglo-Turkish Convention of June 4, 1878, was a most dramatic turning point in the history of Cyprus Island.⁷⁹

⁷⁷ George F. Hill, *A History of Cyprus*, vol IV, p. 288.

⁷⁸ Bilal N. Şimşir, vol. I, pp. XVI-XVII; Harry Luke, *Cyprus Under The Turks, 1571-1878*, pp. 259-60; R. Salahı Sonyel, "In the Light of British Foreign Office Documents: How Abdülhamit, The Ottoman Sultan, Leased Cyprus To Britain Within Forty-Eight Hours", p. 743; Nasim Zia, *Kıbrıs'ın İngiltere'ye Geçişi ve Ada'da İngiliz idaresi*, p. 39; Rifat Uçarol, pp. 65-6; H. Fikret Alasya, *KTKTE*, pp. 107-8; Şükrü S. Gürel, *Kıbrıs Tarihi, 1878-1960*, vol I, p. 240 and from 1911 to 1919 British High Commissioner for Cyprus Sir Harry Luke's work title, *Cyprus Under The Turks, 1571-1878*, London, 3rd ed., 1986), pp. 252-72. See for Ottoman archives documents: Ali Fuad Türkgeldi, (Yay. Prof. Dr. Bekir Sıtkı Baykal), *Mesail-i Mühimme-i Siyasiye*, vol. II, (Ankara, TTK Y., 1962), pp. 338-43. For details see: Bilal N. Şimşir, *Turkish Emigrations from Balkans, Documents*, vol. I: *A Turkish Exodus, (1877-1878)*, vol. II: *A Year of Transition, (1879)*, (Ankara, TTK Y., 1968-1970).

⁷⁹ There is an Ottoman official paper reflecting the perspective of the Ottoman Ministry of Foreign Affairs of the time a 25 page booklet called "Kıbrıs Meselesi, 1919". Soyalp Tamçelik has studied as an intensive work by using this booklet see: "Hariciye Nezaretı Arşivine İstinaden Kıbrıs'ın İngiltere'ye Devredilmesi İle İlgili Belgenin Hukuk ve Siyasi Tarih açısından Değerlendirilmesi", *Journal of Cyprus Studies*, vol 4, no 1(1998), pp. 83-136.

These were the first instalment of the British plan, concerning the Asiatic provinces and Cyprus of Turkey. It was obvious that, in order to erect a barrier to the Russian advance southwards, which was threatening the Oriental interests of England, the British Government was seeking to acquire a kind of control or a protectorate over that portion of Ottoman Empire.⁸⁰

According to the British Foreign Office documents, in the aftermath of the Treaty of Berlin and the Anglo-Turkish Convention, a number of British military Consuls were appointed to the key towns of Anatolia. Colonel Wilson to Sivas, Major Trotter to Erzurum, Captain Clayton to Van, Captain Cooper to Kayseri, etc. Their missions were roughly "to assist into the condition of the various classes of the population," "to assist the Turkish authorities with their advice," "to remonstrate against all cases of oppression or corruption on the part of the executive and judiciary," "to watch the introduction of proposed reforms and to assure their proper and faithful application".⁸¹

On August 1, 1878, British Ambassador Sir Henry Layard reported from Constantinople to Her Majesty's Foreign Minister Lord Salisbury to London. British Ambassador Layard very confidentially suggested his own view between troubled relations Cypriot Greeks and Turks:

Sir Henry Layard wrote to the British Government:

" Dear Lord Salisbury,

"As labour is, I understand, much required in Cyprus, I have suggested to Sir G. Wolesley⁸² that a considerable number of the refugees from Bulgaria and Rumelia with their families be sent there from Constantinople and elsewhere. They are for the most part quiet and industrious people who do not I believe give trouble. That appears to me it will be desirable to increase the Mussulman populations of the Island rather than the Greek. Baring writes to me that whilst the Turks are very ready and willing to submit to the rule and will be quiet and inoffensive subjects of the H. M. The Greeks do not like the idea of the Island being annexed to England and that they will probably do their best to

⁸⁰ Yuluğ Tekin Kurat, "1878 Kıbrıs Konvansiyonu ve Enosis Kuvvımları" *AÜDTCF Tarih Araştırmaları Dergisi*, vol III, 4-5 (1965), p. 157.

⁸¹ Bilal N. Şimşir, vol. I, p. XXIV.

⁸² British Governor of Cyprus in 1878.

oust the Turks out of everything and even out of the Island. They will no doubt intrigue with a view to rendering on tenure of the Island difficulty and to bring about annexation to Greece. It should be our policy, I think, to encourage the Turkish element, in this, we shall have the best chance of extending our influence in Asia Minor and of civilising its Mohammedan population, and with the Greeks we shall always have trouble. The present opportunity will be a favourable one of introducing a considerable number of Turkish families into the Island. They could at once be employed in agriculture, should you think well of the idea, The Rev. W. Hanson⁸³ who was employed during the Winter in distributing relief to the refugees for the Compassionate Fund, could make a selection. They could go to Cyprus to superintend the establishment of those who will be disposed to migrate. (.)"⁸⁴

⁸³ Deputy Governor of Cyprus in 1878.

⁸⁴ From Layard Memoirs, British Museum, MSS. 39131, folio 138, in Yuluğ Tekin Kurat, "1878 Kıbrıs Konvansiyonu ve Enosis Kuvvımları," *AÜDTCF Tarih Araştırmaları Dergisi*, cilt III, 4-5 (1965), pp. 162-3 and see: Harry Luke, *Cyprus Under The Turks, 1571-1878*, pp. 252-72.