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FACULTY OF ARTS AND SCIENCES

DEPT. OF ENGLISH LANGUAGE AND

LITERATURE

***“TURKISH CYPRIOTS THROUGH THE
EYES OF THE FOREIGNERS”***

UNDERGRADUATE THESIS

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PREFACE

I have been educating in English Language and Literature for four years ,and I am very glad that I spent those wonderful and successful years in the Near East University , with the help of excellent teachers of the department of English Language and Literature .

As the topic of my graduation thesis , I have chosen Turkish Cypriots and their way of living, including traditions , customs and beliefs connected to literature. I ,myself being a Turkish Cypriot have been proud of my nationality and would like to reflect the life styles and wonderful personality of those cheerful Mediterranean people, who live in this Island “ a corner of Earth touch by Heaven” called Cyprus.

This is my last semester at the department and I would like to thank Near East University especially to the Department of English Language and Literature and our Chair person Assoc. Prof. Gül Celkan of being so helpful and friendly with her excellent personality.

I also would like to thank all of my other teachers at the department and not forgetting Roger Simpson who has an admirable knowledge of Literature.

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Introduction

Cyprus is at present a divided Island in Mediterranean . Northern part is well endowed with archeological and historical sites as well as places of natural beauty. For centuries Cyprus has been a choice snatched up by the major powers prevailling in the eastern mediterranean, and this fate has resulted in the rich mosaic of cultural influences which color Cypriot tradition and culture today. North Cyprus is consist of five main cities named Nicosia, Kyrenia , Famagusta , Güzelyurt and Lefke. Nicosia has been the capital of Cyprus since Lusignans times . Ptolemy's son Lefkos rebuilt the city in 300 BC , and the city is named after him. Nicosia is its Frankish name and it was the Venetians who built the massive fortified stone walls which surrounds the old city in an attempt to keep out the invading Ottoman armies . The ancient fortified harbour of Kyreina is a favorite hunt for anyone who visits Cyprus. Probably founded by the Achaeans in the 10th century BC, and was certainly a trading post of the Phoenicians a hundred years later. The Romans called it Corineum and excavations have confirmed that they built a fortress here. The tiny horseshoe shape harbour always crammed with boats is still guarded by the imposing Venetian castle and towers which once supported the change boom designed to keep out invading ships. The castle now houses the shipwreck museum , probably the oldest ship

ever recovered from the mediterranean is displayed along with its cargo of amphorae . The cost line of Kyreina offers wonderful bathing .

In contrast to the Kyreina area , the terrain near Famagusta is quite flat but the natural lagoon and harbor enticed early settlers and it is soon became a busy commercial port. Although it was probably founded by Ptolemy II of Egypt , it was the crusaders who developed the city as a stopping-off point enroute to the Holy Land after the Saracens had occupied all of Asia Minor. Famagusta became the refuge of the nobility that was forced to flee from Syria and Palestina ,its strategic position ensured many dynasties would fight for its possession and its fortified walls and moats are relics of the Venetian era which finally succumbed to the Ottoman forces in 1571. Among the bastions Othello's Tower with its famous Shakespearian connections and the city has wealth of Gothic religious buildings. The Karpas further to the north east is wild and unspoiled. The whole area is known as the Island's nature reserve. In the middle ages it formed the estates of the Lusignans and relics of their glorious past can be seen in the churches. Finally to the west of Güzelyurt bay are the famous ruins of Soli and the place of Vouni . The mosaics in the Basilica at Soli , where St Mark is said to have been baptized, are truly wonderful; and the impressive Roman Theatre cut into rock could seat 4000 spectators.

Sun , sea, and the scent of pine and flowers , captures the spirit of North Cyprus . Whilst most of the mediterranean has suffered the effects of pollution

and over-development North Cyprus remains an unspoilt jewel . Its turbulent and ancient history is reflected in the myriad of cultures and religions that have left their mark on the island . It is truly “a Corner of Earth touched by Heaven”.

The importance of Cyprus in mytology

According to mytology Cyprus is the island of Aphrodite , that enigmatic goddesss of love. The birth from the waves , a favorite theme of European Artists , was described by the poet Hesiod in his Theogeny, he writes there was chaos and from this chaos there appeared Gaea, the deep breasted earth. Gaea bore Uranus , the sky ‘whom she made her equal in grandeur , so that he entirely covered her’ Gaea and Uranus united , producing the first Titans ,six male and six female then the Cyclopes , with their single eye set in their foreheads and lastly three monsters. Uranus condemned his offspring to captivity in the bowles of the earth, but angry Gaea planned her revenge. Her son Coronus lay in wait until his farher fell asleep at Gaea’s side one night, he then casted the bleeding genitals of his father into the see . The severed organs broke into a white foam from which arose the beautiful young Aphrodite goddess of beauty, who was first carried towards the divine Cythera and far as Cyprus surrounded by waves where she landed at sandy Paphos . Here was met by the Horae or Seasons , deressed in precious garments and conducted to the assembly of the Gods .

Mytologists , who regard myths as a reflection of social and historical events and conflicts , have devised the following result to account for this story. Gaea the mother Earth, who came into being without male assistants , represents a matriarchal society existing in prehistoric times. In contrast Aphrodite came into existence from the male organ alone , with no role for the mother and this has been held to represent a patriarchal society. Thus this myth is supposed to signify the change from matriarchal to patriarchal society. In this story Aphrodit is the object of the essence of the female seductive beauty and the object of male desire. Ironically , the ill favoured Hephaestus forged a net invisibly fine , yet very strong, and he called on Zeus , and the immortals to punish them. The connection between Aphrodite and Hehaestus is of particular significance to Cyprus bearing in mind the importance of Copper and copper working to the Island. Excavations by archeologists at the city of Encomi showed that the forges where copper was worked were associated with temple complexes . Further more a male and a naked female statute were found, each standing in an ingot of copper. The myths in which Aphrodite features are many , and her emergence as a cult figure in Cyprus has been also connected to the story of Pygamalion. Whatever origin , Aphrodite became a potent goddess in Cyprus and her temple in Paphos was famous throughout the mediterranean and attracted pilgrims up until the 4th century AD.

HISTORICAL SURVEY OF THE ISLAND

Neolithic (7000-3900 BC)

The earliest traces of settlement in Cyprus go back to the 7th BC. The origin of the first settlers is unclear, but there are archaeological links with sites on the mainland to the north and east. An important settlement from the second period was found on the north coast, east of Kyreina. The style of pottery in Kyreina refers to traditions found on the mainland at Mersin. Obsidian finds also at both sites point to an Anatolian connection.

Chalcolithic (3900-2600 BC)

This period marks the first introduction of copper tools, which were probably imported from the Anatolian mainland. The round house style of the Neolithic period continued to be used but the dead were no longer buried under the houses, but in cemeteries outside the villages. At this time a cult of the dead arose associated with rites centered on a female fertility symbol.

Early Bronze Age (2300-1850 BC)

During the Early Bronze Age the first towns and economic centers developed in Cyprus where copper was worked and exported. At this time the island developed commercial and cultural relations with Asia Minor. The new commerce

brought with them along with their customs , a shiny dark red type of pottery known as red polished ware. Most of our knowledge of this period is derived from finds in cemeteries. However no settlements have yet been identified the significance of bull images , representing the god of fertility in this mainly agricultural community are reminiscent of similar traditions noted in Anatolian settlement of Alaca Huyuk.

Middle Bronze Age (19000-1600 BC)

This period is marked by an upsurge in cultural and trading contacts with neighbouring countries. Copper was now a major export commodity , supporting the developments of large towns such as Enkomi.

Late Bronze Age (1650-1050 BC)

The destruction of the Hyksos kingdom and the revival of Egypt as the leading power in the eastern Mediterranean created for Cyprus at the beginning of late bronze age. The island also became a stepping stone for eastern and western cultural exchange . Then the Mycenaeans who settled in late bronze age towns of Enkomi, Hala Sultan Tekke , Papos and Kition , brought with them a style of pottery whose figurative designs of warriors and fishes and birds were highly prized in Levant.

The new comers brought with them their burial customs and Mycenaean chamber can be seen alongside the traditional Cypriot graves.

Geometric Period (1050-750 BC)

The transition to the Iron Age was for Cyprus, as for Greece, a dark age, nevertheless archeologists have found traces of continuity of culture and the traditions of the both Eteocypriots and the Cyprian Mycenaeans. Then the Phoenician colonizers arrived in Cyprus from Tyre in the 19th century BC, and came to dominate the city states of Idalion, Kition and Lapitos. The Phoenicians brought with them the cult of Astarte the goddess of love and fertility and in 800BC they replaced the Mycenaean temple. The Greek cult of Aphrodite incorporates features of Astarte cult which suggests that the transformation of Astarte into Aphrodite occurred in Cyprus.

Archaic Period (750-475 BC)

In the 8th century BC Cyprus was once more drawn into the realm of the near eastern powers. Under Sargon II Cypriot cities paid tribute to the Assyrian Kingdom and were incorporated into the 5th satrapy of the Persian Empire. Owing to its geographical position, and its natural wealth in copper and wood the island flourished Cypriots adopted the art and luxurious life style of the east,

and their life style reflect the high point of this synthesis. Gods of Greeks such as, Apollo , Zeus, Heracles are all found flowers on the island.

Classical Period (475-325 BC)

The uprising of the coastal towns of Asia Minor against the Persians in 499 BC led to a polarization in Cyprus of the pro Greek and pro Persian cities. Oriental traditions reminded strong in the field of Architecture , in the workshops of the gold and silver smiths in ceramic design and in other art forms.

Hellenistic Period (325-58 BC)

Alexanders armies swept through Asia Minor and defeated the Persian forces at Issus. The city which had enjoyed relative autonomy under the Assyrians and the Persians now came under a central governor based in Paphos. However cultural and religious institutions remained largely untouched by the Ptolemies . The importance of Cyprus as a shipping and trading center at this time is symbolized by archeologists of the north coast. In Salamis as in other Cypriot towns , Roman buildings were built on the ruins of their hellenic predecessors.

Roman Period (58 BC-AD 330)

The decline of the Hellenistic states coincided with the rise of Rome as regional power . The period up to 30 BC marked by the struggle for power in Rome .

Julius Caesar eventually crushed his rival Pompey and assumed the dictatorship determined to reform the government of the empire. Cyprus was initially included but after reverting to Egyptian control, it was classified as a senatorial province. In Cyprus a large scale building program was expedited. New harbors were built, roads were laid, market places, theaters, and other public places were built. Salamis is the largest Roman market place.

Byzantine Period (330-1191)

With the foundation of Constantinople as the Roman capital in the east, the recipe was for synthesis of Roman civic thought, Greek philosophy and, oriental Christian religion. Christianity spread rapidly throughout the empire in 431 despite arose between the bishops of Cyprus and the Patriarch of Antioch. The Church of Cyprus was eventually confirmed by the Byzantine emperor Zeno in 488. Cyprus is very significant to the Byzantine emperor as a separate province. At this time the cultivation of silk worms was developed. For the next hundred years Cyprus lay quite and undisturbed by the battles.

During this period many towns were abandoned and most ancient and early Christian buildings were destroyed. The inhabitants of Salamis finally moved out and settled in a town which finally became Famagusta. To protect the island from further incursions, the 11th century mountain castles of St. Hilarion and Kantara were built.

The Lusignan Dynasty (1192-1489)

The Lusignans came to rule the Cyprus as a result of the crusaders . by the end of the century Christian forces occupied territory stretching from Edessa to Egypt and had established the Kingdom of Jerusalem. The news of the fall of Jerusalem shocked the European powers who organized the third crusade. In 1191 the emperor Isaac Comnenus was ruling Cyprus. Richard married Berengaria of Navarre in Limasol and she was crowned the queen of England. Cypriots then would not submit to their severe rule and they begged Richard to council their purchase . Then Guy de Lusignan claimed to the crown of Jerusalem weakened and he was disposed by the barons . To compensate his loss. Richard offered him the island of Cyprus and thus begun the Lusignan Dynasty which was to endure for 300 years . The gothic churches can be seen throughout the island.

Vanetian Period (1489-1571)

Their desire for Cyprus was inspired purely by profit. The island formed an ideal base from which the Venetians could dominate trade with the east. They continue to pay their tribute for Cyprus and when it conquered by the Ottomans , the tribute was redirected to Constantinople since 1453. In 1570 after an ultimatum from sultan Selim II Ottoman troops landed at Larnaca under Lala Mustafa Pasa. Nicosia was invested and then eventually taken . Later Venetian

officails handed over the island together with 3000000 ducats for war reportations .

Turkish Rule (1571-1878)

The take over by the Ottoman Empire in 1571 was welcomed by the local population who had to some extent collaborated with the invaders and who anticipated changes for the better. Their hopes were justified . The hated Latin Church was changed into a mosque and the orthodox Church was resorted to dominance. The feudal system was abolished and the formal serfs could now own inherit land. The population at this time was 150000 .Below the non Moslems there were also some 300000 Turkish settlers who were send by the Sultan and changed the demographic nature of Island .Although the Sultan and high officials at the Constantinopol have wished fair treatment for their subjects , the system of government was open to abuse . Cyprus was ruled by three Pasa and they were placed in Papos and Famagusta. The taxes were gathered by the agas.

As the century progressed the Bishop's power and wealth increased as they cynically worked hand in glove with Turkish governors. Both Turkish and Greek revolt against the rapacity of their masters .Greek nationalistic movement aimed at driving the Turks from Greece .The Archbishop , the bishops and many Christians were massacred and this was followed by an island wide purge of

the Christians . Some escaped by fleeing the country or by taking refuge with the European consul in Larnaka .

Meanwhile the Ottoman Empire was showing the signs of disintegration . After the greek revolt by the help of the Egyptian governor Muhammed Ali the European powers intervened resulting in the creation of an independent Greek Kingdom.

In the midst of these troubles Turkey sided with Germany in World War I ,Britain annexed the island annulling the convention of 1878 . Then Great Britain offered Cyprus to Greece in return for joining the allied cause ,but it was rejected with the chance of Enosis . Ten years later Cyprus became a Crown colony.

Meanwhile the enosis movement aiming for union with Greece was growing within the Greek Cypriot community . After World War II first Makarios , and then archbishop Makarios III showed that %96 of Greek Cypriots supported union with Greece. However many of them did not know what its actual meaning . Then EOKA (National Organization of Cypriot Fighters) begun to armed for the struggle against British rule in 1955 and for Turkish Cypriot movement called TMT. Britain could not find any solution for the island security. Meanwhile Grevas and his terrorists planned a total death of British and Turkish people on Island.

Independent Cyprus and Turkish Intervention

Greece, Turkey and Great Britain were assigned the guarantor powers with the rights to intervene militarily if the London accord was breached.

The president was to be from Greek Cypriots and the vice-president was to be from Turkish Cypriots. In one Christmas eve Greeks armed and attacked to Nicosia and killed and captured Turkish Cypriots who were unable to escape. In 1964 well armed Greek forces attempted to crush the Turkish at Erenkoy. This act added a new conflict. Then Turks were no longer able to participate in the government or civil service.

In January 1974, Grivas who had to return to Cyprus earlier to take the control of armed forces and had the terrorist group Eoka died of a heart attack. Then Makarios renounced the cause of enosis. He ordered the withdrawal of Greek officers where upon the national guard, which was under the command of Greek officers. Makarios escaped. The lives of the Turkish Cypriots were under threat as they were facing with inhuman treatments by the Greek Cypriots and in 1974 Turkey has used its legal right stemmed from 1959 London and Paris agreements and intervened to the Island. As a result the island was divided; 40 percent for the Turkish and 60 for the Greeks. Then Turkish forces stayed in the island as the guarantor of the peace and the security of the Turkish Cypriots.

Finally in November 1983 the Northern Cyprus declared its independent as the Turkish Republic of Northern Cyprus.

Old habits and ways of life had to be discarded and all aspects of society became the responsibility of Turkish Cypriots themselves. Education expanded and a new professional class emerged a growing economy created new kinds of occupations. Women left their homes to work, people move from the villages to the towns. Some people came from Karaman , Icel ,Yozgat, Antalya, Aydin , and regions of Anotolia, so we can see the differences of the dialect in their way of speaking . The Turkish imigrants were largely farmers and earned their lives as shoe makers, tailors , cooks , ect.

Turkish population on the Island outnumbered the Turkish population by a ratio of two to one . One reason suggested for the small number of Cypriot was that many of them sold their property and migrated to other countries when the Island was placed under British administration according to the Cyprus convention of 1878 .

Between 1950 and 1974 there were thousands of Turkish Cypriots who left their homes mainly for Britain and Australia . The first migration lasted from 1950-1960 when the Island gained its independence.

Living conditions of Turkish Cypriots worsened because of facing with the Greek Cypriots violence. Constant treat of violence caused numerous Turkish Cypriots to live for a better life in abroad. After the facto partition of the island in 1974, Turkish Cypriots begun to return to Cyprus.

Ethnicity

Traditionally, both Cypriot communities were coincious of their languages, cultures and histories. Turkish Cypriots thought of themselves as Turkish living on Cyprus and as members of the larger Turkish nation. Greek Cypriots believed that their language, history, culture and Orthodox religion made them perit of the larger Greek nation. It is probably not an exaggeration to say that over the centuries, neither group accepted the equality of the other's language, culture, ethnicity and religion. Despite the separate lives of the two communities, some degree of cross-cultural development did occur. Furthermore, both the Greek and Turkish Cypriots were strongly attached to their island and they distinguished themselves from foreigners including mainland Greeks and Turks.

One can observe a great irony in Cypriot self-identification. The two communities were proud to identify themselves with their respective greater nations. On the other hand both shared the belief that they were socially more progressive (better educated and less conservative) from the mainlanders. Thus until events of 1963 which caused the separation of the two communities, Greek and Turkish Cypriots lived side by side in love-hate relationship. The two communities had borrowed some customs and way of living from one another, and ' Cypriot Felling ' had developed over the centuries, distinguishing Cypriots from their cousins in Greece and Turkey. Yet the two communities viewed each other with some

suspicion and dislike. After the events in 1963 Greek and Turkish Cypriots lived separately with no contact.

Education was perhaps the most important for Cypriots during childhood and youth, the period of greatest susceptibility to outside influences. The two communities adopted the educational policies of Greece and Turkey, resulting the nationalist indoctrination of their youth.

The psychological and behavioral differences between the two communities were extremely negative stereotypes by the other. Each group denied the goodness of the other and pointed to examples in order to prove their suggestions, because of their stubbornness.

Language

The Turkish dialect spoken by Turkish Cypriots is closely related to other dialects of Anatolia but distinct from the urban dialects of İstanbul and Ankara and İzmir. The differences that exist are less significant than those found between Turkish and other Turkish languages of central Asia. Atatürk's language and educational reforms brought changes in standard Turkish. A Latin alphabet was introduced in place of Arabic Script. The Turkish Cypriot community was the only Turkish minority in former Ottoman territories outside mainland Turkey to quickly adopt Atatürk's linguistic changes as well as the other revolutionary principles of his program.

One reason for increased urbanization in Cyprus was the resettlement program after 1974, which placed refugees from territory controlled by the government of the Republic of Cyprus in houses occupied by Greek Cypriots in the urban areas of Kyrenia, Morhou and Famagusta. Immigrants from Turkey were largely settled in villages. Many of those who worked in urban areas were able to remain in their villages because the distance between most villages and urban centers was less than an hour's drive by car. As a result of such things, other urban developments, such as, changes in attitudes toward education and social values, were more easily accepted by the people who were living in villages and towns.

Class Structure

The Turkish Cypriot class structure changed after 1974. During the colonial and 1963 independence years, most Turkish Cypriots lived in rural areas and work as a farmer. Others who lived in urban areas worked civil-service. Very few Turkish Cypriots engaged in business. Under these conditions, one found the following social classes in the Turkish Cypriot community; large landowners, bureaucrats, a small class of professionals and farmers.

When Turkish Cypriots had created their own government and economy, they began to enter new occupations. At the beginning of the 1990s, there were many more Turkish Cypriot businessmen than there had been a generation earlier and many others were highly trained professionals because of higher education. The

old landed aristocracy no longer accounted for all wealthy Turkish Cypriots. This class was joined by the new rich who had economic ties to outside world. And the most of the middle-class were civil servants. At the beginning of the 1990s most Turkish Cypriots were neither wealthy nor had professional occupations. They were working in small production units or service jobs.

Marriage and Family

Turkish Cypriots were generally concerned with the honour, prestige and economic prosperity of their families. A major part of the thought, energy and the income of the family went to educating children, marrying them, and helping them for finding good jobs. More than in most Western societies, Turkish Cypriots were conscious of their family as a whole and identified strongly with how its individual members fared as part of this whole. As a result of socio-economic changes in recent years caused the existence of two types of families in Turkish Cypriot society; Traditional and largely rural, and modern and urban families.

The traditional family maintained strong links between the nuclear and the extended family. The extended family included the parents' siblings, and their children, grandparents, and in many cases second and third cousins. Financial and social support were key links among the members. When one of the extended family suffered economic hardship, that person could expect help from his relatives. It was also common to help relatives in the field or on the farm.

The nuclear or core traditional family might include not only the husband and wife and their unmarried children, but also a newly married son and his family and sometimes the mother's parents. But nowadays in modern Turkish Cypriot community we could not see much examples of those kind of family types. Like many other things, family life also becomes western-type and it is mainly consist of mother, father and their children. However I some families we can observe that grand mothers becomes part of the family usually because of their old age or sickness.

Women of traditional families did not work outside the home. It was their responsibility to do the traditional domestic tasks, while husbands and sons dealt with business outside the home. In contrast to the traditional family, the modern family structure is around the nuclear family, and had urban character. Another important difference between traditional and modern families was that marriage was not under the strict control of the father. Young couples often decided on marriage themselves. Couples met together in small groups of friends. When the couple decided to marry, both sets of parents were consulted. The families then arranged the engagement and marriage. The modern family which is the most familiar for Turkish Cypriots, usually consist of the husband, wife, and unmarried children. Although the husband continued even in the 1980s to have strong decision-making role, the wife became increasingly involved in the family's economic and social choices. A major factor in the wife's changing family role

was the fact that she also worked outside the home to support the family. Until the post 1974 period, few women worked outside the home and even fewer had professional educations. Men's earnings had to be sufficient for the survival of the family.

After the 1974 war this traditional arrangement lost its predominance. When Turkish Cypriots established a government of their own, they faced difficulties in creating a functioning economy. This is because of lack of international recognition of their state and the Greek Cypriot economic blockade. Under this circumstances, women's participation in the work force became essential for the needs of the families.

Women's absence from home worked a hardship on families, with children. For the first time, child care became a serious issues in Turkish Cypriot society. Day-care centers were established but grandparents frequently helped care for their children's offspring. So the structure of many Turkish Cypriot families in urban areas had become westernized. Divorce was legal in the 'TRNC' the highest frequency of divorce occurred in the first year of marriage.

Significant socio-economic change in the past has transformed the social structure of Cyprus. The Turkish Cypriot community is close knit and the family plays an important role in the communities' social organization. There is a saying in Cyprus that everyone is at least a distant relative. By contrast religion has lost its importance and influences as a result of the British colonial period.

Cyprus has a history of occupation by foreign powers, like that of the British, for instance the administrative institutions of the Turkish Cypriot community reflect the organizational impact of the British colonial period. The present educational system also reflects British influence. For instance colleges, the equivalent of grammar schools such as Lefkoşa Maarif College which built under British rule in the 1930s teach in English and prepare the students for British school examinations such as GCE.

The family is the most important factor in socialization though the extended family common to Cypriot society in the past, in recent years nuclear families took its place. Today the nuclear family which consist of the father, mother and an average of two children is the predominant form of family structure both villages and towns. The head of household is usually father. In contrast in the extend family the household head is the eldest male, who has the authority over family members even when children marry. In the nuclear family which is common for Turkish Cypriot society, after marriage children leave the home of their parents, and the older members of the family, do not have control over them. Often parents help them for the new house in the village or town and provide them with they find a place to rent or buy themselves.

In the past the majority of marriages were arranged in accordance with the wishes of the parents of both partners. Today, arranged marriages still exist, but the system is less restrictive for the partners. An arranged-marriage is organized by a

mediator (aracı) who helps two families to arrange one or more meetings called 'görücülük'. The man and his family are invited to visit the woman and her family at home. If his family is interested, they are relatives or from the same area. If the families are unknown to each other, the man's family researches the woman's family background. They look for certain conditions; (a) the girl is a virgin (b) that she is polite (c) that she has the qualities to fulfill a domestic role, and (d) there is no history of serious illness in the family.

If satisfied, they will return and the eldest member or most experienced of the man's family asks for the woman's hand in marriage saying " with Allah's blessing and the prophet's sacred words we would like your like daughter Ayşe for our son Hasan". Then usually the elder of the woman's family responds by saying, " whatever fate decrees ". They say this, because until her family has researched the man's family. The girl's family look for; (a) the man's income and his family's property, (b) his occupation and salary (c) the background of the family, and finally (d) the history of illness. At this stage the parents will try to influence the girl's decision but if they are satisfied with the family, she will normally accept him. Arranged marriages based on the man's wishes, but if a young woman does not like him, she would not be expected to marry him. There is no bride price (başlık) in North Cyprus, like that which exists in much of Turkey villages. There is rarely marriage or religious ceremony (imam nikahı) among the Cypriot society. The couple attend the registrar's office before the

wedding celebration. A religious form of marriage more prevalent among Turkish immigrants in the villages where they have resettled.

The cost of engagement is shared between the two families. At wedding guests are invited to pin money on the bride and bridegroom while they are dancing. The money is usually used to meet the wedding costs and couple's needs for their home. In recent years the marriage patterns has been changing. Many young men and women no longer need the services of mediator. Many women work in offices now and couples meet each other in the work place or at university. Today boys and girls interact at school and in colleges of further education, but honor, especially family honor, is still considered to be important, and can act as a restraint. Moreover the major traditions and ceremonies have not changed. Many families trust their children, however some thought that modern marriages are not reliable. This is due to an increasing divorce rate in recent years, particularly among educated people.

Religion

Nearly all Turkish Cypriots were followers of Islam, but unlike most predominantly Muslim societies the 'TRNC' was a secular state. There was no state religion, and Turkish Cypriots were free to choose their own religion. Religious leaders had little influence in politics, and religious instruction, although available in schools, was not obligatory. Beside this, the few Greek

Cypriots who lived in the 'TRNC' were free to follow their Greek Orthodox faith.

The Islamic faith arose from the teachings of the Prophet Muhammed in Arabia in the seventh century. It is based on belief in God as all-powerful in the universe and in human tasks to God's will. The word Muslim means one who has surrendered to God's will. Muhammed is being the last of the prophets. The Quran, held to have been revealed by God to Muhammed and dictated by him, thus it is a guide for Muslim's living and the basis for low covering all spheres of life. The principal religious tasks often known as the five pillars of Islam; 'There is no God but God and Muhammed is his messenger', 'daily prayer' , 'fasing during the month of Ramazan when Quran was revealed', 'aims giving' and finally 'once in one's lifetime, if feasible, the pilgrimage to Mecca' . Turkish Cypriots like most of Turkish nationals are followers of 'Sunni Islam' . The mufti was the spiritual head of the Turkish Cypriot Islamic community.

Turkish Cypriots were among the most secular of Islamic peoples. Wedding ceremonies were civil, rather than religious, for example. Turkish Cypriots close to Atatürk's reforms in Turkey religion came to be a personal matter among Turkish Cypriots and they did not attempt to impose their religious beliefs on others.

The practice of Islam, and the nature of Muslim institutions changed from society to society. Some separate religion from state while others have integrated politics

and religion. North Cyprus is a secular state. In the sense that it supervises religious education and teaching. More important, religion is not much practiced in everyday life by the Turkish Cypriot community, few of whom fast during Ramazan. People seldom attend mosques, except for funerals or on important religious holy days. There are several small Islamic groups in North Cyprus whose total membership is less than one thousand.

There were many reasons why Turkish Cypriots are not bothered with Islamic culture. When the Ottomans left the island and the English took over, they did not want to change society's religion but they changed it by influencing them culturely.

In 1930s when Atatürk started to reduce Islamic power and culture in Turkey, the British took the opportunity to influence Cypriots in similar way. Then they do not have a strong religious leader or Imam. On television and radio, they do not have enough religious programmes. The religious movement in Cyprus is slow because people of Cyprus like to enjoy themselves, so that may be the why they have difficulty to attend themselves to their mosques. The government also has no conception of religion, so there is no enough in religious study at school. In primary schools physical education teach instead of religion. At high school although there are religion lessons they do not have enough teachers.



Education

Although the 'TRNC' still so-called "developing society" the Turkish Cypriot educational level was more advanced from many countries. The Turkish Cypriot literacy rate stood a 97 percent, and there was a high number of university students. This is because Turkish Cypriots follow Atatürk's educational reforms. Few Turkish Cypriots received a university education before the island became independent in 1960, and those who were educated in abroad did not return to the Island. Turkish Cypriots set up their own education system after the de facto partition of the island in 1974. The public school system, under the direction of the Ministry of Education, sports, and youth, begun with primary school and primary schools divided into two stages. The first for children aged six to twelve and the second for children between thirteen and fifteen. Three years of secondary education for youth. Sixteen to eighteen took place at technical and vocational schools. Turkish Cypriot teachers often studied abroad, but they could also receive their training from domestic teacher training college. The school system has four stages below university level. Pre-school education, Primary school, Junior high school and High school/colleges. North Cyprus is among the highest in the world when we look at the proportion of educated people. The average number of students in each class is 38, and the ratio of students to teachers is 1:19.



Education

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Boys are circumeised between the ages of three and nine and usually when they have had an "odd" number birthday at ages of 3, 5, 7, and 9. Circumcision above the age of nine is unusual. The traditional reason for using the odd age years is because it is a good omen for having another son. A more recent interpretation, however, is that it is a omen for having a girl next.

The boy to be circumcized is treated like a king, dressed in a red or white soldier's uniform with a cloak and cap. The boy is paraded around the town or village on a horse or in a car followed by group of relatives to the sound of loud, traditional, celebration music including the beat of drum (davul) and a flute called 'zurna' . This sound gives a moral support to the boy, so that he do not fear from the operation. The operation done by the circumciser, he is not a doctor nor necessarily highly educated, but is specialized in his work. The circumcision is done in front of everybody in a party atmosphere. Food, drink and a band are provided for the celebration. When the operation is complete the parents are congratulated.

The boy is comforted and presents and money are given to him. It takes about ten days for the boy to become physically normal.

Kingship

Kingship relations are important in North Cyprus. Although the extended family may not reside together in one household any more, kingship provide a reliable

support for the members of the families. As in Turkey, they visit one another's houses, spend their leisure time together, cooperate in work, help one another at times of crisis, like sickness and on important occasions such as birth, circumcision, death and marriage. As in Turkey kinship ties help one another to find jobs or advantages in the public sector, and private business.

The ethic of small business is closely linked to the family. Children are encouraged and expected to participate in family business activities and continue the business when their parents retire. Even when they are educated at university, they are expected to work for the family. Families put great emphasis on education and support their children during the years of higher education.

Beliefs

People of Cyprus had some beliefs which were originated thousands of years ago. Although many of them lose their value today, they still reflect the way of thinking of Cypriots. When we focus on animals which means a lot for Cypriots, we find that they were extremely charming. The domestication of animals was a great achievement. The usefulness and importance of some of these animals were often over-estimated.

No other animal is dearer to the men of soil in Cyprus than the ox. To them ox is a blessed animal. Even the breath of the oxen is considered to be blessed and in winter the whole family sleep in the same room where the oxen are kept. So the

family comfortably warm, because the oxen raise the temperature of the room with their blessed breath. Although this was centuries ago, by looking at this example we can see how important oxen was in Cypriot's lives.

Beliefs about dogs are also very interesting. The way of telling whether a dog belongs to a Mohammed or Christian is by watching his legs while lying. If he crosses them. It means that he belongs to Christian if not , then he belongs to a Mohammed.

The howling of a dog is considered a bad omen. It is believed that someone will die or some other misfortune befall a family. If many dogs bark in the evening, it is a warning that an earthquake will occur. It is believed that if a bitch walks over a child or its clothes, the child will become ill and pale. Only way of preventing this misfortune is to take the child to a quack.

The hooting of an owl frightened the people. The owl shooting is considered a warning that someone will die. Beside this whenever a hen is heard crowing like a cock, it is believed that a member of the family will die, or fall ill, then the hen is immediately killed. In the old ages many hen losses her head for their reason.

Who was othello?

The influence of the literature in humans and societies lives is undeniable. Cyprus which is a very romantic island constitute an inspiration source for many poets including Shakespeare. We cannot separate literature from societies custom's, traditions, legends and beliefs because it is part of their lives and we can learn about history by looking at the literature of any society. As we see in one of the greatest tragedy of Shakespeare called "Othello" the story reflected the life styles of the people in which the events took place. For instance in this play we see that towns of Famagusta and Nicosia were placed Cypriote sheriffs as in the time of Lusignans. So, although it is an invented story, it still holds a mirror to the social life in the island at the time.

Apart from the final sieges of Nicosia and Famagusta, one episode breaks the monotony of the period, the sorrowful tale of Othello and Desdemona. However the literary fame which Shakespeare's greatest tragedy has brought to his 'seaport in Cyprus' has done little to the historical uncertainty and the identity of its hero. The signory entrusted its government of the island to a Luogotenente and to councillors who held office for two years. The 'Captain of Cyprus' or 'Captain of Famagusta' who resided at eastern port, had large civil powers. Proveditore despatched from Venice, superseded their captain and took rank next after Luogotenente. The island was divided under the Venetians into eleven Districts, some governed by captains others by "civilians"

while towns of Nicosia and Famagusta were placed under Cypriot Sheriffs as in the time of the Lusignans. It has been thought that the original of Othello was one Cristoforo Moro. The identification is based in part on the fact that Moro lost his wife during his return from Venice. In this theory, Moro, Governor of Cyprus to the Moor of Venice invested with the same office. House of Moro given three Governors to Cyprus in the eighty two years of Venetian rule. The word 'Moro' can mean either mulberry or Moore, which is well known throughout the Venetian territories. It changed from Moro to Moor in the interest of better 'theater' to emphasize the contrast between jealous husband and his white-skinned bride.

We know that Shakespeare went to the 7th novel of third decade of Cinthio's 'Hecatommithi' for the frame work of his plot. Cinthio's Othello is only a captain sent to Cyprus on garrison duty and married to Venetian girl. Shakespeare's sense of dramatic necessities makes him promote Othello to a General and Desdemona correspondingly to a daughter of a Senator. Shakespeare also names all his characters whereas in Cinthio Desdemona is not anonymous. In Cinthio's story the alfiere plans revenge against Destemona, who rejected his advances because, as he believes, she has bestowed her favours on the Coposcuadra. The curricular handkerchief, instead of being dropped by Desdemona, recovered by Emilia and given by her to her husband Lago, is stolen from Destemona, by the alfiere and thrown on the Coposcuadra's bed. Destemonical jealousy is

the same , but Moore does not himself smother Desdemona nor does he commit suicide. He cases her to be strangled by the alfiere and the ceiling to fall on her dead body to conceal the crime. The Moore is arrested and sent to Venice but not confess. He was finally killed by Desdemona's family, who realize the truth .

Cintio's hero is likely to be closer to history than the later Shakespeare's , he begun a systematic search of the republic from the annexation of Cyprus by Venice in 1489-1565. The Venetians pride themselves as they did on their scholarship , set up in front of S.Nicolas Famagusta.

They had unearthed at Paphos. Shortly after the British occupation the "Tomb of Venus" was moved to one of the Orthodox cemeteries . They knew that their hold over Cyprus was dangerous because it was only a matter of time before the Turks ,who had taken Rhodes in 1522. Cyprus then became the last outpost of Christianity in the Moslem east. Sultan Selim II , nicknamed "the Sot" had already wanted the island . In 1570 he made an expedition against it under his General Lala Mustafa Pasa.

Nicosia was taken on the 9th of september 1570, one year later Famagusta was taken after a magnificent defense in 1571. The defense of Famagusta was in the hands of Bragadino . The Value of Cyprus lay in its strategical importance as an outpost against the Turks . For four months Bragadino held the hosts of Sultan

Selim and finally forced to surrender. After the fall of Famagusta no opposition to Turks was offered by Venetians in Cyprus.

In 1571 Venice signed a treaty with the Sultan then they should refund 3000000 ducats for the expenses of the conquest of the Island. Europe had been pained at the loss of and Island but made no effort to change the situation.

Customs and Legends

In Cyprus hospitality and generosity a host can best be returned by a different kind of thoughtfulness. While drinking the ceremonial Turkish coffee which is produced everywhere for a quest at all times of the day, guest care to avoid the appearance of hurry. It is rude to leave before the cup has become cold. Also spoonfuls of jam, or even glasses of water should also be accepted whenever preferred. As in other countries, especially those which have considerable peasant population, pagan with Aphrodite and Adonis. The mysteries of these gods are believed to have been introduced from Egypt, by Kinyras, the priest-king who set up the very famous temple of Aphrodite near Papos, near to the foamy beach believed by the ancient world to be the birth place of the goddess. The spring festival of Aphrodite consisted of three days of worship, feasting, during which the goddess was said to reveal herself, riding naked on the waves, to the young people of Cyprus whom the Gods had bequeathed their beauty.

During this period of feasting , Adonis the bright youth who was killed while hunting in the hills of Cyprus , was allowed by the Olympian of gods to return to Earth , and was greeted by feasting and musical contests. superstitions die hard . Actually they seldom die but may lose their value in chronological time. In Greek Cypriot's customs there is a 'cataglysmos festival' and it was the Feast Aphrodite. Cyprus is the Mediterranean Island which has always been most closely associated with Aphrodite and Adonis . The mysteries of these gods are believed to have been introduced from Egypt , by Kinyras , the Priest-king who set up the very famous Temple of Aphrodite near Papaos , near to the foamy beach believed by the ancient world to be the birth place of the goddess . The spring festival of Aphrodite consisted of three days of feasting , worship, during which the goddess was set to be reveal herself, riding naked on the waves , to the young people of Cyprus whom the gods had bequeathed their beauty.

During this period of feasting , Adonis the bright youth who was killed while hunting in the hills of Cyprus, was allowed by the Olympian Gods to return to Earth , and was greeted by feasting and musical contests . It is fascinating to find similar competitions or poetic arguments in this day as an important part of the feast of Cataclysmos .The modern competitions , which usually take place towards the end of the day , are great fun , because of their human interest. The hole day is celebrated with a great pleasure and sense of happiness , especially

the part which consist of sprinkling everyone with sea-water, both on shore and from boats . Something reminding from the great water carnivals of that sea faring nation. The custom may be simply a reenactment of the birth of Aphrodite from the foam of the sea , but whatever it origins, Cataclysmos is very popular feast. The goddess of love has become identified with the Blessed Virgin . Indeed Aphrodite and the Queen of Heaven are difficult to separate in either belief or legend.

Cyprus has another queen , one who is named 'Regina' and whose myth has attached itself to the three romantic castles of the Kyreina Range . She is sweet hard and protagonist of the Greek hero Dighenis. He is notable for his heroic deeds usually achieved by slinging vast rocks from the mountains in defense of the Island at the time of the Arab raids. These stories are the two folk images of Cyprus. Aphrodite the queen , symbol of the beautiful Island itself and Dighenis the warrior-patriot , whose spirit has resisted thousand of years of occupation by foreign powers. They have a deep influence on the people of Cyprus . By looking at these stories and the color that they bring peoples lives , we can better understand the value of literature in one society effecting both social and religious life. Customs and legends both reflects the belief and life styles of the societies and we can learn them only by the help of the literature. It does not matter if they were real or invented but they still have got some clues about the lives of the people .

The history of the island makes it appear truly that lots of sightseeing all around the Island. From the remotest times Cyprus swamped invasion after invasion and on each occasion the conquest carried a way shiploads of treasure. They all did it , the Arabs , the Assrians , the Romans, the Crusaders and the Venetians .Therefore , there are few portable objects left on the classic sides . In addition, earthquake has been a great destroyer . Luckily Cyprus is blessed with famous museum in Nicosia where many of the valuable things from the past are beautifully arranged . Shiploads of treasures carried by foreigners , and the vast quantities of them found its way to foreign museums and private collections . Many of the classical sites stone taken away by the borrow-load for domestic building, and also carried by ships for years in the construction of 19th century harbour works . The little medieval mountain churches , with their steep , snow-proof, barn-like roofs ,are not found elsewhere , not even on Greek and Anatolian mainlands .

The history of Cyprus shows that until recently the Island has been occupied by outside powers. Cyprus was their natural choice as a strategic base for military and naval operations , as well as commerce . Cyprus is too small to protect herself and because of this it was colonized by the Mycenaeans ,the Ionians ,the crusading Lusignans, the Venetians ,the Turks and last the British during the past periods. Some of those visitors settled on the land and in villages and usually well defined quarters of the towns. It is from these settlers and especially among the

Turkish ones that the present Turkish minority springs . In the history before the war between Turks and Greek Cypriots the two communities lived and worked together in love-hate relation ship.

The population of north Cyprus is made up of Turkish Cypriots who have always lived in the north of the Island, Turkish Cypriots who left south after civil war and Turkish settlement area are difficult and stressful and constitute a period mainlanders who have immigrated to north Cyprus.

The early year of pioneering a new settlement area are difficult and stressful and constitute a period of adoption. It last for a few years until settlers are rescued at their homes and able to produce sufficient food to meet family need. Migration from south to north continued until 20 July 1974. Refugees were sent to different villages and towns and they were in need of basic necessities such as housing and food .

After formal agreement in 1975 between Archbishop Makarios and Rauf Denktas as the representatives of the Greek and Turkish Cypriots . Many more Turkish Cypriots settled in the north . Firstly the government provided them their homes , jobs and security for the ones who had left their homes . When they gave land for cultivation and evaluate their properties left in the South and provided equivalent property for them in the North . Refugees who had left the some village were generally resettled together in the North. Then immigrants from

Turkey came to Island in order to help to improving the economy of the Northern side.

Most Turkish Cypriots earned their live hood from farming or government employment. In 1983 The Turkish Cypriots declared Turkish Republic of Northern Cyprus and gained their full independence. When they had their territory and government Turkish Cypriots begun to work towards economic development . They were supported by their motherland Turkey. The Turkish Cypriots had some success in fashioning and working economy. The economy is becoming more modern in structure. However because of the all economic and political constrains that the Turkish Cypriots is facing in international arena ,they are still behind from the Greek Cypriots. Actually Turkish Cypriots economic difficulties stemmed from the Greek Cypriot effort to impose an economic blockade .Because of political reasons all kind of economic help and supports from international organizations such as the World Bank or European community are going to the Republic of Cyprus and to the so-called government of Cyprus and are not being shared with TRNC.

Turkish Cypriots are Turks but they have developed a culture with its own norms values , beliefs and systems . The Turkish Cypriot community is based on close family unit and on small Island and a patter of social organization occurs , culturally specific identity.

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