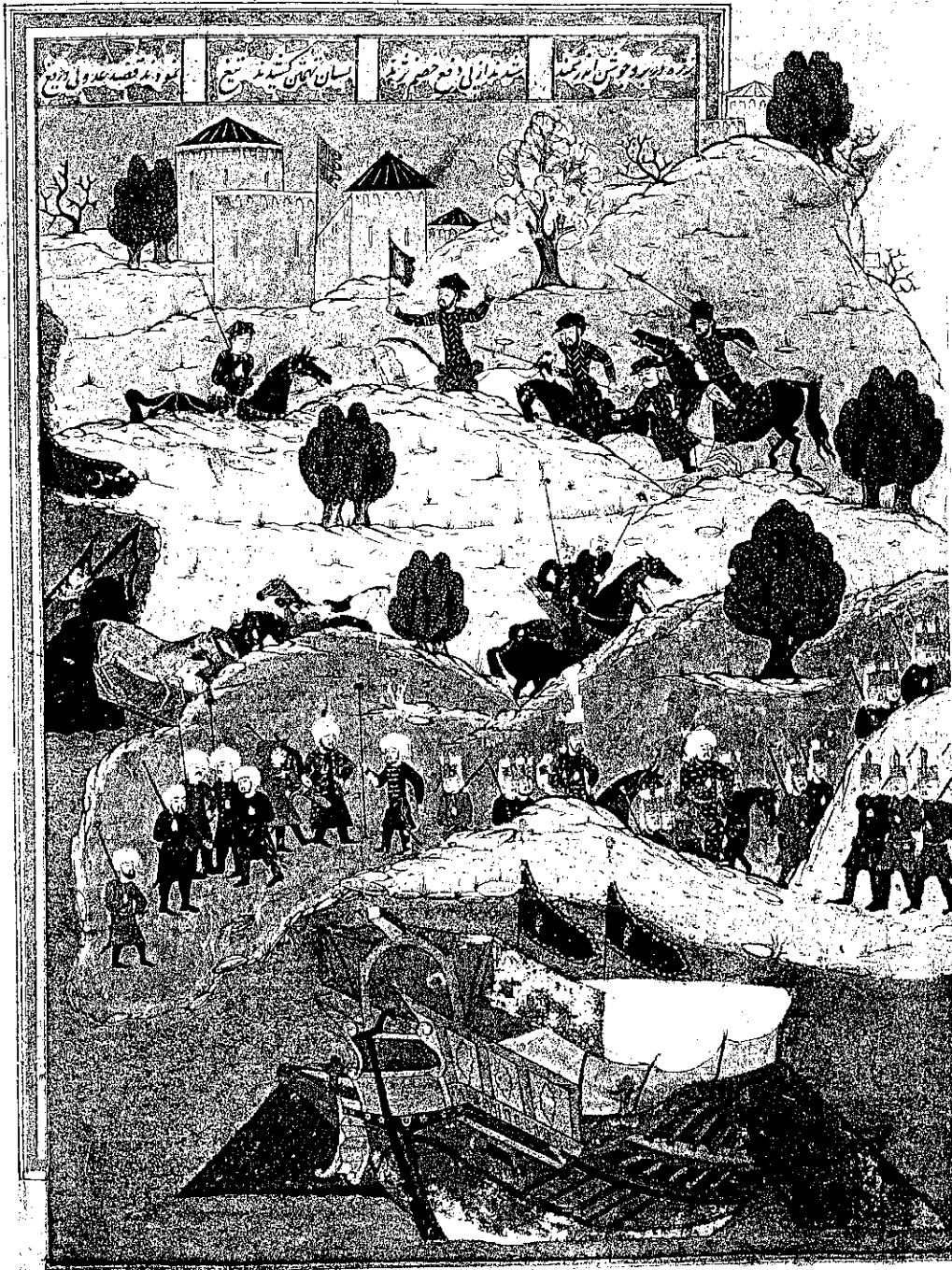


New Cyprus

FEB. MARCH 1992 Vol VII No. 2, 10,000 TL

DIFFERENCES
ARE WIDE
American Ambassador
ROBERT LAMB
EXPLAINS US VIEWS

IF ONLY I HAD KNOWN



THE MINIATURE SHOWING THE LANDING OF TURKISH FORCES
AT LARNACA IN 1570. (Şehname-i Selim, Topkapı Museum, Istanbul.)



Ottoman Period In Cyprus

A GLANCE AT TURKISH ARCHITECTURE

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Cyprus, as the example of Atatolia which is considered as the cradle of the civilizations had been the home of several civilizations.

The rise of the Turkish civilization in Cyprus dates back to 1570-71. Following the conquest of the island, a well organised settlement and building activity began in Cyprus and several beautiful buildings in the Turkish style were built. The Turkish existence on the island is present today with its language, culture and religion. Although we have quite a large number of Turkish architectural heritage today, some of the buildings could not have survived until today. Therefore, for a systematic study of the Turkish architecture in Cyprus, rather than beginning with the existing architectural heritage as usually done, a study from the archieval documents is primarily necessary. The archieval sources will enable us to evaluate the existing architectural heritage as well as giving information for the non-existing buildings. Therefore, in this study, the building activity carried on in Cyprus following the conquest of the island by the Ottoman Turks, particularly during the first few decades has been researched through the Ottoman archieval documents.

THE CONQUEST OF CYPRUS BY THE TURKS

The historian Arif Dede gives the reason of the conquest of the island in his *Short History of Cyprus* with the following words : (1)

Cyprus, which takes place within one of the four continents that are inhabited by the human beings, and is renowned with its rarely beautiful, unique air and water, is unfortunately sick at heart. Although this island, which is more distinguished than its neighbours and is more famous worldwide with its title as the "Green Island", deserves to be owned by the Islam Sultan for its safety and happiness, it is not really for an justice to have been reigned by a tyranical dishonest man as the Venetian. In spite of the Islam neighbours around the island, the Venetian rulers that are hated and cursed by every body because of their tyranical and adulterated behaviours, did not ober to the treaties signed, but instead, attacked to the Moslem ships that navigated in the area

and sacked them by putting the occupants on board into chains and slavery. Therefore, preparations for an expedition began with the order of Sultan Selim Khan, the shadow of the God and protector of the people, on his decision to conquer the island."

Cyprus, ruled by the Venetians in the middle of the 16 th century was on good terms with the Turks due to the capitulations signed between the two countries. However, the pilgrimage and merchant ships travelling to Egypt were sometimes subjected to the attacks of the pirate corsairies in Cyprus. The pirating of the ship of the Treasurer of Egypt, that was an Ottoman domination then, revealed the fact that Cyprus was a great danger for the Ottoman Empire and it was decided to make an expedition on the island. (2) Selim II, who was anxious to strengthen the security of his empire decided for the conquest of Cyprus, applied for the consent of Sheih-ul Islam Ebusuud Efendi, the chief religious authority. Upon the positive consent of Ebusuud Efendi for the sake of the security of the Moslems, the Turkish fleet was set to sail under the command of Piyale Pasa, the chief admiral. The fleet set out from Besiktas, anchored in front of the Seraglio Point, and after having demonstrations, entertainments and cannon firings (3) the Sultan saw them off on his caique as far as Yedikule. (4) This was followed by the departure of Lala Mustafa Pasa, who had been appointed as the Chief commander of the Army, just after 21 days. (5) His army landed at Larnaca and set their canons as well. They had chosen to march towards Lefkosa (Nicosia) rather than Magosa (Famagusta) as their first destination. (6)

An illuminated manuscript called *Seyhname-i Selim*, written by Seyyid Lokman and painted by Ilyas Katip (7) preserved at Topkapi Palace Museum today, has four miniatures concerning the conquest of Cyprus, one of which is indicating the landing of the Turkish troops at Larnaca. But Katip Celebi made a mistake by saying that, the army landed at Limassol. (8) The cover picture of this magazine is depicting this miniature.

After a siege lasting 51 days, Lefkosa was conquered by the Turks. Following the defeat of Lefkosa, Baf (Paphos) and Girne (Kyrenia) were also surrendered without any resistance, while on the other hand Magosa resolved to surrender. Lala Mustafa Pasa bequethed the

Captains of Girne and Magosa not only with their lives but also valuable, beautiful castans at their audiences to hand down the key of their towns. (9) The island was wholly conquered only a year after with severe losses for both sides. The siege and the conquest of Magosa is also depicted with another three miniatures in the same manuscript. (10)

THE TURKISH ARCHITECTURE IN CYPRUS

From the first day of the conquest of Lefkosa, the building activities in the castle of Lefkosa started. The city was cleared and the largest cathedral was converted into a mosque by furnishing it with the necessary altar and pulpit (11) in the name of the Sultan (12) in a very short while, and the first Friday praying was performed there on September 15, 1570. Lala Mustafa Pasa, the commander in chief, donated a sword and a Koran to this mosque as the symbol of the conquest. The Koran given to this mosque as a pious foundation is probably the one preserved in the Ethnographical Museum or, with its other name, the Mevlevi Tekke of Lefkosa today. The inscription of the Koran is indicating that this holy book was given as a pious foundation to the Great mosque within the castle of Lefkosa by Lala Mustafa Pasa, the conqueror of Cyprus. Although the name of the mosque and the date of the establishing of the pious foundation is not recorded, after a little research on the style of illumination of the Koran, we can say that it is a Koran prepared during the period of Suleyman the Magnificent. (13) Unfortunately, the sword donated to the mosque got lost mysteriously a few years ago. The following year, on August 17, in 1571, Lala Mustafa Pasa converted the largest cathedral of Magosa (14) into a mosque in the name of Sultan Selim II after providing it with the necessary pulpit and altar and (15) with the recital of hutbes (or religious Prayings. (16)

Following the conquest of Lefkosa, the first Ottoman Pious foundations had also been established in Cyprus. Ayia Sophia was registered as a foundation of Selim and several shops, running water, mill-houses and fields were added to this foundation.

Several farm-houses were also established to contribute to the mosque with their incomes. (17) Some documents showing expenses and income of the Pious foundation during the 1893-94 period give us a hint on the Pious foundations of Selim II, Lala Mustafa Pasa and Sinan Pasa (the second governor of Cyprus). Thus, among these were several shops, storerooms, The Great Inn, and the New Great Inn and the millhouses in Lefkosa that can be classified as the foundation of Selim II. Among the pious foundations of Lala Mustafa Pasa were the Great Bath, Omeriye Bath and Omeriye Garden, tanners house and water of Balikitre. The Mosque of Pir Ali Dede in Limassol and some shops in Magosa

were recorded as the foundations of Sinan Pasa. This document is important to show us that the Great Inn was the foundation of Selim although it is today only referred as being constructed by Muzaffer Pasa, the first governor of the island, (18) and also the presence of another inn called the New Great Inn.

Lala Mustafa Pasa had written reports to the Government in Istanbul giving detailed descriptions of the island and suggesting the possibilities for the reorganisation of the island as a Turkish territory. In the report dealing with Baf and Girne, he is describing Baf as a city that has the possibility to grow since its coastal area has two natural ports, one of which could harbour 100 ships and the other one might give place to several towers which could be furnished with 50 canons. Upon this report, the Government in Istanbul send an Imperial Order dated November 16, 1570, which is registered in the book of Important cases that a mosque and a bath must be constructed in both towns and a safe castle had to be built in Baf and also the walls must be restored immediately. (19) Another imperial order dated May 13, 1571 gives us the hint of the presence of a medrese (school) in Lefkosa before the conquest of the island was completed. (20)

From the documents studied for this research, it is noticed that priority was given to buildings which would satisfy the needs of the early Turkish settlers. They preferred to make modest buildings that would provide protection and peace to the island rather than building large monumental buildings that would show the grandeur of the Sultan. Even the largest mosques, such as St. Sophia of Lefkosa and St. Nicholas of Magosa would always be referred as St. Sophia although they are the pious foundations of Selim II. Only in one of the documents studied, (21) the one in Magosa was mentioned as the Selimiye mosque, although it is nowadays called after the conqueror as Lala Mustafa Pasa.

A document dated June 13, 1571 (22) is rather interesting to show us the traditions of the Ottoman Empire that, wherever they conquered, they were always respectful to the rights and property of the local people. It is required that three suitable houses must be rented for the accomodation of the Governor, the chief judge and the treasurer within the walls of the city. The rents and the expenses for the restoration must be paid by the governor. Therefore, rather than building large palaces or mansion houses, they made use of the existing buildings.

The budget book from the period of Cafer Pasa, the governor, dated 1589-99 give the information of two Governor's palaces, one in Lefkosa, the other one in Magosa. (23) Several descriptions of the Governor's palace in Lefkosa are also present in travel books.

Some of the existing large buildings that can be classified as mansion houses today are mostly built on the remains of the Venetian buildings. The building restored and used by the Union of the Municipalities today, is a good example of kind of Turkish house.

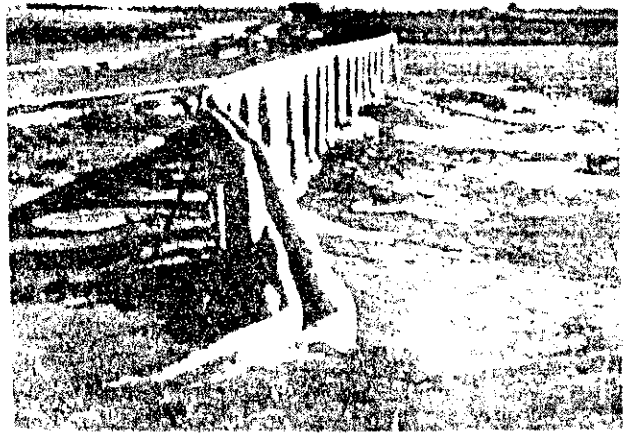
The restoration and building activities, carried out in Cyprus following the days of the conquest of the whole island, has three main aims: 1- To provide full protection to the island. 2- To provide the necessary peaceful and hygienic conditions to the towns 3- To enable the people to carry on their religious activities with extreme freedom.

The activities to provide the protection of the island were nevertheless the restoration and construction of new castles. The Register Books called Muhimme which are the records of important cases and the Ruus Books, which are the war records, abound with several imperial orders dealing with these activities. From one of these (24) we can learn that an architect called Bostan was appointed particularly to the restoration and building of the fortresses upon the application of Muzaffer Pasa, the first governor of Cyprus. Bostan was to do this with a wage of 20 akces (piasters).

These documents also show that part of the fortresses of Magosa were restored while some parts were reconstructed completely. Accordingly, Canbolad bastion was restored from the ground to the top while Akkule Bastion (The Ravelin Old Land Gate) (25) and Dervis Pasa (Halkali Tower or Camposanto) Bastion just next to Canbolad bastion on south-east direction) were constructed by the Turks and this was completed by June 20, 1572. (26) Also, with an order dated August 20, 1572, (27) they started to restore the bridge of the castle.

Although there was a very early order for the restoration of the fortresses and construction of a new tower in Baf in 1570, we are not sure whether they started to do this project. A document dated March 17, 1574 sent to the Governor and Treasurer of the island gives the information that they objected to the plan designed for the new tower since it would be too expensive. (28) Upon this, another order was sent to them to start the construction based on the same plan under the supervision of Ahmet, who had been appointed as the chief commander to the yenicheris (Ottoman soldiers) in Baf. (29) The inscription tablet of the Baf Castle also indicate that it was built by Hafiz Ahmet Pasa and completed in H. 1001 (1592). (30) The inscription on the castles of Larnaca and Limassol also show us that they were built by the Turks. The Larnaca castle was completed in 1605.

Several aqueducts, bridges, fountains, inns (kervanserais), medreses and tekkes were constructed by the Turks. But they were careful to make use of the existing buildings and only in cases where the present build-



Bekir Pasha Aqueducts near Larnaca, built in 1747 by the Turkish Governor Ebubekir Pasha in order to bring drinking water to the town.

ings are not adequate to answer for the needs of the customs and traditions of the Turks, new ones were constructed.

Probably, the above mentioned Great Inn (Büyük Han) which was amongst the pious foundations of Selim II was one of the largest of all of these buildings. There is almost no other document for more information about this building for the time being. But, an imperial order dated January 9, 1577 sent to the Treasurer of Cyprus (32) and the judge of Lefkosa and Gulnar gives us some information about the construction of a kervansarai (inn) in Lefkosa. According to the record, the Government in Istanbul was informed that a kervansarai was built in Lefkosa by the Governor of the island at the spot of some shops that had been built by Sultan Selim as a part of his foundation that would financially support the mosque, after pulling them down. It is required that the kervansarai had to be purchased in the Sultan's name if the income was adequate but otherwise, the kervansarai had to be pulled down and his shops had to be reconstructed in the same plan.

Water was brought to Lefkosa after the conquest. 25,800 akca (piaster) was given for the construction of the aqueducts from the first year budget of the island. (33) The order dated April 17, 1572, (34) saying that water, that was taken to the outskirts of Lefkosa had to be carried to the mosque as well, reminds us of the possibility that the fountain of the mosque was also constructed during the same year.

Another document (35) gives us the date of construction of the Haydarpasa fountain. Haydar Aga, the commander of the Volunteer soldiers was given permission to build a fountain next to the building that he had very recently restored and converted from a

church into a mosque, by the imperial order dated December 6, 1573.

Another fountain that can be chronicled is the fountain of Cafer Pasa in Magosa. We have the original inscription tablet of the fountain today although the fountain itself is a later construction on the same spot of the original one which was pulled down. (36) The date on the fountain is 1597. Also, the Vakfiye, the records of his pious foundations mention the fountain he had built as well as his other buildings including a bath and the aqueducts that carried water to Magosa (37)

In later years, several other fountains were added and aqueducts were constructed by the Turks to carry water to the cities. The 18th century aqueducts of Bekir Pasa and the Arif Pasa Aqueducts, that little is known about them can be given as examples.

There is no document to show the construction of the earliest Turkish bath in Cyprus for the time being. Even though, the letter of the Governor concerning Baf and Girne saying that baths must be constructed in both towns, (38) reminding one that there was the possibility of having a bath being built in Lefkosa then, from the earlier days. And in fact, since the document of pious foundation mentioned above belonging to the end of 19th century give the information that Great Bath and Omeriye Baths were the foundations of Lala Mustafa Pasa, it is possible that they were constructed in the first and second year of the conquest.

A letter written by the Kadi of Lefkosa and Girne dated 17 October, 1573 tells of the desire of Ahmet Bey, the Governor of Alanya to build a bath in Girne, outside the castle, on the coast since there is no bath for the use of the true Moslems. (39)

Permission was given to Abdullah, treasurer of Cyprus for the opening of a bath built for the public use on his private property through an imperial order dated July 28, 1581. (40) There are no remains of this bath today. Louis Salvator, who had written a book on Nicosia (Lefkosa) after his visit to Cyprus, gave a reference to eight Turkish baths in this capital city, two of which were the government buildings and the rest were private enterprises. Salvator gave a detailed description of all of these baths that he considered as real Turkish baths in their plan and decoration. He also added that, the Great Bath and Omeriye Baths were the ones belonging to the government, while among the private ones Emir Bath next to Laleli Mosque and New Bath next to New Mosque were worth mentioning. (41)

A letter written to Mevlana Pir Mehmed, the teacher of Semaniye Medrese and to the judge of Lefkosa in May 1578 is a good document to show the presence of a medrese called "Dar'ul Hedaya" (The Presented School) built by Sultan Selim II as a pious foundation. (42) The number of these medreses increased in time. One of these was Hamidiye Medrese next to Arap Ahmet Mosque. A building next to Lala Mustafa Pasa Mosque is a

good example of the Ottoman medreses established on the island.

As for the libraries, the best example today is from the beginning of 19th century. This is the library of Mahmud II. It is one of the prettiest examples of the Turkish architecture on the island. There is no other building at the moment that can be classified as a library. However, we know that a library called Muradiye, which had been established within Ayia Sophia Mosque by Murad III, son of Selim II, was developed in later periods. Also, the names of such libraries as the library of Seyhu's-Seba Aziz Efendi, and the library of Ahmet Efendi, the reciter of Koran at the Arap Ahmet Mosque may be mentioned here. (43)

Together with the new Ottoman buildings, the existing monuments particularly the Latin buildings were used for several purposes. The church in the Ayia Sophia market place was modified to be used as a bedesten, "closed market", where they sell the luxurious merchandise" in May, 1579. (44) An imperial order dated 25 May 1579 gives an order for the building of a mint-house in Cyprus. (45)

The Ottomans, primarily made use of the Latin churches by converting them into mosques for religious purposes. Ayia Sophia, which is today called Selimiye Mosque, Haydar Pasa Mosque which was St. Catherina Church, Omeriye Mosque which was St. Augustine in Lefkosa and, in Magosa St. Nicholas Cathedral which is today called Lala Mustafa Pasa Mosque and St. Peter and St. Paul Church which is called Sinan Pasa today, are examples of these early mosques. The interiors of these buildings had been furnished with altar, pulpits and other necessary items, and the windows which were supposed to have stain-glass decorations depicting bible scenes were replaced with simple glass and geometrical traceries. Thus, there is a new synthesis for this Gothic architecture with these new additions giving them a Turkish characteristic as well.

In addition to these, a mescid or a small mosque was built on top of the entrance gate of the palace during the first years of the conquest in Lefkosa. (46) Also, we learn from the memories of Caleppio, a Venetian that was published in 1573, that the Turks had built a small mosque on the bastion of Bayraktar. (47) The inscription tablet of the Akkule Mescid gives us the date of its construction as 1619.

The Governor of Cyprus sent a letter to the Sultan to enquire his wishes for the number of minarets to be built to the mosques in Lefkosa and Magosa that were lacking minarets then. Therefore, according to the imperial order, dated May 1, 1572, sent to the Governor of Cyprus upon this application, it is required that two minarets had to be built to the one in Lefkosa, and a single one to be built to the mosque in Magosa. (48)

In later years, new mosques were constructed in Cyprus by the Turks. Arap Ahmet Mosque in Lefkosa, Hala

Sultan Mosque in Larnaca can be considered as the best examples of the Turkish mosque architecture in Cyprus.

The existing buildings and documents give the fact that several tombs, and tekkes were also built in Cyprus. The documents of the pious foundations give the information for the existence of a Mevlevihane, which was built by Ahmet Pasa on his private property, close to the Girne (Kyrenia) Gate in Lefkosa in H. 1002 (1593). (49) A reference to the same building was made in the register of Cafer Pasa's pious foundations saying that, each year a sum of one thousand eight hundred akces (piasters) had to be paid to the Seyh, imam and muezzin of the above mentioned Mevlevihane for their performance of Sema Ceremony (whirling performance given by the Mevlevis). (50)

As for the architects who worked in Cyprus, a few names can be mentioned at the moment. The name of an architect called Bostan was mentioned above. Another document dated H. 987 (1579) also mentions an architect called Mehmet bin Yusuf. (51)

A census held in Lefkosa in 1723, 150 years later than the conquest, gives us good information that 4000 houses, 16 quarters, 2 large mosques, 2 mosques, 14 mescids (smaller mosques which is used for daily prayings except the Friday and Bairam prayings) 3 medreses (schools), 4 tekkes, 5 baths, 31 fountains and 6 libraries were present in that city. (52)

The information about the Turkish architecture in Cyprus can be obtained from the existing inscription tablets and the travel books written by the foreigners as well as the archival sources. But sometimes, the inscriptions found on the monuments are leading us to mistakes as we had seen in the example of the fountain built by Cafer Pasa in Magosa. Therefore, precise information can be obtained by comparing the existing information with the land record books.

Some facts about the beginning of the Turkish architecture in Cyprus have been given mainly through the archival sources in this article. The documents dealt with are mostly from the original sources in the Prime Ministry Ottoman Archive in Istanbul. Several catalogues had been studied in the Prime Ministry Archive in Istanbul and Topkapi Palace Archive for the accumulation of the information given in this work. These tiny bits of information presented here could be enlarged with more information that is possibly present in the registers of the law-courts, budget and account books and land register books.

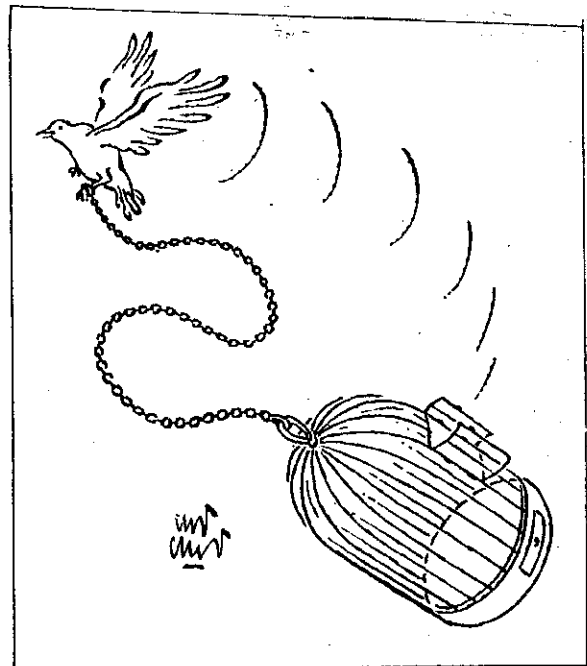
I would like to express my deep gratitude to the ex-Ambassador His Excellency and Mrs. Ertugrul Kumcuoglu, and to Mr. Senol Engin, the Vice-governor of Istanbul then and now the Governor of Tekirdag for their kind help during my research in Istanbul. Above all, let me express my deep gratitude and thanks to the President His Excellency Mr. Rauf Denktaş for supporting the research.

NOTES

- 1- For the Ottoman transcription of the text viz. Arif Dede, Kıbrıs Tarihçesi, (Turkish transcription and edit. by Harid Fedai), Kıbrıs, 1991, pp. 2-3. (Original manuscript is at Topkapi Palace Library, Y.K. 319)
- 2- Katip Çelebi, Tuhfetü Kibar fi Esfari'l
- 3- Selaniki Mustafa Efendi Tarih-i Selaniki 971-1003/1563-1595), Edit. Prof. Dr. Mehmet İpşirli, İstanbul, 1989, Vol. I, p. 77
- 4- Katip Celebi, op cit, Vol. I, p. 13
- 5- Selaniki Mustafa Efendi, op cit, Vol. I, p. 77.
- 6- A.P.M. (Archive of Prime Ministry, Ottoman Archive), Mühimme No: 8, reg. no: 117.
- 7- Zeren Akalay, Osmanlı Tarihi ile ilgili Minyatürlü Yazmalar (Sahnameler ve Gazanamerler), I.U., Unpublished doctoral dissertation, İstanbul, 1972 p. 64.
- 8- Viz. ibid p. 64.
- 9- Arif Dede, op cit p. 14.
- 10- TPL (Topkapi Palace Library) M.S. 3595 fols. 119a, 122a, 125
- 11- Arif Dede, op cit p. 13.
- 12- Feth-i Cezire-i Kıbrıs, fol. 85 TPL, MS, Revan 129
- 13- For the description of this Koran viz. Netice Yıldız, The Koran of Lala Mustafa Paşa", *New Cyprus*, July 1991, pp. 22-25.
- 14- The cathedral mentioned here is St. Nicholas Cathedral which is said to be a small model of the well known Gothic building, the Rheims Cathedral. Although this church is referred as Ayia Nicholas in an imperial order dated April 1572, it is usually referred as Ayia Sophia or Little Ayia Sophia in the later orders. viz. Maliyeden Müdevver Defterler, D. No: 2048, fol. 179.
- 15- Arif Dede, op cit p. 36.
- 16- Hammer, VI, 263 i Şerafettin Turan, "Lala Mustafa Paşa Hakkında Notlar", *Belleten*, Vol. XXII No: 88, October, 1958.
- 17- Mühimme, No: 14, reg. no: 727.
- 18- A.P.M., Bab-i ali Evrak Odası Mümtaz Kalemî, Kıbrıs ve Bosna Kataloğu MTZ.KB. 1338-3-15 File No: 1-A/1-5, lef: 15
- 19- Mühimme No: 14, reg. no: 837.
- 20- For this imperial order viz. Halil Sahillioğlu, "Osmanlı İdaresinde Kıbrıs'ın İlk Yılı Bütçesi", *Belgeler*, Vol. IV, No: 7-8, 1967, Ankara, 1969, p. 17 n. 39.
- 21- Mühimme No: 16, reg. no: 339.
- 22- Mühimme No: 13, reg. no: 1127
- 23- A.P.M., Maliyeden Müdevver D. No: 423 Ruznamçe Defteri, fols. 9,22,35.
- 24- Gönül Öney, Büyük Han (The Great Inn) and Kumarcılar Hanı (The Gambler's Inn) at Nicosia" *The First International Congress of Cypriot Studies* 14-19 April 1969, Ankara, 1971, p. 277, n.2

- 25- Halil Sahillioğlu, op cit p. 18, n. 40
 26- Mühimme No: 19, reg. no: 288
 27- Mühimme No: 21, reg. no: 136
 28- Mühimme No: 23, reg. no: 742
 29- Mühimme No: 35, reg. no: 181, 742
 30- For the date inscription viz. Fahrettin Kırzioğlu, "Fotoğraflarla Kıbrıs- Türk İslam Kitabelerinden", Arkaik Dönemden Günümüze Kıbrıs'ta Türk Kültürü ve Turizm Politikası, Lefkoşa, 1989, p. 53
 31- Muzaffer Paşa was the first governor appointed just after the conquest of Lefkoşa. He remained on this position for a year and was replaced by Sinan Paşa soon after his appointment as the Governor to Tripoli. Halil Sahillioğlu op cit. p. 7. Cafer Paşa took this position a year later in February 1573 following the unexpected death of Sinan Paşa and he ruled the island until December 1577. The names of the Governors of Cyprus of the first few years can be traced from the orders in Mühimme No: 21, reg. no: 562 Mühimme No. 30, reg. no. 801.
 32- Mühimme No: 29, reg. no. 135
 33- Halil Sahillioğlu, op cit p. 18
 34- 2 Zilhicce 979, Mühimme No: 16, reg. no: 339
 35- Mühimme No: 23, reg. no 148, p. 73
 36- Fahrettin Kırzioğlu, op cit p. 64
 37- Halil Fikret Alasya, Kıbrıs Tarihi ve Kıbrıs'ta Türk Eserleri, Ankara, 1964, p. 191
 38- Viz. n. 19.
 39- A.P.M., Kamil Kepeci Tasnifi Ruus Defteri No: 226, fol. 63
 40- Mühimme No: 42, reg. no. : 290
 41- Louis Salvator, Levkosia, London, 1983, p. 50.
 42- Mühimme No: 34, reg. no. 422 s. 202.
 43- İsmet Parmaksızoğlu, Kıbrıs Sultan İkinci Mahmud Kütüphanesi, Ankara, 1964, p. 5

- 44- Mühimme No: 23, reg. no. : 228.
 45- Mühimme No: 36, reg. no. : 754
 46- A.P.M., Cevdet-Evkaf No: 8649
 47- C.D. Cobham, *Excerpta Cypria*; A. Gaziöğlu, *The Turks in Cyprus*, Nicosia, 1989, pp. xiii, 43
 48- Mühimme No: 12, reg. no. 1211. H. Sahillioğlu, op cit p. 18
 49- Bkz. Mustafa Haşim Altan, *Belgelerle Kıbrıs Türk Vakıflar Tarihi*, Kıbrıs, 1986, p.866.
 50- Cafer Paşa Vakfiyesi, fol. 25, Kıbrıs Türk Milli Arşiv Dairesi.
 51- Mühimme, No: 37, reg. no: 1241.
 52- İsmet Parmaksızoğlu, op cit. p.5



THE CASE OF RECOGNITION OF TRNC

By Salahi R. SONYEL

A new world order

With the debacle of the Soviet Empire, after the kaleidoscopic events brought about by Mikael Gorbachev's unprecedented glasnost and perestroika, a new world order has begun to loom large in the vision and imagination of humanity. The emancipation of Eastern Europe, and of the Baltic States of Estonia, Latvia and Lithuania, from Soviet domination; the establishment of the Commonwealth of Russian Sovereign States, and the break-up of the Yugoslav Federation, leading to the establishment of a number of sovereign states, at least two of which - Slovenia and Croatia - have been recognized by the member states of the European Community, have all

been indications that a new world order, or at least a new European order, is in the offing.

The establishment of, and international recognition granted to, Slovenia and Croatia have been of particular interest to the Turkish Muslim people of the Turkish Republic of Northern Cyprus (TRNC), who have been waiting, since November 1983, for the recognition of their republic by the international community, which so far has not materialised. Only Turkey recognised the TRNC. Naturally, the alacrity with which the E.C. and other members of the international community acted in granting *de jure* recognition to Slovenia and Croatia, which seceded from the Yugoslav Federation, is particularly poignant to the Turkish Cypriots, as it smacks of hypocrisy, double standards and injustice towards them on the part of the E.C. and the United Nations, because