THE ANALYSIS OF SPOKEN LEGENDS UNDER THE PERSPECTIVE OF

INTANGIBLE CULTURAL HERITAGES TOURISM
IN NORTH CYPRUS

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PREFACE

Cyprus, as the third largest island in the Mediterranean Sea, boasts a rich history of hosting diverse civilizations throughout the centuries. This unique position has allowed it to absorb and harmoniously blend numerous cultural influences, both tangible and intangible. It is the fusion of these cultural values that has contributed to the island's distinctive identity.

The intangible cultural heritage values of Northern Cyprus, in particular, are exceptionally abundant and hold immense potential for further development in the realm of tourism. This book embarks on a journey to explore the profound impact of legends, rumors, and mythological elements derived from Northern Cyprus's intangible cultural heritage on the tourism sector. Moreover, it seeks to assess the awareness levels of tourists and industry stakeholders who have ventured into this region, with a focus on uncovering methods for effectively integrating this rich cultural heritage into the tourism sector. By employing both qualitative and quantitative research methods, this study aspires to not only illuminate the existing landscape but also provide a foundation for forthcoming research endeavors in this field.

The research findings have illuminated certain critical facets. It is evident that the cultural wealth inherited from Northern Cyprus's historical civilizations is yet to be fully harnessed in the realm of tourism. While the local populace acknowledges the inherent value of their heritage, they express concerns over the inadequacy of promotional efforts and the utilization of their cultural wealth as a brand element for their country. Industry insiders lament the lack of knowledge among tourism sector employees regarding the region's cultural heritage values.

Another significant revelation from this research is the insufficient attention given by the country's politicians and administrators to the intangible cultural heritage elements of Northern Cyprus. Both industry representatives and tourists express the view that legends and rumors of intangible cultural tourism are

underutilized as branding elements in the tourism sector. Furthermore, tourists opine that the mythological, legendary, and folkloric aspects of the country are not leveraged to their full potential by the local population for the advancement of the tourism sector.

Within the extensive research results, we have identified the challenges at hand and have put forth thoughtful solutions. Recommendations have been outlined to facilitate the integration of intangible cultural heritage items into the tourism sector, along with strategies for preserving and safeguarding these invaluable assets.

This book serves as a comprehensive resource, not only for academics and researchers but also for industry professionals and policymakers. It is our hope that the findings and insights presented herein will inspire further exploration and meaningful actions to unlock the full potential of Northern Cyprus's intangible cultural heritage in the realm of tourism.

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LIST OF ABBREVIATIONS

USA   :   United States of America

AD   :   Anno Domini

BC   :   Before Christ

TLA   :   Turkish Language Association

ICOMOS   :   International Council on Monuments and Sites

ICCROM   :   International Centre for the Study of the Preservation and Restoration of Cultural Property

SAV   :   Sallallahu Alaihi wa Sallam

HASDER   :   Folk Art Foundation

COVID-19 :   Coronavirus Disease 2019

SPSS   :   Statistical Package for the Social Sciences

SWOT   :   Strengths, Weaknesses, Opportunities and Threats Analyes

ICH-TES   :   Intangible Cultural Heritage Tourist Experience Scale

ANOVA   :   Analysis of Variance

KMO   :   The Kaiser-Meyer-Olkin sampling

EFA   :   Explanatory Factor Analysis

YÖK   :   Yüksek Öğretim Kurumu -The Council of Higher Education

UNESCO   :   The United Nations Educational, Scientific, and Cultural Organization

SME   :   Small and Medium-Sized Enterprises

GDP   :   Gross Domestic Product

INTRODUCTION

As the third largest island in the Mediterranean following Sicily and Sardinia, the island of Cyprus has crucial geographical and geopolitical significance for being the largest island in the Eastern Mediterranean where the trade routes of three continents intersect.

Cyprus has an area of 9251 km², with a length of 225 km from east to west (Cape Apostolos Andreas-Cape Arnaoutis) and 96.5 km from Cape Gata in the south to Cape Kormakitis in the north. Cyprus has a distance of 71 km (the distance between Cape Kormakitis-Cape Anamur) to Turkey in the north. The island stands 98 km from Syria, which is the distance between Cape Apostolos Andreas and Ras Ibn Hani in the north of Latakia. Cyprus is 800 km from the Greek coast, 400 km from Rhodes, and 370 km from Egypt (Yıldız, Özerden, 2017, p. 652).

The island of Cyprus is of great significance in the region due to its geostrategic location. That is why it has housed many struggles throughout history. The island is also very important for the Turks, both since they ruled it for centuries and for security reasons, more so for the Turks living there (Yiğit, 2009, p.161). Besides, because of its location, it has been the source of many philosophical schools and movements and has had the privilege to host many newborn religions and philosophical movements soon after their emergence (Atalay, 2003, p. 32).

For its geographical location and the balance of power in the region, Cyprus has been influenced by many civilizations, cultures and trade, various languages, and religions throughout history. Therefore, it has become an area where various rivalries and political and military conflicts over superiority have taken place in the region. As a crossroads between civilizations, the island has been the meeting place for three continents and for Asian, European, and Egyptian civilizations. Cyprus has always been dominated by the strongest civilization of the time throughout its history. In fact, the Egyptians, Hittites, Phoenicians, Assyrians, Persians, Macedonians, Ionians, Ptolemies, Romans, Byzantines, Lusignans, Venetians, and Ottomans have all become the owners and administrators of the island for long or short periods in its historical period from BC to present (Özyürek, Karamanoğlu, Özler, Selçuk, Taş, Beratlı, Gergin, 2014, p. 2). Thus, hosting various civilizations for centuries, it was impossible

for the island not to be affected by the cultures, customs, and traditions, values, lifestyles, or architecture of these civilizations. In this context, as a cradle of civilizations, Cyprus has been influenced by the civilizations of the period on the island while creating its own island culture.

According to the Turkish Language Institution, the word culture in the title of the doctoral thesis can be defined as follows: *the whole of all material and spiritual values created in the historical and social development process and the tools used to create and convey them to the next generations, showing the measure of human domination over the natural and social environment.* It has also been defined as "*the entirety of thoughts and works of art specific to a society or community*" (https://sozluk.gov.tr/).

Elements like art, folk dances, literature, architecture, sculpture, language, traditions, beliefs, and clothing, all of which differ from one country to another, constitute the values of that country, reflecting its characteristics, is called a "culture." All societies in the world have a culture of their own, distinguishing them from others. All artifacts, customs, traditions, music, and legends, i.e., all material and spiritual values that have been passed on through generations, are considered the wealth of a country, believed that they should be protected for future generations, thus called a "Cultural Heritage" (https://teftis.ktb.gov.tr).

These two concepts studied and analysed here, as distinct and significant as they are, are believed to have a key place in this doctoral thesis and to shed light on us throughout the research. Cultural heritage has a vast scope, and therefore, it was decided to be analysed under two headings:

A) Tangible Cultural Heritage
B) Intangible Cultural Heritage

Tangible cultural heritage includes all works like buildings, historical sites, and monuments that must be preserved to be passed on to the next generation. All archaeological, architectural, and scientific-technological works are considered tangible cultural heritage. As they are introduced in various ways, the concept of preservation has come to the fore, pushing societies to begin working to keep these and to pass them on to future generations long ago. Natural cultural heritage is a part of tangible cultural heritage, often identified as one of the most important tourism industry assets. Existing for many years and interesting people with their natural beauty, these sites appear as attraction centers, allowing people to spend time with nature, be entertained, and have a good time. Natural landscapes with cultural quality emerge by the joint work of nature and human

labor. These sites have experienced the development of societies and settlements beyond time and have survived physically, illustrating their natural environment and social, economic, and cultural aspects, giving information on that society today. (https://teftis.ktb.gov.tr).

The United Nations Educational, Scientific, and Cultural Organization (UNESCO) refers to intangible cultural heritage as "Living Heritage," mentioning that it includes practices, representations, expressions, knowledge, and skills passed down within societies.

When talking about the importance of intangible cultural heritage, UNESCO emphasizes that it provides a sense of identity, belonging, and continuity to societies and encourages creativity in both the individual and the community, contributing to the management of the natural and social environment, social welfare, and development while constituting a crucial source of income (https://www.unesco.org.tr).

Intangible cultural heritage is also defined as the sum of abstract values that create a society. These can be elements like traditions, language, beliefs, music, songs, dances, performances, rhymes, stories, and poems. For societies, preserving intangible cultural heritage is at least as important as preserving tangible cultural heritage, although more difficult. Unfortunately, unrecorded values belonging to intangible cultural heritage are forgotten with the death of those who once knew and practiced them. The increased availability of communication tools in the globalizing world has brought the distant closer, eliminating the problem of distance between people. Using the ease of communication at the highest levels brought along some disadvantages, causing the language, traditions, and beliefs of societies to be more easily affected by others (https://teftis.ktb.gov.tr).

Cultural tourism includes traveling practices to participate in art activities such as festivals, folklore, theater, and exhibitions, get to know the past and current civilizations and their cultural values, and see historical sites (Emekli, 2012).

With advanced technology, people have begun to learn about the settlements and cultures they are curious about or which they did not even know existed within seconds using the internet, so their interests and knowledge have made it possible to access information about many different experiences from global literature and industries that they have not yet discovered. In this regard, tourists have had the desire to get to know old and new cultures for different needs, such as vacation or entertainment. Discovering natural beauties, seeing and/or experiencing the traces of past cultures, and feeling that they have existed at some

point in history, even if shortly, is very attractive for individuals who are devoted in cultural tourism. The intense interest of tourists to cultural heritage has led to an increase in the interest in cultural tourism, a branch of alternative tourism, leading tourism organizations to focus on this area. Cultural tourism, starting with travels to historical sites, museums, mosques, and cathedrals, now includes abstract cultural tourism, like handicrafts, folklore, food culture, music, legends, traditions, and customs belonging to the region, and mythological heroes.

"As an important type of tourism for diversity, cultural tourism is emphasized in terms of preserving cultural values while providing a source of income" (Öztürk, Yazıcıoğlu, 2002, p.189). Cultural tourism has shown significant growth in the last two decades. People have begun to show interest in different ethnic origins, even their own origins, backgrounds, and the lifestyles and values of their ancestors. Besides, individuals with a good education have an increased desire to travel to improve themselves and to learn about cultural wealth. In other words, the higher the education level, the higher the demand for cultural tourism activities (McKercher and Cros, 2002, p. 185).

The need to escape from the busy work life and environment and be intertwined with nature has brought along the desire to experience different cultural textures and heritages. The phenomenon of increasing demand in the field of cultural tourism, particularly in recent years, has undoubtedly been a positive change for the tourism economy. Tourists who take an interest in different cultures are not only interested in the tangible cultural heritage values of the regions they visit, but also in the food cultures, music cultures, dress cultures, legends carried through generations, and and important people or events that represent their beliefs. Due to their interests in such areas, they also have a positive effect on the business of the tradesmen in these regions. In this respect, cultural tourism also provides added value to a country's economy.

Research has shown that six out of eighteen travel motivations that direct individuals towards tourism activities are directly about cultural tourism: seeing and understanding interesting cultural values on site, adapting to other societies, participating in history, visiting historical sites, seeing sociological motives, incentives, and historical places, and seeing how the people in other countries live, work, and have fun. Research reports that tourists, who prefer holiday tourism, definitely include cultural activities during their visits, even 2/3 of those not practicing cultural holiday tending to visit a museum (Emekli, 2003, p. 4349). These findings suggest that cultural tourism is a key element that has become a part of tourism.

Tourism has become one of the sectors with the fastest development and expansion in the world economy, particularly in the last fifty years. Therefore, the tourism sector is a significant sector that contributes to regional and national economic development in increasing income, line of work, tax revenues, and alleviating balance of payments.

Tourism has an undeniable contribution to the economic policies of states by supporting the increase of foreign exchange input and employment, with an increasing effect on international cultural and social communication (Çımat, Bahar, 2003, p. 2).

The positive effects of tourism, especially on the economies of developing countries, highlight its economic aspect. The positive economic effects of tourism on the economies of countries include its effect on the balance of payments and income, being a labour factor, regulation of exports and income distribution, increasing employment, new lines of work, and opportunities, increasing foreign exchange revenues, development of small and medium-sized enterprises (SMEs), and increasing living standards and quality of life. Considering the effects of the tourism sector on economy, island economies should be mentioned separately. Because the tourism sector is considered an engine that activates many islands' economy, affecting 20-50% of Gross Domestic Product (GDP). Studies reveal that it affects 60% of income in Tenerife, the largest of the Canary Islands, 75% in some Caribbean islands, and 80% in Bali Islands (Hampton and Christensen, 2007, p. 998, Özcan and Kayhan, 2015, p. 111).

The fact that tourism has such an important share in island economies makes the demand for tourism significant for both the private sector and policymakers. As another island country, the share of the tourism sector in the entire economy of Northern Cyprus is also important (Özcan, Kayhan, 2015, p. 111).

In light of this information, this book focuses particularly on the legends that have a major share in the intangible cultural heritage of the northern part of the island. Since Northern Cyprus has the status of a state that is not recognized by other countries in the political platform, the country's cultural heritage is not promoted, as in many other areas, causing these elements to not receive the value that they deserve. Here, the intangible cultural heritage within the island's identity, that are the legends that have survived until today, will be investigated, along with and examination of which methods would be applicable to protect and promote these values in the coming years and recommendations based on our conclusions.

CHAPTER 1

1.1. Island of Cyprus

Throughout history, the island of Cyprus has witnessed the rule of various civilizations, each leaving its mark on the region. These civilizations include the Egyptians, Hittites, Phoenicians, Assyrians, Persians, Macedonians, Ionians, Ptolemies, Romans, Byzantines, Lusignans, Venetians, and Turks, who have governed the island for varying durations from ancient times to the present day. The island's nomenclature has also evolved over time. It was known as Alasia in Egyptian records, Alashiya in Hittite inscriptions, Khettim among the Phoenicians, and Iatnanna in Assyrian texts (Akçay, 2018, p. 138). The island's present name, Cyprus, is derived from its historical significance as a source of copper, known as "Lat. Cyprum" or "cuprum" (Gürsoy, 2002, p. 370).

It is known that the Egyptians have conquered Cyprus three times. The Hittites came from Anatolia, the Achaeans and Dorians came from Greece, and the Phoenicians came from the coasts of Syria and Lebanon, establishing colonies on the island. The Phoenicians' colonies are known to be purely for trade reasons. The Achaeans and Dorians used this region as a second homeland. The Assyrians invaded Cyprus by coming from Mesopotamia, and Persians did so by coming from Iran, and after the death of the Macedonian King Alexander the Great, one of his generals, Ptolemy, conquered Cyprus (Özyürek, Karamanoğlu, Özler, Selçuk, Taş, Beratlı, Gergin, 2014, p. 2).

The island remained under Byzantine rule until the Islamic conquests in the medieval period. With the treaty signed between the Byzantine Emperor Justinian II and Caliph Abd al-Malik ibn Marwan in 688, Cyprus entered the condominium period, which would last nearly three hundred years. According to the agreement made, the island continued to belong to the Byzantine Empire, an Arab garrison and a settlement were established on the island, and a common two-state system was introduced for governance and collection of taxes. Regaining control over the island in 965, The Byzantines held their rule until Isaac Komnenos of Cyprus, who came to the island in 1185 and declared its independence. After the short rule of Isaac Komnenos, King Richard I of England captured the island in 1191 and then went to the Holy Land for the Third Crusade. Leaving the region after the unsuccessful crusade, King Richard I sold

the island to the Knights Templar for 100,000 dinars, 40,000 of which was paid upfront. The knights could not survive long in these lands and had problems with the local people, thus returned the island. Then, after being defeated in the Holy Land in 1192, Richard I gave the island to the Lusignans, who fought to stay in the region and established the Kingdom of Cyprus, which would last for about three hundred years. The Lusignan dynasty kings encouraged populations, including nobles, knights, merchants, and craftsmen from Western Europe and the Middle East, to settle on the island. Thus, apart from the Greeks, who constituted the majority of the population on the island, Latins, and Maronite, Armenian, Ya'qubi, and Nestorian peoples from the Middle East also settled on the island. These ethnic and religious groups from the East and the West lived together either out of necessity or for their benefit, resulting in close trade relations and influence on each other in social, cultural, and religious terms. With this, foundations were laid for the multicultural society, whose traces we still see in many archives and documents, particularly in architectural works from the medieval period (Usta, 2015, p. 61).

During the period of Venetian governance, which lasted 82 years from 1489 to 1571, the island was divided into 11 banners, trade was narrowed down due to poor governance, and production was almost halted. As landowners abandoned their properties, schools closed, people began to migrate, and agriculture was neglected, natural disasters caused rivers to flood, forming disease-spreading swamps and leading to serious damage to the natural wealth (Lukach, Jardine, 2007, p. 29).

The interest of the Ottoman Empire in Cyprus began after they conquered Rhodes, Crete, and Egypt. As the Ottoman Empire continued to expand its lands in the Mediterranean, Cyprus was a strategically important island that remained between the Ottoman territories. The Maltese and Venetian pirates on the island attacked the Ottoman navy and cruise ships on pilgrimage, the Venetians who ruled the island remained silent in the face of these attacks, and the Orthodox people in Cyprus asked the Ottomans for help (Çiçek, 2002, p. 374).

In 1570, under Lala Mustafa Pasha's command, the Ottoman army went to Limassol on July 2nd, 1570, and took Nicosia on September 9th, 1570, without encountering an army. The conquest of the island ended after taking Famagusta on August 1st, 1571. The legally belonged to the Ottoman Empire with the Ottoman–Venetian treaty of March 7th, 1573. The support of the people of the island has benefited the campaigns significantly. After the Ottoman governance was established on the island, the Ottoman Empire began

to implement the policy of *Employment* to win the hearts of the island's locals. In this regard, religious communities were given the right to govern themselves in an autonomous structure, directly involving the local people, most of whom were Orthodox Greeks. The Cyprus Orthodox Greek Church, which was closed under the Catholic Church's rule and confiscated during the Venetian period, was reopened as the archbishop (Çiçek, 2002, p. 374).

After their rule over the island began, the Ottomans arranged life on the island according to both the Ottoman system and the structure on the island. Before their conquest, the population of the island was about 197,586. The population decreased due to migration after the conquest, and those who did not migrate were transferred outside the city wall for security reasons (İpek, 2017, p. 459). As the government structure was established, Turkish families began to be settled on the island by the decree of Sultan Selim II, dated September 22nd, 1572 (Orhonlu, 1969, p. 94).

The Turkish population on the island included first the Ottoman army members who settled here with their families and acquired land for themselves and then the Turks, especially from Anatolia, who were brought to settle in empty settlements. Until the end of the XVI century, only 8,000 out of 12,000 families planned to be brought here were settled, making up a population of about 44,000, which consisted of around 40,000 civilians and around 3,800 soldiers. The Ottomans also sent non-Turkish subjects to the island. Kayseri Armenians and Konya, and Kayseri Greeks were among the families settled on the island. (Özmen, 2018, p. 25-29).

Between the years 1600-1800, death and migration rates increased due to many reasons, including poor behaviors by the governors, the pressure of the Christians on the rayah, natural disasters, infectious diseases like the plague, famine, and locust infestations, leading to a serious decrease in the population of the island. The population of the island decreased down to 80,000 people in the late 18th century. According to the priest Kyprianos, as of 1777, the population of the island stood around 84 thousand, including 47 thousand Turks and 37 thousand Greeks (İpek, 2017, p. 459-460).

Under the Ottoman rule, Cyprus was divided into 15 districts, with Nicosia as the center: Engomi, Limassol, Episcopi, Gilan, Avdimou, Famagusta, Karpas, Dagh, Kythrea, Paphos, Kouklia, Chrysochou, Morphou, Mesaoria, and Kyrenia. (Oruc, 2017,155-167) With the Ottoman-British Alliance Treaty on June 4th, 1878, Cyprus's governance was temporarily given to Britain. However, in the following days, problems arose regarding the island's ownership, governance,

and legal legislation. This led to the 1st Additional Treaty dated July 1st, 1878, instead of the June 4th treaty, which fell insufficient. According to this treaty, the governance of the island remained with the Ottoman Empire. From 1878 to 1925, Cyprus was ruled by high commissioners appointed by Britain. (Kayabaşı, 2017, p. 837; Çakmak, 2017, p. 858).

During their rule, the Ottomans made all kinds of contributions to the island's development and left important works there. The Ottomans considered agriculture an important source of income, and the locals gained prosperity with the increased agricultural income. The Ottomans provided all kinds of facilities and support to develop agriculture on the island and even granted an exemption from taxes for 1-2 years to all Cypriots who would return to the island. The island grew cereals, vegetables, and fruits unique to the region. Also, it is known that cotton was produced for both the needs of the island and to sell to markets such as Italy. Besides, herbs grown on the island like turpentine and scammony were used for medicine. Everything that was grown and produced on the island was marketed to the Mediterranean and the surrounding regions. For example, plants grown on the island like madder were sold to France and the produced wines to Venice. Harmful pests like grasshoppers that hindered agriculture production were also dealt with (http://users.metu.edu.tr).

The political landscape brought along by the Ottoman-Russian War of 1877-78, which the Russians won, and the following Treaty of San Stefano gave Britain the opportunity to make a move. On May 25th, 1878, Britain offered the Ottoman Empire to make a defence alliance against Russia since they suffered great destruction after the war. Following a treaty made on June 4th, 1878, the Ottoman Empire agreed to give Cyprus to Britain "temporarily," and on July 7th, 1878, an edict was given to transfer the island's governance to Britain. British soldiers took over the island on July 12th, 1878, and the treaty was approved on July 15th, 1878. The approved treaty seemingly includes the phrase "I affirm the pact without detriment to my lawful rights" by Sultan Abdul Hamid II. This was the start of the British governance in Cyprus, which would continue until 1960. It is known that Britain annexed Cyprus on November 5th, 1914, due to the participation of the Ottoman Empire in World War I (Satan, 2012, p. 57).

In 1915, Britain offered the island to Greece on the condition that it would join the war on its side, but Greece, thinking that Germany would win the war, did not accept this offer. Seeing the change of course of the war towards the end, the Greek government joined the war on Britain's side, but Britain decided not to give the island to Greece (https://pio.mfa.gov.ct.tr).

In the Treaty of Lausanne signed on July 24th, 1923, the Turkish Grand National Assembly accepted that the island belonged to Britain. The Turks on the island were given the right of self-determination (Hakk-ı Hıyar). With this right, Turkish Cypriots had to make a choice. They could either stay on the island and lose their Turkish citizenship or migrate to Turkey. The relevant documents reveal that around 5,000 Turkish Cypriots immigrated to Turkey based on Lausanne's Treaty between 1924-1927 (https://pio.mfa.gov.ct.tr).

On March 10th, 1925, Britain made an official statement regarding their official ownership of the island by the results of the Treaty and declared the island as a Crown Colony. With the establishment of the crown colony, the High Commissioner, who served as the highest governor on the island, was appointed as its governor. This crown colony would continue until the establishment of the Republic of Cyprus in 1960 (https://pio.mfa.gov.ct.tr)

During the 1950s, solutions were sought for the issue of Cyprus. During these years, many suggestions for solutions or improvement ideas for the future of the island were suggested (Lord Radcliffe's Constitution, Foot Plan, and McMillan Plan). When the expected consensus could not be reached, the idea of an independent republic supported by the United States of America was put forward (https://pio.mfa.gov.ct.tr).

In conclusion, with the negotiations in 1959 and the London and Zürich Agreements, it was decided to establish an independent bi-communal Republic of Cyprus on the island, and the Republic was declared in 1960. In the Republic of Cyprus's parliament, Greek Cypriots had a representation share of 70% and Turkish Cypriots 30%. The President of the Republic of Cyprus would be elected from Greek Cypriots and the Deputy President from Turkish Cypriots (https://pio.mfa.gov.ct.tr).

Yet, as of December 1963, conflicts began to arise in this bi-communal republic. The conflicts continued from late 1963 to early 1964, and the United Nations decided to intervene and send a Peacekeeping Force to Cyprus. On April 4th, 1964, President Makarios III announced that he terminated the agreements which the Republic of Cyprus was established. On December 28th, 1967, Turkish Cypriots declared the Temporary Turkish Administration of Cyprus. On July 20th, 1974, the Republic of Turkey intervened in the conflicts over the island as a guarantor state. After the peace operations, the island was divided into two as Northern and Southern Cyprus. The Turkish Cypriot Federal State was established in the north on February 13th, 1975, and then the Turkish Republic of Northern Cyprus was established on November 15th, 1983 (https://pio.mfa.gov.ct.tr).

1.2. Tourism Industry of Northern Cyprus

Given the situation of the international tourism sector in the 2000s, the demand for tourism has seemingly shifted from developed countries to underdeveloped and developing countries, from the USA to Europe, from North-Western Europe to the Mediterranean basin, from Central Europe to the Asia Pacific region, from industrialized regions to seashores and rural areas, and finally from big lands to "island" countries (Özcan, Kayhan, 2015, p. 110).

As a small island country, Northern Cyprus has limited natural resources. Therefore, the service industry plays a key role in the development of the country. Since 1986, tourism has been the leading sector of the Northern Cyprus' economy and has contributed significantly to its economic development (Altınay, 2000, p.300).

The only advantage of the limited tourism in Northern Cyprus until recently has perhaps been preserving a large part of the country's natural environment. As a consequence of being semi-isolated from political platforms, the negative political and economic effects have damaged tourism development the most. For example, marketing deficiencies due to the political situation, lack of qualified personnel, irregularities in the number of tourists, and inability to provide direct flights have limited the development of tourism. As a result, a key example of structurationalism in the tourism sector, resorts have remained underdeveloped compared to the countries on Mediterranean coastlines. However, in recent years, new hotels and villas are being built, especially in Kyrenia, which is an indicator of change.

Considering the data from the Northern Cyprus Statistical Institute in recent years, the occupancy rate of accommodation facilities was announced as 53.6% in 2018 and 51.9% in 2019. The number of passengers coming to Turkey by air and sea was 1,496,043 in the first ten months of 2018 (excluding the nationals of Northern Cyprus), which decreased by 1.6% to 1,472,155 during January-October of 2019. However, regarding the nationalities of the incoming passengers, there was a 2.2% decrease in Turkish Republic nationals and a 0.6% increase in the citizens of other countries. When bed capacities are analysed, there was an increase from 25,139 in late 2018 to 25,438 by the end of 2019(http://www.stat.gov.ct.tr/).

The obtained data confirm the literature information given above. Creating effective marketing strategies is a prerequisite for national tourism to gain momentum. In this regard, the cultural heritage of Northern Cyprus is thought to be effective in terms of cultural tourism.

1.3. Scope of Culture

In the late 1930s, speaking of the contrasts between cultures, Margaret Mead defined culture as "a compound of traditional behaviour developed by humankind and conveyed from generation to generation (Birukou, A., Blanz ieri, E., Giorgini, P., and Giunchiglia, F., 2013, p.3).

According to Raymond Williams, the concept of culture has been used for various concepts in different thought systems and intellectual disciplines, and for this very reason remains one of the most difficult concepts to define. In 1952, Alfred Kroeber and Clyde Kluckhohn presented 164 different definitions of culture, which they gathered from various scientific and popular sources. According to Mejuye, the main reason for the terminological diversity around the concept can be explained by the fact that it is not only a scientific term but also partly social and historical. We see that the views on the emergence of the word culture converge on the root of the word, which is related to agriculture. Linguists indicate that the root of the word derives from edere-cultura, which was used mostly for soil culture in Latin. Another study that seems to support this view reports that culture originates from cultura, derived from colere, which means residing, growing, or protecting in Latin (Oğuz, 2011, p. 126).

In 1871, American anthropologist Edward Taylor defined culture as "a complex whole that includes knowledge, art, traditions, and similar skills, morals, beliefs, and habits that human beings learn as a member of their society"(https://mitocw.ups.edu).

Having conducted many studies on culture, in 1997, Trompenaars and Hampden-Turner defined culture as "a set of rules and methods developed by a society to solve the problems it faces over time." Singh states that culture is expressed by a certain society as a structure made up of shared facts from their past and present (Singh 2008, p. 251).

As the concept of culture has many meanings and is quite comprehensive, a distinction was made between material and spiritual cultural elements to understand its content better. Material cultural elements can be defined as tools and equipment created by human labor in the process of social development. These refer to the technological progress, production, techniques, talents, and skills of a society at any stage of its development. Schools, factories, books, automobiles, clothes, etc., are some examples of material cultural elements. On the other hand, spiritual-cultural elements are the written and unwritten rules created by humans as a consequence of their relationships with each other. These are the values, laws, traditions, customs, morals, and beliefs that regulate

societies. Accordingly, language, art, etc., are considered among spiritual-cultural elements (https://www.sosyoloji.gen.tr).

Mead (1998, p. 105) lists the basic characteristics of culture as follows: Culture belongs to a certain society/group; it is learned later in life, not inherited at birth; it is passed down from generation to generation, and consists of a certain system of values. Listing the characteristics of culture, Mutlu (1999) puts forward that it can be learned, adapted to, transferred, and shared. However, culture is limiting and symbolic, consisting of many elements that complement each other. Culture is acquired by learning and experiencing, and it is within the natural abilities of humans to make adaptations as culture is transferred and shared between generations. Culture appears to limit the society it belongs to by restricting it to certain extents (Yeşil, S., 2013, p. 55).

According to Parker, culture is like an iceberg in an ocean. He states that just as only part of the iceberg is visible, culture similarly has two dimensions. he visible part of the culture is associated with behaviour, norms, customs, language, and symbols. People within the same culture derive identical meanings from the same signs, words, voices, or sights. This is due to the invisible part of the iceberg, that is, the hidden side of culture. In other words, people behave differently as a result of their invisible cultural values (Yeşil, S., 2013, p. 56, Parker, 1998, p. 165).

In ensuring the continuity of a cultural structure, the order is a key factor. Culture is established and developed on various principles. If these principles are not followed, or the existing structure cannot be protected, the concept of humanity may face the risk of being lost (Bıçak, 2010, p. 210).

1.4. Tourism Economy

Considering the historical development of tourism as an economic activity, which has existed since the Sumerians, the Second Industrial Revolution since the 1870s has prepared the necessary infrastructure for the birth and development of contemporary tourism, remaining as a key factor that accelerates tourism activities. With globalization and international trade after World War II and the increase in travel tendencies and opportunities in parallel with improved living standards have led to significant developments in the tourism sector (Tüleykan, 2018, p. 966)

The characteristics of the tourism sector in terms of the economy can be listed as follows (Bahar and Kozak, 2014:10; Çeken, 2014:29; Ulusoy, 2012:2014, Tüleykan, p. 967-968):

- Tourism is an invisible export sector.

- Since it requires both infrastructure and superstructure, tourism is a heavy industry. Within tourism activities, creating a touristic product by combining production factors like nature, entrepreneur, capital, and labor requires an industrial field of activity.

- There are a wide variety of market types in the tourism sector, from food to accommodation, transportation, and entertainment.

- Tourism is a service that is subject to production, marketing, and sales. Due to its nature, tourism is a service sector. Produced goods and services are offered for consumption where they are produced. Customers practice consumption where the goods and services are produced.

- Tourism is in contact with many sectors, which makes it an integrated industry.

- Tourism demand is directly proportional to the production of leisure time.

- It takes a long time for tourism supply and demand to emerge.

- With the supply characteristics of tourism, the tourism sector is within the imperfect competition market.

- Tourism has high initial fixed investment costs, therefore a quite high-risk factor.

- It is a labor-intensive sector.

- Touristic supply is barely flexible in the short-term. Although, it is flexible in the long-term.

- Tourism investments have a large factor effect

- It has a lower capital investment requirement per unit of employment growth.

The rapidly developing tourism sector is one of the leading sectors of the national economy for its contribution to employment and capital investment. As an international service according to the current account of the balance of payments, tourism is an invisible export item, contributing to the increase in national income and thus to the country's development. On the other hand, it has great significance for its contribution to financing the budget deficit and eliminating foreign deficits with the foreign exchange income it provides (Yamak, N., Tanrıöver, B., Güneysu, F. 2012, p. 205-206).

Despite many studies in the field, the research by Katırcıoğlu in 2009 stands out among other research on Northern Cyprus. The research examined the relationship between tourism, international trade, and economy, finding a long-term relationship between the variables. It was also concluded that economic

growth encourages the development of international trade, drawing tourists to the island. (Katırcıoğlu, S., 2009, p. 2471).

For developing countries, one of the conditions of great importance to achieve economic development is increasing exports. The tourism sector is one of the most important foundations that increases the foreign exchange input, which countries need. It has great influence, particularly in regions like Cyprus, where the industry cannot develop, but the country is rich in touristic supply opportunities. In this regard, the tourism sector plays a key role in reducing the imbalance in income distribution and eliminating the development gap between regions. Given its effect on public revenues and national income, the tourism sector increases public expenditures through infrastructure investments. These expenditures are non-autonomous and increase national income. Tourism revenues also increase public revenues through taxes and thus reduce borrowing requirements. The expenditures made by economic items that generate income from touristic activities for various reasons are overturned in the country's economy, opening doors for new income doors. Thus, we could say that tourism contributes to the economy through its factor effect by stimulating various sectors. The revenues that states can gain from the tourism economy vary based on the domestic and foreign economic conjuncture, the effectiveness of the applied fiscal and tax policies, and the incentive measures taken for the tourism sector (Tüleykan, 2018, p. 968).

Northern Cyprus is a location where historical and cultural heritage is experienced at the highest level. However, since the people of Northern Cyprus cannot bring the tourism sector into an understanding and consciousness for the benefit of the entire society, the breakthrough that is expected in this sector has yet to be achieved due to political instabilities, where it should have long been a leading sector. Forty-three governments through forty-six years and 40 percent of the island being employed as civil servants have led to a lack of awareness of the richness of cultural heritage and the possible gains in tourism.

Given the rival tourism destinations in the region of this rich cultural heritage of Northern Cyprus, this research will help raise awareness regarding its intangible heritage for people living there today, thus revealing the impact of this heritage on the tourism economy.

CHAPTER 2

The literature review constitutes a crucial part of the thesis. Because the primary purpose of the literature review is to determine the aim and scope of the thesis, the limitations of the research questions, and the gaps in the subject. This chapter helps researchers understand the subject better and sheds light further studies on the subject.

With the literature review, the aim of this study was determined and established on solid ground. This in-depth literature review included research and analysis on postgraduate theses, academic books, articles, and papers. When investigating the significance of alternative tourism elements throughout the world, it was found that cultural tourism is an important tourism branch in this field and the importance of bringing intangible cultural heritage into tourism was explained.

In this context, the legends of Northern Cyprus that were carried through generations, which constitute the main theme of the thesis, were researched. Values specific to certain regions were studied in depth. Still, this study should not be evaluated as an inventory research. The values listed here were included for being intangible heritage elements that can be evaluated within the scope of tourism.

2.1. Alternative Tourism Concepts

We observe that the tourism industry has experienced some changes in terms of supply and demand, particularly in the early 2000s. With the globalizing world, easier access to information on an electronic environment via the internet, lower airline fees and more reasonable prices than previous years, and the prices and payment facilities in accommodation centers have all resulted in more frequent travels by tourists, a trend for discovering destinations they have not been to before, and certain changes in the structure of the tourism industry.

The 3S Model, in other words the sun, sand, and sea tourism that can be defined as mass tourism is applied extensively in tourism destinations, leading to more buildings not built in accordance with the architecture and historical heritage of the region, the unique structure of the region being deteriorated, and damage to the natural structure like air, environmental, and noise pollution, which are all key factors in creating and implementing alternative tourism models. (Akış Roney, 2011, p.20, Aslaner, Erol, 2017, p.423).

As suggested in Dernoi 1981, Holden 1984, and Smith and Eadington 1994, alternative tourism can respond to the demands and desires of both guests and locals in terms of natural, social, and social values and creates an environment where they can share their experiences (Agustin, Heredina, 2014, p.2). In this regard, alternative tourism meets the interests of both the locals and the tourists coming to the region in the development process.

Alternative tourism is rather small in scale compared to mass tourism. Hence, it serves smaller groups rather than large groups in terms of consumption. As reflected in its definition, it gives priority to locals and regional values. Alternative tourism foresees a development that preserves the natural, historical, and cultural heritage of the region and takes into account all living spaces. Another important aspect of alternative tourism is that it ensures the participation of all stakeholders in the development process. This participation allows to develop products that will increase the quality of life of both the locals and the consumers in accordance with the philosophy of sustainable development. In this context, alternative tourism is implemented within the framework of a sustainable understanding, without ignoring economic benefits, and without not exceeding the social and physical capacity of the region (Akoğlan Kozak and Bahçe, 2009, p. 98-101). Considering the subtypes of tourism that constitute alternative tourism and that have gained popularity in the world, the first ones that come to mind are as follows:

Plateau tourism, ski tourism, cave tourism, historical tourism, health tourism, thermal tourism, river tourism, mountaineering tourism, faith tourism, hunting tourism, science centers tourism, congress and exhibition tourism, hiking tourism, botanical tourism, bird watching tourism, youth tourism, gastronomy tourism, bicycle tourism, golf tourism, and cultural tourism. The common characteristic of these alternative tourism subtypes, as defined in their names, is that they are associated with the nature, the regional geography, history, and cultures. So, these tourism activities do not adversely affect the fauna or flora of the region; instead, they are harmonious with the nature and aim to benefit the nature while benefiting from it. Alternative tourism has various classifications in the literature. Here, the focus was on alternative tourism based on cultural heritage.

The Covid-19 pandemic in 2020 has been substantial in terms of causing people to look back inside, reveal their hobbies, and show efforts to become more intertwined with nature.

2.2. The Definition, Scope and The Importance of Culture and Cultural Tourism

Views on the emergence of the term culture have reached a consensus on the root meaning, associating it with agriculture. According to linguists, the word "culture" is derived from *"edere-cultura"*, meaning soil culture in Latin. According to Mejuyev (1987, p.22), the multi-faceted nature of the concept of culture has brought along many meanings in the formation of its definition.

Used in English as "culture" at the beginning of the 15th century, the word was used for farming and pursuing natural growth and since the 16th century, the meaning was expanded to include human development. The biggest change in this word took place after abstract concepts are attributed to its meaning. It is reported that Roman philosophers Cicero and Horatius were the first to use the term "culture" in the sense of growing, cultivating, and educating humans. The term was used in singular form since the 1st century BC to the 18th century AD and it was used in plural form toward the end of the 18th century (Özlem, 2000, p.142, Oğuz, 2011, p. 126-127).

According to the Turkish Language Association, the concept of culture is defined as: *"The whole of all the material and spiritual values created during the historical process of social development and the tools used in creating and transmitting these to the next generations, showing the measure of sovereignty of humans over their natural and social environment"* and *"The whole of thoughts and works of art specific to a society or community"* (https://sozluk. gov.tr, 10.01.2021).

The definition of the word "culture" according the TLA gives us clues about its dimensions. The part about material and spiritual values is very important. This definition contains all material (concrete) and spiritual (abstract) elements that are involved in a culture. Overall, culture has two dimensions as material and spiritual.

According to Fichter (2002, p.45) culture has four characteristics. Accordingly, culture:

- consists of signs and symbols that separate societies from each other,
- contains the values of the society,
- constitutes the elements of social solidarity,
- constitutes the leading factors in the development and progress of societies.

Cultural changes lead to other changes in these two dimensions; however, it should not be ignored that the change in material culture elements occurs

faster and easier than in spiritual cultural elements (Aktan and Tutar, 2007, p.2).

The changes experienced by persons or groups belonging to different cultural communities in their living spaces due to migration etc. lead to the encounter of different cultures, resulting in them influencing each other. Cultural change occurs at almost every stage of society. In other words, cultural change refers to changes in knowledge, behavior, mentality, customs, and traditions in the society (Turhan, 2015, p.18). Cultural change is mutual. Moreover, there are two key factors that determine the amount and speed of this change. The society that is stronger scientifically, economically, and technologically tends to affect the weaker society more in this respect. Technology determines the speed of this cultural change. For example, the advances in technology after the Industrial Revolution have first created an information society. Then, the developments in transportation and communication technologies have accelerated this cultural change (Atasoy, 2010, p.367; Erkan, 1994, p.3-4). These advances have raised awareness in people, while also increasing their curiosity for different cultures or their own past, particularly in immigrants.

One of the most important reasons that cultural tourism has become so popular is not the tourists who want to learn about places and cultures they do not know, but the motivation of a considerable number of tourists to recognize, experience, and learn about the past cultures of their ancestors that still continue in the lands they left centuries ago.

Culture can be divided into some typologies as follows.

- Individual culture and Social culture;
- General culture;
- High culture and Subculture,
- Material culture and Spiritual culture,
- National and Universal culture (Aktan, Tutar, 2007, p.8).

In a congress held in Ontario, Canada in 1969, cultural tourism was discussed in a narrow scope as traveling for cultural motivations. Mehrhoff takes cultural tourism in a broader sense, defining it as the seeing and tasting the historical and national values of visited places. According to Bakar (1996, p.89), cultural tourism is a type of special interest tourism. Genim argues that tourism did not start in the form of holiday trips and that the first visits were made with the instinct of knowing the unknown, seeing the invisible, and learning (Kızılırmak, Kurtulmuş, 2005, p.101). Therefore, since touristic travels are

direct cultural trips, cultural tourism starts with the first cases of touristic travels in the world. Silberberg (1995, p.361) discusses cultural tourism as visits made to learn about the heritage, lifestyle, history, and art of other peoples, societies, or regions.

Considering the common characteristics of all these definitions, cultural tourism can be defined as a type of tourism where individuals who want to travel leave their regions with curiosity for the natural beauties of different regions, their historical past, their cultural riches like clothing, food, music, dances, literary works, and faith centers. As can be understood from this definition, cultural tourism is sensitive to the environment and a key factor in protecting the cultural values, particularly in regions where it can be implemented. The increase in tourism revenues in these regions contributes greatly to economic development (MacDonald and Jolliffe, 2003, p.308), increasing opportunities for employment, thus creating a tourism economy cycle that includes regional administrations and administrators, locals, and even the small businesses in the region.

Generally speaking, all research, exploration, or religious travel with the purpose of seeing ancient artworks, historical buildings, museums, ancient civilizations and ruins, local architecture and original characteristics, libraries, local food, festivals and fairs, theater and cinema, music and dance, and literary works can be shown as tools of motivation in cultural tourism or sources of cultural tourism (Kızılırmak, Kurtuldu, 2005, p.102, Saçılık, Toptaş, 2017, p.109).

It can also be said that the reasons of tourists for participating in cultural tourism are shaped in line with tourism resources. Those who participate in cultural tourism can be divided into six categories as:

• Those who prefer educational trips (to learn languages, take photos, paint, etc.),
• Those who prefer trips for general learning purposes (Travel programs, personal development activities, etc.),
• Those who prefer trips for artistic activities,
• Those who prefer trips for gaining cultural experience,
• Those who prefer to learn the cultural values of other regions during their holidays,
• Those who prefer to contribute to their personal development through cultural activities during their business trips (Lohmann and Mundt, 2002, p.219).

Cultural tourism, one of the main research topics in the field of tourism, has gained great conceptual importance in the International Cultural Tourism Charter, accepted by the ICOMOS (International Council on Monuments and Sites) in 1976. Given increased importance by the studies of the World Tourism Organization, the concept has also been the subject of a report called "The Effect of Culture on Tourism" published by the Organisation for Economic Co-operation and Development in 2009 (Canbolat, 2017, p.9).

Before moving on to the subject of legends among intangible cultural tourism elements, which constitute the main hypothesis of the study, we need to explain these cultural elements and cultural heritage. Then, detailed information will be given about the legends in Northern Cyprus, which have been the subject of many researches.

2.3. Tangible and Intangible Cultural Heritage

As a concept that has been gaining ever importance in recent years and is used as an economic value by tourism, cultural heritage is a series of data that people experience, accumulate, develop, integrate in new syntheses, enrich, and continue to maintain in all known time periods, and in a sense, a proof of their stance against life and existence (Özerden, Yıldız, 2018, p.1).

Also defined as a set of values that societies have produced, developed, and accumulated by passing them from generation to generation, cultural heritage has its own characteristics in every society. These set of values can be classified as: historical value, mythological value, environmental value, architectural value, artistic value, technical value, originality value, rarity value, uniqueness value, economic value, usability value, continuity value, commemorative value, identity value, educational value, and document value (Madran, 2007, p.11).

"*Cultural heritage is the whole of artifacts and values belonging to a society that are inherited from the past and are intended to be inherited to the future for various reasons, with a physical form and made by people*". (Ministry of Culture and Tourism Activity Report, 2009). Therefore, cultural heritage contains traces of past societies. The value given to cultural heritage elements by societies and their awareness for their protection translates to protecting their own history and identity.

A society only has a cultural heritage to the extent that it can maintain its cultural assets. Cultural elements should be accepted and protected by the society and intangible cultural elements should be made recognized, kept

alive, and sustained. Only when these conditions are met can cultural assets be accepted as heritage (Mourato and Mazzanti, 2002).

UNESCO defines the concept of "heritage" as a set of values that we have today and can pass on to future generations. Cultural heritage is defined as monuments, buildings, and areas with architectural value that form the historical environment (https://en.unesco.org). UNESCO's approach to protecting the cultures of societies and transferring them to the next generations has been clarified with four conventions, two on "tangible cultural heritage" and two on "intangible cultural heritage."

With the convention signed in the 17th session of the general conference held in Paris between 17-21 November 1972 (Convention Concerning the Protection of the World Cultural and Natural Heritage), UNESCO has discussed cultural heritage under two separate titles as cultural and natural heritage. The convention classifies monuments, structures, and sites under the title of cultural heritage and physical and biological formations or natural monuments formed by the combination of these formations, geological and physiographic formations, habitats of animals and plant species, and natural sites under the title of natural heritage (https://whc.unesco.org/, Akpirinç, 2019, p.6, Gümüşçü, 2018, p.108).

There is also another definition for by the International Centre for the Study of the Preservation and Restoration of Cultural Property (ICCROM, 1990) that draws attention. According to ICCROM, cultural heritage is the accumulation of cultural values created by the interactions between societies and used for leading a quality and comfortable life since humanity first emerged on the stage of history (https://www.iccrom.org/). The concepts of culture and cultural heritage concern and bring together many disciplines, particularly sociology, history, geography, tourism, economy, and archeology. Every step taken by societies to protect, sustain, and maintain their cultural heritage in direct proportion to the importance they pay to regions cannot be ignored in terms of its benefit to their economy. Known as the "*smokeless industry*" around the globe, the tourism sector is one of the most important legs in the economy of Northern Cyprus and the developments in this sector have increased the interest in cultural heritage all over the world. To meet the demands of travelers, tourism has been diversified and cultural heritage elements have started to be focused on more.

Today, cultural heritage is inherently associated with urgent challenges like climate change and natural disasters (loss of biodiversity or access to safe waters and foods), conflicts between societies, and educational, health, migration, urbanization, marginalization, or economic inequalities. Hence,

according to UNESCO, preserving cultural heritage is a necessity to support peace and sustainability, and social, environmental, and economic development (https://en.unesco.org).

UNESCO has been working intensively to protect, perserve, and maintain cultural heritage values all over the world, without discriminating any region, and has determined general rules and principles and signed certain contracts to organize these works and develop effective preservation methods. In accordance with the convention in 1972, the criteria for any asset to be considered cultural heritage are as follows (UNESCO 1972; ICCROM 1990; Oğuz 2007, p. 5-11, Gümüşçü 2018, p. 109).

- **Monuments:** Architectural works of exceptional universal value in terms of history, art, or science, masterpieces in sculpture and painting, archaeological elements or structures, inscriptions, caves.
- **Buildings:** Buildings of exceptional universal value in terms of history, art, or science for their architecture, compatibility, or location.
- **Sites:** Human-made works with exceptional universal value in historical, aesthetic, ethnological, or anthropological terms and joint products of nature and humans and archaeological sites.

All these criteria have the common feature of having a visible presence. However, there are many intangible assets (music, mythological elements and characters, dances, food, beliefs, etc.) among the world's cultural heritage that are currently in need of protection. This makes it necessary to carry out a separate study on "intangible cultural heritage" to protect invisible and intangible cultural elements, to prevent them from being lost, and to transfer them to future generations.

This convention was actually promising for the protection of concrete cultural values, but insufficient to cover intangible culture, another important concept that constitutes culture. However, the 1989 Recommendation on the Protection of Traditional Culture and Folklore has explained folklore as a traditional or popular culture and mentioned that the values of societies are transmitted verbally and by imitation, stating that folklore includes language, literature, music, dance, games, mythology, rituals, traditions, handicrafts, architecture, and other branches of art. The 1989 Recommendation also explains the need to identify, protect, and preserve traditional and popular culture. After the 1972 Convention and the 1989 Recommendation, the "Convention on the Protection and Promotion of the Diversity of Cultural Expressions" signed to

UNESCO in 2003 and 2005 include protection methods for intangible cultural heritage.

In this context, UNESCO adopted the Convention on the Protection of Intangible Cultural Heritage at the 32nd General Conference held in Paris on 17 October 2003, and according to the convention, UNESCO (2003) defines intangible cultural heritage as: "*all practices, representations, narratives, knowledge, skills, and related tools, materials, and cultural spaces that societies, groups and in some cases individuals define as part of their cultural heritage.*"

Finally, during the Yamato Declaration titled "International Conference on the Preservation of Tangible and Intangible Cultural Heritage: Towards Holistic Approaches" organized by UNESCO in Japan on 20-23 October 2004, it was pointed out that preserving intangible cultural heritage is as important as preserving tangible cultural heritage (Oğuz, 2007, p.6).

The classification of tangible and intangible cultural heritage elements, as actively attracted by UNESCO since 2004, has also become clearer. **Figure 1** shows examples of values that make up cultural heritage and their classification.

Table 1: Classification of Cultural Heritage

CULTURAL HERITAGE		
Tangible Cultural Heritage		**Intangible Cultural Heritage**
Immovable Cultural Heritage	**Movable Cultural Heritage**	Music
Architectural Works (Mosques, Churches, Cathedrals, Synagogues, etc.)	Paintings	Folklore
	Sculpture	Theater
	Library works	Literature
	Archives	Ceremonies and Feasts
Monuments	Literary Works	Customs
Archaeological sites	Jewelry and ornaments	Traditions
Historical centers	Old coins	Mythological elements
Buildings	Old gates	Historical Legends
Cultural sights	Keys	Religious Beliefs
Historical parks and gardens	Daily items	World Famous Persons
Canals and Bridges,	Musical instruments	Lullabies
Windmills etc.	Photographs, etc.	Laments
		Hymns
		Dialects and Accents
		Handicraft traditions
		Traditional games etc.

2.3.1. The Fundamentals of Previous Cultural Heritage Works in Northern Cyprus

The year 1974 is an important year in terms of the value given to cultural heritage elements in Northern Cyprus. Between August-October 1974, UNESCO Director of Cultural Heritage Gerard Bolla and Italian restoration expert Prof. Giorgio Torraca came to Cyprus to examine post-war antiquities. A Turkish team of five commissioned by UNESCO began working to protect the antiquities in museums, churches, monasteries, excavation sites, and archaeological sites in Northern Cyprus from damage during and after the war and to take the damaged ones under control. UNESCO Director General of Cultural Heritage Gerard Bolla took into account the recommendations in the reports prepared by the delegation and assigned the Canadian architect and cultural assets expert Jacques Dalibard, who was also the advisor of the United Nations Secretary General of the period, as the "Cultural Heritage Consultant" in Cyprus. During the reports prepared in line with the determinations of Dalibard, Bodrum Museum Director Nurettin Yardımcı and Cevdet Çağdaş, the museum authority of the time, were present as observers. A series of precautionary plans were prepared in meetings, where Hikmet Gürçay, the General Director of Antiquities and Museums of Turkey, who came to Cyprus at that time, was also present. Accordingly,

- Establishing and organizing a Department of Antiquities and Museums,
- Appointing Nurettin Yardımcı as the director of this department,
- Bringing assistant archaeologists and architects from Turkey,
- Contacting highest civil and military authorities,
- Preparing a Law on Antiquities by taking as an example the Law on Antiquities of the Turkish Republic,
- Imposing heavy penalties on smuggling and theft,
- Announcing these laws and regulations to the public,
- Increasing inspections in Customs Transactions,
- Taking inventory records of all movable artefacts and transferring them to competent authorities,
- Opening intensive training courses in Turkey to train Cypriot Turkish Museologists and ensuring participation (Bağışkan, 2016, p.32-36).

The works on antiquities and museums have remained within the borders of Northern Cyprus after 1974, and gained momentum in 1975. Efforts were made to include knowledgeable and conscious personnel and museums were taken under management. However, as of 1977, ten different people were appointed

as directors during the forty years after director Nurettin Yardımcı departed from the island. This was an important handicap that interrupted the planned works. Also, the works comprised only tangible cultural heritage, leading to insufficient importance being paid to intangible cultural heritage elements. The HASDER (Folk Art Foundation), established in 1977, has made important contributions to the subject with the most meaningful works to protect and promote intangible cultural heritage elements, took significant steps, made publications, and initiated works to carry these heritage elements to future generations.

CHAPTER 3

3.1. Spoken Legends in Northern Cyprus Within the Scope of Northern Cyprus

To make our research more understandable and to elaborate the subject, the intangible cultural values focused here should be examined in detail. Also, it is crucial to examine legends, rumors, and religious beliefs among the cultural assets of Northern Cyprus.

"*Some people achieve eternity. Their names travel from mouth to mouth, becoming the subject of legends. As poetry, as sound, as color, like a honeycomb. Their great faith has achieved impossible deeds. These people are the generators, the great spiritual beacons of the regions they lived in. They have been made into legends, fairy tales. All great ones have been subject to legends… They have the kind of power that we cannot measure or explain.*" (Derman, M. https://www.youtube.com).

Legends are elements that are passed down from generation to generation, giving information about the lives, values, beliefs, and customs of a society. Sakaoğlu briefly summarizes the characteristics of legends as short narratives in daily language that are credible and extraordinary, about places, events, and people. Legends include natural disasters, wars, migrations, and other sociological events that affect the society. The sources of such legends can be mythology, history, religion, and daily events or they can stem from placing heroes in certain mythological events or historical periods. Though blended with sacred or extraordinary beings and events, legends have an essence that is made up of actual, real events. The protagonist in legends is often known by everyone, as well as the event and the setting. Legends are considered important resources that reflect the intellectual structure and cultural characteristics of a society. The heroes described in the legends reflect the culture and mentality of a society and give important clues about their cultural values. Legends have been and continue to be influential on the cultural structure of the geography where they are created and told (Okray, 2016, p.837-838).

In this chapter, detailed information will be given about the spoken legends, rumors, and mythological stories among the intangible cultural heritage elements of Northern Cyprus in terms of tourism and their spiritual importance for the country. The listing of these elements is not an inventory study and

they are significant for the rich cultural heritage of Northern Cyprus and their evaluation in terms of tourism.

3.2. Saints and Places of Offering Subject to Legends

Saint (Velî) means "one that helps, protects, is helped, protected." The plural form of the word saint (evliya) is also used in singular form in Turkish (https://islamansiklopedisi.org.tr).

Since a saint is adorned with the spiritual powers given to him, he is seen as one perceived with a sense of fear mixed with respect. It is believed that any disrespect to the saint will be punished in the form of being struck down or by sudden and catastrophic death, etc., and in parallel with this arises the desire to benefit from the spiritual powers of the saint by demanding certain good deeds or eliminating evil. The saint is asked for help for wishes of this world and with efforts to receive his blessing in the afterlife, which at the end leaves a feeling of satisfaction (Ak, 2018, p.95). All these sociological and psychological factors come together to form important milestones in the beliefs and cultures of societies. This chapter will discuss the phenomenon of pilgrimage, which constitutes an important part of the religious life of the society of Northern Cyprus, and rumors that are integrated with the belief of saints.

3.2.1. Canbulat Bey

His real name is Canbulat bin Kasım El Kürdi, the banner lord of Kilis, and according to some sources, he was martyred during the conquest of Famagusta by the Ottomans (Altan, 2016, 469), while other sources report that he returned to Anatolia on 1 August 1571 after the conquest and was given the title of pasha of Aleppo Governorship by Sultan Selim II on 22 March 1572 (Bağışkan, 2018, 449).

Entering the walls of the city of Famagusta, there is a tomb of Canbulat Bey under a tower. There are two rumors known about this important person, whose legend has been passed through languages and generations.

According to the first rumor, while the conquest of Cyprus was completed by the Ottomans in 1571, Famagusta could not be taken due to its high walls and the deep water ditches around it. The Ottoman commander Lala Mustafa Pasha sent a messenger to the Venetian commander Antonia Bragadino, saying "I have so many soldiers that if they all took off their boots and threw them into this ditch, I would easily step on them to enter the castle." However, the Venetian

commander did not surrender the castle because he was sure assistance would arrive from Venice, but he placed a mechanism to split the incoming soldier into two at the port gate. The siege lasted too long and the soldiers got tired and demoralized, as the Kilis Lord Canbulat Bey rode his horse onto this mechanism. Then, the bones of his horse broke the mechanism, separating Canbulat Bey's head from his body. The rumor goes that Canbulat Bey took his head from the ground, placed it under his arm, and continued to fight. Seeing this, the Venetian soldiers stopped fighting and surrendered (Yolga, 2019, p.63).

Another rumor tells that until recently, there was a fig tree in the area outside the tomb of Canbulat Bey. It was believed that women who could not have children or those who had a miscarriage would come here and eat the fruit of this tree, making an offering, and they would give birth to a strong and healthy boy just like Canbulat Bey (Bağışkan, 2018, 450).

3.2.2. Halkalı Dede

In the past, it was believed that there was a martyr named "Halkalı Dede" inside the Akkule mosque, so candles were lit for him. People from Famagusta would bring their children who cannot walk to this shrine. Before bringing them here, they would make a round pie known as "gulluri" at home, through which they could easily walk. The children were sent here with two women other than their mothers. The children would stand here, the pie passed over their heads and fall on the ground, then they would be taken to their homes on another road by the same two women. It was believed that children could walk after this (https://www.yeniduzen.com).

3.2.3. Hüda Dede

Sources mention Hüdaverdi Mehmet of Beyköy, known as "Hüda Dede," as the longest known imam and thetor of the Beyköy mosque, located in Beyköy district, Değirmenlik municipality, Cyprus. It is told that Hüda Dede continued his duties in the mosque for 46 years until a while before his death on 26.7.1974. Beside his extensive knowledge, he was loved and respected by the surrounding villagers and Greeks living in Değirmenlik for his excellent knowledge of old Turkish and Greek, and his humble, elegant, and humorous personality. After his death during the military operation in 1974, he was buried in the land near north of the mosque where he served, and in later years, the street between the mosque and his grave was named "Martyr Hüdaverdi Street." His gravestone says "The late Hoca Hüdaverdi Mehmet. 1892 – 26.7.1974'de şehit edildi. "Al-Fatiha for

his soul." According to some sources, after the 1974 operation, he could not leave the village because he could not leave his bed, he was left alone in his home, some villagers took care of him, but he could not eat well due to the conditions of the time and his illness, so he died and was buried under the tree next to his house (https://www.yeniduzen.com).

One of the most important events about Hüdaverdi Mehmet Hoca (Hüda Dede) was his discovery of the large bronze statue of the Roman Emperor Septimius Severus. According to research, in 1928, Halil İbrahim of Beyköy, known as Efe, was plowing with in Aymidrion (Ayios Demetrianos) on the lands of Değirmenlik, northeast of the village, as his plow gets stuck on an object. At first, this object was thought to be the root of a ballura, but later it is understood that it was the foot of a bronze statue. Upon this, the place was excavated by Zumbak Ali and Hüdaverdi Mehmet, who had a great deal of experience in archaeological excavation, discovering a 2.08-meter high bronze statue of the Roman Emperor Septimius Severus (Bağışkan, 2018, p.199).

3.2.4. Göğsünden Süt Akan Evliya

The stone trough in the arch of the entrance door of Akkule that opens to the city in Famagusta is known as "the saint of breastmilk." According to rumors, there used to be milk flowing from this trough long ago. Mothers who could not produce breastmilk would visit this place with their children and light candles, both drinking from the water flowing from the trough. It was believed that these women could produce breastmilk again (Çakır, 2009, p.112).

3.2.5. Sakallı Dede

The offering for Sakallı Dede is located in Ağırdağ village, 1.5 km west of the Kyrenia Bosphorus. It is known that the villagers frequently visit Sakallı Dede, who lays here, and lit candles with their offerings. Research on the subject specifies the person laying here as a soldier. It is stated that those visiting this place enter from the right side of the martyr, in line with their belief, make an offering, pray, and lit candles. After their offering, they leave the match there and exit from the left side of the martyr, which is stated as their custom according to the sources. It is also reported that some people would burn cotton yarn in ancient times. According to a rumor, Sakallı Dede wore white sheets and appeared to some as a rolling white object. Some sources reported that this person was seen by Leman Karadeniz in her dream, one of the villagers, holding a stick in his hand, with his beard down to his belly, and introduced himself as

Hızır (A.S). This man would come out from his grave and disappear from the same place every time, appearing in Leman Karadeniz's dreams the night before important events (Çakır, 2009, p.32).

3.2.6. Arab Ahmet Pasha

Arab Ahmet Pasha is an important person who participated in the campaign during the conquest of Cyprus by the Ottoman Empire in 1571 and became the governor of Cyprus after his duty as the governor of Algeria. It is known that he brought the water with his name to Nicosia and was among the founders of Cyprus. The Arab Ahmet Mosque is the only mosque with a dome located west of the Arab Ahmet district, Nicosia. A typical example of Ottoman architecture, this mosque has a large hemispherical dome, three smaller domes, and a main building. There are four more domes at the corners of the rectangular building. It includes a fountain in the courtyard, Cypress trees, and tombs, some of which are very well preserved, where famous figures of Nicosia rest (https://www.visitncy.com/tr).

According to legend, Arab Ahmet Pasha has a dream where he is told to dig where the mosque's altar is located and to build a mosque there with the money he will find. After having the same dream several times, the Pasha does what is said and finds a stone boat filled with gold (Altan, 2016, p.327, Nesim ve Öznur, 2012, p.189-190).

3.2.7. Sheikh Nazım Kıbrısi

The world-renowned Sheikh Nazım Kıbrısi, the leader of the Naqshbandi Order and one of the most respected persons of the religion of Islam, was born on Friday, 21 April 1922 (26 Shaban 1340) in Larnaca, Cyprus. His father descends from Ehl-i Beyte and Gavs-ı Azam Abdülkadir Geylanî and his mother from Mevlana Celaleddin Rumi, the founder of the Mevlevi order. During his childhood, he learned the discipline and spirituality of the Kadiri order from his grandfather, who was the sheikh. His relatives reported that he had extraordinary abilities even when he was young. His excellent attitude and never fighting or arguing with anyone had made him a well-known and beloved person in the region of Larnaca where he was born and raised. It is told that he was always smiling and very patient.

It is also known that Sheikh Nazım traveled all over Cyprus, visited many places like Lebanon, Egypt, Saudi Arabia, UK, and USA, and taught the religion

of Islam there. He married Hacı Emine Hanım, had two daughters and two sons, and passed away on 7 May 2014. (http://sultannazimdergahi.com).

The miracles surrounding his story are a subject for a whole thesis in itself, hence, we will only include a speech of his about our recent history, and his views and knowledge about the Corona Virus, the most important health problem of 2020-2021, long years ago.

His speech is available through video recordings, where he has a statement as follows: "*Those who close their doors shut are in good faith. Close your house, stay in it. Do not wander the streets. It already began in China. This manifestation will destroy the unbelievers. They will either pull themselves together or their corpses will stack up like a hill in body bags. They will burn them from afar to escape the microbe does. No matter how much they burn, it knows how to find them. Just like how the mosquito found Nemrut… entering through his nose… This microbe will enter their nose and mouth, and destroy their lungs. Their bodies will be deprived of movement*" (https://www. karamanca.net). Since this statement is very much related to today's conditions, it is rumored that he pointed out the Covid-19 pandemic.

3.2.8. Durmuş Dede

The Durmuş Dede Tomb, located in the area of Frank wells in the Ancient Castle (Akarlar) region of the Lusignan-Venetian period, is located in the village of Serdarlı (Çatoz), 32 km east of Nicosia and 40 km west of Famagusta. The person laying in the tomb is believed to be a soldier martyred during the conquest of Cyprus (Bağışkan, 2018, p.461). One of the most well-known stories about Durmuş Dede, who is the subject of many legends, is as follows:

There was an old woman named Şerif Hanım who lived in the village. One day in May, she went to get water from the fountain in the village. When she went there, she saw two children sitting there, eating grapes. The woman was surprised because it was not grape season. Then, the woman asked the children where they found the grapes. The children told her that their grandfather gave them the grapes. When the woman asked them where they were from, the children answered "We live with our grandfather, Durmuş Dede." Then, the woman and the children started walking and chatting. They walked together to a tombstone. When she got near the tombstone, the children suddenly disappeared. The woman was very surprised by this and she returned home. She could not forget this and started to tell people what she saw. But nobody believed her. Then, the woman saw the children in her dream. The children said to her: "You

saw us and told people about us, so you shall build a house for us, because we have none, and we lie under the sun." The woman had this dream several times. Later, she built a mudbrick house next to the stone where she saw the children. The eastern part of the house was cracked but not demolished. This appeared in the woman's dream again. In her dream, the martyr said to her: "The foundation stands on my feet, lift this weight off my feet." After, they demolished the house and built it on a larger space. The house was again cracked from the same point, but not demolished. Then they demolished the house again and made it out of concrete, and put an iron frame around the edges. The house again got cracked, but not destroyed. Then, they took the bones from inside the old tomb and moved them further away, and built a new tomb there. But it is also said among the locals that Durmuş Dede did not like this new place either and returned to his old place. So, the villagers visit both the old place and the new place. People still visit the grave of this person and make offerings, pray, light candles, and give sacrifices. According to another rumor, when night falls, a candle light comes out of this house and travels to Koca Huseyin barren, and returns back when the morning prayer begins. Another rumor about the tomb goes that the Greeks came to Serdarlı (Çatoz) during the 1974 war, advanced until the grave of the martyr, but could not pass there or enter the village (Çakır, 2009, p.115).

Bağışkan conducted a research on the subject and discovered the following about the people involved in the relocation of the first tomb of Durmuş Dede: accordingly, he appeared in a villager's dream and said "*he will suffer with his tongue*" for Mehmet Veli Efendi, the village imam, who later died in 1955 from tounge cancer; also, Yusuf Hasan, who operated the grocery store fell off his horse and died, and the village headman, Mustafa Mehmet Ali Serdar died of a heart attack in Nicosia in 1957 or soon after 1957 (Bağışkan, 2018, p.462).

3.2.9. Ahırvan Dede

Located within the borders of the Gönyeli municipality of Nicosia, Ahırvan Dede is a small one-room building located on the edge of the yard of a house where a husband and wife live. The rumor goes: Ahırvan Dede joined the war in Cyprus during the Ottoman period in 1571 and was wounded during the war, fighting his way to Gönyeli and martyred at the place of his current grave. A resident named Adem Hacı Tahir, who lives where the tomb is located, had dreamt of someone on a horse. The person said to him: "I was martyred here, my name is Ahırvan Dede. My grave is behind the wall in the yard of the house." He showed him the location of his current grave with a sword and asked that his

grave be built there. After waking up, Adem Hacı Tahir saw marks on his wall and was influenced by the dream, and had the martyr's grave built at this place in his garden. After the death of Adem Hacı Tahir, this house changed hands several times. People who visit the grave of Ahırvan Dede make offerings, pray, and burn incense here (Çakır, 2009, p.61-62).

3.2.10. Gozgoz Dede

Located in Nicosia's Gönyeli municipality, Goggoz Dede is a one-room building within the yard of a house where a married couple lives. There is no source about the identity of this person. The stories about him go as follows:

In ancient times, to the west of where Goggoz Dede is now, there was a small mud-brick room used as to store hay. This storage would be under the shade in the afternoons. An old man named Goggoz would come here and lie in the shade. One day, as he was lying there, he dreamed of a man with a long white beard holding a cane. He told him "*This is my place. You are sleeping in my place, go somewhere else.*" The man did not pay much attention to his dream. The second day, he had the same dream. But he did not care for it again. On the third day, the man appeared in his dream again and got angry with him, "*This is my place. Do not sleep here. I will draw a map to my place for you with my cane, go make my place there.*" When the man woke up, he saw the lines drawn by the man in his dream. He told about this to the officials of that time. So they came here and saw the lines on the wall, and decided to build a tomb for the man. Vedat Karaokçu, the owner of the house, bought this house back in 1935. When they settled there, some days they would hear the door open and close at around noon. They would think they have guests and check the door. But they would not see anyone. About fifteen seconds after the door is closed, they would hear the call to prayer. This was interpreted as Gozgoz Dede going to do prayer (Çakır, 2009, p.63).

Another rumor about Gozgoz Dede goes like this: Before the current owner of the house settled here, this house was rented by someone named Salahi, who was married to a Greek woman. Salavi lived here with his wife, who converted to Islam before they married. But since they settled here, the man began to disturb the woman. He would appear in her dreams and tell her: "*Leave this house. Do not live here. Because you are not one of us.*" The Greek woman said: "*No, I'm one of you now.*" The man turned to her and said: "*If you were one of us, you would no longer wear the cross.*" Then he drew a line there to prevent the woman from passing in front of the tomb. When the woman got up in the

morning and saw the line drawn there, she called her neighbors in shock and showed them the line. Later, the Greek woman and her husband had to move out and settle elsewhere. In 1935, Vedat Karaokçu bought this house. When they settled there, some days they would hear the door open and close at around noon. They would think they have guests and check the door. But they would not see anyone. About fifteen seconds after the door is closed, they would hear the call to prayer, and this was interpreted as Gozgoz Dede going to do prayer (Çakır, 2009, p.64).

According to another rumor, a woman living in Elye did not know who was lying there. One night, an old man with a long white beard appeared in her dream and described the location of Goggoz Dede in Gönyeli and told her to come here and light a candle, and if she did, her wishes would come true. One day the woman came to Gönyeli and found the tomb. The moment she entered, she sighed and bit her fingers, saying, "this is the place in my dreams." The outer door of the house is always left open by the homeowners for those who come to make offering to the Goggoz Dede Tomb, and it is frequently visited by the people of Gönyeli. Those who come here to make offering do prayers and light candles. Sources mention a high number of students coming here to make offering and light candles to pass their classes and exams (Çakır, 2009, p.64).

3.2.11. İbrahim Ethem Dede

With no concrete trace today, the grave of İbrahim Ethem Dede was located on the street in front of the Nicosia Municipality Market, known as Uray Street. According to Bağışkan (2005, p.288-289), "*Except for two different opinions on Ethem Dede's identity and death, there is no written source of information. The first one tells that Ethem Dede was a soldier in the Ottoman army when they crossed Nicosian fortifications to enter the city, and on 9 September 1570, fighting around St Sophia Cathedral, he was martyred and buried here with his clothes. The second opinion on Ethem Dede's grave says this tomb belongs to the Selimiye Mosque Cemetery, located south of the Selimiye Mosque. Those who believe that this tomb belongs to Ethem Dede visit his grave to find their lost things and make verbal offerings: "Ethem Dede, Ethem Dede, with your linen shirt. Help me find (...........), and I will celebrate seven times*.".

3.2.12. The Three Martyrs

Also known as the Musalla Martyrs, the Three Martyrs are three graves located on the bastion known as the Barbaros Bastion in Nicosia. It is said that

there were once British soldiers across where the tombs are located. According to the rumor, one day a British soldier was passing by these graves, and said "What are these?" and kicked the graves with his foot. After this, his feet were injured. He went to numerous doctors to get his feet healed, but no one could find a cure. At that time, a person named Mulla lived under Hagia Sophia. Mulla told the man to see an exorcist. The man did so and his foot got better in a week. Sources mention that many people make offerings and light candles here, and their wishes came true (Çalışkan, 2009, p.86).

3.2.13. Zahra Burcu

The Zahra Burcu Tomb in Nicosia is located in the yard of the Çetinkaya Sports Club, surrounded by iron bars. The locals tied rags and cloths around the tomb, with lit candles and offerings.

According to some sources, the person named Zahra is the wife of Mahmut Pasha, whose grave is located at the corner of a wall at the intersection between Polis Street and Mahmut Pasha Street. The rumor about Zahra Burcu in the book of Gökçeoğlu is as follows:

There were two friends living around the Ömeriye Mosque. They went to work together every morning. One morning, one got up early, the weather was bright, he did not know what time it was and decided to go to the mosque alone. He decided to go to the mosque alone. When he entered the mosque, he saw that the crowd was bigger than usual. And they were all foreigners. He performed ablution. Started his prayers. Then, one person said, "There is a foreigner among us." The imam stood up. Came by this person from Ömeriye and stopped. He asked him who he was. After his reply, he advised him not to tell anyone what he saw. He would only be allowed in the mosque on this condition. He said after they performed the morning prayer, they wanted to go to Makkah and pray there, too. A Khidr with a short white beard in the front, they all set out to Makkah and prayed in the Kaaba. Then together, they returned to the Ömeriye Mosque. When they arrived at the mosque, Zahra, the imam, said the people with her were the forty saints. She said sun did not dawn yet, and she would come back to the mosque for the morning prayer. She said the forty saints were leaving, and he should tell nobody about what he saw. Then, the saints and Zahra left the mosque. After them, this person left the mosque and went to his house. He was thinking about them in fear. His friend came by. He asked him why he did not come to prayer. He did not want to answer his friend at first, but he could not bear it, so he told him. At that moment, Zahra appeared in front of him and

slapped him. Then she disappeared, but his friend did not see what happened. After this, the man's face was paralyzed. And he became a mute. He couldn't even say a word after that day (Gökçeoğu, 2004, p.169-170).

3.2.14. Unnamed Tombs Behind the Foundations

With no trace of their current location, these tombs are known as the graves of two Turkish pashas who were martyred in the battle on the street during the conquest of Cyprus in 1570, behind the Foundations Office in Nicosia.

According to the story widely known among the locals of Nicosia, there was an elder named Hasan who brought oil lamps to the tombs every night. This old man's daughter had a wedding. Hasan forgot to light the lamps because of the rush and excitement of the wedding, and fell asleep with exhaustion. That night he sensed the presence of a hand that shook his shoulder. Half asleep, Hasan opened his eyes and saw a tall man with a beard, a long robe, and a dagger on his belt, looking at him with anger and disappointment. The man asked him: "*Why did you forget to light the lamps for our tombs, of me and my friends who died four hundred years ago? Is a soldier's grave doomed to be forgotten?*" . Hasan tried to respond with his trembling lips, and the ghost disappeared before he can even say a word. In his haste, the man immediately grabs a box of matches, forgets to get dressed, walks through the deserted streets, and lights the little lamps, his hands trembling with fear. After that night, Hasan never forgot to light the lamps at night (İslamoğlu, 1994, p.166-167). Another rumor is about the family of Judge Burhan Bey, who used to live in the Foundations Office. Pembe Hanım, who held Judge Burhan Bey as her brother, had a sister who was a light sleeper, and she saw this man walking around the house every night. This man had blue-purple clothes and had a white beard. Her sister, who saw a candle burning under the stairs especially on Friday nights, would also get warned by the man when someone sat on his place (Bağışkan, 2005, p.290).

3.2.15. Osman Pasha

The grave of Osman Pasha in Arapköy, Girne was a pilgrimage place visited by both Turks and Greeks before 1974. But this place was known as "Arkancelo" by both the villagers and the Greeks. According to Çakır based on face-to-face interviews with the villagers (2009, p.43), there were three separate stories about Osman Pasha passed down from generation to generation.

According to one, an old Greek woman lived in one of the houses across the martyr's place. She would hear noises from outside at night. She always

wondered what this noise was. One night, when she heard the noise again, she went outside. She saw a man dressed in white on a white horse, with a red tabard and realized that he was a martyr. He would come up until that point and disappear where he came from. Those who tell his story also say she was blinded after seeing this. Another rumor is about a man from the village. This man used to use this place as a garbage dump. He often got warnings from the villagers, saying "Don't dump your garbage here. As here lays a martyr." But the man paid no attention to them and continued to dump his garbage there. At that time, the man's wife was pregnant. But after a short while, the woman had a miscarriage. After this, the man believed them and no longer dumped his garbage there.

The last story is about an incident. It says there used to be an almond tree next to the martyr. One day, a shepherd from the village went to the martyr's grave and tied his cow on the almond tree here. But the cow could not stand there and shortly after was hung around the rope on the tree. Its front leg was injured, but it did not die. All the locals believed that this was because the martyr was laying there.

3.2.16. Abu Dardar Dede

Rumor says Abu Dardar Dede, whose identity is not found, has his tomb in Aleppo, and another rumor says he was buried in Bursa Pınarbaşı cemetery. Abu Dardar Dede's connection with Cyprus is based completely on a rumor. It is such a rumor that people still ask Dardar Dede for help, and the pilaf that is the subject of the rumor is still cooked today.

According to the stories, in ancient times, a woman's child disappeared, and there was no news of the child even after days. The woman, bittered with pain, dreamed of her child sitting alone on the seashore. At that moment, an old man with a white beard appeared and told her that his son was alive and that he would return in three days. The woman was very happy said to the old man, "Ask of me whatever you want. What can I give to you?". The old man said, "Make a bulghur pilaf with lots of lentils and onions, gather the people, and feed them with it, and then pray for me." The woman asked the man where he lived. The man said he had no home. The woman did as he said as soon as she got up in the morning. She cooked a bulghur pilaf with lots of lentils and onions and fed it to the villagers. She even brought it to those who did not come. And her son arrived three days later, as he said. After that day, those who had a wish started to make pilaf for Abu Dardar Dede. Women who fulfill the Abu Dardar Pilaf offering invite their neighbors and relatives to their homes. After

the guests gather at the house, they burn incense in a corner. The rite begins with a mawlid. The man rule is to not speak during the rite. As they perform the mawlid, one woman begins to cook the pilaf. The mawlid ends by the time the pilaf is cooked. Then, the pilaf is brought to the room and the one who makes the offering lights a candle in the middle of it. Also, the attending guests are given a candle each. The guests light their candles from the candle of the one who makes the offering and walk around the pilaf three times. After they do that, they say "Allahuekber" and do prayers for Abu Dardar Dede, followed by prayers of need. A small amount of the pilaf is placed on a plate. Meanwhile, they read prayers and make wishes. After the prayers are read and wishes are told, they put out the candles and say, "If my wish comes true, I will cook a bulghur pilaf with lots of lentils and onions for Abu Dardar Dede." When the rite ends, the guests take their candles to their homes and keep them (Çakır, 2009, p.165-166).

3.2.17. Garip Dede

Garip Dede's grave is located in Zeytinlik, an old Turkish village in Kyrenia. There are two rumors about him.

According to one, an unknown soldier was martyred during the conquest of Cyprus by the Ottomans. But nobody saw that this soldier was martyred during the war. When the village was taken by the Ottoman soldiers, there was nobody living in the village. One Ottoman soldier returned to the village after the war and saw that someone was lying where the grave stands now. On that day, under the scorching sun, he saw that Allah grew a chaste tree next to the martyr and made a shade for him. They did not know the martyr's name, so they called him Garip Dede and people started to use it as a place of pilgrimage (Çakır, 2009, p.19).

According to the second rumor, dervishes came along on the conquest of Cyprus. One of them, a man with white beard, came to the village of Zeytinlik. Everyone called this old man "dede." The people he came with wanted to leave the village, because there was no drinking water. This man pointed to a great tree in the village, and said:

- "See that tree? The roots of this tree go down to the water. Dig a well next to it and you will find water."

The people did as he said, dug a well, and found water. They also set up an oil mill right next to the water. When the man died, they buried him in the shade of the tree. Over time, the mill was broken because of lack of water. So the owner opened a coffee house there because he could not do anything else. He would

come early every morning, open the coffee house, and wait for customers. One morning, he saw an old man with white beard sitting on a chair in front of the coffee house. The man did not know who it was but thought he was important, so he took his order, but was very embarrassed to see there was no coffee left. The old man noticed this and said, "Check the bottom of the mortar, son, there should be enough for a cup." The owner checked again, and found enough coffee to make one cup.

The old man drank his coffee, left a penny on the tray, and left. Even though the coffee house owner said, "Please sir, it is on the house," the old man still left the money there and said:

- "Keep this in your drawer, child, and don't take it out. For only Allah knows the price of something given from the heart. Never forget this!!!" and left.

The penny left by the old man brought him so much luck that he kept earning. But one day, when he didn't have enough change for a customer, he gave the penny away, either by accident or knowingly. After that day, his safe went dry, and the man was very upset about this. One day, he opened the coffee house early as usual, and he saw the old man sitting by the well this time. He wanted to get near him, but the old man disappeared before he did so. After this happened three days in a row, the man realized that he offended the old man. He thought the old man was expecting something from him. He kept working and built a grave by the well, and took care of the grave until the end of his life. After learning about him, the villagers showed respect to the grave as he did. After a while, it became a place of offering for those who are in need or cannot have children (Nesim, 2003, p.190-191, http://www.ismailgulec.net).

3.2.18. Kayalı Şehida

There is not much information about Kayalı Şehida, which is located in the house of a villager in Ozanköy, Kyrenia. But there are a few rumors about him. The first one tells about when Hala Sultan came to the island. It says he came to Cyprus to fight in period of Hala Sultan and was martyred in this place called Kayalı. The other rumor goes that at the time, someone picked up a stone from the martyr's place. The person then dreamt of this at night. In his dream, someone told him, "Go there and put the stone back. If you don't, I'll hurt you." People who heard about this became afraid to touch the stones there (http://www.ismailgulec.net).

3.2.19. Halil İbrahim Pasha

Halil İbrahim Pasha is thought to have lived in Ozanköy, Kyrenia, and his grave is also located in the same village. The first story about him is told by Emete Hanım, who experienced it first-hand. "There is a stone with holes in the place where the martyr is, and it has been there for a long time. The stone is still here today. One day I picked up this stone from and placed it somewhere else in the yard of the house. That night, the martyr came to my dream. He said "Put the stone back. Because it is a wish stone." The day after I had the dream, I put the stone back." According to another story, there was another big stone other than the one with holes near the martyr's grave. One day, a man was passing by, he took this stone, put it in the back of his car, and left. The martyr came to him in his dream and said, "Put the stone back. If you don't, I'll hurt you." The third story is about a Greek woman. One day a Greek woman visited here. She was about to pee at the place where the martyr laid, and she was warned not to do it by the people there, but the woman did not listen to them and kicked the stones there. The villagers tell that later this woman's feet were injured (http://www.ismailgulec.net).

3.2.20. Esmer Safi

The place of offering named Esmer Safi is located in Pınarbaşı, Kyrenia. Pınarbaşı, known also as Kırnı, is a Turkish village. The place of offering named Esmer Safi is located on the side of a road to the village and is not well known by the villagers. It is mostly known to the elders of the village. Some strange events experienced by the villagers are mentioned as follows.

"It was time to reap. Every day I would wake up in the morning and go to my aunt's house to wake her up. Together we would go to the field to reap. One day, I was out to go to my aunt Zalihe early in the morning. But that day, I was a bit later than usual. I was walking in a hurry. When I approached the house, I saw a dark skinned person with in white linens sitting across the house. I thought she was my aunt and called out to her. When she heard my voice, she turned to me and opened her mouth, and showed her teeth, and I was terrified. I realized it was a martyr and started to read the basmalah, slowly walking away from there (Çakır, 2009, p.36).

3.2.21. Sadık Pasha of Algeria

An interview with Gözem Gökhan, the head of Antiquities and Museums Departments in Girne revealed that the grave of Sadık Pasha of Algeria, who

is known to have a tomb in the Kyrenia Castle, was actually not there, and his tomb was placed there symbolically. Despite this information, there are still some stories about the person laying there.

According to a rumor, when the castle was used as a prison, Mustafa Çakır's father, Mehmet Çakır was imprisoned there. Some nights, he would drink too much and start fights with everyone. That happened so frequently that the guards were tired of it. One night, when he was fighting someone again, the guards decided to put him next to the grave to intimidate him. At that time, the tomb was located in a closed room. They put him inside it. When he was in there, he fell asleep with his head on the tomb. In his sleep, he opened his eyes and saw an old man whom he knew from Kömürcü. The old man was wearing a spotted coat. He asked the old man:

- "So, why did they put you here?".

The old man told him:

- "Raise your head and put it a little further."

Meanwhile, the guards at the door heard the man talking to someone. The next day, when the guards opened the door, they said, "dede must have scared you last night." That moment, the man remembered what he saw last night and realized that it was a martyr. Then he turned to the guards and said:

- "Scare me? No, he was just being company." (Çakır, 2009, p.57).

3.2.22. Kara Kadı and Hüseyin Efendi of Diyarbakır

There are two saintly people lying in the courtyard of the Haydarpaşazade Mehmet Bey Mosque in Lapta. The stories about these two graves go like this:

Kara Kadı was a respected man who healed mental disabilities, like a psychologist today. He treatment was so effective that his fame exceeded the borders of Cyprus. One day, they even brought a patient from outside the island on chains. Kara Kadı said the chains had to be unshackled, but the patient's relatives did not want to allow this. Because they were afraid that the patient could harm people. After Kara Kadı insisted, they unshackled the chains and Kadı treated the patient with his own methods. He improved so much that this patient and Kara Kadı later became friends. After some time, Kara Kadı learned that there was a scholar in Diyarbakır, and he set his mind to meet with this man and learn from him. He found the man and became his student. He then returned to Cyprus. He also invited his teacher to Cyprus. After some time, the teacher

from Diyarbakır decided to come to Cyprus and meet his student Kara Kadı. But at that time, he also had a dream. In his dream, he was dead and buried in a place with lush trees and beautiful fountains. When the teacher from Diyarbakır came to Lapta, he went to the mosque to pray. He was very surprised to see the lush trees and three fountains from his dream. "This is the place I saw in my dreams," he said. The man stayed in Lapta for a while as a guest of his student Kara Kadı. Kara Kadı saw his teacher waking up early in the morning and leaving the house every day. He wondered where he was going so early every day and began to follow him. Realizing that he was being followed, the man warned Kara Kadı without looking back, saying, "Turn back and don't follow me again." After a while, the man from Diyarbakır died and was buried in the courtyard of the mosque. When Kara Kadı died some time later, he was buried in the courtyard of the mosque next to his teacher and friend from Diyarbakır. After some time, both the teacher from Diyarbakır and Kara Kadı were recognized as two respected people, for whom people make offerings and light candles (Çakır, 2009, p.37-38).

3.2.23. Ali Pasha

This is a grave in the garden of a house in Ozanköy, Kyrenia as a place where both Turks and Greeks regard as sacred, make offerings, and light candles. The villagers tell that until recently, brides would visit this place on their wedding day and make offerings to have children. There are many stories about Ali Pasha and Halil İbrahim Pasha.

According to the first rumor, both were soldiers. A military group of seven people came ashore together, and get attacked in the area where the tomb of Prophet Ömer is located today. Ali Pasha and Halil İbrahim Pasha got to Ozanköy with injuries as their friends were martyred, but they also died in this area, and their graves were somehow lost. In the 1900s, the villagers saw these two people roaming on their horses at night. They saw five of the seven disappear around the tomb of Prophet Ömer, but the two of them disappeared in Ozanköy, where their graves are now located.   When the locals realize that a martyr was lying here, they visited the graves and made offerings to them and lit candles. If this is true, it can mean that there are five graves instead of seven in the tomb of Prophet Ömer, or that the unit had nine people and not seven (http://www.ismailgulec.net).

The second rumor is a shepherd story. There was a shepherd named Ahmet. As he fed his sheep around the Gari Creek flowing down from the village, he

saw a girl wearing a wedding dress at a mulberry tree, looking at him. When he went near her, the girl disappeared and emerged at another tree. Just as he was about to catch her, she disappears in his arms. It is said that the place where this girl disappeared was the place of Ali Pasha's tomb. It has also been told that people saw this girl appearing here and wandering around (http://www.ismailgulec.net).

Another rumor tells about a story in the 1970s. This happened to three girls. Around the Garı creek, one of them sees a cyclamen flower and tries to take it. As soon as she takes it, she sees a man in white clothes on a white horse. One of the girls says it is forbidden to pick even a grass from here and that Ali Pasha dislikes it. They then left the flowers and the white horse disappeared. Also, it is not only the girls who saw Ali Pasha. One of the elders of the village, Emin Hoca, also dreamed about him. Emin Hoca could not have children. He made an offering that if he had a child, he would build a domed tomb for Ali Pasha and light candles. That night, Ali Pasha appeared in Emin Hoca's dream and told him, "You think I don't have anything by looking at my grave, but I have palaces underground," and brought him to his grave on his horse. Emin Hoca saw a place full of houses, gardens, and rivers, and Ali Pasha said "This place is good, you should come too." Emin Hoca woke up in sweat and told about it to his wife. And his wife told his dream to a reader in the village, known for interpreting dreams. The woman said the dream was an ill omen, Emin Hoca was going to die soon, and in fifteen days, Emin Hoca died (http://www.ismailgulec.net).

3.2.24. Hasan – Hüseyin Efendi

There is a grave in İnönü (Mesarya) village on the main road between Famagusta-Nicosia, with three separate graves near. Their names are Hasan-Hüseyin Efendi, Hürrem Dede, and Mehmet Efendi graves. Of these graves, various rumors for the Hasan-Hüseyin Efendi grave have been passed down from generation to generation.

According to the first rumor, about 60-70 years ago, his mother-in-law's mother-in-law lived in this house. One evening, the woman got up to do the laundry, saw someone with a turban sitting next to the stove in the yard, and was very scared. The man realized that the woman was scared and said: "Don't be afraid of me." "I am human too. My name is Hasan Hüseyin. Tell your neighbor Eşmenoğlu not to tie his camels on me. They disturb me all night. "I am the one who crippled their feet." (At that time, the woman had neighbors

named Eşmenoğlu next door. Eşmenoğlu had camels, which he tied to a wall there. But when he got up in the morning, he found the camels' feet crippled and could not understand why.) Then he said, "Don't tell anyone you saw me. I will show you my place as I leave. Follow me, and when I disappear, that is where you should make my tomb. Give me light on Mondays and Thursdays," and then disappeared. The woman ran back home in worry. Her husband asked what happened, but she could not answer because of her promise to the man. When her husband got suspicious and insisted, she had to tell what happened. When they got up the next day, they dug the earth where the martyr disappeared and found a pile of ash. After that, nobody saw the martyr again (Çakır, 2009, p.96).

3.2.25. İzzet Efendi

İzzet Efendi›s grave is located on the street named after him in the Nicosia district.

The exact name of the person in the tomb is unknown, but it is claimed by two different people that a man appeared in their dreams and said his name. When he appeared in Beliğ Bey's father Arif Bey's dream, he said his name was Ahmet Selim. When he came to the 87-year-old retired police officer Mehmet Derviş Mustafa's dream, he said "My name is Nedim Efendi. I came from Aydın. Not the Aydın in Cyprus, the one in Turkey." The story goes that when they rented the house, the landlord advised them to light a lamp near the grave every night and to keep the jug full. One night, İnanç Hanım, one of the daughters living in the house, woke up to the sounds of horseshoes while everyone was asleep. She saw that the martyr came out of the tomb and went to the bathroom, performed ablution, and returned to his grave and did his prayers. They claimed that this person wore a very long white dress and wooden horseshoes and was very tall and large, and bearded. This house used to belong to the dessert shop owner Menteş Bey, and now his mother and sister live here. At that time, the tomb was inside the entrance room of the house. And it did not have an iron fence outside, like it does now. One day this tomb collapsed and left a hole on its side. And Menteş Bey's mother began to sweep dust and garbage into this hole. One night, the martyr came to the old woman's dream and said: "Don't sweep the garbage down on me. Keep me clean," and disappeared. The dream repeated three nights in a row. But the woman did not heed the warnings. One night, as she was sitting by the barbecue, her clothes suddenly caught fire from the coals and she died in pain (Bağışkan, 2005, p.293).

3.2.26. Seyran Dede

It is said Hamitköy in Nicosia was built on the ruins of an old church, and even now a well to the east of the hill is known as the "church well." There is no grave in the place of offering, and no clear information about who Seyran Dede was or his life. Therefore, all information on him is based on rumors. Some say Seyran Dede was buried here with his child, while others say it is a 'candlestick' made for offering. According to some interviews with the villagers, Seyran Dede came to Hasan Bacavuz, the son-in-law of Ali Buba, in his dream, and said, "If you dig my grave, you will find money." After he told about his dream to a friend, they went to dig it together that night. After they dug it, they found a half-meter tall stone in the shape of a five (or six) pointed star and a pile of ash. People believe that if he did not tell anyone about the dream, he would have found gold instead of ash (https://www.yeniduzen.com).

3.2.27. Martyr Ali Dede

Martyr Ali Dede is located in the Martyr Ali neighborhood, named after him, in the village of Cihangir, in Nicosia, Northern Cyprus. This tomb is mostly visited by the villagers, and its story goes as follows.

Years ago, there was a murderer who killed someone living in the village of Cihangir. The police were looking for him. He escaped to the mountain to hide. At that time, there was a very large rock on the mountain called Topaktaş. The murderer hid under the rock and spent the night there to not get caught. He fell asleep and in his dream, someone told him that the police surrounded him, and the only way he could escape was to hit Topaktaş with his knife. When he woke up, he did what he was told and avoided capture by jumping over the rock. After he escaped, he came to the village and built Martyr Ali Dede's tomb. But it collapsed over time. Its current version was built by some young villagers in 1951 and it began to be known as a place of offering (Çakır, 2009, p.72).

3.2.28. Mehmet Efendi

One of the three martyrs in İnönü, Mehmet Efendi lays in the garden of a private house. He was martyred in the war during the Ottoman period in 1571. The new owner of the house repaired the martyr's grave, after which the family had no financial difficulties again. Before Aysel Ayter, someone named Mehmet of Çatoz used to live in this house where the martyr lays. At that time, this place was used as a sheep pen. Later, upon warnings from Ayine, the owner began to

fill a jug of water at night and put it where the martyr laid before going to bed. When he got up the next morning, he would find the jug empty. Again, one night, he filled the jug and put it next to the martyr. He went inside to sleep. After a while, he heard a footstep outside. But he didn't see anyone. And the jug was empty. During that time, the martyr would come there, perform ablution, and wash his mouth. It also said that he came to Namiye Havutçu, who lived in the village about 50 years ago, as a man with a long white beard in a white dress, with colored candles burning on his fingers (Çakır, 2009, p.120).

3.2.29. Kavaklı Dede

It is not known exactly who the person in the tomb is, but it is thought that he served in the Ottoman army during the conquest of Cyprus. So, it is likely for him to be a martyr.

According to another rumor, Kavaklı Dede was one of the dervishes who came to Cyprus after the conquest. Kavaklı Dede came here with his followers and continued his services in Upper Kyrenia, built a lodge, and was buried in its corner after his death. For his will, a poplar was planted at his feet. Over time, this place was named Kavaklı Dede as well. During the period of British colonies, the tree was to be cut down, but the locals spread a rumor saying "Destroying this tree will destroy the lineage of the Muslim people here," and prevented the tree from being cut down (Altan, 2016, p.414).

The other rumor goes that it was made by a man named Fehim Efendi of Ozanköy. According to information from the locals, the goes as follows: In the 19th century, a man nicknamed Rooster was shot and killed in Ozanköy. Fehim Efendi was suspected, so he was arrested and locked in Kyrenia Castle. Fehim Bey, who made an offering to move the grave and build a tomb if he ever got out of there. Then he was freed from the lack of evidence, and fulfilled his promise. He had a pine tree planted next to the tomb to cast a shade, and poplar on the outside, so the tomb was named after poplar (Kavak) (http://www.ismailgulec. net).

3.2.30. Zuhurat Baba

Currently in the southern part of Cyprus, the Zuhurat Baba Lodge in Larnaca continued its activities until 1826, but was closed after lodges were banned. Zuhuri (Zuhurat) Baba Lodge was destroyed. After the lodges were re-opened by the second half of the 19th century, it continued its activities

again. The Zuhurat (Zuhuri) Baba Lodge in Larnaka was rebuilt during the reign of Sultan Abdulaziz, and in 1869, Hüseyin Baba, who was ratified by the Naqshbandi, was appointed here (Maden, 2015, p.89).

According to the rumors, an elder distributed water to the soldiers during the operation in 1974. Meanwhile, the old man told a soldier that he was from Istanbul and asked him to visit him after the war ended. The young man came to Istanbul after the war but forgot to visit the old man, and the old man came to him in his dream. The young man went to the address he gave him, and found the gravestone of Zuhurat Baba there. The gravestone read "Zuhurat Baba, distributed water to the soldiers during the conquest of Istanbul." Surprised by this, the young man built a tomb for Zuhurat Baba (Yüce 2003, p.20-21).

3.2.31. Hala Sultan Lodge

The Hala Sultan Lodge is known as the most important place of worship and offering that is visited by Muslims with great respect, love, and devotion on the island of Cyprus for centuries. Currently in the southern part of the island and located in Larnaca, Hala Sultan is believed to be the aunt of Prophet Muhammad (SAV), Ümmü Haram binti Milhan Halid Zeyd Haram Cündeb Amir en-Neccariye el-Ensariye el-Hazreciye (Ulvi, 2010, p.115-116).

According to Atun (2005, p.20), Jallal ud Din Us Suyuti talks about the tomb in History of Caliphs as follows "... *Hala Sultan died in an accident and, according to tradition, was buried at the farthest shore of the Great Salt Lake, about 4 miles outside Larnaca. There is a lodge named after her over the tomb. This is the most frequently visited Muslim shrine on the island and one of the holiest places for the Islamic world. The place is near the sea, so when Muslim ships pass, they lower their flags to halfway to show respect...*"

The tomb used to be open, but is now covered, and it is stated that there is a stone inside that is believed to hang in the air, defying gravity, and that this stone came from Mecca or, according to other stories, from Mount Hira, and this miracle is the proof of the sanctity of this place. People visit this tomb and its garden to make offerings and make requests from Allah for the sake of this holy spirit, who is known to be close to the leader of the Islamic religion, Prophet Muhammad (SAV). Those who make their offerings also express their satisfaction by feeding the poor and giving sacrifices in this place.

The grave of Hala Sultan, who is believed to have died by falling off a horse near the pier, was placed on two large ancient columns in the region so that she will not be lost. Çağla Konuloğlu, one of the people who visited Hala

Sultan Lodge as a child, said in an interview: " ... *The first day I went to Hala Sultan, what attracted my attention was a big cube covered with a black cloth. As soon as I saw it, I wondered what it was, but couldn't understand. My mother explained to me that it was a stone falling from the sky, hovering there. I couldn't believe what I heard and said, 'If so, they should open it and let us see.' My mother said 'They cannot show it, because a pregnant woman saw the stone and then had a miscarriage. So they kept the stone covered since then. And people turn around it and make wishes...'*" and her anecdote similar to that of many Cypriots. (Ulvi, 2010, p.115-116). The most striking thing about Hala Sultan tomb, lodge, and mausoleum is that both Turkish Cypriots and Greek Cypriots visit this place, say prayers, and make offerings, even though they do not share the same religion.

3.3. Important People and Beliefs in Lodges

There is no definite information about the origin of the word "tekye" (lodge) in Ottoman Turkish texts, which is used as "tekke" today. In ancient times, dervish lodges were often built by sheikhs and disciples or sultans and governors. Sometimes the lodge is established privately by the sheikh, and develops with the help of the disciples and followers. Many lodges have failed to find the financial means to survive history, and sometimes the reputation of the sheikh has caused small lodges to go through great periods of time. Governors' opinions on sufism have directly affected the number of lodges. There is a noticeable increase in the number of lodges after the 18th century. The lodges that house the tomb of the founder of a sect are often accepted as the central lodge of that sect. The lodged are ruled by sheikhs. The principles of the lodge are determined by sufism traditions and the sheikh's attitudes. With the spread of the tradition of foundations, the conditions in the texts have guided the administration of lodges. Having the position of lodge sheikh inherited from father to son, the problems caused by incompetent sheikhs, and conflicts have all played an important role in the loss of reputation of sufism. Throughout history, governors often did not interfere with the appointment of sheikhs, but intervened in the administration of the lodge when deemed necessary (https://islamansiklopedisi.org.tr).

When the Directorate of Religious Affairs was established in 1924, the administration of the lodges and zawiyas, along with mosques and masjids, were transferred to this institution. The lodges within the borders of the Republic of Turkey were closed with the Law No. 677 dated 30 November 1341 (1925) on

the Ban and Abolition of Lodges, Mausoleums, and Certain titles." This decision was taken within the borders of the Republic of Turkey, but also implemented in Northern Cyprus. Today, all places called lodges are open to visitors, and only prayers and offerings are performed in these places.

3.3.1. Ağlayan Dede Lodge

Located within the walls of Famagusta, the Ağlayan Dede lodge is one of the oldest Ottoman lodges. Unfortunately, the lodge did not survive to this day, and only two tombs side by side and a fountain have survived from it. There are limited archive records and literature on the building.

According to the stories, there lay two brothers named Mustafa and Mehmet who were martyred during the conquest of the island by the Ottoman Empire (1571). According to another rumor, the graves belong to two unknown friends who were martyred during the same conquest. During the period when the lodges were open and the sheikhs would live there, they would leave a sabot, clean face towels, and a flask next to the fountain every night. At nights, Ağlayan Dede would come here and perform ablution. When they woke up in the morning, they would find the towels wet. Also, there was someone named Zehra Tahsiner who used to live across the lodge. This person said she saw two people, one old and the other young, coming here at prayer time and performing ablution at the fountain. Moreover, Ağlayan Dede came to Zehra Tahsiner and told her the 1974 Peace Operation would be won, saying: "No longer than seven moons. We will have our wish come true." After the operation, the place was neglected. People started to dump their garbage here. Disturbed by this, Ağlayan Dede again came to Zehra Tahsiner in her dream and said: "We are now leaving this place. Because there is no longer a clean place for us to perform ablution. According to another rumor, a person named Melek Doğan tells her story as follows. "It was back when I went to primary school. One day, my uncle went to work in the morning. And my brother went to help him. It was late afternoon. My mother said: "Go and call your brother, tell him to come home." I opened the door, went outside, and started to call for my brother loudly. At that moment, someone inside the door grabbed me and threw me on the ground, and I only stopped when I hit a rock in the middle of the road. I could not understand what was going on, I was alarmed. I started yelling at the neighbors, "Call my mother, quickly." I told my mother about this. We wondered what had happened, so we went to a fortune teller. We learned that it was prayer time for martyrs and they were disturbed by my loud call." (Çakır, 2009, 103).

3.2.2. Hz. Omer Lodge

Located on the seashore in Çatalköy, Kyrenia, this lodge is also known as the Hazreti Ömer Tomb. According to the stories, the people laying in the tomb had come to the island during the Arab raids (7th century AD) and their bodies remained in the cave behind the tomb after they were martyred, and did not decay until the Ottoman conquest in 1571 (Altan, 2016, p.428).

Another rumor says Muslim Arabs came here with their horses to expel the pirates who were here to rob the island, and they disappeared after they fought off the pirates from the region. The villagers who saw the traces of horseshoes on the rocks on the shore thought these were the men of Hz. Ömer. This is one of the most important and busiest places of offering in Cyprus. As with many places of offering, students who want to be successful, young girls who cannot get married, mothers who cannot have children, and those who have various problems make offerings here. Before the Cyprus Peace Operation in 1974, Greeks were among those who prayed here (Keser, 2010, p.116).

According to another rumor, Prophet Muhammad (SAV) saw the island of Cyprus and asked Cebrail (A.S) what this place was, and he received the answer "Cezire-i Hadı" (the Green Island). Upon hearing the words "It will belong to muslims," he sent a unit of seven for exploration. After they set foot on the island at Çatalköy, they made friends with the local villagers and a shepherd. But this didn't last long, because the governor of Kyrenia heard that the Arabs were coming to the island, and started a search for them. Hearing this, the shepherd Deli Hasan hid the unit in a cave right behind the place where the tombs are located now. After the shepherd was arrested for giving them food and aiding them, and their ship was sunk, the unit died of hunger and thirst. Finding the lifeless bodies of the unit, the shepherd covered them with stones and kept this as a secret, only telling it to his son before he died. After the Ottoman conquest of the island, some religious scholars found the location of the graves with great efforts and built tombs there (Altan, 2016, p.426-430).

3.3.3. The Forty Martyrs Lodge

The Forty Martyrs Lodge is located on the road to Ercan Airport, southwest of Dilekkaya village. It is known that there were 40 martyrs in it and the lodge was built in two stages during the Ottoman period. Although the date is uncertain, sources report that the tombs of 23 martyrs were completed in 1816 and the other 17 were added later (Bağışkan, 2018, p.190).

The legend says no Greek has ever been able to enter Dilekkaya since life began here, trying to enter at the slightest opportunity, but always failing. Timbo (Kiracıköy), a Greek village, shares a plain with Dilekkaya, where the shepherds of the two villages bring their herds. Greeks who want to destroy the Turks hold more grudge against the people of Dilekkaya and try to attack them at every opportunity.

It was believed that the most important obstacle that prevented Greek Cypriots' attacks against Dilekkaya was the Forty Martyrs. Indeed, this idea was formed as a result of some events. Greeks who caught Turkish shepherds defenseless would suddenly see a cloud of dust and forty men on white horses with red tarbooshes and green belts, charging towards them, shouting "Allah Allah!" These horsemen would rescue the shepherds of Dilekkaya from the Greek attackers and then disappear in the direction they came from (Çakır, 2009, p.68)

3.3.4. Mevlevi Lodge

The Mevlevi Lodge is located in Nicosia, near the Kyrenia Gate. It is said that there are 16 graves belonging to Mevlevihane sheikhs, one of whom is buried with his wife.

According to Bağışkan, in recent years, they would do rain prayers in the lodge with the participation of students. In times of drought, students would go to the lodge with their teachers, the sheikh would read a rain prayer using small stones collected by the dervishes, and the students would say "Âmin," the sheikh would blow on these stones and put them in a bag. The bag would be tied tightly, hung on the arbor above the water pool in the garden of the lodge, then a prayer would be recited, and the bag would be left in the pool. It was believed that this would bring rain.

The second tomb belonging to Ahmet Pasha in the First Mausoleum was one of the important places of offering visited by women in recent years. Those who would make wishes of Ahmet Pasha would visit his tomb on a Thursday night, tie a rag to the fence of the window to the west of the tomb, light candles, and ask for his help with their wishes. Women who had a stillbirth would offer their new children to Ahmet Pasha, name the baby Ahmet, and leave him to the lodge through another woman as soon as he was born. Later, another woman would take the child from the lodge, bring him back from another road, and sell him to his mother. It was believed that this was the only way for the child to live (https://www.yeniduzen.com).

3.3.5. Seven Martyrs Lodge

The lodge with seven tombs is located in a district named after it, the seven district. One rumor goes that these tombs belonged to soldiers who were martyred during the Ottoman conquest of the island (Altan, 2016, p.335), and another rumor by the tomb keeper says these were seven brothers who were martyred in the war during the Venetian period (Çakır, 2009, p.87). The lodge remains as one of the places of pilgrimage for the Cypriot people, where they light candles and say prayers. They make wishes from Allah for the sake of these sacred souls.

3.4. Places That Have Been Subject to Legends

Due to its geopolitical location and climatic conditions, many civilizations have set their eyes on Cyprus for centuries. In fact, history shows that the island hosted many civilizations and inevitably housed much cultural exchange. In this part, we will talk about places that have been subject to legends and that are an integral part of the island's culture.

3.4.1. Değirmiçam Offering Tree

Değirmiçam offering tree is estimated to be over 400 years old and is located in Çınarlı village, Famagusta.

The story of Değirmiçam goes that the Çınarlı village was established near a river in a place called Vurmes Stream. In old times, women would gather on certain days and go to the river to wash clothes. Boys from the village would wait for the laundry day to see the girls coming to the age of marriage. One day, two dwarves among the villagers fell in love with the same girl. And it was too late when they found out. They decided to organize a fight and the winner would deserve to marry the girl. They began to wrestle, continued for days, and then they both died of exhaustion. The villagers buried their bodies. After some time, a pine sapling was born on the ground where they were buried. The sapling grew big. The owner of the land wanted to cut it down. When the man hit his axe on the tree, a red liquid came out from inside it. Seeing this, the man was scared and did not try to cut the tree again, and told about this to the villagers. The elders of the village said that red liquid was the blood of the dwarves. Today, many people think the tree resembles two dwarves wrestling. The second story is about a man suffering from tuberculosis. Doctors advised him to live far from the city, in a clean and sunny place. So the man settled under this tree with his

wife. After staying here for a while, the man's health improved. After returning home, he visited this place frequently. One day, the old man forgot his belt on the tree during one of his visits. Seeing this, people thought this was a place of offering. So, the tree had more and more visitors every day (Çakır, 2009, p.126).

3.4.2. İnpınarı Place of Offering

Research revealed fossil remains of Dwarf Hippopotamuses and Dwarf Elephants that lived about 10 thousand years ago on the Imboary rock, just behind the stone quarries in the southeast of the "Ağırda" village, on the southern skirts of the Kyrenia Mountains. Archaeological works revealed that this place was used for residence in Neolithic (8200 – 3900 BC), Byzantine (330 – 1191 AD), and Lusignan (1191 – 1489 AD) periods. It was found that the cave near the rock was visited by Turkish and Greek Cypriots for offering in recent years, with an interesting story. The legend says bees known as Siga/Sicies occupied Cyprus for a long time, killing people with their sting. To get rid of them, the locals dig caves, and close all entrances with mud. But the bees stayed in Cyprus for a very long time, and those hiding in the caves died either of hunger or by drowning due to the rains. The rumor goes that the skeletons found in these caves belonged to those people. This rumor is also known among Turkish and Greek Cypriots living in Gilanemos (Esenköy), Andronikos (Yeşilköy), and Leonarisso (Ziyamet) villages in Karpaz (https://www.yeniduzen.com).

Another rumor goes that seven girls went on a ride with their horses and enemies began to follow them. The girls got scared and galloped their horses to get rid of them. They rode as far as the current place of sacrifice, and decided to stay there because they had nowhere to escape. Fearing that the men were going to defile their chastity, the seven girls began to pray "Oh Allah! Save us from our enemies, split the earth and shelter us so our purity remains unharmed." Then, the rocks began to open up and the girls enter the cave with their horses and hide behind the rocks. There are still piles of bones found among the stones today (Çakır, 2009, p.33).

3.4.3. Tatlısu Place of Offering

The Tatlısu village is located in the Tatlısu region of Northern Cyprus, known as Akatu/Akanthou throughout history, and has ruins dating back to the Neolithic, Early Bronze, Late Bronze, Roman, Byzantine, and Middle Ages. Sources report that there was a mosque near the cemetery in the village square and a tomb there used for offering purposes during the Ottoman period. The

mosque collapsed over time and the tomb was destroyed, and when it was sold to the Greeks to make a municipal market there, one condition was to preserve the tomb that was left from the mosque. So, when the municipal market was built, the current place was built to be used for offering purposes (https://www.yeniduzen.com).

3.4.4. Lapta Başpınar (Kephalovrysos)

According to a rumor reported by Bağışkan (Bağışkan, 2018, p.236) and collceted by Rina Catselli, there was once a beggar who lived in Anatolia, who leaned into the river to drink water and dropped a wooden bowl. He also lost the money he collected because all of it was inside a secret compartment in the bowl. After a while, this man crossed the sea from Anatolia to Cyprus and went to the highest village of the Kyrenia Mountains. One day, walking around Lapta, he noticed a water bowl used for in the chicken coop of a house, and it was his bowl that he lost in Anatolia by the river. When he asked the landlady, he learned that she found it in Başpınar, known as Kephalovrysos in the village. He then asked the woman to show her, and revealed the untouched coins in the secret compartment under the bowl, leaving her astonished. Then, he told the woman that the bowl was his and explained how he dropped it into the river in Anatolia and lost it. So, they concluded that the water from Başpınar in Lapta came from Anatolia through a tunnel.

3.4.5. Değirmenlik (Kyphalo Vrisi) or Silver Bowl

Information on the Değirmenlik legend was obtained from the published notes of a traveler who visited Cyprus in the 17th century AD and reported by Bağışkan (2018, p.236) in his book A Journey to the Past of Cyprus. The Kephalo Vrisi (Değirmenlik Başpınarı) river, located over the Değirmenlik (Kythrea) village, was known as "Venus Fountain." It is believed that the river springs in Cyprus were dedicated to goddess Aphrodite (Venus) and that there was a temple here dedicated to the goddess. The legend says the water from Değirmenlik comes from Konya. There was once a Turkish miller who made millstones in Konya and sold them in Cyprus. At that time, he sold a millstone to a priest from Değirmenlik. When he went to the priest's house to explain how he could change his old millstone, he noticed something in the water source, a small olive bowl made of reed with a lid. He said the bowl belonged to him, and they believed him after seeing his mark on the bottom. It turns out that he dropped the bowl into the water in Konya and could not catch it. Nesim and

Öznur (2012, p.141) highlight that the stone mentioned in the story was silver, and the man from Anatolia was probably from Anamur.

3.4.6. St Hilarion Castle

St. Hilarion Castle is a magnificent castle that has been subject to many stories, stands at the top of the Kyrenia Mountains, towering over Kyrenia.

Rumor says the castle was built by a queen known as 'Regaena' (Recina), the most beautiful and the cruellest woman in Cyprus. The cruel queen kept the workers under supervision by soldiers during construction, sitting on a high rock, not even allowing them a moment off work. The workers would line up from the sea to the hill, handing over water, sand, and stones from the coast, carry them to the hill and build the castle. After the construction was completed, she decided to kill the workers and the soldiers so that nobody would know the secret passages around the castle. So she went to her room that opened to a cliff to the west of the castle, and put her soldiers at the entrance to the gate. She then instructed the soldiers to take the workers into the room one by one. She killed the workers one by one by throwing them down the window. After the workers, she killed the soldiers in the same way. It is said this is why the window in the upper part of the castle is known as the 'Queen's window' (https://www.yeniduzen.com).

According to Bağışkan, the castle has its other name from the great Christian saint, Hilarion, who lived a reclusive life in Syria in the 6th century AD. According to another rumor on the subject, this saint lived on a beach between the sea and a swamp 10 km away from Gaza in Palestine for 48 years. But he was tired of this life and set out to find a comfortable and peaceful place. He then came to Cyprus and spent the last five years of his life in a cave in this region. So, the monastery built in the castle was named after him, and over time, the whole castle was known by this person's name (https://www.yeniduzen.com).

3.4.7. The Hundred and One Houses

Subject to many rumors, the legend of 101 houses of the St Hilarion castle is known by many Cypriots. According to Bağışkan (2018, p.314), the castle was said to be known as 'Didymus', meaning 'twin(s)', before 1191 AD due to the two hills side by side on top of the mountain. This word was then changed by the Lusignans in the 18th century AD and called "Dieu d'Amour," meaning "Castle of the Goddess of Love." Because the two hills were associated with Venus, the goddess of love, and his naughty son Cupid. Based on the legend of the queen

throughout Cyprus, the castle is also named "Castle of Queen Regaena" and "One Hundred and One Houses of the Queen" like the Bufavento and Kantara castles. 'Regaena' was a Byzantine aristocrat, a Lusignan queen, and wife to a nobleman. Very rich and beautiful, the queen is mentioned in some accounts as a kind-hearted and gentle person, and in some as a jealous, vengeful, and evil one. The legend about one hundred and one houses is about the queen's treasure in the hidden 101st room in the castle. According to one of two different rumors, the door of the 101st room only opens for a certain period of time at Easter, and then closes. Once, a shepherd came here when the door opened and reached the secret room where the treasure was. But he stayed there too long to get more gold, so the door closed with a loud noise and the shepherd was stuck inside. Another rumor says the shepherd came out of the secret room and melted after seeing the sun.

Another version of the legend says it was told by the Turkish villagers living in the village of Zeytinlik, formerly known as Templos, due to resemblence with some verses in the Quran about "Seven Sleepers" in Al-Kahf 18:9-18:25 (https://kuran.diyanet.gov.tr) According to Nesim and Öznur (2012, p.162), one day a group of young villagers from Templos visited the castle. And the 101st door that opens only one day in forty years was going to open that day. Seeing this, the villagers entered the room, saw that it was full of jewelery, and attacked everyone to take all the treasure for themselves. But they stayed inside too long, and get trapped inside when the door is closed. The villagers then fall asleep inside the room for forty years, and after forty years, when the door opened, they returned to their village. But when they arrived at the village, they found that their children were aged 40 years and many of their peers were long since dead, even though they themselves stayed at the same age.

3.4.8. The Queen and the Shepherd

There is another story about the 101 Houses, the St Hilarion Castle, about a queen who fell in love with a shepherd. Once upon a time, a beautiful queen with golden hair lived in this castle. The queen spends her time combing her hair and looking out the window. One day, she heard the voice of a shepherd, who was famed around the village for playing pipes and was rarely come across. She set out to find the shepherd and fell in love with him, who is said to be very ugly. After a while, the queen gave birth to a girl from the shepherd. Years later, the girl grew up, as beautiful as the queen, and she left the castle and started walking in the forest against her mother's word, and one day, just like her mother, she

fell in love with a shepherd. The queen noticed the changes in her daughter and questioned her, and learning the truth, she couldn't bear the pain and jumped down the window onto the cliffs (http://www.northcyprusuk.com).

3.4.9. Kantara Castle

Kantara Castle is the easternmost of the three mountain castles on the Kyrenia Mountains. It was known as "Candare" or "Le Candaire" during the Lusignan period. The word Kantara is assumed to be derived from the word "Kandak" meaning "bridge" or "arch" in Arabic, so it is estimated that the name of the castle was given by the Maronites who came from Syria and settled here during the raids of Arabs (Bağışkan, 2018, p.432).

Legend says because Kantara Castle was located on a steep hill, it was difficult to siege, and gold coins and treasures were kept here; some say the treasures belong to the queen, while others say they belonged to the Venetian Administration. After the Ottomans' attempt to conquer Cyprus, the treasure was smuggled to Venice. So, the treasure was loaded on camels and ox carriages (on 9 mule carts according to a rumor) and set out for Famagusta. Although, when the carriage received news that Famagusta Castle was captured by the Ottomans, they dug a hole by the road and hid the gold so that it wouldn't be taken by the Ottomans. No one ever found the treasure, and according to various rumors, this place is either somewhere in the Baruzo region belonging to Dr. Sozo from Komi Kebir, in the Ovgoroz Conya plain, in the Abelandro region between Livadya (Sazlıköy) and Komi Kebir, or somewhere between Kantara Castle and Famagusta (Bağışkan, 2018, p.432).

Another rumor about the castle is told by Halil Sefer Komiki, known as Çangar Dede in the Komi Kebir village, as follows: The former villagers of Komi Kebir used to know the Kantara Castle by the name 101 houses. The queen had her own roads and spaces in the castle. Prisoners worked in the construction of the castle. The prisoners were laid side by side from the sea to the castle, and they built it by carrying stones from hand to hand. The hidden 101st room of the castle was filled to the brim with gold. And the door to this room opened only once a year. One day, a shepherd saw the door open and entered the room. But he was stuck inside because he could not get out in time. He had a pomegranate in his bag. He survived by eating one seed a day for a year. A year later, when the door opened, he escaped with his bag filled with gold (https://www.yeniduzen. com). This rumor is similar to the 101 houses story of St Hilarion castle. As known, each region has its own rumors, tales, and legends. But it is very natural

for people living on a small island like Cyprus to be influenced by each other's stories.

3.4.10. Bufavento Castle

One of the three castles on the Beşparmak Range, Buffavento Castle was built on the Çatalköy ridge to the east of Kyrenia, with an altitude of 950 meters. Being the highest castle in Cyprus, it that is very hard to access due to its location. The castle was built on a very windy hill, so it was named "Bufavento," meaning "one who does not fear the wind." The exact construction date is unknown, but sources mention the period of when Richard the Lionheart captured Cyprus. Also, it is extimated to be contemporary like the Kyrenia Castle and the other two on the mountains, St Hilarion and Kantara. Records show that the castle was used as a prison in the period of the Lusignans (1192-1489) and was called "Lion Castle." The Buffavento Castle was neglected during the Venetian period because the castles in the coastal city became more important for the defense of the island (https://kibris.com.tr).

Legend says the Buffevento Castle had a queen who had leprosy. The woman lived alone in the castle with her dog, which also had leprosy. One day, the queen notices that her dog was getting better and began following the dog to find out why. She saw the dog was drinking and bathing in the water of a spring near the castle, which astonished her, and she started to spend time in the spring just like her dog. After a while, the queen got better too. Afterwards, they built a church named after St John Chrysostomos next to this water and it was used by priests who have worked as shepherds for many years (https://www.halkinsesikibris.com).

3.4.11. Lion, the Guardian of Othello Castle

Located in the northeast corner of Famagusta, Othello Castle was built by the Lusignans in the 14th century AD as can be seen on the emblem on the upper side of the gates, has an inner castle known as "Citadel," and was rebuilt by Nicolo Foscarino in the period of the Venetians.

There are legends told about the two lions next to the right gate of the Othello Castle. One goes that the lion tried to eat its own cub and turned into stone. According to the other, the lion opened its mouth once every year at a secret day and hour, and if anyone could put their hand inside its mouth, they would find a treasure there (http://www.northcyprusuk.com). Another legend

tells of a hidden treasure in the direction where the great lion looks (https://www.yeniduzen.com).

3.4.12. The Cauldron with Forty Handles

The Legend of the Cauldron with Forty Handles is told differently among the major regions of the Republic of Turkey, including Konya, Zonguldak, and Milas. The legend that is specific to Cyprus takes place in the Akdeniz village in Northern Cyprus. According to Bağışkan (2018, p.358), the legend is about an Italian queen who died many years ago. This queen had enough gold to feed the whole population of Cyprus even in the event of a seven-year hunger, and was buried under a cypress tree around Ayia Irini in a cauldron with forty handles. As this legend spread around the region, many people began to dig the earth but none could find the gold.

3.4.13. Galatya

Sources report that Galatia is named after the glass artifacts found in a tomb in the "trenched cave" in the Gitça region, where Galatia was located between 30 BC and 33 AD during the Roman period. This settlement was known as Galatia during the Byzantine and Middle Ages. The people living here are estimated to be Greek immigrants coming from Galata in Istanbul around 1515 AD, like the Galata village in Trodos mountains. Based on the medieval church ruins in Galatia and its immediate surroundings, including Madosti, Gobsa (Agia Marina), Gitça, Muttari, and Ay İlia, it is also possible that people from Galata may have settled in this village (https://www.yeniduzen.com). The current name of the region is Mehmetçik.

The legend about the region is associated with the Korfo snake, currently known as the "gorfo snake" on the island and stated to belong to that region. Research shows that Korfo is actually the name of a region, and this snake is called by this name because it is found in that region. According to stories, a villager once heard a whistle while feeding animals in that region. After looking around, he saw a snake about a meter long with a thick tail. But this snake had a very scary appearance. Because it was very old, it had hairs between its horns and on its skin. The man fell ill with fear and died within a year. This story has become an idiom, even a curse among the locals, where they say "may the korfo snake eat you" to those who do evil or hurt someone (https://vatanim-kibris.tr.gg).

3.4.14. Kocataş Place of Offering

Kocataş is located in Dilekkaya, a Turkish village in the southeast of Nicosia, near Ercan Airport. According to Çakır (2009, p.75), Kocataş has been a place of pilgrimage for 400 years. It is rumored that a fire was lit under this rock in old times. It was mostly visited by people with health problems, and people who came here would pray and light candles to regain their health. Although it was frequently visited in the past, it is currently not used.

3.4.15. Beşparmak Mountain

The Beşparmak mountains have been integrated with Northern Cyprus, and are seen by almost everyone who visit Cyprus; as its name (five fingers) implies, it is in the shape of five fingers. Legends and rumors about the mountain attract a lot of attention, as does its shape.

The first of the legends goes as follows: Once upon a time, there was a very beautiful girl who lived in a village on the footh the Kyrenia Mountain Range, whom everyone admired. Many young boys fell to her beauty, but only two of them would crush the mountains for their love. Both were handsome, but one's heart was dark and the other's was white. These two boys made a bet and decided to duel for the beautiful girl. The treacherous one planned ahead and pushed the good-hearted boy into the swamp during the fight. With his last effort, the boy lifted his sword-holding hand, as he was sinking down. His sword fell from his hand and he sank there in the swamp with his five fingers open towards the sky. Centuries later, when the swamp dried up and took the shape of a mountain, the young man's hand emerged as the mountains now (Nesim, Öznur, 2012, s. 144, https://www.halkinsesikibris.com).

According to another legend as told by Kevork K. Keshishian and quoted by Bağışkan (2018, p.380), a self-righteous villager (another rumor says this the Byzantine hero Digenis Akritas, which is unrealistic given that the mountain could not have been formed during the Byzantine period) fell in love with the queen of Cyprus and proposed to marry her over and over again. To get rid of this man, the queen asked him to bring her water from the Apostolos Andreas Monastery in the Karpas Mountains, which was then very dangerous and almost inaccessible. The man set out and returned weeks later with the precious water to the queen's amazement. Despite his success, the queen did not want to marry the man. In his anger, the villager poured the water onto the ground, took a handful of the mud and threw it at the queen's face. But the queen ducks and the

mud reaches the top of the Kyrenia mountain with its speed. Then, the top of the mountain took the shape of the five fingers of the villager.

3.4.16. Dikili Taş and Trulli Hill

With its current name Mehmetçik village in Northern Cyprus, Galatia is home to many legends. There are many graves and tombs both in and around the village, which proves that it was one of the densely populated regions in history. These tombs are different from the typical graves of Cyprus and are in the form of small artificial hills.

One of these hill tombs is Trulli Hill in the north-east of Mehmetçik Lake. In the 1950s, a few Italians come to the village with a map and find the hill. They find out the owner of the field from a local villager and offer him partnership. But it is during British rule, and it is strictly forbidden to dig graves on the island. The field owner refuses the offer, so the Italians return. But one of the Italians explains why they came. According to the information they have, this hill called Trulli is actually artificial. And there is a five-meter-high column (an obelisk) in the middle of it. The pedestal on which the column sits bears a painting of the ruler. There are two rooms just below the pedestal, accessed by a carved step road of seven trenches. The road from the first room to the second iss blocked. The first room contains the ruler's daily items. But the second room is the third biggest treasure buried in Cyprus. According to the beliefs, the biggest one is the Aphrodite Treasure, the second is the King's Treasure in Kuru manastır, and the third is the "gold cart, silver wheel" treasure here. According to the Italians, the gold cart is tied to a horse. The ruler sits on the cart. And the wheels are made of silver. Believing that the treasure is still there, the Italians pursue it by trying to become partners for the land (https://vatanim-kibris.tr.gg).

3.4.17. Arapköy

According to stories from one of the elders of the village, Ülfet Ali, whom Bağışkan met and included in his book (2018, p.380), there is an old belief of the inhabitants of Arapköy. The legend goes that if someone does not wait until the morning to bury a dead person, or fail to put a black-handled knife on the body, or if a cat leaps over the dead, that person would resurrect as a 'Cazzı' and rise from the grave and scare or kill people. Rumor says a "Cazzı" once broke out from a grave in the Arapköy cemetery and began to scare and kill people. Once, a villager hid in the cemetery, and when Cazzı came out of its grave at midnight,

it caught and killed him. Later, a big fire was lit in the village to burn it. The person who killed the Cazzı said to the villagers:

"After I take the Kartal Hill, burn it with fire so its evil does not touch me." As he advanced toward the Kartal Hill in the southwest of the village, they burned the Cazzı with fire, but as they scrambled the ashes, one of its bone struck the eyes of the man on the hill and gouged his eye out. Screaming in pain, the man cursed the villagers of Arapköy, saying "Damn you all, you shall rise from the dead, and never produce beyond forty families." It is told that after that day, Arapköy never had more than 40 families, and whenever someone tried to marry into the 41st family, another family disappeared from the village.

3.4.18. Memeler Creek

The Memeler Creek place of offering is located in Ağıllar village in İskele region. The place of offering was destroyed, so its current location is not clearly known. The legend says this region was visited as a place of offering before it was destroyed and there were different shapes of white stones with holes in the middle, resembling breasts, hence the name Memeler (breasts). The water coming from behind the creek flowed between these shapes. The water here was believed to be sacred. People coming to visit this place would wash their hands and faces from the flowing water and make offerings (Çakır, 2009, p.141).

3.4.19. Kyra Village (Mevlevi Village)

Located on the main road to Güzelyurt, this village mostly housed Greeks, including the period when the Ottoman Empire conquered the island, and was named the Mevlevi village after 1974.

According to a story from Adem Sadrazam who has detailed information about the village, as quoted by Bağışkan (208, p.400), when Emine Hatun of Kyra village died, who used to be a Christian, she was not allowed to be buried in the Christian cemetery in the village on the grounds that she was a member of the Mevlevi Lodge. So it was decided to bury her in the garden of the Mevlevi Lodge. Currently, this tomb is located in the garden behind the lodge. Adem Sadrazam tells: *"The Cira (*a name given to women of Greek origin in Cyprus*) farm, which was owned by the lodge, used to belong to a woman who was not widely known. This woman had a son. People considered him like an Ağa (a lord), and always did what he said. The farm had very wide boundaries. Formerly known as Filya, Serhatköy was also within the boundaries of this*

farm. This Ağa was a person of fine tastes. At that time, there was a large pond within the Cira farm. And he would take boat trips with his lover in this pond. He had 15 men on the sides of the pond, floating the boat by pulling on the ropes. One day, he gifted a part of the farm to his lover and kissed her while doing so, so they named the place Filya, meaning "kissing." But his mother was very angry with his decision. Thinking that he will lose the farm, she rented the place without telling him. Afterwards, the place was known as 'Cira farm,' meaning Hanım (Lady). During the 1963 events, the tenants were Mehmet and Sadık Akbıyıklı, two brothers from Yorgoz. At that time, the pond was called a pool. Since the pool did not hold enough water during times of little rain, they would sow Ciberunda wheat here after planting, get a truckload of wheat during harvest.

3.4.20. Alevkaya

The forest area in the Alevkaya region of Kyrenia, Northern Cyprus is known as a place of pilgrimage, especially by Cypriots. Nesim and Öznur (2012, p.171) report the story as follows: Once upon a time, there lived a farmer who kept complaining about God and constantly cursing Him. At that time, some farmers who went to the Beşparmak Mountains to feed their animals heard about the farmer's curses and advised him to go to Alevkaya and talk to God directly. This farmer would blame God in every negative situation. So he climbed Alevkaya, thinking maybe his wishes would come true. The shameless farmer then raised his hands and started cursing at God. Then, a lightning fell from the sky, turning the man into stone.

3.4.21. Zümrüd-ü Anka (Phoenix)

This bird was called ankā by the Arabs, sîmurg by the Iranians, and in Turkish, it is called zümrüd-ü anka and sîmurg-u ankā, in either form, and according to legends, the bird lived on top of the Kafdağı in a nest with poles made of ebony, sandalwood, and oud wood, and had a head like a dog or a predator with a flat nose. It has a large build and "when it flies, it covers the sun" and "resembles a cloud with coral rain." It makes sounds similar to flooding or thunder when flying. It is also very bright, dazzling the onlookers. It thinks and talks like humans. It is wise and skillful, mentoring rulers and heroes who consult it. Strokes of his feathers can heal wounds (https://islamansiklopedisi.org.tr).

Some rumors say the Ciklos region of Kyrenia, Northern Cyprus was also home to the legend of the phoenix. When the phoenix sets a nest and the male dies, the female incubates on one egg. The phoenix lies on this single egg for quite a long time, and only leaves the nest to find food. When it leaves, the baby inside the egg starts to move, and the egg falls from the nest. And crows eat the egg that falls from the nest. It is said the crows could not forget the great feast they had that day, so they kep circling around on the nearby rocks. It is also believed that the baby in the last egg of the phoenix was the last one, so the bird went extinct. (Nesim-Öznur 2012, p.174).

3.4.22. Karakız

The rocks beyond the martyrdom of naval forces in the west of Kyrenia are known as the Karakız Rocks. According to legend, in old times, shepherds wandered on the rocks in the east of Kyrenia, but only during the day. Believing that this place was ill-omened, a gathering place for demons at night, no one would dare go there at night. In the early days of the Ottoman Empire, there was a very beautiful girl, daughter of a middle class shepherd, known as Karakız who used to bring her herd here on horseback. and her favourite activity was to bath in this bay under the supervision of her siblings. Because of her beauty, all the young shepherds who came to this area fell in love with her. At that time, the son of a rich shepherd liked the girl and had his family ask for her hand. And Karakız liked him too, so preparations for the wedding began. On the wedding day, Karakız was frustrated with the heat, the wedding dress, and the veil on her head, so she wanted to go down to the bay and swim. She took off her wedding dress on the shore and began to swim with her veil. As the rumor goes, there was an eye (a vortex) at the bottom of the big rock in the bay that opened at certain times and swallowed everything. Just when Karakız was swimming, the eye opened and swallowed her, and no one could find her body. They only found her veil near the shore. After that day, the rocks in this region were named "the dens of Karakız," and the bay to the west "Karakız Bay" (Bağışkan, 2018, p.283).

3.4.23. Sarı Çizmeli Mehmet Ağa

Mehmet Ağa is subject to songs and known to millions of people, but his dates of birth and death are not known clearly. His grandson's grandson stated that he lived in the 1800s, was a generous person just like in the song with his name by Barış Manço, and he paid the debts of all the poor people in the region,

and when he died, he had nothing left. His grandson named Murat, who makes a living with agriculture and animal husbandry in Göçerli village in Northern Cyprus, tells the following about his grandfather: "*His date of birth or death is not exactly known. Our elders used to say that this whole land belonged to him. He owned lands, but was very generous. He always helped the poor get by. He helped young people get married and gave them land. He gave away everything he had, and had nothing left on his final days. That's how he died*" (https:// haberkibris.com).

According to some sources, when poor people went to a coffee house or a restaurant during the time of Mehmet Ağa, they would not pay for their food and drink, and would have them on the account of Mehmet Ağa. Being rich both in purse and in heart, he died not in poverty, but without any money, because he always spent his wealth by paying for others. World-famous singer Barış Manço learned about the story of Mehmet Ağa from Turkish Cypriots when he came to Cyprus for a concert, and he wrote the song based on this story, which became popular in 1979. During Manço's next visit to the island in 1982, he met with journalists and relatives of Mehmet Ağa, visited his grave, and contributed to the construction of a new tomb for him. Now, the gravestone of Mehmet Ağa in Göçeri village says, "Mehmet Ağa, one with Barış Manço. 1800s, Al-Fatiha for his soul" (https://www.yeniduzen.com).

3.4.24. Tumba Tou Skuru

Located within the borders of Güzelyurt, Tumba Tou Skuru is a settlement from the Late Bronze Age. This place is also known as the Dark Mound or the Dark Man Mound, and the artifacts discovered from here in the excavations in the 1970s are exhibited in the Güzelyurt Archeology and Natural History Museum (Altan, 2016, p.555). According to Nesim and Öznur (2009, p.101), this old settlement was also known as "Black Hole" or "Arab's Pit" in 1976, and a deep hole opened on the lemon gardens as the land subsided. Because, as the excavation progressed, child graves were found on the side walls and this was heard around the town, so the region was now called by this name by either the locals or workers in the excavation.

Another rumor is too strange to be true. There was a giant Arab who came from the Arabic countries. Living around where the excavations are currently taking place, this giant man settled here and the children in the region began to disappear. Realizing this, the locals were worked up. They wanted to kill the giant. But they couldn't find him (https://www.arkeolojikhaber.com).

3.4.25. Tatlısu (Akanthou)

Formerly known as Akanthou, Tatlısu is a town in Famagusta. The legend is about a girl named Akanthou. The girl had a wedding. Pirates coming to this region constantly raided the northern shores of the island. Knowing this, Akanthou's father invited the pirates to the wedding. The pirates came to the wedding and tried to kidnap the bride. Her father predicted his and took his daughter away from there. The pirates got angry and kidnapped the groom instead to disturb the wedding. The groom could not be found for a long time. The girl never agreed to remarry, and one day she could no longer endure the pressure from her family and relatives, and accepted someone's proposal. As they were about to get married, a voice was heard. The girl realized it was her first husband and canceled the wedding. So, the couple was reunited (Nesin, Öznur, 2017, p.109).

3.4.26. Emir Waters

Located on a slope between Çamlıbel and Geçitköy in Kyrenia, Emir Waters is a small lake that is considered important by both Christians and Muslims and believed to have healing properties.

It is rumored that the water in the lake comes from the mountain and has an egg-like scent. It is currently not used. The lake had visitors until 1964, and those who came here washed their faces with it and sought healing (Çakır, 2009, p.15).

3.4.27. Acendu Waters

Located in Lefka, these waters are on a slope. Sources estimate that these waters emerged between the 15thand 16th centuries AD and were built by a Venetian commander named Cento to meet Lefka's water needs, hence named Cento's Waters or Agua de Cento. In time, the name spread among the locals as Acendu Waters and gave its name to the region. The water has bitter taste and is said to cause a feeling of hunger. Believed to be sacred, these waters are visited by mothers whose children do not want to eat (Çakır, 2009, p.152).

3.4.28. Bilelye (Pileri – Göçeri) Village

Taking a left turn before Nicosia   bosphorus, the Bileşe region is in the northwest of the Bilelye (Göçeri) village, close to the Kırnı region. This place has a large pool believed to be from the Venetian period, a very long Lusignan

(pointed) arched water tunnel, the King's Daughter cave, a grinding stone belonging to a large oil mill, and remains of a settlement.

According to legends quoted by Bağışkan, there was a big city here long ago. The daughter of the king of this city and the aide in the palace fell in love with each other. The king learned about this and was very angry, and killed his aide and then imprisoned his daughter in the cave here. But the girl couldn't bear the pain and committed suicide by jumping from the cave into the pool below. Another rumor says the girl fell into the pool and drowned while doing embroidery by the pool. In addition to Bağışkan's research (2018, p.294), another rumor goes that the king of Bilelye kingdom, one of the 7 Kingdoms in Cyprus, hid his daughter in a cave on the hill to keep her away from everyone. Every day, the girl combed her long hair, hanging it down the window. One day, she saw a young man passing by, and they fell in love with each other. One day, the young man tried to climb into the cave, but fell down and died. Later, in pain, the girl closed herself in the cave and died there crying. The locals believe that there are still tears of the girl around the cave and that a hole where the water flows looks like an eye, and the water is the tears from her eyes.

3.4.29. Kocakarı Hill

A primary school teacher in the village of Kozanköy, 31 km southwest of the city of Kyrenia, tells of a legend that is unknown to many people to Bağışkan (2018, p.296). Accordingly, there was a drought lasting 10 years in Cyprus and people had difficult times. At that time, there was a hag in the village called Larnakas tis Lapithou, known for her stinginess. She watered her field with water from a spring in the mountain, so her crops looked very beautiful. The crops in other fields would dry up, but the barley and wheat in her field would grow higher than men. The hag again sowed her crops that year, and sat on them. The old woman did not share her wheat with anyone, and one day a poor woman who had nothing to eat came to her and begged for wheat, with her five orphans. Being so stingy, she not only didn't give her wheat, but also humiliated her. She yelled at her, saying "I don't have any wheat, none." So the widowed woman said to her, "If you don't have any, what are those you're sitting on?" So the hag said they were stones. Then, the woman opened her hands to the sky and cursed, "Oh God, let the wheat turn to stone before dawn." And before dawn, both the pile of wheat and the hag on it turned into stones. Since that day, the hill at the entrance to Kozanköy has been known as the "Kocakarı Hill (Hag's Hill)".

3.4.30. Venetian Aqueducts

Currently known as Zeytinlik, historically as Templos village, this place takes its name from the Templos knights. The village gets enough water from the two large springs coming from the mountain, and it is known that they have grown tobacco, potatoes, peanuts, cotton, sesame, corn, and wheat here. During the Venetian period, these aqueducts were built to control the springs from the mountain; they could not survive the times, but their legends continued to circulate.

According to the story, a craftsman who takes water from the fountain of the Lovers' Church on the mountain into the village and who has built the narrow bridge on the Kalafa stream keeps repairing the bridge, but it keeps collapsing each time, so he hears in his dream that the bridge wouldn't be destroyed again only if he sacrificed his son. So he sacrifices his son and buries him in the foundation. It is believed that the aqueducts survived to this day because of his sacrifice (Nesim, Öznur, 2012, p.167).

3.4.31. Philosopher Zeno / Zenon of Cyprus (Kition - Larnaca)

Established by the Phoenicians in Cyprus, known as Kition in Greek, Citium is a modern city on the southeastern coast of Larnaca, belonging to the Aegean colony (https://www.britannica.com). According to sources, Zeno (also known as Zenon) was in the same year when Alexander the Great ascended the throne of Macedonia (336 BC) and died in 265 BC. His father was a merchant often traveling to Athens, and Zeno took over his father's profession. Although it is unclear whether Zeno studied philosophy in his youth or not, it is reported that he was stranded in Athens at the age of twenty two after a shipwreck, bought a copy of Xenophon's Memoir and was very impressed by the Socrates figure, so he abandoned his old life and was only interested in philosophy (https://www.worldhistory.org).

He is the founder of the Stoic School of Philosophy in Athens, which teaches that the Universal Mind is the greatest good in life and that living with reason is the purpose of human life. One cannot be more than an animal if they live to satisfy their impulses, passions, and instincts. If one lives in accordance with the universal mind, they indeed are living a worthy existence. This philosophy would later be developed further by Epictetus (50-130 BC) and others and would have a great influence on the Romans, particularly emperor Marcus Aurelius (161-180 BC). Stoicism eventually became one of the most

popular and influential schools of thought in the Roman world (https://www.worldhistory.org/Zeno_of_Citium/). Being the first to divide philosophy into three categories (logic, physics, and ethics) Zeno placed ethics at the center of this philosophy based on the teachings of Socrates and the Cynics. He considered physics necessary to scientifically justify ethics and tried to support both concepts of physics and ethics with logic. Lasting about five centuries, the Stoic school is known to have raised many philosophers (Çapak, 2015, p.10).

3.4.32. Mysterious Woman Limnitis

The Limnidi cliff is 50 meters high and 30 meters wide, located about 100 meters from the sea shore. Located in Yeşilırmak village at the westernmost edge of Northern Cyprus, Petra Tou Limnidi is one of the oldest known settlements in the Lefka region. Since it has been a settlement for very long years, there are many legends about this place that have been carried to this day.

Information about Limnitis is mostly passed by word of mouth, and not much information is available in written sources; most of what we know about the place has been told by Assoc. Prof. Dr. İsmet Esenyel in the column of a newspaper (https://www.diyaloggazetesi.com), quoted from the legends he had heard from the villagers. According to the stories, the daughter of the king of Cyprus fell in love with someone. The two lovers would meet in secret. Learning about it, the king did not let them be together and sent the boy into exile to this small island. The girl got ill from the pain of not being together with her beloved. After she got very ill, they left her at the beach of Yeşilırmak. The sick princess only had the company of her dog, whom she never left from her side. One day, a sailor visited this island and saw the princess. He noticed that the princess recovered, and in his shock, he asked her how she got better. The princess said she was healed by drinking the water of the spring (currently still flowing on the mountain) and that she kept waiting for the young man she had loved. Years passed. But the young man never came. And one day, she died on the beach, lying on the ground, her eyes facing the sea. The legend says whenever the light of full moon hits this small island, it reflects the silhouette of this beautiful princess, keeping her alive after hundreds of years.

3.4.33. Mevlidiu

Located in the Karşıyaka region of Kyrenia, the Mevlidiu church is known to be a place visited by the Greeks for both prayers and wishes. The stories about this place were learned from the local people through interviews with Çakır

(2009, p.46). The sources do not give detailed information about the church. According to the story, there usedto be a Greek couple who once lived here. This couple has a land near the sea shore. One day, the man promises that he will sell the place and build a church with the money. The man sells the place, but he forgets his promise and does not build the church. Then, after a year or so, the man goes blind in both eyes. After his wife reminds him of his promise and insists that he build the church, he does so and his sight comes back.

3.5. Saints from the Christian Era

The word saint means "to be unprecedentedly valuable, honorable, strong, and invincible." The Turkish word for saint, "aziz," is derived from the root "izz" or "izzet," meaning strong, valuable, and honorable, and has been used to mean "valuable for Allah, a friend of Allah." The Arabic word for saint is "kıddîs." The form in western languages originates from "sanctus" in Latin, and the Hebrew form is "qâdoş." It has been suggested that the Hebrew word derives from the root "qâd," meaning "to separate, to put in a separate place," or that it originates from "gudduşu" in Assyrian, meaning "bright, clean." The Greek translation for the word, "hagios," means "separated, chosen among others" (Budak, 2012, p.4). In Christianity, religious martyrs and/or those with the title of saints are believed to be clean and high spirits who have devoted their lives to religion. The miracles associated with such people are passed down from generation to generation for years, and their graves are visited after their deaths to show respect and ask for their help for problems or healing diseases. This chapter will deal with Christian saints who have been subject to legends and their sacred places in Northern Cyprus.

3.5.1. Aya Bekya

Aya Bekya is located in the village of Sınırüstü, formerly known as Singrasi, in the Iskele district of Northern Cyprus. Believed to have healing waters flowing through it, Aya Bekya is a pilgrimage place visited by both Greeks and Turks for health purposes. People who came here to make offerings would drink from the healing water here and wash their faces with it. It is still visited for offerings, but the water that is mentioned in legends does not flow anymore (Çakır, 2009, p.144).

According to the rumors quoted by Bağışkan (2018, p.429-430), the church was named "Aya Bekya" and "Ayios Trion Bedon" (three child saints)

because the water tunnel under the church was dug by three child saints. Rumors say these children appear to those who pass by the church at night. The tunnel is large enough for a person to walk through, and the water flowing through it is believed to come from the sea. After the water started to flow in the tunnel, the current church was built here and a short ritual was held once a year on 17 December. Those who would make an offering here would go down the steps and enter the water tunnel after lighting a candle at the entrance. It is believed that if the impure enters the tunnel, the walls would narrow down and squeeze them to death. It is customary for those who make offerings here to leave money and drink from the water in the tunnel. Women who have a miscarriage dedicate their next child to Aya Bekya so that it can live. Bağışkan mentions a mug hanging on the wall at the entrance of the tunnel until recently, which was customarily used for the diseased who were brought here, especially children, to drink the water and to wash them after being undressed at the entrance, and then applying mud from the ground to the body of the diseased. The person's dress or a piece of rag cut from their dress is tied to the tree outside the church, and it is believed that the disease that has passed into the dress remains there on the tree, so the patient regains their health.

3.5.2. Ayios Yakovos (St. James) Church

Located in the İskele region and currently used as a tourism information office, this church is a miniature structure with a dome on top. The exact date is unknown, but it is estimated to have been built around the 14th-15th centuries AD. The saint lying here is believed to have the power to restore hearing to deaf people. According to the legend, St. James was then in a village that is now called Altınova. However, after the destruction of the church when the Greeks left the village, it was built in the current İskele square, known as Trikomo, which was the old plan. It is also said that the Romanian Queen Maria, who visited the village years later, was very impressed by this structure, and built a similar one in her palace on the coast of the Black Sea (https://www.yeniduzen.com).

3.5.3. Ayna Gofo

Ayna Gofo is one of the three places of offering in Yeşilköy in the İskele district. It is said that there was a church here in old times. It is told by the locals that Greeks, especially those with earache visited this place, praying, throwing money in the courtyard of the church, and lighting candles. They also take some

soil from the courtyard, water it, and rub the mud on their aching ears. They believed that this would help relieve their pain. However, it has since broken down and is currently not used, and the ground where the church was located is covered with large stones (Çakır, 2009, p.136).

3.5.4. Aya Fodi

Known by the locals as Ay Fodi, Aya Fodi is one of the three places of offering in Yeşilköy in the İskele district. Yeşilköy was a mixed village where both Turks and Greeks lived together before 1974, and was known as Ayandroniko in the past.

Among three different places of offering known in the region (Aya Fodi - Ayna Gofo - Ayandronigo), Aya Fodi is the only one that is still visited today. According to the one-on-one interviews with the locals by Çakır (2009, p.132), the rumors that are told to this day are as follows: In old times, Aya Fodi was a cave with a stream flowing through it. The legend says one day, a child saw the cave while playing near the place and decided to enter it. He fell into the stream but did not die. He got out of the water bed on the opposite side of the bay. Those who saw this began to believe that the water here was healing. So the Greeks built a church next to the cave and used it for offering purposes. There are still people who come to visit this place and light candles here, although not as much as there used to be. There are old figures of Virgin Mary and candles inside the cave. Another rumor is about a prostitute woman who lived in Esenköy. One day, the woman was driven away by the villagers and came to Yeşilköy. She took shelter in the underground cave here and washed in the flowing water. The locals say that day, the woman quit her bad deeds and started a decent life, trying to be purified from her sins. Those who heard about this began to believe that the water here would give them spiritual healing, and they would come here, pray, and drink and wash with the same water to be purified from their sins. Another story tells of a blind man (or a woman). The rumor goes that this person regained their sight after washing their face with the water here, so blind people have started to visit this place. They believe that they will find healing if they drink from the water and wash their eyes with it.

3.5.5. Ayandronigo (Agios Andronikos) Place of Offering

It is one of the three places of offering in Yeşilköy in the İskele region. Yeşilköy was a mixed village where both Turks and Greeks lived together before 1974, and was known as Ayandroniko in the past.

There is said to be a place of pilgrimage here known by the villagers, visited for health problems. According to the legends, people with headaches used to come here and hammer nails into the wall here and light candles. They believed that doing so would relieve their headaches and they would regain their former health (Çakır, 2009, p.135).

3.5.6. Saint Chrysostomos Monastery

As Cyprus is an island, drinking water has been very precious, and spring waters, streams, and water sources have been given great importance by all the civilizations on the island. Hence, almost all civilizations that reigned on the island had a legend about a holy spring. The legend of the Saint Chrysostomos Monastery is one such famous holy spring. In fact, the legend of Saint Chrysostomos is like a part of the story about the queen of the Bufavento castle who fell ill with her dog.

According to the legend, a princess or Maria Molino, the wealthy wife of the governor of Cyprus, Philip Molino, fell ill with leprosy and went to the Bufavento Castle, known as the "101 Houses of the Queen," to breathe fresh air. She also brought her dog with her, as it was suffering from leprosy as well. But her dog would leave the castle at certain times of the day and return after a while. Seeing that her dog was getting better every day, Maria Molino decided to follow the dog, and found that it bathed in the spring water. So she began to bathe there as well and regained her health. After regaining her health, the queen started to prepare to leave the castle. But St. John Chrysostomos came to her in a dream and asked her to build a church where the spring water was. So the queen built a church in the name of St. John Chrysostomos around the water and did not leave the castle until she died. When she died, she was considered the guardian of the monastery, so they buried her in the church she built (south of the two churches in the current monastery). Historian George Hill reports that this legend dated back to the 12th century AD, when the monastery was first built. According to Bağışkan (https://www.yeniduzen.com), traveler Richard Pococke, who visited Cyprus in 1783, tells that the queen of Cyprus was suffering from leprosy and decided to move to Bufavento Castle, thinking clean air would make her feel better. Then, Saint John Chrysostomos came to her in her dream and advised her to build a monastery under where the castle stands now, and she regained her health after building the monastery. When she died, she was buried in the monastery. Upon his visit to Cyprus, Richard Pococke reported a constantly lit oil lamp illuminating the tomb and an inscription saying "Maria Molino is

buried here." Traveler Cornelius Van Bruyn, who visited the monastery in 1683, reported similar information and some additional information about the queen. According to his reports, the queen took refuge in the Bufavento Castle on the top of the mountain with her beloved dog to escape the persecution of the Templer Knights who tried to dominate the island and destroy the whole place. There she and her dog suffer from ulcers or scabies. After a while, she realizes that her dog goes down the hill every day, disappears for an hour or two, and continuously regains its health in a very short time. When she follows the dog, she sees it bathing in a water. When she bathes in the same water, she begins to regain her health within a few days. So, as her expression of gratitude to God, she builds the St. John Chrysostomos Monastery here for Greek priests. When she died, she was buried in the southern church of the two churches in this monastery. It is also reported that on both sides of his grave lay the two women who took care of her during her illness, her beloved servants. Ensuring the maintenance of this information to this day, Cornelius Van Bruyn also stated that at the time, there were an abbot known as 'Calogeroi', three priests, and eleven monks there, and that hundreds of diseased people visited the fountain every day and regained their health. Again according to Bağışkan, traveler Giovanni Mariti visited the monastery between 2 February 1760 and 6 October 1767 and wrote that it was managed by the members of the sects of St. Basil, St. Elias, and St. Marcellus and that they were vegetarians.

3.5.7. Saint Mamas

The Güzelyurt region of Northern Cyprus used to be known as "Omourfou," meaning "beautiful" in Greek, and over time as "Morfu" by both Turkish Cypriots and Greeks. Saint Mamas Church is another church built in the Güzelyurt region. Sources report that Saint Mamas, whom the church was named after, was a priest born in Cyprus. According to the legend, Saint Mamas was a devoted Christian saint who lived in a cave in this region. The duke of that time issues a statement, obliging all people to pay taxes. Aziz Mamas refuses to pay these taxes, saying he lives in a cave and does not benefit from any of the state's sources. Angered by this, the duke orders the capture of Saint Mamas. But as he is brought to Nicosia, an incident occurs. A lion is about to tear apart a lamb. Saint Mamas raises his hand and the lion stops. Saint Mamas takes the lamb in his arms and gets on the lion, and rides to the duke. Seeing that the monk is a valuable person, the duke realizes his mistake and accepts him as saint, and exempts him from taxes. Today, there is an icon in the Saint Mamas church that

describes this story. The icon shows Saint Mamas riding on a lion, holding a lamb in his hands (Nesim, Öznur, 2012, p.138).

3.5.8. Şillura (Yılmazköy) Virgin Mary Church

Located on the Nicosia border of Northern Cyprus, Yılmazköy, formerly known as Şillura, has a history dating back to the Middle-Early Bronze Age (1900 – 1050 BC). The legend of the church is almost exactly the same with the legend of the queen who seeks healing with her dog in Bufavento castle.

According to the rumor quoted by Bağışkan (https://www.yeniduzen. com), before the "Blessed Virgin Mary Skillouriotissa Church" in the village was built, there was a sulphurous spring here. A queen (or a noblewoman) and her dog were suffering from scabies. When the water found by the dog proved a remedy for its illness, the queen bathed in the same sulphurous water and regained her health, so the water began to be considered sacred, and a three-nave Gothic church was built here in the Middle Ages by the name "Blessed Virgin Mary Skilluriotissa" (or Skilloura Church – Dog's Tail Church). Based on this story, the village was named Şillura (Skilloura), meaning "dog" or "dog's tail" in Greek. The church previously had three naves, but when the other two were broken down, only the middle one was used.

3.5.9. Ayia Mavra of Gilan

The story of the Black Saint, known as Ayia Mavra of Gilan, tells of the nephew of Saint Barnabas, one of the most important characters in Christianity. The daughter of a Christian family and nephew of St. Barnabas in Gilan, Saint Mavra wants to enter the monastery to become a nun. But her family force her to marry a rich man, so the bride escapes and hides in the rocks outside the village. His father and husband find her hiding there, and the saint, in despair and helpless, begins to smash her hands on the rocks, praying for Virgin Mary to save her. At that moment, an opening forms on the rocks she hits at, swallowing her and helping her disappear. Her husband and father want to go in and follow her, but they cannot, because water starts to flow from the opening. After that day, nobody sees Mavra. And the villagers build a small church there in her memory (Bağışkan, 2018, p.284).

3.5.10. Richard the Lionheart

Historical sources tell that European countries, especially England, France, and Italy, decided to organize the third crusade after Muslims conquer Jerusalem

and many other lands under the powerful command of Selahattin Ayyubi. Son of King Henry II of the Plantagenet dynasty and Duchess of Aquitaine, Eléanore of England, Richard the Lionheart wears the crown and ascends to the throne on 3 September 1189 after his father's death on 6 July 1189, and immediately resumes preparations for the Third Crusade. Meanwhile, Isaakios rules in Cyprus and continues to strengthen his political relations by marrying the daughter of the Armenian King Thoros of Mountain (Ayan, 2014, p.45).

The great navy led by Richard sets out from Italy. Nicknamed Coeur De Lion, Richard encounters an unexpected storm on his way and loses his navy. When the storm passes, he finds that three ships were lost, including his sister and his fiancee, Berengeria, the daughter of the King of Navarre. Shortly after, the news reach Isaac Commen, the King of Cyprus, that the ships are off Limassol near the island and the king refuses to let them land. Enraged by this, King Richard declares war. Crossing the Beşparmak mountains, Richard names the Kyrenia bosphorus after his fiancée, and defeats the king. After his victory, Richard the Lionheart holds a magnificent wedding with his fiance in Limassol, and Queen Berengeria, now the wife of the King, goes down in history as the first and only English Queen to wear the crown in Cyprus.

But Richard's main goal is to save Jerusalem, and he needs economic power for a new war. He accepts an offer from the Templer Knights to buy the island from him and leaves the island to the knights (Nesim and Öznur, 2012, p.139-140).

3.5.11. The Gospel of Saint Barnabas

The most influential person in the spreading Christianity on the island is Joseph of Leviticus, a Cypriot Jew. The current Bible often refers to Joseph of Leviticus as Barnabas in the affairs of the apostles until he left Pavlos, and he is the author of the Gospel of Barnabas, which was accepted by Churches of Alexandria until 325 AD and is frequently referred to and discussed for confirming the Quran (Yıldız, Özerden, 2017, p.286).

Saint Barnabas was one of the first believers in Jesus. He is prominent for all three Abrahamic religions for including the coming of Prophet Muhammad in his Gospel. 11 June is celebrated as Saint Barnabas Day (http://www.tasam.org).

As the son of a Jewish family born in Salamis, St. Barnabas returned to Cyprus after receiving education in Jerusalem and began to work to spread Christianity with St. Paul in 45 AD. His efforts led to him being killed by his

citizens and his body was hidden in a swamp. St. Barnabas' students see this and bury his body in an underground cave west of Salamis, and put a copy of the Gospel of Matthew on his chest. His body's location was unknown, so it remained hidden for many years. 432 years later, Bishop Anthemios said she saw the tomb in his dream and asked to have it opened. When the tomb was opened, the Gospel of Mathew, hence St. Barnabas was identified. After his discovery, the bishop went to Istanbul, informed Emperor Zeno, and gained the autonomy of the Cyprus Church. The emperor then donated enough moeny to build a monastery at the site of this burial. The monastery was built in 477 AD (İderman, 2006, p.52).

3.5.12. Dohni (Tokhni)

The village of Taşkent, currently in Nicosia, was historically named Tokhni/Dohni. The village appears to be a typical medium-to-small-sized Cypriot village, but it not only has a fascinating history, but also legends that have greatly influenced Cypriot folklore.

The legend goes that St. Helena, mother of the Byzantine Emperor Constantine, goes to Jerusalem for pilgrimage and learns by accident the location of the cross built to kill the Prophet Jesus and two thieves. The queen has these gallows removed from where they were and sets out to take them to Byzantium. On the road, she falls asleep and an angel comes to her in her dream, ordering: "*Build a church for this cross you took from Jerusalem, upon which were nailed thieves who regretted what they stole. Also, build a smaller church (a chapel) to keep a part of the narrow tree where the Prophet Jesus was crucified.*" The Empress did as the angel ordered and built the Stavrovouni Monastery to protect the "Penitent Thief," and built the Tokhni church to keep the "True Cross."In 1318, a Latin Priest Sir John Santamarin went to Tokhni and stole the cross. He took it to a boat on the shore, but as soon as he got on it, a big storm broke out and he had to go back ashore. So the priest removed the jewels, gold, and pearls on the cross and decided to throw the relic itself into a groove in the trunk of a carob tree. The fragment of the True Cross remained in that tree for twenty-two years. One day, a boy shepherd named George, fell asleep while guarding his master's herd. An angel came to him in his dream and said the tree under which he slept had Tokhni's missing cross. The angel appeared to the boy three times. George who thought it was just a dream the first two times, but when the angel came to him for the third time and was displeased with him, he woke up in horror and told some of his friends about

his dream. Together, they came back to the tree. When they returned, they saw that the tree was burned, but only the leaves were damaged and the trunk was unharmed. They watched in surprise as the fire went out. One of the brave among the boys climbed the tree and found the cross. The cross was taken back to the village. After the cross was back, miracles kept happening in the village. People who were disabled, paralyzed, or diseased began to recover. The Catholic Bishop of Famagusta was envious of these stories so he declared that the cross was a work of fraud by the Orthodox Church. The Orthodox Church claimed the cross was the true relic of St. Helena, while Catholics said it was fake. Eventually, they consulted King Hugh IV to help resolve the dispute. There was only one way to resolve the issue. The wood of the Cross of Christ could not be destroyed by fire. On the day of the trial, the cross was brought to Nicosia, to the grand audience room of the palace. Proud Catholic nobles and humble and scattered villagers from Tokhni and their priests stood together there. A large four-cornered royal brazier was brought in and filled with charcoal. The cross was set on fire. Soon after, the brazier appeared reddened. many people thought it burned. Wife of King Hugh, Queen Alice was a mute for three years after she insisted on entering the Makhaeras Church, which was forbidden to women. An hour later, they removed the cross from the brazier with a pair of tongs, and it came out exactly as it was before it was thrown into the fire. Seeing that the cross was intact, the queen yelled aloud, "I believe this wood is from the tree of the cross where they crucified Jesus." Everyone was convinced of the miracle, because these were the first words the queen had spoken in three years. What happened to the cross after is unclear? The queen's mother, Mary d'Ibelin was so surprised at her daughter's miraculous recovery that she took permission from the king to build a church for the cross. The church was built between Nicosia and Ayios Dometios, but since then, nothing left of this building, and its exact location is forgotten (https://cyprusscene.com).

3.5.13. Yedikonuk

Located behind the Kantara Mountain in the Büyükkonuk Municipality of Northern Cyprus, Yedikonuk was a mixed village where Turks and Greeks lived together until 1974. It was historically known as Eftagomi.

The Ayluka Church in the village was built in 1770. A rumor says there was a 14th century Greek Bible in the church in the 1950s, but today this Bible is missing. Yedikonuk is located behind the Yudi mountain and

is very close to the sea. The name of the Yudi mountain comes from the prehistoric legend of Yudi. According to the legend, Yudi was born with his teeth erupted. He could not suck on his mother's breast because his teeth would make her bleed. One day, Yudi goes to a nearby farm with her mother to find food. But his mother dies on the way from exhaustion and hunger. A farmer finds Yudi, takes him in, and raises him. Yudi constantly prays and asks for something from God. Since Yudi is very hardworking, the angels support his prayers and help him get married and own property. But Yudi has a flaw. Yudi is greedy and he keeps asking for things from God. Yudi's appetite was so insatiable that God punished him and turned him into stone. According to the legend, the stone on Yudi mountain was him (https://www.halkinsesikibris.com).

3.6. Mythological Heroes

Appearing in all societies, the word "mythology" is derived from the Greek words "mythos," meaning fairy tale and "Logos," meaning word. Mythology consists of "myths" and stories that tell the stories and adventures of Gods, heroes, fairies, and giants that were believed to exist by many nations in the ancient times. Also mythology is the science of how these unrealistic stories and tales were born and developed, their meanings, their beliefs, and the thoughts of scholars educated in this field (Can, 2020, p.18). This chapter will focus on mythological characters that have somehow entered the culture of Greek and Turkish Cypriots and were believed to be connected with Cyprus.

3.6.1. Aphrodite, Goddess of Love

Known as the goddess of love in Greek mythology and famous all over the world, Aphrodite is reported to be from Cyprus according to ancient texts, and even from Paphos. Legends say she was from Paphos because this region was the place where she first landed on the island of Cyprus. This is why the island of Cyprus has become famous as "Aphrodite's Island" or the "Love Island."

In Homer's fifth hymn, which he sang for Aphrodite (Homeric Hymn'de-https://www.theoi.com), and where he mentioned Aphrodite as Hypris, he tells her as an extremely powerful goddess of love. This part of the hymn tells of her relationship with Zeus and says she could take all creations under

her control using love, and would heavily punish those who did not obey her orders.

Another writer of mythological epic stories, Hesiodos mentions that Aphrodite bound Eros, the angel of love, to herself when he set foot in Cyprus (Evelyn, 1914, p.138). According to him, grass would grow upon the touch of Aphrodite's feet, and her task was expressing pleasure, charm, grace, attraction, laughter, flirting, playfulness, deceit, and feelings like being love drunk and pain of love.

Aphrodite's love with Sapho (630 BC) is one of the proofs of these legends. Sapho was a poet who was famous for his love poems before Christ. Known for his love and fondness of women, the poet was born in the island of Midilli, known as Lesbos in ancient times. Even the word "lesbian," meaning loving women, is rumored to be derived from the island of Lesbos, where Sapho was born and raised (Nesim, Öznur, 2017, p.13).

3.6.2. Petra Tou Romiou

The rocks located in the sea in Paphos, where Aphrodite first appeared on earth and thus became known as her birthplace, is known as Aphrodite Rocks or "Petra tou Romiou." This interesting geological structure consists of giant rocks and is the source for a mythological legend all over the world, especially the island of Cyprus. Legend goes that Aphrodite, the goddess of love and beauty, was born from a foam from the waves here and landed ashore on a sea shell (https://www.visitcyprus.com).

But the Aphrodite legend is not the only one about this rock in Paphos. According to another legend, Digenis, who was a mythological hero to the Byzantines, became the subject of another legend with his heroic deeds during the Arab raids.

Digenis Akritas is not his real name, but a nickname that reflects his character. The hero's real name is Basil. The word digenis stands for "one of two blood," indicating that the hero's father was Muslim and his mother was a Byzantine. Akritas is a nickname derived from the word 'akritai,' meaning lord. But this epic tale does not emphasize the wars with Muslims or the efforts to spread religion. It rather focuses on his personal and family life and his life in wealth and luxury (Uçar, 2015, p.249).

Digenis is a mythological hero famed for throwing very heavy rocks on invading Arab ships, sinking their ships, and stopping them from besieging the

island. Another legend says the Byzantine hero Digenis Akritas lined the rocks to keep Arab raiders in bay and prevent them entry (7th-10th centuries). That is why the rocks were named "Petra Tou Romiou," meaning "Greek Rocks" in Greek and "Infidel Rocks" in Turkish (https://www.visitcyprus.com).

3.6.3. Miryna's Love

King Kinyras of the kingdom that covers the borders of Cyprus and present day Syria has a daughter. They name the girl Miryna (or Myrrha). The girl has a legendary beauty. Her mother is so proud of her beauty that she boasts: "My daughter is even more beautiful than Aphrodite herself." One day, these words reach Aphrodite's ears and Aphrodite gets very angry with her. She cannot resist her curiosity and goes to see Miryna. Miryna does not respect Aphrodite and refuses to worship her. Aphrodite gets very angry and looks for ways to get rid of Miryna and send her out of Cyprus. She makes a plan. She makes Miryna fall in love with his father, King Kinyras. The king is unaware, but his daughter burns with love for his father. One night, Miryna makes a plan with her nanny. At dinner, the nanny gives the king so much wine that he loses his senses. That night, Miryna goes to her father's bed. King Kinyras wakes up in the morning, realizes the horrors of the night before, and goes mad. He wants to kill his own daughter with his sword. The king catches the girl before she escapes, as the gods of mythology step in and take pity on the girl. They suddenly turn Miryna into a Myrtle tree. Afraid to stay in Cyprus because of her disgraceful crime, Miryna searches for a place to live on the shores of the Aegean Sea. She eventually settles in a bay. Over time, this bay becomes a settlement. Famed with the name Miyrna, this city is called "Smyrna" or "İzmir" in Turkish, from the expression "Stin Miryna," meaning "I come from Miryna" (Nesim, Öznur, 2019, p.17).

3.6.4. Traces of Adonis in Cyprus

Since Cyprus is an island of legends and stories, it is not surprising for it to have a legend about Adonis, one of the protagonists of Greek mythology. One of the main characters in the legend is again Aphrodite.

The daughter of King Kinyras goes to the Aegean bays after her disgraceful affair with her father, but when she arrives there, she realizes that she is pregnant. Nine months later, she gives birth to a boy who is the most beautiful and handsome of the mortals. The baby is named Adonis. Adonis is also known as the god of

fertility in Greek mythology. Aphrodite falls in love with Adonis on sight and gives her to Persephone to hide him. But Persephone falls in love with Adonis on sight as well. The two goddesses come to an agreement and decide that Adonis will spend the autumn with Persephone and the summer with Aphrodite. The place where Aphrodite and Adonis meet is the island of Cyprus. In time, the inhabitants feel uncomfortable with their meeting on the island and make a plan. One day when Aphrodite and Adonis meet in Cyprus, they release a wild boar on them and the beast bites Adonis in his groin, causing his death. It is July. Seeing her beloved like that, Aphrodite runs barefoot across the fields, and thorns under her heels. Since then, it is believed that the red poppy flowers in the fields (Cypriots call these flowers rooster tulips) originated from the blood dripping from Aphrodite's heels, and the yellow daisies from Adonis' pale face (Nesim, Öznur, 2019, p.19).

3.6.5. Pygmalion

Mythology is nothing without tales of making the impossible happen. This legend possibly explains the origins of the names of the important cities of Cyprus, Paphos, and Galatia (Mehmetçik).

According to the legend, Pygmalion is a very famous sculptor and he hates women. He does so because of the women who live in the mining area of Cyprus, known as "Amyantos," called "Propoitides." These women earn their living by prostitution. Pygmalion sees these women, who defy honour, dignity, and decency, hates them, locks himself in his house, and decides to lead a single life. Also a master sculptor, Pygmalion decides to sculpt a statue of the woman of his dreams. The statue becomes so beautiful that he begins to fall in love with it as days' pass. He dresses it up and puts jewellery on it. Later comes the Aphrodite festival, which Cypriots celebrate with enthusiasm. People make sacrifices, burn incense, and pray in the name of Aphrodite. Pygmalion goes to the temple to pay respect to Aphrodite and to make a wish, and he says these: "*Oh Aphrodite, the goddess of love, the most beautiful of all. You alone can bless me with the perfect woman who can be my wife, like the statue I made. I beg of you, fulfil my wish*". Aphrodite heard his prayers and felt it in her heart, and took pity on Pygmalion. At the end of the prayer, the candles burning in the temple flashed three times. According to their belief, this meant that the prayer was accepted. Seeing this, Pygmalion ran to his house, kissed and caressed his statue. Slowly, he began to feel warmth from the marble. By the morning, the statue stood there in front

of him, alive. He named his new lover "Galatea." Pygmalion and Galatea got married with a ceremony before Aphrodite. After some time, they had a son. They named their son "Paphos" (https://www.greeka.com).

3.5.6. Goddess Urania/Three Women Turned into Stone

In Northern Cyprus, there are three erected rocks in the sea beyond the Dip Karpaz village.

Legend says there was a city called Urania, protected by the Goddess Urania, on the mountain behind this region, which was known as "Ibedros Don Againgon" (Women Rocks). Urania is both the goddess and queen of this city. Her duty is to protect the city from all kinds of evil and diseases and to increase the villagers' welfare. One day, watching the sea, goddess Urania sees a boat on the horizon. With her powers, she sees three women infected with a disease on the boat. She knows that if these women set foot on land, they would cause an epidemic on the island. The goddess warns them not to set foot on land, but the women on the boat do not listen to her. Just as they are about to land, goddess Urania turns them into stone, forming the steep rocks in the Dip Karpaz region today (Bağışkan, 2018, p.563).

3.7. Common Heritage of Turkish and Greek Peoples

Given that the Greeks and Turks have lived together on the island for centuries, it is natural for these peoples to have common cultures and heritage. This is also apparent in all legends, stories, and beliefs that were mentioned up to this chapter. But there are certain values that have become an integral part of their culture and belonged to both peoples. This chapter will discuss the people and places that have become a part of the intangible culture within the framework of legends, stories, and beliefs.

3.7.1. Apostolos Andreas Monastery

One of the most well-known places on the island of Cyprus in terms of the faiths of Turks and Greeks regarding making offerings, prayers, and wishes is undoubtedly the Apostolos Andreas Monastery. The monastery is located on Cape Zafer, the northernmost point of the island, a region known as "Dinaretum" in old times, and a place frequently visited by Saint Andreas, one of the first believers in Christianity (Keser, 2010, p.116). For Muslims, the significance of the monastery comes from being "the miracle of Prophet

Solomon" (Nesim, Öznur, 2012, p.161). Muslims and Christians who come here pray and make offerings for wishes like regaining health, having children, and getting married.

As one of the first believers in Jesus in the early years of Judaism, Apostolos Andreas was a saint devoted to Christianity. Information on the identity of the saint is mostly based on religious books and rumors. A fisherman from Bethsaida, Andreas is said to have been a disciple of John the Baptist (Saint John) before. Later, upon hearing the call of Prophet Jesus, he was the first to be summoned to the apostle and was given the religious title "O PROTOKLITOS", meaning "the first to be called." He embarks on a long journey to spread Christianity, first to the coasts of Bithynia in Anatolia and the Black Sea, and then to Macedonia and Thessaly. He eventually settles in the ancient city of Patras on the Pelepones Peninsula. By the age of eighty, he was killed here, crucified an olive tree here (Nesim, Öznur, 2012, p.160, https://www.yeniduzen.com).

There are numerous stories about Apostolos Andreas' journey to Cyprus. According to one story, he was going to Jerusalem to attend a meeting of the Church Assembly and a traditional "White Sunday," and boarded the ship of a captain blind in one eye. During the journey, the ship runs out of drinking water. Upon arriving where the monastery is located now, Apostolos Andreas tells the captain that they can find drinking water from the wells in the area if they land here. Those who go ashore find the water source and get enough water for the ship, and after the captain drinks from the water they brought, he regains sight on his blind eye. The captain wants to reward the saint with gold and silver in return for his service, but Apostolos Andreas refuses this and instead baptizes all the sailors and the captain and converts them to Christianity. To expression his respect and gratitude, the captain buys a very precious icon in Jerusalem and places it next to the water sources on his journey back (Bağışkan, 2018, p.479).

Another story goes as follows: Apostolos Andreas had to flee to Cyprus in 31 AD to escape the pressure against Christians from the Jews in Jerusalem, so he first came to the Karpas peninsula, but wanted to leave after a while. One day, while sitting on a rock where the current monastery is located, he boards a ship from Salamis. But as they pass through Cape Dinaretum, where there are ruins of the "Aphrodite Acraea Temple" at the far end of the peninsula, the wind suddenly stops. The ship has to stay there for three days, so their water supply is depleted. Upon this, Apostolos Andreas tells the captain of the ship that there is a water source where he came aboard, and those who go ashore lift the rocks over

the water source and find the water. Meanwhile, the captain has a ten-year-old son who is on board and is blind. Apostolos Andreas gets back on the deck, gives the boy water to wash his eyes, and sits next to him and prays. At that moment, the child begins to see, and the wind comes back. After these miracles, first the captain and his son, and then everyone else on board agree to be baptized and convert to the Christianity. Years later, learning that the saint was crucified on an olive tree in Patras, the captain dedicates to build a small chapel for him on the rocks near the water, but he cannot fulfil this promise even after many years. One night, the saint appears in the captain's dream and reminds him of his oath. The next day, the captain buys an icon of the saint and hangs it on the chapel he had built (Bağışkan, 2018, p.479).

Called the "Miracle of Prophet Solomon" by the Turks, the monastery remains an important place of offering and wishes, especially since even a small body of water flowing through the rocks is considered sacred by everyone and due to rumors of one or more martyrs laying under the monastery.

According to the information Bağışkan obtained from his sources for the Folklore Journal, "*It is believed that in the place of offering east of Apostolos Andreas Monastery lays Seydül (Ahmet) Bedevi, Mührü Süleyman, Süleyman Bedevi, Prophet İlyas, Prophet Ali, Mustafa, or Hacı Saint İslâm or Turkish martyrs. According to rumors, the martyr who was buried here appeared in the dreams of Turkish Cypriots and Greeks and told them to make a place of offering here. But the Greeks were the first to claim this place, so they built the church and named it after Apostolos Andreas. The source tells that the place of offering belonged to a martyr named Hacı Aziz, who was the commander of the unit that landed in Cyprus during Arab raids and was martyred here by an arrow and buried with his clothes. The source also reported that the place of offering (or tomb) belonged to Prophet İlyas, and that the icon of Apostolos Andreas was a Muslim, not a Christian, since his hands were hennaed; he states that he obtained this information about 50 years ago from Mustafa Bey, the imam of the Selimiye Mosque*". Another source on the matter mentions that she saw a martyr laying in the monastery with her own eyes. The source states that she went to Dipkarpaz for a school trip in the 1950s and visited the monastery when she was 11-12 years, quote "*I entered the closed area, the confession room, as a childish prank. When I entered that section, I saw a cesspool and a window in the wall. When I looked down the window, I saw a tomb inside, and the priest took me outside when he found me*". Zehra Billur states that she went to the monastery again about ten years later, saying, "*My husband wanted to make an offering, so*

we came to the monastery. I again wanted to see the cesspool that I saw when I was young. When I went to the confession room, I saw that they completely closed off the window with a wall. Again, the priest got mad at me for entering there." No document was found about the identities of the martyrs laying there, but research reveals too many sources with similar statements. Another source is Harid Fedai, known for his researches. His statements do not contradict those of other sources (Akçam, Akçam, 2017, p.77).

Another interesting method of offering that is observed particularly in this monastery is that visitors leave items like pictures, photographs, or amulets that are related to their problems. There are hundreds of examples, including photographs of those who are blind, crippled, or disabled, pictures of children or children's items for those who cannot have children, pictures of arms and legs made on metal plates for those with limb problems, and pictures of married couples. Also, some Greeks take from the water among the rocks that they consider sacred, and fill barrels with it (Keser, 2010, p.116).

3.7.2. Turabi Dede Lodge

Currently in the southern part of the island, Turabi Dede Lodge is located in the city of Larnaca. Bağışkan (2018, p.592) reports that this place is considered sacred by Turkish and Greek Cypriots. Local and foreign sources both give information about the underground tomb in the lodge being related to the pre-Ottoman period. Information on this place from the Ottoman period and later periods can be accessed from the archives of Cyprus Administration of Foundations and Ottoman Archives of the Presidency of the Republic of Turkey.

Cypriot Orthodox and Catholic Greeks believe that the tomb in the lodge belongs to "Ayios Arab" (Saint Arab) and the dark skinned Saint Therapon from the Middle Ages. According to one story, Saint Therapon, formerly known as Salamis and born in Constantia, was 'martyred' here in 632 AD, corresponding to the time of the Prophet Abu Bakr. Although, three separate foreign books state that this saint was from a noble and religious family of German origin. Saint Therapon traveled around all holy places, especially Jerusalem, and was given the title of "Wonder-Worker" because he attracted everyone's attention with stories of miracles like resurrecting a dead Jew. After the saint came to Cyprus after Jerusalem, he was asked by the locals to stay on the island because of his good efforts in the name of Christianity. During his stay on the island as the Bishop of Cyprus, he taught Orthodox, fathered orphans, guarded widows,

guided sinners, restored health to the diseased, and stood against oppressors. He was killed by the Arabs on the church's altar during the Arab raids. His remains in the sarcophagus were moved to Istanbul in the 7th century AD and a large church in his name was built there (https://www.yeniduzen.com).

Research shows that the tomb of Saint Therapon was the foundation for the first form of the building. Over time, additions were made and the building took its final shape. According to the stories, before 1974, Turkish Cypriots believed that the tomb in the lodge belonged to the dark-skinned Türabi Dede, a servant of Hala Sultan, who was martyred during the Arab raids, and was buried where he was martyred before Hala Sultan. Hence, those visiting Hala Sultan on blessed days, especially on the third day of religious holiday, also visit this place (Bağışkan, 2018, p.592).

There is a series of recent stories about the lodge. Beliğ Arif, son of Arif Bey, who owns residences around the lodge tells Bağışkan (Bağışkan, 2018, p. 592) that Türabi Dede appeared to some people here in their dreams and sounds of breathing and chains would be heard from the lodge, and because of that they could not rent the houses for a long time; he also states that Türabi Dede appeared to light-sleepers as a dark-skinned man of moderate height, broad figure, with curly hair, wearing a long green robe, golden sabots, and a turban, or sometimes standing on a tombstone. According to the story, at midnight, the door of the tomb opens slowly with a creaking sound, and Türabi Dede goes to the fountain with his golden sabots, perform ablution, and do his prayers in the mosque. The sounds of water that is heard every night is interpreted as his ablution. That is why it is customary to keep the lamp in the tomb lit every night. It is said that if the lamp is not lit, they hear voices from the tomb until the morning, and it only stops when they light the lamp. Again, according to the rumors, one night they forgot to light the lamp, and Türabi Dede woke Naile, the wife of Hüseyin Fetin, the keeper of the tomb, and asked her to light the lamp. Since then, they never forgot to light the lamp.

3.7.3. Ahmet Seyid-ül Bedevi

Rumors say he lies in the Apostolos Andreas Monastery and Church, a very sacred place for the Christians, in the Cape Zafer region of the island of Cyprus. There are some stories about the martyr, Ahmet Seyid-ül Bedevi, who was buried in this monastery, which the locals also call "Mühr-ü Süleyman," with great importance to both Greeks and Turks.

According to the stories, during the Islamic period, Seyid-ül Bedevi went to the shore and hit the ground with his sceptre, and fresh water came out of the ground, providing water for the thirsty believers, even though it was near the sea. This water continues to flow and has been named "Ayazma," meaning "holy water" by Christians who visit the monastery centuries later. Greeks who visit the monastery make sure to drink from this water and take some to their homes in containers (İslamoğlu, 1994, p.62-69).

3.8. A Review of the Literature on the Subject

The tourism sector, often regarded as a smokeless industry on a global scale, has recently witnessed a significant surge, prompting necessary adaptations to align itself with the evolving world. This sector serves as a substantial source of employment in many countries and plays a pivotal role in the economic engine, catering to the foreign currency requirements of nations. Consequently, countries tailor their investments in tourism in accordance with global developments and the preferences of the populace. Tourism frequently encompasses a dual distinction: mass tourism and alternative tourism. Mass tourism, which has experienced substantial growth since the 1970s, has garnered attention and debate in the 21st century due to its adverse economic, environmental, and socio-cultural impacts. Furthermore, it has encountered challenges in satisfying the needs of numerous nations (Boz, 2019; Bahar, 2003). Consequently, countries have begun embracing alternative forms of tourism, representing a new trend and joining the race to secure their share of this lucrative opportunity.

Without a doubt, academic research constitutes the first step in determining the tourism policies of countries. Recent academic research on tourism has mostly focused on the significance of alternative tourism for economy and its advantages against mass tourism. One of the topics of alternative tourism is the significance and possible gains of spoken legends, mythologies, and sacred places among the intangible cultural heritage of countries, which is the main subject of the book

As seen in examples from different countries in the Table 2 below, graduate theses, books, and articles have discussed the important mythological heroes, legends, and sacred places of various countries. These studies have further discussed how to integrate these legends, mythological heroes, and sacred places into tourism and their positive effects on the economic, environmental, and socio-cultural structure of the country.

Table 2: Studies in the Field of Tourism Related to Legends

	Author/s	Title	Type	Country
1	Semra Aktaş	*Efsanelerin Turistik Çekicilik Üzerine Etkileri: Turist Rehberleri Üzerine Bir Araştırma*, Sakarya University Institute of Social Sciences, Sakarya 2009.	Master Thesis	Turkey
2	Canan Tanrısever, Hüseyin Pamukçu, Yakup Erdoğan	"Turist Rehberleri Tarafından Pazarlanan Kastamonu Şehir Efsaneleri", *4th International Tourism Congress – ITC2019* Proceeding Book, 2019, p.945-951.	Symposium presentation Full text	Turkey
3	Javier R. Pérez-Aranda, Manuela Guerreiro, Julio Mendes	"Are Myths and Legends Used in Tourism Communication as A Resource? The Case of Algarve Online Brochures", Enlightening Tourism. A Pathmaking Journal, Vol. 5, No 1 (2015), pp.65-99	Article	Portuguese and Spain
4	Julian Holloway	"Legend-Tripping in Spooky Spaces: Ghost Tourism and Infrastructures of Enchantment", Environment and Planning D: Society and Space 2010, volume 28, p. 618- 637	Article	England
5	Glenn W. Gentry	"Walking with the Dead: The Place of Ghost Walk Tourism in Savannah, Georgia", Southeastern Geographer, Volume 47, Number 2, November 2007, pp. 222-238.	Article	USA
6	Yostiani Noor Asmi Harini	"The Use of Legend in Tourism: Case Study of Si Pitung from Indonesia", 2018 3rd International Conference on Education, Sports, Arts and Management Engineering (ICESAME 2018), Proceeding Book	Symposium presentation Full text	Indonesia

7	Tom Selwyn (editor)	*The Tourist Image: Myths and Myth Making in Tourism*	Book	USA
8	Maximiliano E. Korstanje, Babu P. George	The media or the message? An examination of myths as resources to understand the tourism phenomenon', Int. J. Tourism Anthropology, Vol. 4, No. 2, 2015, pp.122–141.	Article	Switzerland
9	Tacgey Debes and Habib Alipour	"Culture as a tourism resource: The case of North Cyprus (TRNC)", Tourism Culture & Communication 11(2) July 2021, 83- 101	Article	North Cyprus
10	Andreas Gavrielatos	Ariadne- Aphrodite; Myth and Worship in Amathous (Cyprus)	Book	Cyprus
11	Antonıo Martınez Sanchez	Demystifying Myths The Role of Tourism As A Sustainable Development Strategy	Ph.D. Thesis	UK
12	Mustafa Boz	"Myths and Legends in Destination Tourism Marketing: The Story of Hero and Leander—Canakkale, Turkey", *Heritage Tourism Beyond Borders and Civilizations*, Lew A., Othman N., Yüksek G., Aktaş S., Editor, Springer, Singapore, 2020	Book Chaper	Turkey
13	Adina Nicoleta Candrea1, Ana Ispas, Elena Nicoleta Untaru, Florin Nechıta	"Marketing the Count's way: how Dracula's myth can revive Romanian tourism", Bulletin of the Transilvania University of Braşov Series V: Economic Sciences • Vol. 9 (58) No. 1 – 2016, pp. 83-90	Article	Romania
14	Smaranda Cosma, Cornelia Pop, Adina Negrusa	"Should Dracula Myth be a Brand to Promote Romania as a Tourist Destination?"	Book chapter	Romania
15	Tuomas Hov	Heritage through fiction. Dracula tourism in Romania	Ph.D. Thesis	Romania

16	Norhanim Abdul Razak, Abd Rahim Romle	"Representation of Native Myths and Legends and Cultural Values in the Malaysian Tourism Promotional Brochures", Research Journal of Applied Sciences, 11: 1379-1383.	Article	Malaysia
17	Ludwe Ndolose, Lwazi Apleni	"Perceived impacts of political legends on Eastern Cape tourism growth: A case study of King Sabata Dalindyebo Local Municipality, Eastern Cape, South Africa", African Journal of Hospitality, Tourism and Leisure, Volume 9(2) – 2020, pp.1-17	Article	South Africa
18	Luka Šešo	"The Supernatural Beings of Belief Legends – Old Fears in a New Context", Studia mythologica Slavica, 23 (2020), 183-202	Article	Croatia
19	Mert Cengiz	İnanç turizmi açısından efsane ve sembollerin yeri ve önemi (Ayasofya örneği), Gazi University Institute of Social Sciences, Ankara 2019.	Master Thesis	Turkey
20	Evripides Zantides	Looking inwards, designing outwards: national identity and print advertisements of the Cyprus Tourism Organisation", Visual Studies, 31(3), pp. 248–259.	Article	Cyprus
21	Ali Berat Alptekin	TÜBAR-XXXIII-/ 2013-Bahar / KKTC'deki Efsanelerin Motif ve Tip Yapısı	Article	North Cyprus
22	Zihniye Okray	"Kıbrıs Türk Efsanelerinde Kadın ve Kadın İmgesi", Türk Dünyasında Kadın Algısı- The Perception of Women in The Turkish World, Manisa Celal Bayar Üniversitesi Yayınları Yayın No: 0017, Cilt:2.	Article	North Cyprus

CHAPTER 4

4.1. RESEARCH METHODOLOGY

This part, which describes the research methodology used in the study, constitutes an important part of the thesis. Therefore, the methods used to determine the answers to the research questions and hypotheses of the thesis are described in this part. The approach discussed in this part is of great importance since it determines the success of the research.

The present research study examines the intangible cultural heritage, which is a branch of cultural tourism, which has great importance in the development of tourism in Northern Cyprus, as in the whole world. The researcher aimed to analyze whether the legends, rumors, and mythological elements in the intangible cultural heritage were adopted or not in terms of tourism. Therefore, the researcher addressed the legends and rumors in detail in the literature review section; also, she examined the legends and rumors that could be evaluated in terms of tourism in Northern Cyprus. Tourism activities, which have been increasing each passing day in the global world, are open to new trends every day. Although they were already known in previous years, UNESCO's efforts for preserving the intangible cultural heritage elements and giving due consideration to these elements caused the travel gurus' to interest in different branches of cultural tourism. It is an unquestionable fact that Northern Cyprus is also a rich destination offering various alternative tourism branches apart from the sea, sand, and sun (3S) tourism. Therefore, it was deemed necessary to study legends and rumors, which were among the intangible cultural heritage elements of Northern Cyprus, for the following purposes: To determine the awareness of tourists who have visited so far; to reveal the attitudes of the administrators on the subject; to promote the touristic values for which the awareness has not been created or the due consideration has not been given for the tourism of the region, as well as to improve those that have been currently used. In this sense, it was decided to use both qualitative and quantitative research methods together in the study to add depth to the research and to collect comprehensive data to produce more accurate results.

As mentioned before, culture encompasses the whole of thoughts and works of art specific to a society or community. As in all parts of the world, the

preservation of the ancestral heritage of the society in Northern Cyprus is of great importance not only for the development of cultural tourism but also for the national values of the country so that they are not forgotten or lost and are passed on to future generations. While it is somewhat easier to protect tangible cultural heritage as they are concrete and visible, the same cannot be said for intangible cultural heritage, unfortunately. The measures for the preservation of intangible cultural heritage are more difficult to take than for tangible heritage, including a group of measures that require systematic work with support from state policies.

Regarding tourism, it is undeniable that the country's heritage will provide the development of tourism within cultural tourism. However, the uncertainty arising from the fact that the country is not even recognized by the world in the political context and it is unknown how this will change in the future, which makes it a negative factor for the promotion of the island's cultural heritage, preventing it from gaining the value it deserves.

Unlike other research topics, the number of studies specific to the intangible cultural heritage of Northern Cyprus is very limited. Besides, during the literature review, no research was found to investigate the effect of these legends, rumors, and mythological elements of Northern Cyprus on tourism.

This research approaches the subject from visitor, local public, administrative, and political perspectives. The interest of visitors to the island's cultural assets, ownership of the country's own cultural heritage, and the effects of the Northern Cyprus government's cultural policies on the tourism economy have shaped the basic research problem.

The aim here is to investigate the intangible cultural heritage found in Northern Cyprus and its effects on the country's tourism economy within cultural tourism, an alternative tourism type with an increasing potential in today's tourism industry. Within the scope of the findings, the study's main purpose is to investigate the methods by which the country's heritage will be preserved, promoted, and receive the value it deserves in an environment of political uncertainty. Also, it is aimed to contribute to an expansion of research, including those in other fields, by shedding light on the findings to be obtained here.

So aaourding to all this information, this study aims to answer the following research questions:

1. Is the cultural heritage of Northern Cyprus a reflection of the past civilizations that have lived in Cyprus?

2. Do mythological elements, legends about religious beliefs, and rumors affect the formation of cultural tourism in Northern Cyprus?

3. Is the intangible cultural heritage of Southern Cyprus known more in international platforms than the intangible cultural heritage of Northern Cyprus?

4. Do the tourists who have visited Northern Cyprus before have an idea about the intangible cultural heritage elements?

5. Do the local people living in Northern Cyprus have an idea about their intangible cultural heritage?

6. Do the tourism workers in Northern Cyprus have an idea about the intangible cultural heritage of the island?

7. Do the politicians and administrators of Northern Cyprus show the necessary importance to these intangible cultural heritage elements?

8. Are the tourists coming to Northern Cyprus affected by the region's intangible cultural heritage when choosing their accommodation?

9. Do the religious rumors in Northern Cyprus attract more attention than the mythological legends?

10. Are tourist visits to Northern Cyprus effective in increasing their knowledge about the mythological elements, legends, or rumors of the country?

11. Are the touristic products about mythology and legends sold at a sufficient level in Northern Cyprus?

12. Are the legends and rumors that are a part of the intangible cultural tourism of Northern Cyprus used as a brand in the tourism industry?

13.Are the tourism and accommodation sectors supported by the state in terms of the management of cultural heritage?

14. Are the intangible cultural heritage elements (legends, rumors) in Northern Cyprus used and adopted at a sufficient level by the locals for the development of tourism?

4.1.1. Research objectives

1. To make a critical overview of the effects of the intangible cultural heritage in Northern Cyprus on the tourism economy,

2. To analyse whether the politicians and governors pay enough attention to the intangible cultural heritage in Northern Cyprus,

3. To investigate whether the tourists visiting Northern Cyprus have enough information about the cultural heritage of the country,

4. To investigate whether the local people living in the country have enough information about their cultural heritage,

5. To evaluate and investigate whether the cultural heritage in Southern Cyprus is known better among international platforms than the cultural heritage in Northern Cyprus.

The aforementioned objectives have been concluded in different parts of the research. The research's first objective forms the basis, which is discussed in detail in the literature review section. All these objectives are discussed in the second chapter and in the results and analysis sections. The objectives, findings, and analysis are concluded in the discussion and conclusion sections. The quantitative and qualitative data collected and processed in the methodology section and then rationalized have helped the researcher clarify their aims.

4.1.2. Significance of the research

The fact that tourism has a multidimensional structure in terms of social, economic, cultural, and environmental factors has led researchers to study the subject in multidisciplinary fields. Tourism has great importance in the local development of countries while also contributing to the improvement of the quality of life of the local people. Cultural tourism, which has a crucial place among alternative tourism types, provides a great benefit to the economic development of tourism destinations and provides positive contributions for preserving the cultural heritage of local people and conveying them to future generations. (Çetin, 2010, p.181).

Conducting this research is of uttermost significance for the preservation of cultural heritage and bringing it to tourism, one of the problems to be solved for the development of the tourism economy of Northern Cyprus. It would not be wrong to state that tourism provides the most significant foreign exchange input for Northern Cyprus.

Therefore, a detailed analysis of the effects of the legends of Northern Cyprus on the tourism economy and developing recommendations to increase their effects reveal the importance of this research. Besides, the contribution to the tourism economy made here, along with shedding light on issues like city branding and marketing strategies, can be considered the other significant elements of the research.

4.1.3. Research Settings

The reason why the legends and rumors, which constitute an important part of the intangible cultural heritage of Northern Cyprus, was examined in the

study was that no study had investigated the effects of this heritage on tourism before. Moreover, Northern Cyprus is a popular destination in terms of sea, sand, and sun tourism since it is the third-largest island in the Mediterranean. However, the fact that it is open to new approaches in terms of sustainable tourism will also play a key role in standing out as a significant brand among tourism destinations in the future. Also, attaching the deserved value to the region's intangible cultural heritage in terms of tourism will play a major role in passing down these heritage elements, which are difficult to preserve, to future generations.

Considering that the tourism industry is the major source of income in the region, it is required to pay attention to the varieties of sustainable tourism, which is the most important source of foreign exchange inflow. Exploiting many touristic regions whose cultural tourism potential cannot be used at the moment will have a positive effect on the foreign exchange inflow and contribute to providing maximum benefit to economic development in the following years.

Since the study coincided with the COVID-19 pandemic, there were no tourists on holiday in Northern Cyprus during the study. Therefore, tourists who had visited the region before were contacted, and questions were asked to them to measure their information about the intangible cultural heritage of the region before and after their visit. In another part of the study, the interview technique as one of the quantitative research methods was used, and meetings were held with administrators who had a say in the field of tourism in the region. In this context, this study will be concluded how effectively the intangible cultural heritage values of the region can be exploited in the field of tourism. Moreover, within the scope of the research results, suggestions will be developed for allowing the legends and rumors, which are among the intangible cultural assets, and their places, where these events were believed to take place, to take part in tourism more actively

4.1.4. Research Paradigm

As a concept introduced by Kuhn in the early 1970s, 'paradigm' has been considered as an expression of orientation in terms of scientific research (Neuman, 2006, p.120). According to Kuhn (1970, p.175), paradigm refers to the entire constellation of beliefs, values, techniques, and so on shared by the members of a given community as a whole of related assumptions about the social environment put forward with its philosophical and conceptual foundations.

There are several paradigms for scientific research. Also, some paradigms shaping and directing science and scientific research are observed to be agreed upon in the literature. These paradigms can be listed as follows:

1. Positivist paradigm
2. Interpretive paradigm
3. Critical paradigm
4. Post-positivist paradigm

The positivist paradigm is the first paradigm shaped by the influence of the Enlightenment Period. It is based on the prevalence of reasoning and logic in all social life, the idea that the only and absolute truth can be achieved by using reasoning, and that liberation can be achieved in this way. The positivist understanding, which was initially shaped by Newton, has still been affecting all branches of science today (Arı, Armutlu, Tosunoğlu and Toy, 2009, p. 116).

On the other hand, the interpretive paradigm rejects some of the assumptions of the positivist paradigm. According to Tribe, while the scientific-positivist paradigm tradition objectifies the subject of research, the interpretive paradigm tradition chooses the social world as its subject and promotes giving voice to the social world. According to researchers adopting the interpretive paradigm, the behaviors observed may have different meanings. The facts are open to different interpretations on culture and value. While the question of "why" comes to the fore in positivist studies, interpretive studies focus on the question of "how" (Çıvak, Sezerel, 2018, p.4).

The critical paradigm questions the "usual" and "normal" states of human-made stereotyped historical, economic, social, and cultural values. It is observed to examine the practices of alienation, commodification, oppression, and being subject to oppression by criticizing the ideology (Çıvak, Sezerel, 2018, p.4).

Post-positivism is known to have emerged in the 20th century. This paradigm, which rejects the basic values of positivism, reveals that scientific reasoning is quite similar to our common sense reasoning. This shows that our individual understanding of everyday life is similar to that of the scientist. The only difference is that the scientist uses a procedure to draw conclusions (https://tr.weblogographic.com).

A study conducted by Çıvak and Sezerel (2018, p.9) revealed that 255 (78.22%) of 326 studies on tourism had adopted the positivist paradigm, while 67 (20.56%) adopted the interpretive paradigm, and 4 (1.22%) adopted the critical

paradigm. Thus, it can be stated that the positivist paradigm was predominant in the studies conducted between 2013 and 2017.

Considering the studies on the tourism sector, it is observed that the positivist paradigm has been preferred as the research paradigm. In the present study, at first, the research problem was determined, then, the research hypothesis was developed. Considering that research objectives were actually the major guiding factors and that comprehensive results could be obtained using practical solutions by adopting both quantitative and qualitative research techniques, the positivist paradigm was preferred as the research paradigm in the study.

4.1.5. Research Design

Before starting the research stage of the study, it is important to establish the framework of the research to obtain the correct results. The research problem, the objectives of the research, the research questions, and the target audience constitute the main elements of the research. These elements play a major role in the accuracy, integrity, and reliability of the research approach, research results, techniques, and application methods. All these steps were brought together, and the framework of the research was formed in the study.

The flow of comprehensive information and data on the subject has a significant impact on academic research. Therefore, both quantitative and qualitative data collection methods were adopted to collect information and data in the most comprehensive way. In addition, a descriptive research design was adopted to reveal the characteristics of the studied phenomenon. A questionnaire was developed and semi-structured interviews were conducted to examine the hypotheses established on the subject in depth to achieve the aims of the study. Thus, both qualitative and quantitative research methods were used together in the research. The adoption of both methods has contributed to the increase in the reliability and validity of the results.

In the quantitative approach, a multidimensional item scale was developed to collect the opinions of the tourists who visited the region in previous years by contacting them since the research coincided with the COVID-19 pandemic and there were no tourists in Northern Cyprus. Quantitative analysis of numerical data was conducted using the SPSS software package.

In the qualitative approach, interviews were made with the tourism experts with academic and/or administrative positions in Northern Cyprus. Their opinions, suggestions, and comments about exploiting the legends, rumors, and mythological elements, which were among the intangible cultural

heritage elements, in tourism were evaluated by use of semi-structured interviews.

4.1.6. Hypothesis Forming Process

As stated in the introduction of the study, the research hypotheses were developed based on the relevant literature review and the research problem.

H_1: The cultural heritage of Northern Cyprus is a reflection of the past civilizations that lived throughout Cyprus.

H_2: The mythological elements, legends about religious beliefs, and rumors in Northern Cyprus are among the factors that have affected the formation of cultural tourism.

H_3: The intangible cultural heritage of Southern Cyprus is known more than the intangible cultural heritage of Northern Cyprus because Northern Cyprus is not recognized on international platforms.

H_4: The tourists who have visited Northern Cyprus before are knowledgeable about the country's intangible cultural heritage elements.

H_5: The locals of Northern Cyprus are knowledgeable about its intangible cultural heritage.

H_6: The tourism professionals in Northern Cyprus are knowledgeable about the island's intangible cultural heritage.

H_7: The politicians and administrators in the country give due consideration to these intangible cultural heritage elements in Northern Cyprus.

H_8: That Northern Cyprus has intangible cultural heritage elements is an effective factor in the preference of accommodation for the tourists visiting the region.

H_9: The religious rumors in Northern Cyprus attract more attention than the mythological legends.

H_{10}: The visits of the tourists to Northern Cyprus have been effective in increasing their knowledge about the mythological elements, legends, or rumors of the country.

H_{11t}: The souvenirs about the mythological and legendary subjects in Northern Cyprus are sold at a sufficient level.

H_{12}: The legends and rumors that are a part of the intangible cultural tourism of Northern Cyprus are used as a brand element in the tourism industry.

H_{13}: The tourism and accommodation sectors are supported by the state in terms of the management of cultural heritage.

H$_{14}$: The regions' intangible cultural heritage elements (legends, rumors) in Northern Cyprus are used and adopted at a sufficient level by the locals for the development of the tourism sector.

4.2. Quantitative Approach

The quantitative and qualitative research techniques were utilized together by using the mixed-method approach in the methodology part of the research. This approach was followed to ensure much and comprehensive information and data flow as much as possible. The main purpose of the study is to examine the awareness of legends, rumors, mythological elements, which are from the intangible cultural heritage values, in Northern Cyprus in terms of tourism as well as, analyzing the status of using these elements, improving the status, and applying these elements in terms of cultural heritage tourism. Therefore, a 5-point Likert questionnaire has been applied to the target audience consisting of tourists who visited the region before. Then, the responses were evaluated using the SPSS software package.

4.2.1. Descriptive Research Design

Descriptive research is known as a research type that describes a population, situation, or phenomenon studied. The research problem focuses on answers of the questions of how, what, when, and where instead of why (https://www. formpl.us).

Descriptive research is often described as a type of quantitative research; however, qualitative research can also be used for descriptive purposes. The research design must be carefully developed to obtain valid and reliable results. Therefore, surveys, observation techniques, and case studies can be used in the descriptive research method. The surveys allow collecting large volumes of data that can be analyzed in terms of their frequencies, averages, and patterns. The surveys are commonly used for the following purposes:

- Defining the demographic structure of a country or region,
- Measuring public opinion on political and social issues,
- Evaluation of the customer satisfaction with a company's products or an organization's services.

The observation technique allows for collecting data about behaviors and phenomena without having to rely on the accuracy of the respondents' answers

to questions. Usually, this method is used by psychological, social, and market researchers to understand how people behave in real-life situations.

Case studies are used to describe the characteristics of a particular subject (such as a person, group, event, or organization). The case studies collect detailed data to describe the characteristics of a specific subject, rather than collecting large amounts of data to identify patterns in time or location (https://www.scribbr.com).

In the present study, the survey method, one of the descriptive research design methods, was used to examine the existing cases in detail.

4.2.2. Survey Research

The survey research is conducted to collect data from individuals, either orally or in writing. The data requested from the individuals may be different types of quantitative and qualitative data about themselves, their environments, or organizations. Actually, this data can be collected by having a face-to-face interview, through the mail in writing, by phone, or via the internet by asking questions. One or a combination of these techniques can be used together; in other words, surveys can be conducted both by having face-to-face interviews and using the internet environment (Arıkan, 2018, p.98).

The surveys can be prepared using three types of methods utilizing open-ended questions, closed-ended questions, and mixed-type questions. The surveys prepared using open-ended i.e. unstructured questions can be defined as surveys that aim to explain, interpret, and collect data, and where participants are freer in their answers. Responding to these types of surveys may require thinking on questions and some time. Surveys with closed-ended i.e. structured questions ask questions with pre-determined answer options. It is relatively easy for the participant to answer. However, this is a limitation for the participant, as the participant cannot get off the options. In the surveys consisting of mixed-type questions, both structured and unstructured questions are asked (Arıkan, 2018, p. 103).

The major advantages of the survey method can be listed as follows:

- Actual and new data can be obtained through surveys.
- It is possible to collect data in a short time.
- It is possible to collect various types of data from various people.
- Sometimes, it is not possible to collect the required data using other methods than the survey method.
- It is possible to arrange the survey in the desired scope and detail.
- It is easy to answer closed-ended questions.

- It is possible to conduct a survey in almost every field.
- Since identification details and signatures are not required in the surveys, anyone can answer the questions without hesitation.
- The issues that would not normally be discussed or answered can be addressed in surveys due to the anonymity of the respondent or the third-party technique used in the questions (Arıkan, 2018, p. 155).

In this study, considering the above-mentioned advantages, the survey was prepared using closed-ended questions.

4.2.3. Sampling Method

The group including all people related to answering the research problem constitutes the universe of the research. On the other hand, the group consisting of the subjects chosen from the research universe to represent the universe constitutes the sample of the research. Since the researchers cannot access the whole population during their research, they determine the boundaries and work on a specific sample that will represent the target population. They want to generalize the findings obtained from the sample to the universe.

In general, sampling techniques can be divided into two groups. These techniques are presented in detail in the diagram Figure 1,below.
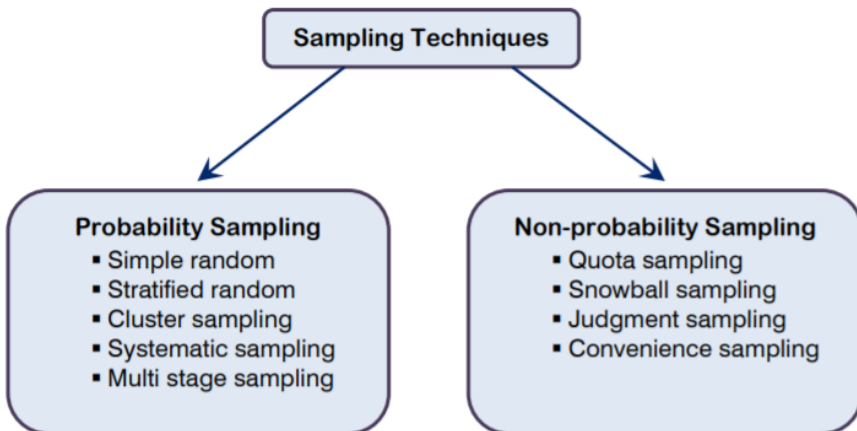
Figure 1: Sampling Techniques (Taherdoost, 2016, s.20)

4.2.3.1. Non-Probability Sampling Method and Snowball Sampling

Considering the COVID-19 pandemic, the snowball sampling method, one of the non-probability sampling methods, was used in the present study.

Snowball sampling technique, which is also known as chain-referral sampling, is used when it is difficult to access the units that make up the universe or when information about the universe (size and depth of information, etc.) is missing. By using this technique, the researchers focus on people and critical situations where they can obtain rich data and reach the universe by following these people and critical situations. A researcher who wants to use the snowball sampling technique asks questions such as "Who knows the most about this topic? With whom should I make the initial interview?" to those who he/she thinks have the most knowledge in the universe regarding the phenomenon he/she is interested in and investigate. In this way, the researcher tries to obtain new information by learning other people with whom he/she can interview from the participants (Baltacı, 2018, p. 253).

4.2.4. Structure of the Questionnaire

In this study, a questionnaire was developed as a data collection method. The questionnaire was developed by the researcher since no study has been found on the use of legends, rumors, and mythological elements from the intangible cultural heritage elements in terms of tourism among the field-specific studies. Also, with this survey, which was applied to tourists who visited the island in the past, the general awareness of the tourists about the intangible cultural heritage elements of the region was analyzed.

4.2.4.1. Close-Ended Questions

Closed-ended questions are usually used to collect data about a person's characteristics, beliefs, or attitudes (O'Leary, Israel, 2017, p.2). Closed-ended questions result in higher percentages due to the limitation of the options presented to respondents in closed-ended forms.

Because closed-ended questions facilitate the people to express their beliefs or attitudes towards the subject in the survey method (http://www.bingol.edu.tr), closed-ended questions were preferred while structuring the questionnaire for the study.

4.2.4.2. Likert Scale Multiple Questions

In the questionnaire, which was prepared to measure the awareness of the tourists who had visited Northern Cyprus before about the intangible heritage elements of the region, a five-point Likert scale was used to allow them to easily express their opinions in line with the questions, problems, and objectives of

the research. In the Likert scale, the following responses were used: "Strongly agree", "Agree", "Undecided", "Disagree", and "Strongly Disagree".

4.2.5. Overview of the Questionnaire

The questionnaire of the study consists of two parts. In the first part of the questionnaire, questions about the demographic details of the participant, such as gender, age, marital status, occupation, education level, and nationality were included. It was aimed to obtain information about the general profile of the participants using these details. Moreover, demographic details were examined to determine in which demographic category the participants were by considering their responses to the questions in the survey.

The second part of the questionnaire consists of the questions prepared for the investigation of the effects of the intangible cultural heritage of Northern Cyprus on tourism, which constitutes the main purpose of the field survey.

4.2.6. Main Outlines of the Questionnaire

4.2.6.1. Questionnaire Form

The translated versions of the questionnaire in Turkish, English, and German languages shared with the participants are presented in the Annex. Translation support was received for the translation of the questionnaire into other languages.

4.2.6.2. Questionnaire Validity and Reliability

Validity is the degree to which a measurement tool can accurately measure the intended feature without confusing it with any other feature. Since validity is the degree to which a measurement tool serves the intended purpose, the measurement validity may also vary according to the intended purpose of the measurements obtained from the measurement tools and even the group and application method. Therefore, the factors that impair the validity are associated with the scale development and implementation process. The validity level of the scales is determined by calculating the validity coefficient. The validity coefficient is the correlation coefficient between the values obtained from the scale and the criterion or set of criteria determined according to the intended use of the scale, and its value ranges between -1.00 and +1.00. The higher the correlation coefficient, the better the scale serves the purpose. A reliable scale may not always be valid. Therefore, the validity coefficients should be interpreted together with reliability coefficients (Karakoç, Dönmez, 2014, p. 42).

On the other hand, the reliability of a measurement tool is the degree to which the tool measures the target variable consistently or the accuracy of the measurement (Karakoç, Dönmez, 2014, p. 42).

Some people argue that Cronbach's alpha coefficient developed by Cronbach (1951) is an internal consistency estimation method that can be used when the items are not scored as true or false, but scored between 1-3, 1-4, or 1-5. However, several opinions argue that it can be also used in dual situations. The minimum value of 0.70 calculated for the coefficient is generally considered acceptable (Karakoç, Dönmez, 2014, p.46).

Since the applied questionnaire was developed by the researcher, the validity and reliability of the questionnaire needed to be tested. Therefore, the validity and reliability of the questionnaire were tested by a pilot study applied to 60 participants. Thus, the validity and reliability of the questionnaire were proven before applying to all participants.

4.2.6.3. Analysis Process of Quantitative Data

Descriptive statistics facilitates gaining general information about the data. In the present study, descriptive statistics of the central tendency measures including ranges, frequencies, averages, and medians were examined. Then, the data were analyzed using the SPSS software package.

4.3. Qualitative Approach

As stated earlier, a mixed-type approach including quantitative and qualitative methods was used to comprehensively collect the data required to achieve research objectives. A questionnaire was developed to learn the opinions, beliefs, and attitudes of tourists towards the subject, and a large number of people were reached. Another critical element of the study is the administrators and managers who have a say in the field of tourism in Northern Cyprus. The opinions of these participants about the subject were obtained using the qualitative method by making interviews.

4.3.1. Research Method Technique

4.3.1.1. Interview

Since the participants conveying information in the semi-structured interviews are free to express their opinions using their own terms, it encourages two-way communication (Cohen, Manion, & Marrison, 2007, p.398).

Semi-structured interviews were conducted to collect more detailed information to eliminate the risk of missing data that may be required for the study, as well as to avoid complex and bulk information and to increase the quality of the results.

The participants were asked questions regarding the benefits of the legends and rumors, which were among the intangible cultural heritage elements of Northern Cyprus to the tourism industry, the awareness level of tourism workers, more intensive and permanent use of these elements in terms of tourism. The participants were also asked to explain the subject in detail in line with their answers. The semi-structured questionnaire form is as follows:

1. Are the mythological elements, legends about religious beliefs, and rumors in Northern Cyprus among the factors that have affected the formation of cultural tourism?

2. Are the tourists who have visited Northern Cyprus before knowledgeable about the country's intangible cultural heritage elements?

3. Are the tourism professionals in Northern Cyprus knowledgeable about the island's intangible cultural heritage?

4. Do the politicians and administrators in the country give due consideration to these intangible cultural heritage elements in Northern Cyprus?

5. Are legends and rumors that are a part of the intangible cultural tourism of Northern Cyprus used as a brand element in the tourism industry?

4.3.1.2. Record keeping

The answers of the participants were recorded in the record-keeping system.

4.3.2. Data Collection and Analysis

The semi-structured questions were asked to the administrators, managers, and politicians who had a say in the field of tourism in Northern Cyprus about the intangible cultural heritage tourism as a sub-branch of cultural tourism, which is one of the alternative tourism types in the country. Then, their answers were analyzed. The narrative content analysis method was adopted in the analysis of the interviews. More details on qualitative content analysis are given in the findings and analysis section.

4.3.3. Focus group

In the interviews, which constitute the qualitative part of the research, senior executives who have a say in the tourism industry in Northern Cyprus, the chairpersons of the boards of the tourist facility chains, academicians who continue their studies on the subject, employers of large-scale enterprises, and politicians were selected as a focus group.

4.3.4. Validity and Reliability in Qualitative Research

The validity and reliability analysis of qualitative and quantitative methods used in research are examined separately from each other. There are numerical indicators for the validity and reliability of the analysis made in the quantitative research. However, since there are no numerical data to prove it in qualitative research, it is difficult to perform validity, reliability, and power analyses.

The credibility of the results is considered one of the most important criteria of scientific research. According to Krefting (1991), instead of stating the validity and reliability, which are used in quantitative research, stating the credibility, the accuracy of results, and the researcher's competence is more correct in qualitative research. Guba and Lincoln pointed out that trustworthiness, rather than validity and reliability, should be stated in qualitative studies, and they determined four criteria to ensure credibility. These criteria can be listed as follows (Başkale, 2015, p. 23):

- Credibility,
- Dependability,
- Confirmability,
- Transferability.

4.3.5. Population of the Study and Sampling (Quantitative and Qualitative)

The universe of the quantitative research consists of tourists who have visited Northern Cyprus before. As stated before, considering the COVID-19 pandemic, the snowball sampling method, one of the non-probability sampling methods, was used in the present study. Although there was no restriction on the selection of the participants, the number of responses suitable for analysis was 438. On the other hand, the sample of the qualitative research was composed of a group of seven people consisting of employers who have a say in the tourism sector of Northern Cyprus, the chairpersons, and members of the companies' boards of directors, senior executives, and academicians.

4.3.6. Ethical Issues

While conducting the research, the researcher considered several ethical issues that were mentioned in the ethical rules of scientific publications. These issues can be listed as honesty, trust, justice, respect, and responsibility. Ensuring and maintaining confidentiality, using the findings as a whole and without any change, respecting the opinions of the participants, and the sense of responsibility for the research to contribute to science were important issues for the researcher.

4.3.7. Conclusion

This part, which covers the methodology of the study, is also important because it determines whether the study has been prepared correctly and the goal has been achieved. In order to achieve the goal in this study, it was considered very important to contact real tourists, although they have different demographic characteristics, and to interview people who steer the tourism of the region to clarify the subject and to obtain realistic data.

The use of both qualitative and quantitative approaches was deemed necessary for the researcher to collect comprehensive answers to conclude the research topic. Moreover, it is believed that the use of these two data collection tools will also break down the prejudices of the researcher and the academicians who will conduct studies in the literature in the future.

CHAPTER 5

5.1. Data Analysis, Findings, And Results

This part, which includes the analysis of the research data, the findings, and the results of the research, reveals the results of the hypotheses of the study. As explained in detail in the methodology part, both primary and secondary data collection methods were used in the research. Also, both quantitative and qualitative research techniques were adopted to obtain comprehensive data. In this context, interviews were held with seven people with extensive and deep knowledge from the tourism industry to talk about the effects of the legends, rumors, and mythological elements, which constitute a significant part of the intangible cultural heritage of Northern Cyprus, on tourism. The interviewees consist of the academicians, politicians, chairpersons of the board of directors, and general managers of the leading companies operating in the field of tourism in Northern Cyprus. Besides, considering that the study coincided with the COVID-19 Pandemic and that there were no tourists in the region to conduct a face-to-face survey, the snowball sampling method was used. The tourists who visited Northern Cyprus were contacted via the internet, and they were asked to provide assistance to contact the tourists who had visited Northern Cyprus before them. Thus, the data of a total of 438 tourists were obtained. It was aimed to ascertain the issue from the perspective of tourists by asking questions about the awareness of the tourists who visited Northern Cyprus about the legends, rumors, beliefs, and mythological elements of the region in this survey.

5.2. Qualitative Approach Analysis

It can be stated that the ultimate aim of qualitative research is to obtain accurate results by asking neutral, impartial, and clear questions that do not contain any guidance to clarify the research objectives and hypotheses. In line with this aim, the interviews were carefully selected and prepared considering their relations with the research problems. In this sense, the legends, rumors, beliefs, and mythological items, which constitute the intangible part of the

cultural heritage of Northern Cyprus, were evaluated in terms of tourism in these interviews. Therefore, the interviewees were selected from tourism employees and directors who became senior executives after spending many years in the field of tourism, the academicians who were specialized in their fields, and the politicians.

The qualitative data analyses cover the process of classification and interpretation to obtain the meaning of the data studied and to describe what the dataset represents. The data analysis is the most important stage of qualitative research. Actually, data analysis is the process of classifying phenomena by describing them and explaining concepts by associating them with each other (Corbin & Strauss, 2008; Dey, 1993; Maxwell, 2013).

According to Bogdan and Biklen (2007), the design of this kind of research method is important. In qualitative research, how the data collection, data analysis, and interpretation process will be carried out differs according to the preferred research design. Therefore, the decision on the research design both guides the analysis process and facilitates this process (Çelik, Başer Baykal & Kılıç Memur, 2020, p.381).

Phenomenology is a qualitative research method that enables participants to express their understanding, feelings, perspectives, and perceptions about a particular concept and is used to describe how they experience this phenomenon (Rose, Beeby & Parker, 1995, p.1124). To define it comprehensively, phenomenology refers to all of the experiences of a single person (Giorgi, 1997, p. 236). Phenomenology is widely used particularly in social and health sciences in several fields such as philosophy, sociology, psychology, and education (Tekindal, Uğuz, 2020, p.156). Therefore, the phenomenology design was used in the analysis of the data obtained from the qualitative part of the research.

The data obtained from the interviews were transformed into text format by transcription within the scope of the content analysis of the qualitative data. In this context, the texts related to the information deemed necessary and important for the research were read multiple times and their summaries were prepared. Also, the hidden meanings in the texts were captured, and the coded data that were deemed important, relevant, and necessary were placed in the transcribed text. The results obtained were found to be directly in line with the findings of the relevant literature and quantitative data. The transcriptions obtained in a clear and meaningful manner are listed as follows. The names of the interviewees are listed in

the order of the interview. The questions determining the framework of the interviews are given below:

1. Are the mythological elements, legends about religious beliefs, and rumors in Northern Cyprus among the factors that have affected the formation of cultural tourism?

2. Are the tourists who have visited Northern Cyprus before knowledgeable about the country's intangible cultural heritage elements?

3. Are the tourism professionals in Northern Cyprus knowledgeable about the island's intangible cultural heritage?

4. Do the politicians and administrators in the country give due consideration to these intangible cultural heritage elements in Northern Cyprus?

5. Are legends and rumors that are a part of the intangible cultural tourism of Northern Cyprus used as a brand element in the tourism industry?

5.2.1. Hüseyin Oskar (Chairman of the Board of Oscar Group of Companies)

I think that intangible cultural heritage values, be it either mythological elements or legends and rumors about any religious beliefs, in Northern Cyprus have an important place in tourism. Therefore, I strongly believe that it is among the factors that affect the formation of cultural tourism. I think that the tourists who have visited Northern Cyprus before in the context of faith and cultural tourism have an idea about the intangible heritage of the country. Therefore, the said group represents only a certain percentage. However, I do not believe that those who visit within the scope of entertainment, games of chance, sea-sand-sun tourism have an idea. Also, I do not think that those working in the tourism industry, particularly in accommodation enterprises in Northern Cyprus, have sufficient knowledge and experience about the tangible or intangible cultural heritage of the island. I am one of those who believe that particularly those working in an accommodation enterprise should have knowledge and experience as much as a tour guide. This competence should be formed by providing training programs to tourism professionals. I know that quite much progress will be achieved in promoting the cultural values of the island if this system is adopted. The politicians and administrators in the country have been experiencing fluctuations in giving due consideration to the intangible cultural heritage elements in Northern Cyprus. The frequent changes in the government in Northern Cyprus emerge as a handicap in this

sense. The master plans, which have been designed to be applied to all areas of tourism in Northern Cyprus for years, have been prepared but could not be put into practice. Therefore, I think that the government could not make the required works for the implementation of the training programs that the tourism professionals need to take to be able to work in the sector or that these works could not be implemented.

In my opinion, the legends and rumors, which constitute a significant part of the culture of Northern Cyprus, are of great importance in terms of using them in terms of tourism, as well as transferring our own culture to future generations and thus preserving it. To state on my behalf, I can only pass what I learned from my family down to my children. Thus, my children may have as much information as they heard from me. In my opinion, the preservation of the aforementioned values is important in terms of not losing these intangible values and increasing our awareness as the people of Cyprus. To get back to the subject of tourism, I can say that each destination has to develop a strategy in terms of advertising and promotion in today's world. Unfortunately, I do not believe that the intangible cultural values of Northern Cyprus are used as a brand element at the moment. However, I know that it has a huge potential in terms of creating a brand if it is worked on.

5.2.2. Doğan Yalkı (Director of the NTL Travel Agency and De-Base Travel)

As an islander who has worked as a senior manager in businesses operating in the field of tourism for years, I can say that I believe that legends, rumors, and beliefs, which are an important part of our intangible heritage, are definitely among the factors that affect the formation of cultural tourism. However, considering it from the perspective of the tourists, I think that the awareness created or desired to be created will differ entirely according to the tourist profile. In other words, the awareness of the tourists who have visited the region before about the cultural heritage elements in the region completely depends on their own efforts. The biggest reason for it is that we do not fulfill our duties in line with the country's policy. Unfortunately, the tourists cannot easily access the written documents prepared by us, and they cannot even find documents prepared in their own language. Some of the tourists we host come within the scope of cultural tourism. Unfortunately, the tourists cannot access the documentation that should be prepared by the

tourism authorities. In this regard, we, on behalf of our agency, make an effort to do the required work. However, I believe that it should be prepared within the scope of a tourism policy and presented to the tourists visiting the country. Considering the tourism workforce in Northern Cyprus, particularly in terms of those working at hotels, the fact that the turnover rate is very high and that most of the tourism professionals are not from the island seems to be a deficiency in the promotions. Considering the tour guides, the situation is slightly different. Since the tour guides are obliged to inform the tourists who joined their tours, they are very knowledgeable. However, considering the tours performed, it is seen that they are lacking in numbers. In this sense, tourism professionals are required to undergo certain training programs. I do not think that providing these training programs is very difficult; maybe, they can be held after making collaboration with universities or the Ministry of National Education. However, I do not believe that the politicians and administrators who have the power to design the future of Northern Cyprus fulfill their responsibilities now.

Considering Northern Cyprus, I think that the people of the region have learned the importance of tourism in recent years. In this regard, the studies carried out within the scope of the promotion of the region are very new. In my opinion, the values of a region are of great importance in the promotion, branding, and creation of a market in terms of tourism. Likewise, in the tangible cultural elements, we need to use our intangible cultural values for branding. Although we have been late in this field in terms of taking administrative actions, we, as the tourism sector professionals, strive to do our best in the international workshops we attend. Is it enough? Surely, I do not think it is enough.

5.2.3. Süleyman Kansu (General Manager of the Salamis Bay Conti Resort)

First of all, I should state that I think that the intangible cultural heritage elements in Northern Cyprus are as effective as the tangible cultural heritage elements in the development of tourism. Considering either the religious belief items or the rumors within the scope of intangible cultural heritage tourism, they are a significant factor in the development of tourism. Since the island of Cyprus has hosted several civilizations for centuries, it has a very rich background in terms of cultural elements. However, if you ask whether this cultural heritage is managed well, my answer will be no. Considering that even the tangible cultural

heritage elements cannot be used adequately, I think that intangible heritage elements are not taken into account at all.

Frankly, I do not think that the tourists who visited Northern Cyprus before had enough knowledge about the intangible cultural heritage elements of the country. In general, I do not believe that our cultural heritage assets could be comprehensively conveyed to tourists who were brought to the region. In my opinion, one of the most important reasons for this is that the country has not been recognized on the political platform yet. Since direct flights cannot be provided to Northern Cyprus, the transportation of tourists to the region can be provided for higher budgets compared to alternative destinations. These costs result in offering affordable tours by limiting some of the services provided in the package tours prepared. It has to be done in the region to adapt to the price policy implemented by competing destinations. However, the budget limitations applied to the prepared package programs also lead to the limitations in the content of cultural tours provided to tourists. In this sense, it causes the situation in which the cultural heritage elements of the region cannot be adequately promoted to the visitors.

I do not believe that the tourism professionals in Northern Cyprus are knowledgeable about the island's intangible cultural heritage. As a graduate of the Eastern Mediterranean University Tourism Management Department in Northern Cyprus, I can state that adequate education is not provided about the cultural heritage elements of the region in the tourism program. I think tourism professionals should be trained within the scope of a governmental policy. First of all, the Kyrenia and Famagusta regions, where tourism is widely used, should be selected as pilot regions, and the training programs on this subject should be started. Also, it is essential to increase the number of qualified tour guides in terms of local travel agencies. I do not think that politicians and administrators have taken the required steps in terms of the management of the cultural heritage yet. As I have mentioned before, such works should definitely be evaluated within the scope of a governmental policy. Be either the training to be provided to tourism professionals or the inventory works for the tangible cultural heritage elements that have not yet been revealed, these works must be dealt with comprehensively and brought to tourism immediately.

Although I believe that the intangible cultural heritage of the region should definitely be used as a brand element in promotional activities in terms of tourism, I do not think it has been used as a brand element for

the reasons I explained earlier. In this regard, conducting a SWOT analysis for the region and determining its strengths (which will be easy for us to determine) will facilitate us obtaining several data that can be used as a brand element. While the data of the study reveal the items that can be used within the scope of tourism, it will also develop our vision in terms of branding.

5.2.4. Bora Özgen (Manager of Tour Plus Travel Agency by Akgünler Tourism)

I believe that the intangible cultural heritage elements, which can be evaluated within the scope of legends and rumors regarding religious beliefs, are definitely among the factors that affect the formation of cultural tourism in Northern Cyprus. However, I do not think that the tourists who visited Northern Cyprus before are knowledgeable about the country's intangible cultural heritage elements. Because even the local tour guides, who are the most important tourism professionals to convey this information to the tourists, do not generally have the required competence. As a senior manager in the travel agency for years, I can easily state that only three-tenths of our local tour guides have the required competence. However, these competent tour guides have difficulties in proficiency in the foreign language. The system encounters serious problems in this issue. The lack of documentation that should be provided to tourists in their own language seems to be another issue. I think the Ministry of Tourism should take action as soon as possible on this issue. The fact that the tourism master plans prepared for years are not applicable or cannot be implemented due to certain reasons prevents our progress. As a tourism professional who has been in this country for years, I can say that sustainable policies cannot be developed because the administrators in the Ministry of Tourism are not selected on the basis of merit.

I absolutely do not believe that the politicians and administrators in the country give due consideration to the intangible cultural heritage elements in Northern Cyprus. I do not think either there are works for preserving these cultural values and using them in the field of tourism, or any plan is made to implement in the future. The idealist people who take office also give up due to the existing system and are unable to change the course of the system. If they cannot adapt to the system, it automatically dismisses them. The current civil servant mentality in Northern Cyprus does not allow the preparation and implementation of comprehensive strategic plans that need to be made.

The legends and rumors in Northern Cyprus can be used as a very significant branding element in the tourism industry, particularly in the Turkish market. There is no need to go too far distant markets. The Turkish market is the viable market in the shortest term. Unfortunately, it cannot be used at the moment. For example, the film industry is cut out for this use. The unique accent, cuisine, culture, historical places, and legends of Cyprus can be easily presented through a movie in which some famous and highly visible actors in Turkey take part. But, unfortunately, neither the authorities nor the private sector takes on the responsibility for a movie that can be made at much more reasonable costs compared to the budget required for creating a brand element.

5.2.5. Assoc. Prof. Dr. İsmet Esenyel (Girne American University, Tourism and Hospitality Department)

Considering tourism at the global level, it is obvious that people have tried to develop the sub-segments of alternative tourism by returning to themselves especially in recent years. Today, mass tourism has been replaced by tourism models with historical, cultural, and natural themes, which allow tourists, who are considered to be independent travelers, to explore themselves. This geography has very significant advantages in terms of cultural tourism. In this regard, I believe that legends, rumors, mythological elements are definitely among the factors that affect the formation of tourism.

However, I do not believe that the tourists who have visited Northern Cyprus before had any idea about the intangible cultural heritage elements of the region. The reasons for this are obvious. In fact, this issue also depends on the visitor profile. Considering the figures of the period before the pandemic, 68% of the tourists come to the region from Turkey. Considering that at least half of this 68% comes for games of chance and entertainment, it is required to raise awareness and work on the profile that constitutes the remaining part. Northern Cyprus is a region that has gained very important tangible and intangible values since 1571 in terms of Ottoman Heritage. It is necessary to reach the profiles of tourists living in small cities, besides the large cities, of Turkey, and they should be guided to have an idea about this heritage and to come and visit the region. Considering the scope of faith tourism, the studies report the importance of the Mevlevi Lodge Museum and the Sheikh Nazım Kıbrısi Dervish Lodge in Lefke. Unfortunately, the Anatolian people do not have an idea about the said values

when Cyprus is mentioned. Therefore, it is of great importance to carry out the required works in this regard.

I do not believe definitely that the tourism professionals in Northern Cyprus are knowledgeable about the island's intangible cultural heritage. The most important reason for this is that the profile of the tourism professionals consists of mostly Turkey and the third world countries. Considering the current situation, would the situation change if the tourism professionals were citizens of Northern Cyprus? The answer to this question will also be no. I do not believe that the local people are aware of their cultural values. Especially in the new generations, serious erosions are observed in handing down of our culture. The works made should be studied at tourism high schools to avoid this issue. The competencies of the tourism professionals in Cyprus should be developed in line with strategic planning. The quality of the service is not just about where and how to place the fork and glass on the table. In case the tourism professionals are fully competent, those who improve their face-to-face communication skills can also improve the service quality by sharing their cultural knowledge with tourists. We have been currently experiencing a pandemic across the world. Tourism has come to a standstill in Northern Cyprus, as in all other countries in the world. The data obtained reveal that at least seventeen thousand people among the tourism professionals who were in the region before the pandemic went abroad. The competency of the new tourism professionals who will come after the pandemic is over is unclear. In this regard, I believe the universities have a great responsibility. Currently, the programs of the universities do not have a sufficient curriculum in terms of cultural tourism. I studied the "International Cultural Heritage Survey" course at the Southeastern University in Washington, where I graduated. We do not open any courses in this area at the moment. These courses should be opened in the universities immediately. The curricula should be improved. In fact, these programs should go beyond the university, and the professionals in the industry should be involved in these courses. I believe that this is one of the most important ways to collaborate with qualified personnel in the industry.

I do not believe that the politicians and administrators in Northern Cyprus give due consideration to the intangible cultural heritage elements. I was the Undersecretary of the Ministry of Tourism and Environment, which lasted for three and a half years until two years ago in Northern Cyprus. I can simply say that we made an effort to do our best to give due consideration during my office

term. However, there are certain barriers that are not easy to eliminate. I can say that we have very important heritage assets, in terms of our tangible cultural heritage, that are waiting to be unearthed due to financial impossibilities. On the other hand, considering it from the perspective of the intangible cultural heritage assets, I believe there are visual problems rather than financial resources. In general, the political and economic problems in the country are the most important factors. Perhaps the works should be started considering the branding in tourism. I personally do not agree that our values have been used for branding in tourism. However, they should be definitely used. I believe that this thesis study will contribute much to the field. Our academic studies reveal that the scientific studies conducted on the intangible cultural heritage in Northern Cyprus are very weak. I believe that this study will shed light on the studies to be conducted on branding.

5.2.6. Zeki Çeler (Member of Parlement, Former Minister of Labor and Social Security)

I believe that a significant part of our intangible cultural values in Northern Cyprus, either the mythological elements or the legends and rumors regarding religious beliefs, are definitely among the factors that affect the formation of cultural tourism. However, are they used? I do not think so. I think that the tourists who visited the region before could not have an idea about our cultural elements unless they communicated with the local people. The tourists who interacted with local people, i.e. those who knew somebody from local people, who made shopping from local producers, who went to restaurants owned by the local people, that is, those who somehow got in touch with the local people and who had the opportunity to chat with them, had some idea about our cultural heritage Apart from them, I do not believe that they were informed in line with a professional approach. In this sense, the difference between the new and old generations also emerges. Our parents, grandparents, and grandmothers have more knowledge than we do. Thanks to the stories, rumors, and legends they told us, we also have a bit of an idea. But I think that this kind of information transfer has been getting weaker in the new generations.

Over 80% of tourism professionals in Northern Cyprus have a foreign origin. Therefore, they are not even aware of tangible heritage elements, let alone intangible heritage elements. Tourism professionals with no awareness cannot be expected to give the correct answers or answer the questions that tourists are curious about the cultural values of the region. We are talking about an island

country with a small area. Its area is small, but it has quite numerous and valuable cultural assets. The training programs to be given to tourism professionals are important to preserve these cultural assets and to use them in the field of tourism. I believe that this problem can be solved by holding a workshop where both academics and industry professionals including competent tour guides will be brought together. It is not very difficult to conduct such studies. Especially the workforce with a foreign origin employed in the field of tourism should be made aware of the regional culture by providing accelerated courses.

I do not believe that the politicians and administrators in the country give due consideration to the cultural heritage elements in Northern Cyprus at the moment. Societies reveal their difference from other societies, especially with their language and cultural lifestyle. The significance of this is an undeniable fact. This importance is currently underestimated. I am one of those who think that our intangible heritage elements will gradually disappear in case it continues like this. We can face the same situation also in the tangible cultural heritage assets. It is of great importance to give due consideration, promote, strengthen, and use them in tourism. I believe that using these assets in tourism will contribute much to increase our market share compared to competing destinations. On the other hand, I do not think that due consideration is given and sufficient effort is made currently in terms of creating the country brand. We have recently succeeded in obtaining the geographical indication right of the halloumi cheese unique to our country. It is a promising situation. But it is not enough. Considering the Cypriot accent, chansonettes, folk songs, laments, and legends, our cultural spectrum is very wide, and the cultural values that we can use and highlight for the promotion of the region are very rich. I hope that the awareness of these values will be created in the near future and that an active process will be started for branding.

5.2.7. Erhan Özerden (Director of the Olive Tree Hotel, Secretary-General of the Cyprus Turkish Hoteliers Association)

I think legends and rumors are an integral part of the cultures of the societies. In this respect, legends and rumors have a significant role in the formation of cultural tourism. Considering the destinations where cultural tourism takes place widely around the world, it is seen that the legends and rumors in those regions have been used in a very professional way. However, I think that due consideration is not given to these assets in Northern Cyprus, that the awareness is not created, and that they were not preserved enough.

Parallel to this, I can state that they are not used as an effective instrument in marketing. In my opinion, the tourists visiting the region have less knowledge and awareness about our cultural heritage before their arrival compared to after their visit. The awareness they gained during their visits is quite insufficient, as it is not provided to them through a structural plan and program. Considering the issue from the perspective of the tourism professionals, unfortunately, it is an important handicap that tourism professionals usually do not have sufficient knowledge about the cultural elements specific to the region. I think the most important reason for this is that the majority of tourism professionals in the service sector consist of people of foreign nationality. A workshop should be held under the leadership of the Ministry of Tourism and Environment, in which academicians and representatives of all sectors will join to eliminate the problems in this issue before solving the issue of tourism professionals. A road map should be created to increase the awareness of tourism professionals. Then these efforts must be transformed into a sustainable policy. Unfortunately, I think the politicians and administrators in the country do not give due consideration to this issue for the time being. Because the required policies are pushed aside before getting developed due to the existing political instability in Northern Cyprus, I believe that tourism should be addressed within a state policy rather than political policies.

Northern Cyprus, which has a very rich history in terms of cultural heritage elements, owns many belief elements. However, I do not believe that brand management, which is a key factor in tourism marketing, is definitely applied. Several world-famous tourism destinations, although they are not richer than us in terms of cultural heritage, have been very popular through an excellent brand management effort. In this respect, I believe that we will take important steps in terms of branding by giving due consideration to the issue and a serious promotion campaign.

5.3. Systematic Analysis of the Interview

In this section, the texts extracted from the interviews and arranged in a meaningful and consistent order are summarized in the following table to clarify the reader's perspectives on the use of the intangible cultural heritage elements of Northern Cyprus in tourism in the framework of the questions asked. The following codes are used in the table:

P_1:	First Participant:	Hüseyin Oskar
P_2:	Second Participant:	Doğan Yalkı
P_3:	Third Participant:	Süleyman Kansu
P_4:	Fourth Participant:	Bora Özgen
P_5:	Fifth Participant:	İsmet Esenyel
P_6:	Sixth Participant:	Zeki Çeler
P_7:	Seventh Participant:	Erhan Özerden

Q_1: First Question: Are the mythological elements, legends about religious beliefs, and rumors in Northern Cyprus among the factors that have affected the formation of cultural tourism?

Q_2: Second Question: Are the tourists who have visited Northern Cyprus before knowledgeable about the country's intangible cultural heritage elements?

Q_3: Third Question: Are the tourism professionals in Northern Cyprus knowledgeable about the island's intangible cultural heritage?

Q_4: Fourth Question: Do the politicians and administrators in the country give due consideration to these intangible cultural heritage elements in Northern Cyprus?

Q_5: Fifth Question: Are legends and rumors that are a part of the intangible cultural tourism of Northern Cyprus used as a brand element in the tourism industry?

Table 3: Qualitative Data Table

	Q1	Q2	Q3	Q4	Q5
P1	I strongly believe that the intangible cultural heritage assets in Northern Cyprus are among the factors that affect the formation of cultural tourism.	I think that the tourists who have visited Northern Cyprus before in the context of cultural tour groups have an idea about the intangible heritage; however, I do not believe that those who visit within the scope of entertainment, games of chance, sea-sand-sun tourism have an idea.	I do not think that tourism professionals have sufficient knowledge and experience about the tangible or intangible cultural heritage of the island.	The politicians and administrators in the country have been experiencing fluctuations in giving due consideration to the intangible cultural heritage elements in Northern Cyprus.	I do not believe that the intangible cultural assets of Northern Cyprus are used as a brand element.
P2	I believe that legends, rumors, beliefs are definitely among the factors that affect the formation of cultural tourism.	I think that the awareness completely depends on the tourist profile.	I think that tourism professionals are not competent in the tangible or intangible cultural heritage of the island.	I do not believe that politicians and administrators fulfill their responsibilities for now.	I do not think that branding efforts are definitely sufficient for the promotion of tourism.
P3	I think that the intangible cultural heritage elements in Northern Cyprus are as effective as the tangible cultural heritage elements in the development of tourism.	I do not think that the tourists who visited before had enough knowledge about the intangible cultural heritage elements of the country.	I do not believe that the tourism professionals in Northern Cyprus are knowledgeable about the island's intangible cultural heritage.	I do not think that politicians and administrators have taken the required steps in terms of the management of the cultural heritage yet.	I do not think that our intangible cultural heritage assets are used as a brand element yet.

P4	I believe that intangible cultural heritage elements are definitely one of the factors influencing the formation of cultural tourism.	I do not think that the tourists who visited Northern Cyprus before are knowledgeable about the country's intangible cultural heritage elements.	I do not think that tourism professionals usually have sufficient competency in our cultural values.	I absolutely do not believe that the politicians and administrators in the country give due consideration to the intangible cultural heritage elements in Northern Cyprus.	I do not believe that the legends and rumors in Northern Cyprus are used as a brand element in the tourism industry.
P5	I believe that legends, rumors, mythological elements are definitely among the factors that affect the formation of tourism.	I do not believe that the tourists who have visited Northern Cyprus before had any idea about the island's intangible cultural heritage elements of the region.	I do not believe definitely that the tourism professionals in Northern Cyprus are knowledgeable about the island's intangible cultural heritage.	I do not believe that the politicians and administrators in Northern Cyprus give due consideration to the intangible cultural heritage elements.	I strongly disagree that the intangible values of Northern Cyprus are used for branding in tourism.
P6	I believe that our intangible cultural values affect the formation of cultural tourism.	I think that the tourists who visited the region before could not have an idea about our cultural elements unless they communicated with the local people.	I do not believe that tourism professionals are competent in the cultural heritage items of Northern Cyprus.	I do not believe that the politicians and administrators in the country give due consideration to the cultural heritage elements in Northern Cyprus at the moment.	I do not think that due consideration is given and sufficient effort is made currently in terms of branding in tourism.
P7	I think legends and rumors are an integral part of the cultures of the societies.	I think that the knowledge gained by the tourists during their visits is quite insufficient, as it is not provided to them through a structural plan and program.	I think that tourism professionals usually do not have enough competence in cultural elements specific to the region.	I think that the politicians and administrators in the country do not give due consideration to our intangible cultural heritage values at the moment.	I do not believe that brand management, which is a key factor in tourism marketing, is definitely applied.

5.4. Quantitative Approach Analysis

5.4.1. Statistical Analysis of Dataset

The scale developed for the research is named the Intangible Cultural Heritage Tourist Experience Scale (ICH-TES). It will be referred to as the ICH-TES scale hereinafter. In the study, the SPSS 23 software package was used to conduct the statistical analysis of the data obtained. The descriptive statistics, i.e.the mean and standard deviation, of the quantitative variables, which were determined by measuring, and descriptive statistics of the qualitative variables, which were determined by counting, in the study are shown as numbers and percentages. The normality of the data used was tested using the Shapiro-Wilk test. According to the results of the normality tests, the data was found to show the normal distribution; thus, parametric tests were used in statistical analysis. The independent samples t-test was applied for comparing variables with two categories, while analysis of variance (ANOVA) was applied to find the differences between variables with three or more categories. The validity of the scale was tested using explanatory factor exploratory factor analyses. The Kaiser-Meyer-Olkin (KMO) sampling adequacy test was used to evaluate the suitability of the dataset for factor analysis, and Bartlett's test of sphericity was used to evaluate whether the variables correlated with each other. Pearson's correlation coefficient was used to examine the correlations between the overall score of the scale and the scores of its sub-dimensions. The Cronbach's alpha coefficient was calculated to analyze internal consistency. The significance level was considered to be 0.05 for the whole study.

5.4.2. Demographic Characteristics of the Participants of the Survey

Of the 438 participants participating in the survey, 48.4% (212) are female and 51.6% (226) are male. While almost half of the participants (46.6%) are between the ages of 30-49, 94 participants (21.5%) are young people between the ages of 18-29. On the other hand, 140 participants (32%) are over the age of 49. Considering the nationalities of the participants, the highest percentage of participants belongs to the Republic of Turkey with 78.8% (345). Turkey is followed by the United Kingdom with 8.7% (38) and Germany with 1.8% (8). A total of 47 participants (10.7%) in the survey are in the category of other countries. Considering the level of education, 17.6% (77) of the participants graduated from high school or equivalent schools, 62.6% (274) have a bachelor's degree, and 19.9% (87) had a postgraduate degree. Considering the marital

status of the participants, it is observed that 38.1% (167) of the participants were single while 61.9% (271) are married. According to the employment status of the participants, it is observed that 11.4% (50) of the participants are employed in the public sector, 45.9% (201) are employed in the private sector, and 42.7% (187) are self-employed. Table 4, Figure 2, Figure 3, Figure 4, Figure 5, and Figure 6 explain the demographic characteristics of the participants.

Table 4: Demographic Characteristics of the Participants

	N	%		N	%
Gender			**Level of Education**		
Female	212	48.4	Middle School and High School	77	17.6
Male	226	51.6	Bachelor's Degree	274	62.6
Age			Postgraduate Degree	87	19.9
18-29	94	21.5	**Marital Status**		
30-49	204	46.6	Single	167	38.1
49 <	140	32.0	Married	271	61.9
Nationality			**Occupation**		
Republic of Turkey	345	78.8	Public Sector	50	11.4
United Kingdom	38	8.7	Private Sector	201	45.9
Germany	8	1.8	Self-Employed	187	42.7
Others	47	10.7			
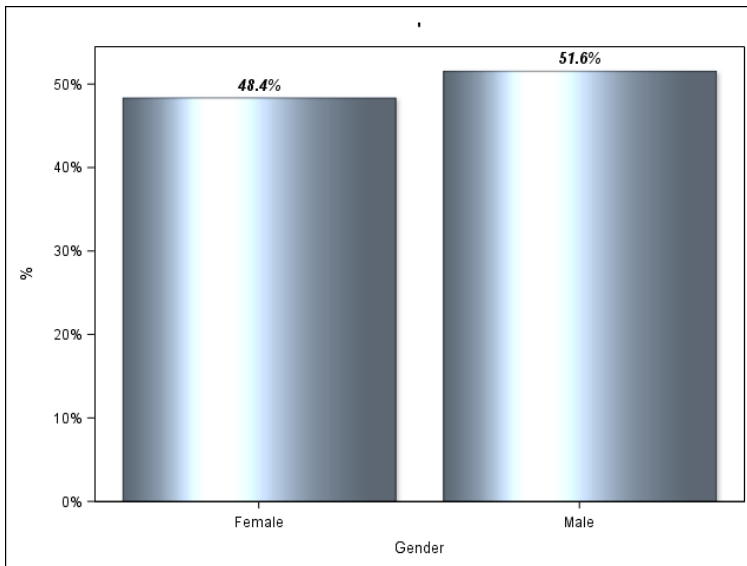
Figure 2: Distribution by Gender
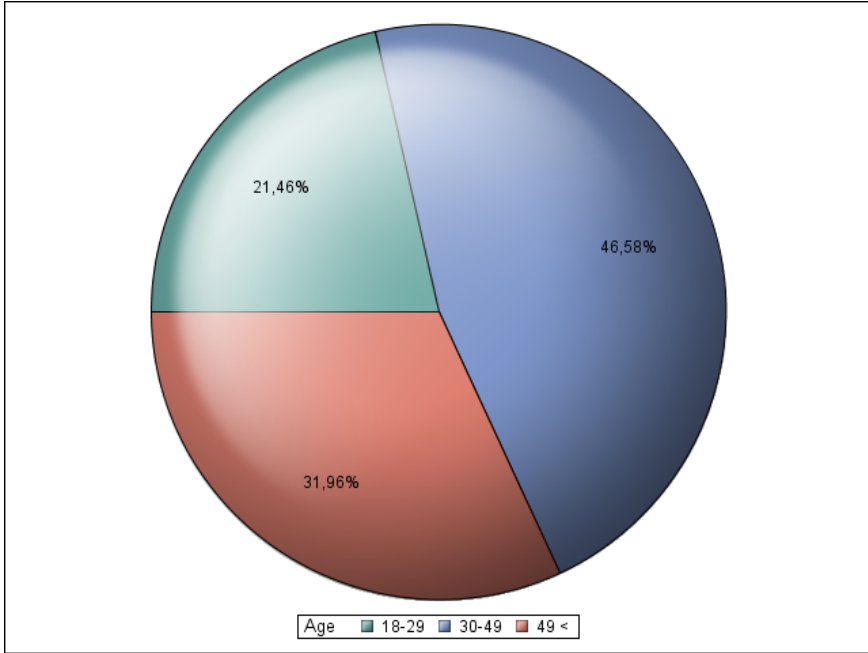
Figure 3: Distribution by Age
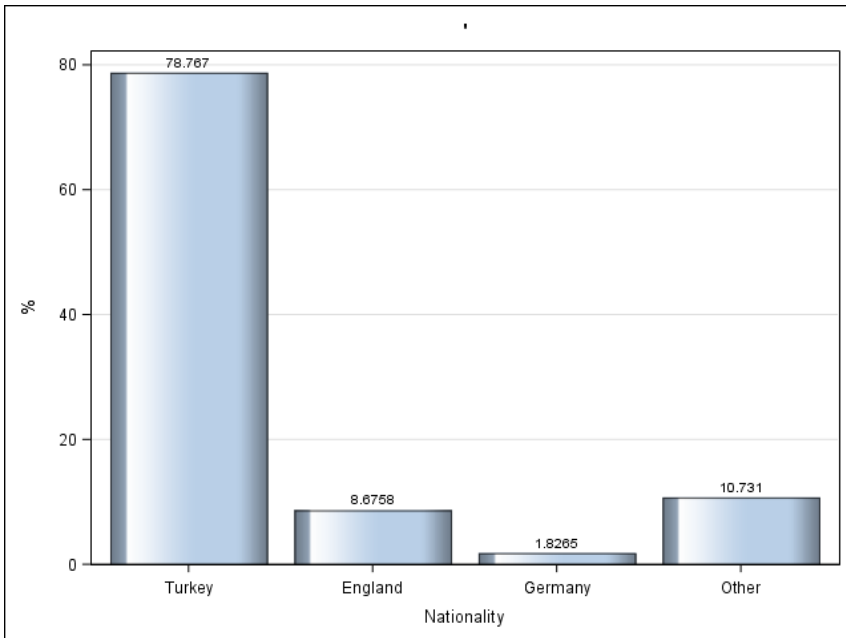
Figure 4: Distribution by Nationality
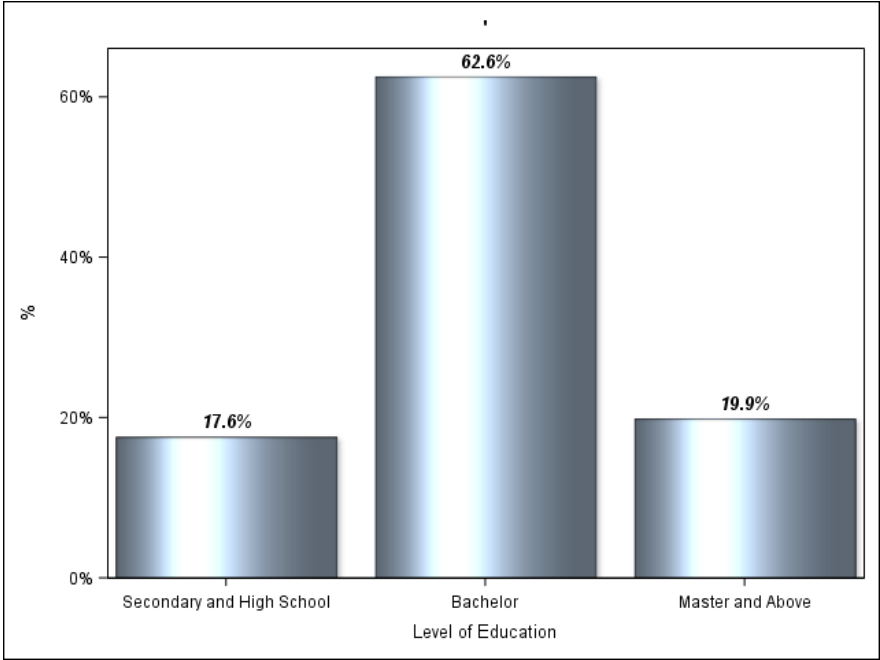
Figure 5: Distribution by Education Level
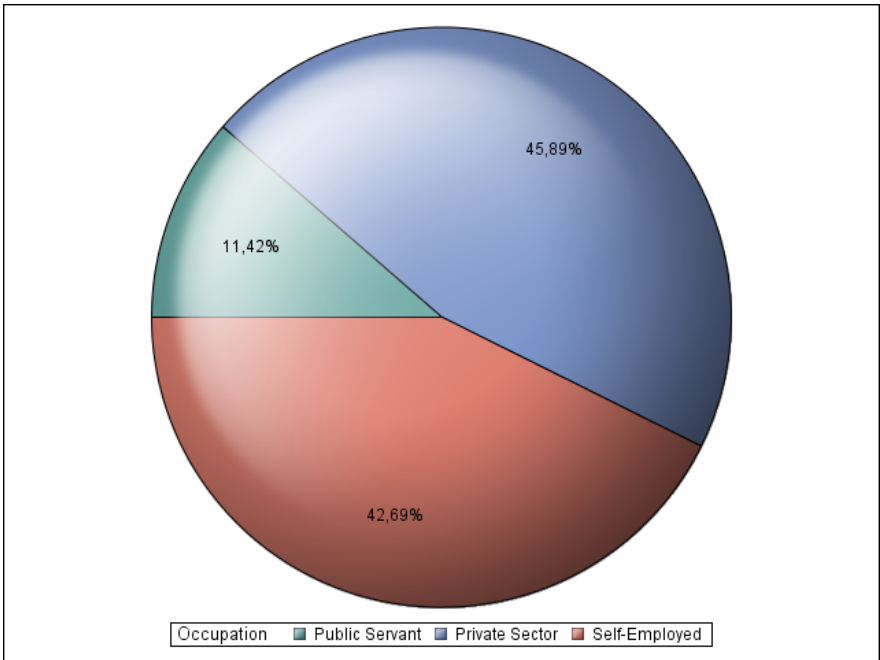
Figure 6: Distribution by Employment Status

5.4.3. Awareness level of tourists visiting Northern Cyprus according to Intangible Cultural Heritage Tourist Experience Scale (ICH-TES) Criteria

A 5-point Likert scale was used for the closed-ended questions asked to 438 participants in the survey, and they had the options of "strongly agree", "agree", "indecisive", "disagree", and "strongly disagree". However, according to the results of the survey, no significant difference was observed between the answers of the "strongly agree" and "agree", and between "strongly disagree" and "disagree". Therefore, the answers of the "strongly agree" and "agree" and the answers of "strongly disagree" and "disagree" were combined to obtain more descriptive and significant results. Thus, the 5-point Likert scale was turned into a 3-point Likert scale. While Table 5 presents the frequencies and percentages of the participants' answers given according to a 5-point Likert scale, Table 6 presents the frequencies and percentages of the participants' answers to the questions when the scale is turned into a 3-point Likert scale.

Table 5: Frequencies and percentages of the participants' answers given according to a 5-point Likert Scale

|	Strongly agree		Agree		Indecisive		Disagree		Strongly disagree	
	N	%	N	%	N	%	N	%	N	%
1	151	34.5	197	45.0	76	17.4	14	3.2	.	.
2	255	58.2	138	31.5	31	7.1	12	2.7	2	0.5
3	63	14.4	159	36.3	59	13.5	133	30.4	24	5.5
4	174	39.7	182	41.6	51	11.6	23	5.3	8	1.8
5	82	18.7	133	30.4	89	20.3	107	24.4	27	6.2
6	114	26.0	192	43.8	71	16.2	47	10.7	14	3.2
7	103	23.5	182	41.6	90	20.5	46	10.5	17	3.9
8	42	9.6	120	27.4	134	30.6	111	25.3	31	7.1
9	45	10.3	164	37.4	131	29.9	80	18.3	18	4.1
10	55	12.6	158	36.1	125	28.5	81	18.5	19	4.3
11	134	30.6	206	47.0	48	11.0	42	9.6	8	1.8
12	138	31.5	212	48.4	55	12.6	26	5.9	7	1.6
13	34	7.8	103	23.5	140	32.0	133	30.4	28	6.4
14	32	7.3	121	27.6	130	29.7	130	29.7	25	5.7
15	48	11.0	121	27.6	182	41.6	65	14.8	22	5.0
16	43	9.8	96	21.9	145	33.1	120	27.4	34	7.8

According to the data presented in Table 6, 348 tourists (79.5%) among 438 strongly agree or agree with the idea that legends and rumors that constitute the intangible cultural heritage of Northern Cyprus are the reflections of past civilizations that lived in Cyprus. 393 tourists (89.7%) think that the intangible cultural heritage of Northern Cyprus is less known in the world than that of Southern Cyprus due to the fact that the country is not recognized internationally. A total of 222 tourists (50.7%) who visited Northern Cyprus before stated that they had knowledge about the mythological and legendary elements or rumors in the country, while 157 tourists (35.8%) stated that they did not. While 356 tourists (81.3%) think that their visit to Northern Cyprus had an impact on improving and increasing their knowledge about the mythological and legendary elements or rumors in the country, 215 tourists (49.1%) think that the intangible cultural heritage (legends, rumors) of the region is a factor in choosing the accommodation place in Northern Cyprus. It is observed that 306 tourists (69.9%) think that the legends and rumors about the Islamic and Christian beliefs in Northern Cyprus are among the factors affecting the formation of cultural tourism while 285 tourists (65.1%) think that the legends and rumors of mythological heroes are among the factors affecting the formation of cultural tourism. 162 tourists (37%), which is the highest figure, agreed that rumors about religious beliefs in Northern Cyprus attract more attention than mythological legends. The number of participants who think that local people have knowledge about the legends, rumors, or mythological elements of the country is 209 (47.7%). On the other hand, 213 (48.5%) visitors think that the tourism professionals in Northern Cyprus have knowledge about the legends, rumors, or mythological elements of the country. The number of tourists who stated that they were attracted by the places being subject to Islamic and Christian legends during their visit is 340 (77.6%), which is a high figure. However, it is observed that the number of tourists who stated that the places being subject to mythological elements attracted them during their visit is higher than the number of tourists who stated that the places being subject to Islamic and Christian legends attracted them (350 tourists, 77.6%). A total of 161 participants (36.8%) think that souvenirs prepared on mythological and legendary subjects are not sold sufficiently in Northern Cyprus. Also, 155 participants (35.4%) think that the legends and rumors, which are a part of the intangible cultural tourism of Northern Cyprus, are not used as a branding element in the tourism industry. On the question of whether the Tourism and Hospitality sector is supported by the government in terms of the management of cultural heritage, 182 tourists (41.6%) stated that

they were indecisive. Finally, 154 tourists (35.2%) think that the legends and rumors of Northern Cyprus are not used sufficiently by the local people for the development of the tourism industry.

Table 6: Frequencies and percentages of the participants' answers given according to a 3-point Likert Scale

	Agree		Indecisive		Disagree	
	N	%	N	%	N	%
1	348	79.5	76	17.4	14	3.2
2	393	89.7	31	7.1	14	3.2
3	222	50.7	59	13.5	157	35.8
4	356	81.3	51	11.6	31	7.1
5	215	49.1	89	20.3	134	30.6
6	306	69.9	71	16.2	61	13.9
7	285	65.1	90	20.5	63	14.4
8	162	37.0	134	30.6	142	32.4
9	209	47.7	131	29.9	98	22.4
10	213	48.6	125	28.5	100	22.8
11	340	77.6	48	11.0	50	11.4
12	350	79.9	55	12.6	33	7.5
13	137	31.3	140	32.0	161	36.8
14	153	34.9	130	29.7	155	35.4
15	169	38.6	182	41.6	87	19.9
16	139	31.7	145	33.1	154	35.2

5.4.4. Explanatory Factor Analysis (EFA)

Explanatory factor analysis (EFA) was performed to determine the factor structure of the Intangible Cultural Heritage Tourist Experience Scale (ICH-TES). In factor analysis, the following criteria are taken into account in eliminating items that do not measure the same structure. Therefore, that the factor load values should not be below 0.45 and that the difference between the load values of the same item in other factors should be greater than 0.10 is important to find the appropriate factor structure (Büyüköztürk, 2011, p. 124-125). Kaiser-Meyer-Olkin (KMO) test and Bartlett's test of sphericity were conducted to test the suitability of the data for the factor analysis. Table 7 presents the information on the assessment of the ranges of KMO index values. The value of the KMO index ranges between 0 and 1, and the value approaching 1 indicates that the variables can predict each other marvelously (Hair et al., 1998, p.99).

Table 7: KMO Values and Interpretation

KMO Value	Interpretation
0.90 and above	Marvelous
0.80 - 0.89	Meritorious
0.70 - 0.79	Middling
0.60 - 0.69	Mediocre
0.50 - 0.59	Miserable
Less than 0.5	Unacceptable

The Kaiser-Meyer-Olkin (KMO) test value should be higher than 0.60 and the Barlett's test result should be statistically significant in order for the data to be suitable for factor analysis. The results of the Kaiser-Meyer-Olkin (KMO) test and Bartlett's test of sphericity conducted for the principal component analysis applied to the data obtained from the answers of the participants to the questions of the ICH-TES scale are presented in Table 8. According to this result, the sample size is sufficient for factor analysis (KMO measure = 0.896). The result of the Barlett's test, which was conducted to determine whether the data had a normal distribution or not, was found to be significant (Bartlett's = 2608.254; p = 0.000). These results show that the assumptions required for EFA are met and the data are suitable for factor analysis.

Table 8: Results of the KMO test and Bartlett's test of sphericity

Kaiser-Meyer-Olkin Measure of Sampling Adequacy		0.896
Bartlett's Test of Sphericity	Approx. Chi-Square	2608.254
	df	120
	Sig.	0.000

Then, the obtained data were analyzed using the principal component analysis method and the vertical axis rotation technique without any size limitation to determine the construct validity of the scale. Varimax and Quartimax techniques are among the vertical axis rotation methods. In this study, the Varimax vertical axis rotation method was preferred because the scale has a multi-factor structure. The most important issues to be taken into account in determining the number of factors while performing exploratory factor analysis are as follows: the items to be included in each factor should be consistent in terms of meaning and content; factor eigenvalues must be 1 or greater; the factor loads of the items in a factor should be 0.40 and higher; the difference between the load values of the items in one factor and the load values of the items in another factor should be at least 0.10 and greater (Büyüköztürk, 2011: 124-125).

Factor analysis was applied to the data obtained from the answers of the participants to the questions of the ICH-TES scale. According to the results of the Varimax rotation, two factors with eigenvalues greater than 1.00 were obtained. Since there were no items with a factor load of less than 0.40 in the analysis, the factor analysis was conducted with all 30 items. Rotated factors and factor loads obtained from the factor analysis are given in Table 9. The structural model obtained from the factor analysis is presented in Figure 6. According to this table and Figure 6, two factors (sub-dimensions) explain 49.84% of the total variance. The table reveals that Factor 1, which has an eigenvalue of 5.56, explains 26.18% of the total variance of the scale while Factor 2, which has an eigenvalue of 2.41, explains 23.66% of the total variance of the scale.

As can be seen from Table 9, the factor loads of nine items in Factor 1 ranges between "0.773" and "0.456". The factor loads of the three items in Factor 2 ranges between "0.798" and "0.493". The sub-dimensions of the ICH-TES scale are named "Awareness of Tourists" and "Opinion of Tourists", respectively. Table 9 and Figure 7 reveal the factor loads obtained from the Awareness of Tourists and Opinion of Tourists sub-dimensions according to the results of the factor analysis.

Table 9: Rotated Factor Loads of the Scale

Items	Awareness of Tourists	Opinion of Tourists
P6	0.773	
S11	0.772	
S12	0.769	
S1	0.710	
S7	0.699	
S4	0.658	
P5	0.548	
S2	0.472	
S3	0.456	
P16		0.798
Q14:		0.783
S13		0.736
S10		0.691
Q15:		0.678
P9		0.672
S8		0.493
Eigenvalue	5.56	2.41
Explained Variance %	26.18	23.66
Cumulative Variance	26.18	49.84
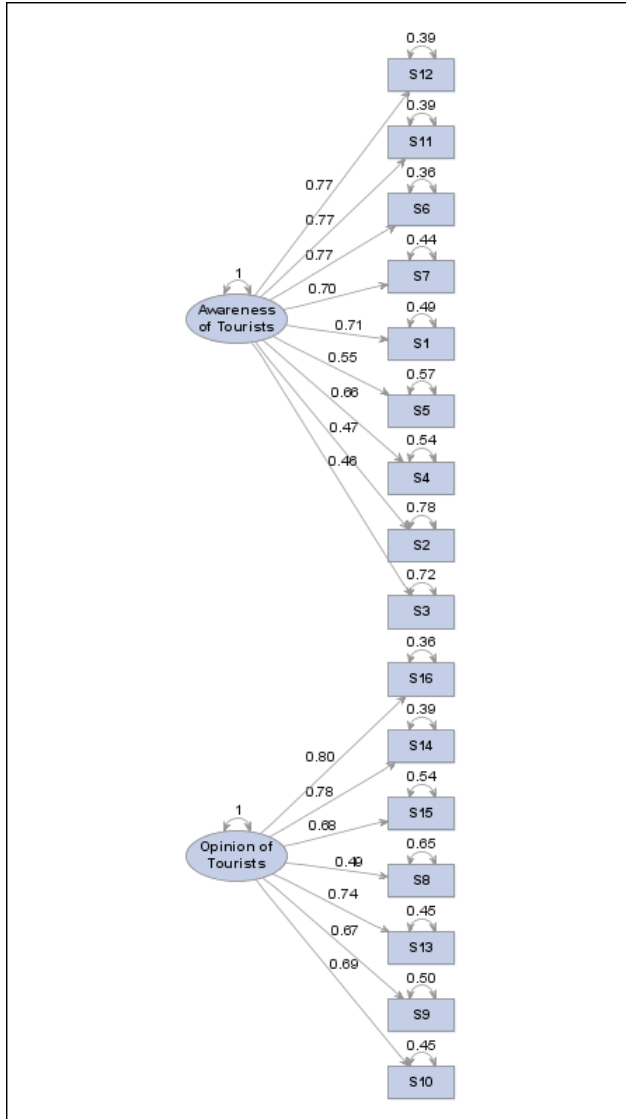
Figure 7: Structural Form of the Factor Analysis

The scatter plot of the factor loads of the two factors obtained as a result of the Varimax rotation was generated and presented in Figure 8. According to this figure, it can be seen that there are two factors that clearly differ from each other, as explained above.
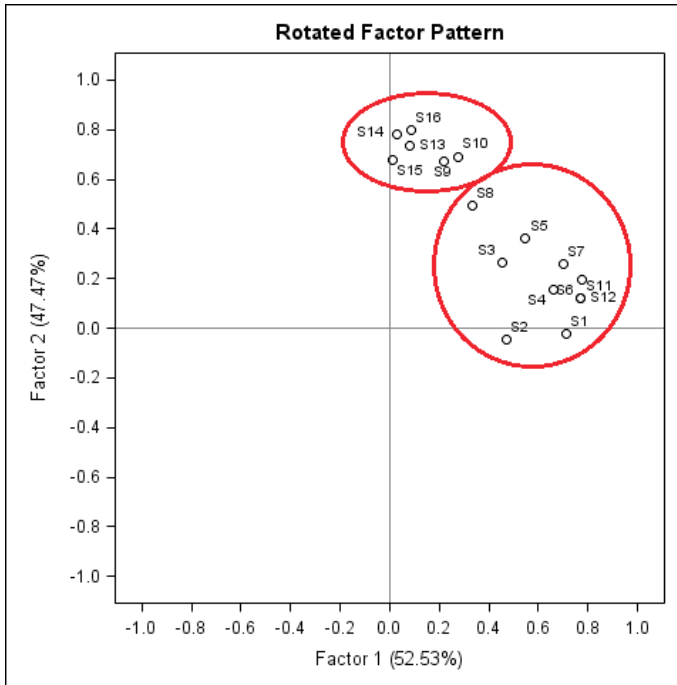
Figure 8: Varimax Rotated Factor Loads

5.4.5. ICH-TES Reliability Test

The Cronbach's alpha internal consistency coefficient was used to reveal whether the scale was reliable or not.

Cronbach's alpha internal consistency coefficients for the overall and sub-dimensions of the ICH-TES scale were obtained and presented in Table 9. The internal consistency coefficient for the overall scale was found to be r=0.871358, indicating that the scale used in the research was highly reliable. Considering the Cronbach's Alpha internal consistency values of the sub-dimensions of the scale in Table 10, it was found to be 0.849617 for the sub-dimension of the Awareness of Tourists and 0.839697 for the sub-dimension of the Opinion of Tourists; it is seen that both sub-dimensions have a high degree of reliability.

Table 10: Descriptive Statistics of the Scale and its
Sub-Dimensions and Results of the Reliability Test

	N	Mean	Std. Dev.	Min	Max	Cronbach's Alpha
Awareness of Tourists	438	2.14637	0.66931	1.00	4.67	0.849617
Opinion of Tourists	438	2.86725	0.75062	1.00	5.00	0.839697
General	438	2.46176	0.59739	1.00	4.50	0.871358

5.4.6. Evaluation of ICH-TES Item Analysis

The item-total correlations and correlations between sub-dimensions and the overall score were calculated for evaluating the item analysis of the ICH-TES scale. The item-total correlation of the scale is given in Table 11. In this table, none of the item-total correlations of the ICH-TES scale were found to be below 0.25. Several item-total correlations indicate moderate correlation. Considering the significance of the item-total correlations, all of the correlations were found to be statistically significant (p < .01).

Table 11: Item-Total Correlation of the ICH-TES

Intangible Cultural Heritage Tourist Experience Scale	Item-Total Correlation (r)	p
S1	0.428	0.000
S2	0.257	0.000
S3	0.441	0.000
S4	0.504	0.000
P5	0.572	0.000
P6	0.620	0.000
S7	0.605	0.000
S8	0.501	0.000
P9	0.541	0.000
S10	0.599	0.000
S11	0.563	0.000
S12	0.559	0.000
S13	0.492	0.000
Q14:	0.486	0.000
Q15:	0.405	0.000
P16	0.532	0.000

5.4.7. Correlation Analysis Results of Scale Dimensions

The relationship between the two variables can be questioned by simple correlation analysis. The relationship of a variable with two or more variables is the subject of multiple correlations. The correlation coefficient helps to explain the level or direction of the relationship between variables (Kalaycı, 2016: 116). The average correlation coefficient that expresses the relationship between the variables, that is, the "r" value between 0-0.3 indicates a low, 0.3-0.7 medium, and 0.7-1 indicates a high degree of relationship (Büyüköztürk, 2011: 31). This

is similarly valid for negative values. However, the negative r-value indicates that the direction of the relationship is negative (Kalaycı, 2016: 116). Before the r-value that needs to be checked here is the p (significance) value. This value is p <0.05 level and p0.01 level. Values less than 0.01 indicate that the correlation is highly significant.

Intangible Cultural Heritage Tourist Experience Scale (ICH-TES) The correlation analysis results of the relationship between the and its sub-dimensions are presented in Table 11 and Figure 8. When both Table 12 and Figure 9 are examined, the overall ICH-TES score **Tourist Awareness** bottom size There is a highly positive and statistically significant relationship (r = 0.86873; p = 0.0001) between the two groups. Same way ICH-TES with overall score **Tourist Thought** bottom size It was found that there is a high positive and statistically significant relationship (r = 0.82316; p = 0.0001).

Table 12: Correlation Values Between ICH-TES and Its Sub-Dimensions

Pearson Correlation Coefficients			
	Awareness of Tourists	**Opinion of Tourists**	**General**
Awareness of Tourists	1.00000		
Opinion of Tourists	0.43388 0.0001	1.00000	
General	0.86873 0.0001	0.82316 0.0001	1.00000
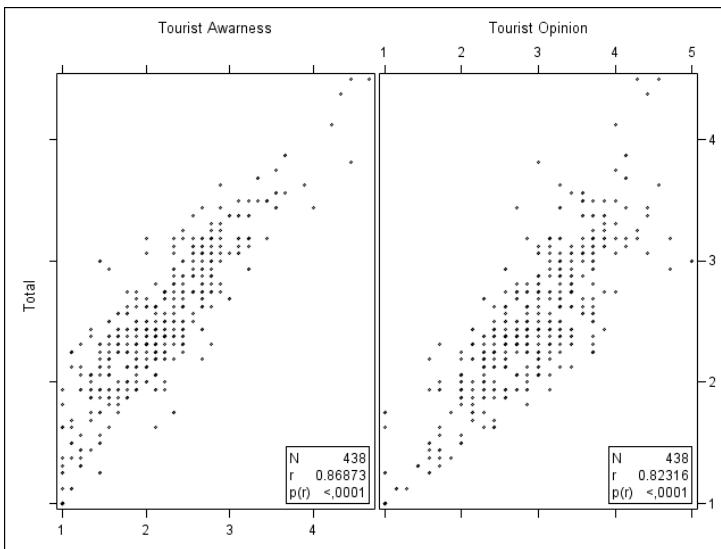
Figure 9: Relationship with ICH-TES and its Sub-Dimensions I

Table 13: Comparison of Participant Demographic
Information with ICH-TES Sub-Dimensions

	Awareness of Tourists			Opinion of Tourists			General		
	N	Mean	SD	N	Mean	SD	N	Mean	SD
Gender									
Female	212	2.16	0.64	212	2.77	0.75	212	2.42	0.61
Male	226	2.14	0.70	226	2.96	0.74	226	2.50	0.59
t / p	0.30 / 0.7667			-2.64 / **0.0086**			-1.25 / 0.2105		
Age									
18-29	94	2.31	0.75	94	2.57	0.78	94	2.42	0.69
30-49	204	2.16	0.65	204	2.87	0.80	204	2.47	0.62
49 <	140	2.01	0.62	140	3.06	0.58	140	2.47	0.49
F / p	5.70 / **0.0036**			12.57 / **0.0001**			0.27 / 0.7609		
Nationality									
Republic of Turkey	345	2.08	0.68	345	2.88	0.79	345	2.43	0.62
United Kingdom	38	2.38	0.54	38	2.91	0.68	38	2.61	0.52
Germany	8	2.32	1.06	8	3.02	0.78	8	2.63	0.77
Others	47	2.45	0.48	47	2.73	0.48	47	2.57	0.39
F / p	6.47 / **0.0003**			0.69 / 0.5572			1.92 / 0.1259		
Education Level									
Middle School and High School	77	2.21	0.73	77	2.78	0.74	77	2.46	0.64
Bachelor's Degree	274	2.10	0.66	274	2.86	0.78	274	2.43	0.60
Postgraduate Degree	87	2.23	0.63	87	2.98	0.67	87	2.56	0.55
F / p	1.55 / 0.2132			1.53 / 0.2175			1.42 / 0.2427		
Marital Status									
Single	167	2.17	0.74	167	2.71	0.80	167	2.41	0.65
Married	271	2.13	0.62	271	2.96	0.70	271	2.49	0.56
t / p	0.60 / 0.5462			-3.41 / **0.0007**			-1.47 / 0.1418		
Occupation									
Public Sector	50	2.15	0.49	50	2.73	0.59	50	2.40	0.49
Private Sector	201	2.23	0.66	201	2.91	0.79	201	2.53	0.59
Self-Employed	187	2.05	0.71	187	2.86	0.74	187	2.41	0.63
F / p	3.61 / **0.0280**			1.16 / 0.3136			2.30 / 0.1016		

Table 13 shows the relationship between the demographic information of the participants and the sub-dimensions of the awareness of tourists and the opinion of tourists. As can be seen from the table, there are significant differences in terms of gender, age, nationality, marital status, and occupation.

According to this table, a significant difference is observed between the female and male participants and the sub-dimension of the opinion of tourists. The age ranges of the participants seem to have significant differences with both sub-dimensions of the opinion of tourists and awareness of tourists. According to this, considering the sub-dimension of the awareness of tourists, a significant difference was observed between the participants in the age group of 18-29 and the participants over 49 in terms of the sub-dimension of the awareness of tourists. Also, a significant difference was found between the participants in the age group of 18-29 and the participants over 49 in terms of the sub-dimension of the opinion of tourists. Considering the nationalities of the participants, a significant difference is noticed only in the sub-dimension of the awareness of tourists. There is a significant difference between the participants who are citizens of the Republic of Turkey and those who are citizens of other countries. Considering the education levels of the participants, no significant difference was found in any sub-dimension. Considering the marital status of the participants, a significant difference was observed between the married and single people in terms of the sub-dimension of the opinion of tourists. On the other hand, considering the occupation groups, a significant difference was found between the self-employed people and those employed in the private sector in terms of the sub-dimension of the awareness of tourists.

CHAPTER 6

6.1. DISCUSSION

In the fifth part of the study, the effects of legends, rumors, and mythological elements among the intangible cultural heritage elements of Northern Cyprus, as the main subject of the thesis, on tourism including various sub-dimensions are evaluated.

Both quantitative and qualitative research methods were used in the study, and the quantitative research method was applied to the group consisting of senior managers, academicians, and politicians who have a say in the field of tourism in Northern Cyprus. Due to the COVID-19 pandemic, 438 tourists who have visited the country before were contacted on the internet, and the survey questions in the scale created by us were asked to these people. Thus, the results of the research hypotheses were obtained. Table 14 explains the research findings and the results of the hypotheses.

Table 14: Results of the Hypothesis According to Research Findings

Hypothesis Number	Content of the Hypothesis	Rejected/ Accepted
H_1	The cultural heritage of Northern Cyprus is a reflection of the past civilizations that lived throughout Cyprus.	**Accepted**
H_2	The mythological elements, legends about religious beliefs, and rumors in Northern Cyprus are among the factors that have affected the formation of cultural tourism.	**Accepted**
H_3	The intangible cultural heritage of Southern Cyprus is known more than the intangible cultural heritage of Northern Cyprus because Northern Cyprus is not recognized on international platforms.	**Accepted**
H_4	The tourists who have visited Northern Cyprus before are knowledgeable about the country's intangible cultural heritage elements.	**Accepted**
H_5	The locals of Northern Cyprus are knowledgeable about its intangible cultural heritage.	**Accepted**

H_6	The tourism professionals in Northern Cyprus are knowledgeable about the island's intangible cultural heritage.	**Accepted**
H_7	The politicians and administrators in the country give due consideration to these intangible cultural heritage elements in Northern Cyprus.	**Rejected**
H_8	That Northern Cyprus has intangible cultural heritage elements is an effective factor in the preference of accommodation for the tourists visiting the region.	**Accepted**
H_9	The religious rumors in Northern Cyprus attract more attention than the mythological legends.	**Accepted**
H_{10}	The visits of the tourists to Northern Cyprus have been effective in increasing their knowledge about the mythological elements, legends, or rumors of the country.	**Accepted**
H_{11}	The souvenirs about the mythological and legendary subjects in Northern Cyprus are sold at a sufficient level.	**Rejected**
H_{12}	The legends and rumors that are a part of the intangible cultural tourism of Northern Cyprus are used as a brand element in the tourism industry.	**Rejected**
H_{13}	The Tourism and Hospitality sector is supported by the government in terms of the management of cultural heritage.	**Accepted**
H_{14}	The regions' intangible cultural heritage elements (legends, rumors) in Northern Cyprus are used and adopted at a sufficient level by the locals for the development of the tourism sector.	**Rejected**

In general, the opinions of the interviewees consisting of leading persons in the tourism industry, academicians on tourism, and politicians show consistency in the light of the data constituting the quantitative part of the research. According to the answers received by the interview technique, which is one of the quantitative research methods, the results of the research hypotheses are as follows:

All participants strongly agree that mythological elements, legends, and rumors about religious beliefs in Northern Cyprus are among the factors that affect the formation of cultural tourism. According to this, the hypothesis of **H_2 was accepted**. Although the participants generally did not think that the tourists who have visited the country before had an idea about the intangible

cultural heritage elements of the region, two participants argued that the lack of sufficient opinion of the tourists might vary depending on the tourist profile. They stated that tourists coming within the scope of cultural tourism could have an idea due to their personal interests by showing selective perception, however, it was not likely that the tourists coming within the scope of entertainment, games of chance, and sea-sand-sun tourism had an idea. According to these results, **H$_4$ was rejected**. Since all participants stated that they did not believe that tourism professionals in Northern Cyprus had a sufficient idea about the intangible cultural heritage of the country, **H$_6$ was rejected**. All participants think that the politicians and administrators in the country do not give due consideration to the intangible cultural heritage elements in Northern Cyprus. According to this result, **H$_7$ was rejected**. All participants stated that legends, rumors, and mythological elements from the country's intangible heritage were not definitely used as a branding element in the tourism industry at the moment. Thus, **H$_{12}$ was rejected**.

Another method used within the scope of the research is the survey method which was applied with the scale developed for tourists who have visited Northern Cyprus before. The results obtained from the survey explain the results of the research hypotheses.

According to the research data, 348 tourists (79.5%) among 438 strongly agree or agree with the idea that legends and rumors that constitute the intangible cultural heritage of Northern Cyprus are the reflections of past civilizations that lived in Cyprus. According to this finding, **H$_1$ was accepted**. As stated in the definition of intangible cultural heritage values, it can be stated that the heritage values of the region have traces of the past civilizations that lived in this region.

It is observed that 306 tourists (69.9%) think that the legends and rumors about the Islamic and Christian beliefs in Northern Cyprus are among the factors affecting the formation of cultural tourism while 285 tourists (65.1%) think that the legends and rumors of mythological heroes are among the factors affecting the formation of cultural tourism. According to this result, **H$_2$ was accepted**.

The traditions and customs of societies reflect the faith values. Values belonging to different faith systems also attract the attention of visitors because they reflect the cultural structure of their society. It is observed that mythological elements reflect the past cultural values of societies and attract the attention of visitors, although sometimes they seem far beyond the world of today's faith system. Therefore, it is inevitable that faith values and mythological elements are parts of cultural tourism.

393 tourists (89.7%) think that the intangible cultural heritage of Northern Cyprus is less known in the world than that of Southern Cyprus due to the fact that the country is not recognized internationally. Thus, **H$_3$ was accepted**. The isolation of Northern Cyprus in terms of both politics and transportation generally emerges as a negative factor in the introduction of the values of the country to the world. One of the most important conditions for increasing the awareness of the cultural values of a region across the world is the promotional activities and the conditions to reach the promoted destination. In this regard, the fact that Northern Cyprus is not recognized in political platforms and therefore the transportation opportunities are provided under more challenging conditions compared to competing destinations appears as a handicap in the awareness of its cultural heritage.

Since 222 tourists (50.7%) who visited Northern Cyprus stated that they had knowledge about the mythological and legendary elements or rumors in the country, while 157 tourists (35.8%) stated that they did not have any idea, **H$_4$ was accepted**. Considering the results, in which no significant difference was observed, the tourists coming to the region definitely gained information about the cultural value of the region during their visit. However, the level of adequacy of this information in terms of raising awareness is disputable.

Comparing the results of both qualitative and quantitative research methods, they are observed to be parallel to each other. However, there was no consensus on just one issue. Tourists who have visited Northern Cyprus before think that they have an idea about the intangible cultural heritage items of the region. On the other hand, according to the answers received by the interview technique applied to the participants consisting of senior tourism professionals and academicians who had a say in the tourism industry of the country, the tourists generally did not have an idea. This situation appears as an understandable difference. Because local tourism professionals are competent in the richness of the country's heritage elements because of their professions, and they are aware that this wealth could not be introduced sufficiently. However, they cannot estimate the extent of the awareness of the cultural values of the region raised in the tourists since the awareness of tourists is limited by the information conveyed to them. Thus, they generally think that the tourists gain cultural awareness after they visit the country.

The number of participants who think that local people have knowledge about the legends, rumors, or mythological elements of the country is 209 (47.7%). Hence, **H$_5$ was accepted**. The results reveal that the visitors receive

sufficient information from the local people about the intangible cultural values of the region, and they find answers to the questions they are curious about.

On the other hand, 213 (48.5%) participants think that the tourism professionals in Northern Cyprus have knowledge about the legends, rumors, or mythological elements of the country. According to this finding, **H$_6$ was accepted**. According to the results, the visitors think that the tourism professionals of Northern Cyprus are sufficiently competent about the intangible cultural heritage values in the region. These results do not support the answers of the tourism industry officials to the questions asked in the interview technique. The results can be explained as that the expectations of the tourists and the expectations of the tourism industry officials are different from each other. Tourists who visited the country may conclude that their expectations were met, considering that the region's cultural heritage values were limited by that they could learn. However, since the tourism industry officials are aware of the richness of the region in the cultural heritage value, they may have the opinion that the tourism professionals are not competent and that the presentations and answers given to the questions of tourists are incomplete and insufficient.

The question of whether the politicians and administrators in the country give due consideration to the intangible cultural heritage elements in Northern Cyprus was asked only to the tourism industry officials. It is because the tourists who visited the country for a short holiday do not spend enough time to have an idea about that the politicians and administrators give due consideration to cultural heritage elements in the region. On the other hand, since tourism industry officials thought that the politicians and administrators did not give due consideration to the intangible cultural heritage elements of the region, **H$_7$ was rejected**.

215 tourists (49.1%) think that the intangible cultural heritage (legends, rumors) of the region is a factor in choosing the accommodation place in Northern Cyprus. Thus, **H$_8$ was accepted**. Therefore, that the accommodation place is close to the heritage items in the region and has a mystical atmosphere seems to be a preference factor for visitors' choice of accommodation.

162 tourists (37%), which is the highest figure, agreed that rumors about religious beliefs in Northern Cyprus attract more attention than mythological legends. Thus, **H$_9$ was accepted**. The number of tourists who stated that they were attracted by the places being subject to Islamic and Christian legends during their visit is 340 (77.6%), which is a high figure. According to this result, it can be stated that tourists who attach importance to culture tourism have a high interest in faith tourism.

Since 356 tourists (81.3%) thought that their visit to Northern Cyprus had an impact on improving and increasing their knowledge about the mythological and legendary elements or rumors in the country, **H_{10} was accepted**. As mentioned before, one of the non-parallel results of the qualitative method and quantitative method used in the research emerged in this section. Although the participants who visited the region as tourists stated that they had obtained sufficient information and had an idea about the cultural heritage of the country, senior managers in the tourism industry, academicians, and politicians gave opposite answers when the same question was asked to them. The reason for this difference can be explained as follows. Local tourism professionals are highly competent about the heritage items of the country, and they argue that these values cannot be conveyed to tourists. On the other hand, the tourist participants think that they had a certain knowledge after their visit and that their knowledge was increased because they could not estimate the extent of the cultural values of the region.

Since 161 participants (36.8%) thought that souvenirs prepared on mythological and legendary subjects were not sold sufficiently in Northern Cyprus, **H_{11} was rejected**. Also, 155 participants (35.4%) think that the legends and rumors, which are a part of the intangible cultural tourism of Northern Cyprus, are not used as a branding element in the tourism industry. According to this result, **H_{12} was rejected**. H_{11} and H_{12} complement each other. Sufficient sales of souvenirs and touristic items representing the cultural heritage elements of the country are one of the important ways to be applied in terms of the branding of these values. However, that the participants think that the souvenirs are not sold sufficiently proves that these values are not used as a branding element in the tourism industry.

While 169 participants (38.6%) agreed that the Tourism and Hospitality sector was supported by the government in terms of the management of cultural heritage, 87 participants (19.9%) disagreed, and 182 participants (41.6%) were indecisive in this question. According to this result, **H_{13} was accepted**. However, there is no significant difference in the proportion of participants who agree that government supports it. It is very difficult for tourists visiting Northern Cyprus to know whether the government supports tourism or not. The fact that the percentage of undecisive ones in this question of the survey was 41.6% proved that the respondents answered the questions consciously.

Finally, 154 participants (35.2%) agree that the legends and rumors of Northern Cyprus are not used sufficiently by the local people for the development of the tourism industry. While 145 participants (33.1%) were indecisive, 139

participants (31.7%) agreed that they were sufficiently used by the local people. According to the data obtained, **H$_{14}$ was rejected**. Here, 31.7% of the participants think that the legends and rumors are used sufficiently by the local people for the development of the tourism industry. However, the remaining 68.32% are not close to the idea that their legends and rumors are used sufficiently by the local people for the development of the tourism industry. The fact that 35.2% of the participants disagree and 33.1% are undecisive supports our view.

6.2. Conclusion And Recommendations

6.2.1. Conclusion

Since Cyprus is the third largest island in the Mediterranean Sea, it has preserved its geopolitical importance in all periods. Since it has hosted many civilizations throughout the history of civilizations, it has resulted in the fact that the culture of the island and therefore its heritage has been passed down to the present day is very rich. The Egyptians, Hittites, Phoenicians, Assyrians, Persians, Macedonians, Ionians, Ptolemies, Romans, Byzantines, Lusignans, Venetians, and Ottomans ruled the island throughout history from BC to the present day; thus, they brought their cultures to the island.

The United Nations Educational, Scientific and Cultural Organization (UNESCO) also calls the intangible cultural heritage the "Living Heritage" and defines this heritage as the sum of the values that are intangible and invisible, but that creates a society. One of the elements of this concept of values that can be passed down consists of beliefs, legends, and rumors.

Cultural tourism covers the trips made for the purpose of getting to know the cultural assets and values of the visited region, to have knowledge about the lifestyles of societies, to see and learn the values such as traditions, customs, folkways, and beliefs of the civilizations that lived in the past or have still been living in the region.

In the globalized world, the working pace of people has increased, they moved away from nature and the benefits of nature and entered a rapidly moving cycle towards mechanization. This challenging business life experienced by people has been reflected in their travel preferences. Therefore, especially in recent years, this has led them to pursue different experiences, being in touch with nature seeing, learning, and experiencing different cultures. Therefore, the development of alternative tourism types made it necessary to create different tourism models to meet the expectations of the tourists.

These changes experienced in overall tourism are considered positive developments with the new channels they brought to the tourism economy. The tourists visiting the regions through this cultural tourism channel also have a positive effect on the development of the tradesmen in the region by participating in numerous activities such as listening to the music of the region they go to, visiting historical sites, preferring local restaurants to learn about the cuisine and food culture, buying souvenirs and local clothes, watching dance performances. In this regard, cultural tourism not only contributes to the tourism economy but also provides added value to the overall economy of the country.

The Yamato Declaration titled "International Conference on the Safeguarding of Tangible and Intangible Cultural Heritage: Towards an Integrated Approach" held in Japan in 2004 by UNESCO drew attention to that preserving the intangible cultural heritage was at least as important as preserving the tangible cultural heritage. Within the scope of all this general information, this study examined the rich intangible cultural heritage values of Northern Cyprus. The study particularly focused on the legends and rumors, which seemed to be a significant variety of intangible cultural heritage elements, and which have a very rich list, especially in Northern Cyprus. Therefore, a detailed examination of the legends, which have an important place in the intangible cultural heritage elements in Northern Cyprus, and their effects on the tourism economy, as well as developing proposals to increase these effects, reveal the importance of the study. Also, the fact that the study sheds light on the issues such as city branding and marketing strategies to be developed seems as another significant contribution of the research besides its contributions to the tourism economy.

The literature review section of the study reveals how rich Northern Cyprus is in terms of intangible cultural heritage elements such as legends, rumors, and even mythological elements that have been still popular for hundreds of years. Since these heritage elements are not tangible, it is difficult and essential to preserve them and pass them down to future generations. Cultural heritage management is important for preserving the countries' oral traditions that have survived until today and passing them down to future generations. Using the mentioned values in tourism and preserving the existing ones will both contribute to the development of cultural tourism, one of the alternative tourism types that will provide a significant benefit to the tourism economy, and will also provide the required support by preserving these values and preventing their loss.

Both quantitative and qualitative research methods were used to seek answers to the research questions and problems of the study. The questions were prepared together with academicians and senior professionals in the tourism industry by making interviews with them. Since no scale specific to the subject was developed by the previous studies, a scale was developed for the qualitative part of the analyses, and the required tests were conducted for the validity and reliability of the scale. The questions prepared for the quantitative part were asked to senior executives in the tourism industry, academicians, and politicians. Snowball method, one of the convenience sampling methods, was preferred for the survey, which constitutes the quantitative part of the research. The participants were contacted on the internet due to the COVID-19 pandemic. Although the results of the study seem to have internal consistency, the results of the quantitative and qualitative studies are also generally consistent with each other.

The following conclusions were obtained according to these results:

1. The tourists participating in the research think that the intangible cultural heritage of Northern Cyprus is a reflection of the past civilizations living in Cyprus.

2. Both the representatives of the tourism industry and the tourists participating in the research think that legends, rumors, and mythological stories, which can be considered within the scope of intangible cultural heritage elements, are one of the factors affecting the formation of cultural tourism in Northern Cyprus.

3. According to tourists, the intangible cultural heritage of Southern Cyprus is more widely known on international platforms compared to the intangible cultural heritage of Northern Cyprus.

4. The tourists who visited Northern Cyprus before think that they are knowledgeable about the intangible cultural heritage elements of the country. However, senior professionals in the tourism industry and academicians in the country think that the tourists visiting the country do not have enough ideas.

5. According to the tourists, the locals in Northern Cyprus have an idea about the intangible cultural heritage they have. Accordingly, the tourists can get information about the heritage elements of Northern Cyprus from the local people with whom they can communicate.

6. The tourists think that tourism professionals in Northern Cyprus have an idea about the intangible cultural heritage elements of the island. However, representatives of the industry do not agree. This result can be explained by the different expectations.

7. According to representatives of the industry, the politicians and administrators in the country do not give due consideration to the intangible cultural heritage elements in Northern Cyprus.

8. That Northern Cyprus has intangible cultural heritage elements is an effective factor in the preference of accommodation for the tourists visiting the region. The tourists prefer regions with cultural heritage elements while choosing their accommodation venue.

9. The religious rumors about the Islamic and Christian religion in Northern Cyprus attract more attention than the mythological legends. This finding indicates the importance that tourists attach to faith tourism.

10. The tourists think that their visits to Northern Cyprus have been effective in increasing their knowledge about the mythological elements, legends, or rumors of the country. However, the representatives of the industry think that sufficient information about the cultural heritage of the country could not be given to tourists and that the necessary awareness could not be created.

11. The tourists think that souvenirs about the mythological and legendary subjects in Northern Cyprus are not sold at a sufficient level.

12. Both tourists and representatives of the industry think that the legends and rumors, which are a part of the intangible cultural tourism of Northern Cyprus, are not used as a branding element in the tourism industry.

13. According to tourists, the Tourism and Hospitality sector is supported by the government in terms of the management of cultural heritage.

14. Tourists think that the legends and rumors, which are among the intangible cultural heritage elements of the regions of Northern Cyprus, are not used sufficiently by the local people for the development of the tourism sector.

As a result, the island of Cyprus, which has hosted many civilizations for centuries, has gained a rich variety by blending the cultures living in it from the past to the present. As the yield of centuries, these assets, which have played an important role in the formation of the customs, traditions, folkways, and conventions of the Cypriot people. The rich cultural diversity of Northern Cyprus emerges as one of the factors affecting the formation of cultural tourism. One of these cultural values is the legends, rumors, and mythological stories that are considered within the scope of intangible cultural heritage assets.

The religious rumors about the Islamic and Christian religion in Northern Cyprus attract more attention than the mythological legends. This finding indicates the importance that tourists attach to faith tourism. The tourists who visited Northern Cyprus before think that they are knowledgeable about the

intangible cultural heritage elements of the country. However, the representatives of the tourism industry believe that cultural heritage values cannot be conveyed sufficiently to tourists visiting the country.

The tourists think that intangible cultural heritage assets in the region are a factor in their accommodation choice. According to this finding, the tourists prefer the regions or accommodation places that reflect the culture of the region with cultural heritage elements while choosing the accommodation place.

According to the tourists, the locals and tourism professionals in Northern Cyprus have an idea about their intangible cultural heritage, and they think that their visit has increased their knowledge about the cultural heritage of the region. According to this finding, the tourists can get information about the heritage elements of Northern Cyprus from the local people with whom they can communicate. However, the representatives of the industry think that tourism professionals cannot adequately convey the cultural heritage of the region to tourists.

According to tourists, the Tourism and Hospitality sector in Northern Cyprus is supported by the government in terms of the management of cultural heritage. However, representatives of the industry do not agree with it. According to representatives of the industry, the politicians and administrators in the country do not give due consideration to the intangible cultural heritage elements in Northern Cyprus.

Tourists think that the legends and rumors, which are among the intangible cultural heritage elements of the regions of Northern Cyprus, are not used sufficiently by the local people for the development of the tourism sector. The tourists also state that they cannot find the souvenirs with a concept that introduces mythology, legends, places, venues, and characters that are the subject of rumors, at a sufficient level during their visit.

The tourists think that the intangible cultural heritage of Southern Cyprus is more widely known on international platforms compared to the intangible cultural heritage of Northern Cyprus. Moreover, both tourists and representatives of the industry think that the legends and rumors, which are a part of the intangible cultural tourism of Northern Cyprus, are not used as a branding element in the tourism industry.

6.2.2. Recommendations

Considering the results of the study, some applicable recommendations were developed. According to these results, the following recommendations can be stated:

It is observed that the intangible cultural heritage of Northern Cyprus is partially known and cared about by tourists. However, the representatives of the industry argue that there are deficiencies in promoting the rich heritage of the region and in raising awareness for presenting this wealth to the larger masses. In this context, the first initiative that is expected to yield results in the shortest term will be raising the awareness of tourism professionals in terms of cultural values. The Ministry of Tourism and the Ministry of National Education can hold joint training within the scope of the certificate programs. The training programs provided by the academicians in the field of tourism to the tourism professionals for a certain period will certainly contribute to this awareness-raising process. These certificate programs can be designed not only in general culture but also in all areas of tourism. In the further stage of this process, the prerequisite of completing a certificate program for being recruited in the industry will improve the awareness of the tourism professionals and will contribute to the increase in the number of qualified personnel in the industry.

Integrating local people with tourism can be considered another important step. The local people should be encouraged to take a larger share in the tourism economy by popularizing tourism among the local people. The local people, who will get a sufficient share from this economy, will naturally become more conscious about the cultural heritage and contribute to its promotion and preservation. Encouraging the young people from the locals of Northern Cyprus to receive tourism training and introducing them into the tourism industry will also contribute to the field of tourism, which is one of the largest sectors of the economy in Northern Cyprus. Increasing awareness of cultural heritage and conveying it to tourists will be more effective by introducing young people into tourism.

As a member of the European Union, Southern Cyprus has the status of a recognized country in the international political platforms. Therefore, it can express and promote itself and increase awareness in the international community more easily. Unfortunately, this is not the case for Northern Cyprus. Northern Cyprus has not been recognized as a country on international political platforms; therefore, it faces great challenges in promoting itself and raising awareness on societies. However, although this handicap could be overcome for certain periods with the support of the Republic of Turkey, it was not sufficient. These works must be carried out in a sustainable and planned way together with the Republic of Turkey. Although Northern Cyprus is not recognized internationally, it has observer status with the name of the Turkish Cypriot State in the Organization of Islamic Cooperation. The promotion of Northern

Cyprus in the field of tourism can be carried out through representation in such international organizations or through Turkey. The best example of this is the higher education institutions in Northern Cyprus. The liaison offices of these institutions can perform their works through the Council of Higher Education (YÖK) in Turkey and offer educational opportunities to students from all over the world. Similarly, more promotion should be made by improving the cooperation with tourism agencies in Turkey. In this way, it should be ensured to achieve a well-deserved place in the world tourism market. Northern Cyprus has many tangible and intangible cultural heritage elements that are considered within the scope of Islamic belief, but they are not promoted adequately. Faith tourism can be developed and brought to the expected level, especially with these promotions to be made for the Anatolian people.

Creating a brand element is an important factor in the marketing strategies of today. In the study, both tourists and representatives of the sector state that Northern Cyprus was not successful in creating a brand element. Creating a brand element requires a long-term strategy and action plans beyond a short-term perspective, developing a logo and slogan. Northern Cyprus has a great source of cultural heritage values; however, a power that is not properly managed means nothing. Creating a brand identity is one of the most important ways of this management approach. Each new government began to prepare a tourism master plan, unfortunately, it could not be implemented due to the changes in the government before it could be completed. Therefore, tourism planning could not be carried out in a sustainable and healthy way. Perhaps, determining the tourism policy as a state policy free from internal politics by establishing a platform in which all stakeholders in the tourism industry will participate should be considered at this point.

The COVID-19 pandemic has caused changes and transformations in people's consumer behavior. Mass tourism, which is the main backbone of the international tourism economy, is expected to transform into individual travel tourism since consumer behavior has quite changed. In fact, it is projected that this change will increase more than expected and it will be preferred. As can be seen from these results, there will be a shift in consumer behavior from the mass to the individual activities and individuals will be all about themselves. Therefore, the people will adopt intangible cultural heritage and research it more and meet their expectations in this subject parallel with discovering tangible cultural heritage assets that will meet their expectations. In this respect, one of the ways that Northern Cyprus can gain an advantage over competing destinations

is to care about cultural tourism, which covers tangible and intangible cultural heritage values, and to carry out the required works.

6.2.3. Limitations for Future Research

Coinciding with the COVID-19 pandemic was the most important limitation while conducting this study. The questions were shared with the participants on the internet during the pandemic when face-to-face interviews were almost impossible. Moreover, Northern Cyprus has entered the full lockdown period because it experienced the pandemic conditions again during the study. Therefore, it was not possible to contact any tourist in the country. In this case, tourists who visited the island before the pandemic were contacted, and the questions were asked on the internet.

Another limitation of the study is the lack of previous research on the subject. No study has been found to investigating the effect of the intangible cultural heritage of Northern Cyprus on tourism.

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APPENDICES

APPENDIX 1

Turkish Version of Questionnaire

Somut Olmayan Kültürel Miras Turist Deneyimi Anketi

1. Cinsiyetiniz
o Kadın
o Erkek

2. Yaşınız
o 18-29
o 30-49
o 50-69
o 70 ve üzeri

3. Uyruğunuz
o TC
o İngiltere
o Almanya
o Diğer

4. Eğitim Düzeyiniz
o İlköğretim
o Orta Öğretim
o Lise
o Üniversite
o Yüksek Lisans ve üstü

5. Medeni Durumunuz
o Bekar
o Evli

6. Mesleğiniz
o Kamu
o Özel Sektör
o Serbest Meslek

7. Kuzey Kıbrıs'ın soyut kültürel mirası kapsamını oluşturan efsaneler, rivayetler Kıbrısta yaşamış geçmiş medeniyetlerin yansımalarıdır.
o Kesinlikle Katılıyorum
o Katılıyorum
o Kararsızım
o Katılmıyorum
o Kesinlikle Katılmıyorum

8. Dünyada, Kuzey Kıbrıs'ın soyut kültürel mirasının, Güney Rum kesimine göre daha az bilinmesi, uluslararası platformda tanınmamasından kaynaklanmaktadır.
o Kesinlikle Katılıyorum
o Katılıyorum
o Kararsızım
o Katılmıyorum
o Kesinlikle Katılmıyorum

9. Kuzey Kıbrıs'ı ziyaret etmeden önce ülkenin mitolojik, efsanevi veya rivayetleri ile ilgili bilgi sahibiydim.
o Kesinlikle Katılıyorum
o Katılıyorum
o Kararsızım
o Katılmıyorum
o Kesinlikle Katılmıyorum

10. Kuzey Kıbrıs'ı ziyaretim, ülkenin mitolojik, efsanevi veya rivayetleri ile ilgili bilgilerimi

geliştirmemde ve arttırmamda etkili oldu.

- ○ Kesinlikle Katılıyorum
- ○ Katılıyorum
- ○ Kararsızım
- ○ Katılmıyorum
- ○ Kesinlikle Katılmıyorum

11. Kuzey Kıbrıs'ta konaklaya-cağım yer seçiminde bölgenin soyut kültürel mirasa (efsaneler, rivayetler) sahip olması etken bir faktördür.

- ○ Kesinlikle Katılıyorum
- ○ Katılıyorum
- ○ Kararsızım
- ○ Katılmıyorum
- ○ Kesinlikle Katılmıyorum

12. Kuzey Kıbrıs'ta bulunan **İslam ve Hıristiyan** inancına ilişkin efsaneler ve rivayetler kültürel turiz-min oluşumunu etkileyen faktörler-dendir.

- ○ Kesinlikle Katılıyorum
- ○ Katılıyorum
- ○ Kararsızım
- ○ Katılmıyorum
- ○ Kesinlikle Katılmıyorum

13. Kuzey Kıbrıs'ta bulunan mitolojik kahramanlara ait efsaneler ve rivayetler kültürel turizmin oluşumunu etkileyen faktörlerdendir.

- ○ Kesinlikle Katılıyorum
- ○ Katılıyorum
- ○ Kararsızım
- ○ Katılmıyorum
- ○ Kesinlikle Katılmıyorum

14. Kuzey Kıbrıs'ta bulunan dini rivayetler, mitolojik efsanelere göre daha fazla ilgi çekmektedir.

- ○ Kesinlikle Katılıyorum
- ○ Katılıyorum
- ○ Kararsızım
- ○ Katılmıyorum
- ○ Kesinlikle Katılmıyorum

15. Kuzey Kıbrıs' a yaptığım ziyaret sırasında yerel halkın**,** ülkenin efsaneleri, rivayetleri veya mitolojik öğeleri hakkında bilgi sahibi olduğunu gördüm.

- ○ Kesinlikle Katılıyorum
- ○ Katılıyorum
- ○ Kararsızım
- ○ Katılmıyorum
- ○ Kesinlikle Katılmıyorum

16. Kuzey Kıbrıs'ta bulunan turizm sektörü çalışanları ülkenin efsaneleri, rivayetleri veya mitolojik öğeleri hakkında bilgi sahibidir.

- ○ Kesinlikle Katılıyorum
- ○ Katılıyorum
- ○ Kararsızım
- ○ Katılmıyorum
- ○ Kesinlikle Katılmıyorum

17. Ziyaretim süresince islami ve hıristiyan efsanelerine konu olan mekanlar ilgimi çekmiştir.

- ○ Kesinlikle Katılıyorum
- ○ Katılıyorum
- ○ Kararsızım
- ○ Katılmıyorum
- ○ Kesinlikle Katılmıyorum

18. Ziyaretim süresince mitolojik öğelere konu olan mekanlar ilgimi çekmiştir.

- ○ Kesinlikle Katılıyorum
- ○ Katılıyorum
- ○ Kararsızım

o Katılmıyorum

o Kesinlikle Katılmıyorum

19. Kuzey Kıbrıs'ta mitolojik, efsanevi konular üzerine hazırlanan turistik eşyalar yeterli düzeyde satılmaktadır.

o Kesinlikle Katılıyorum

o Katılıyorum

o Kararsızım

o Katılımıyorum

o Kesinlikle Katılmıyorum

20. Kuzey Kıbrıs'ın soyut kültürel turizminin bir parçası olan efsaneler, rivayetler turizm endüstrisinde bir marka usuru olarak kullanılmaktadır.

o Kesinlikle Katılıyorum

o Katılıyorum

o Kararsızım

o Katılmıyorum

o Kesinlikle Katılmıyorum

21. Turizm ve Ağırlama sektörü, kültürel mirasın yönetimi anlamında devlet tarafından desteklenmektedir.

o Kesinlikle Katılıyorum

o Katılıyorum

o Kararsızım

o Katılmıyorum

o Kesinlikle Katılmıyorum

22. Kuzey Kıbrıs'ın bölgelere ait soyut kültürel miras öğeleri (efsaneler, rivayetler), yöre halkı tarafından turizm sektörünün kalkınması için yeterli derecede kullanılmakta ve benimsenmektedir.

o Kesinlikle Katılıyorum

o Katılıyorum

o Kararsızım

o Katılmıyorum

o Kesinlikle Katılmıyorum

APPENDIX 2

English Version of Questionnaire
Intangible Cultural Heritage Tourist Experience Survey

1. Gender

o Female

o Male

2. Age

o 18-29

o 30-49

o 50-69

o 70 and older

3. Nationality

o Turkey

o England

o Germany

o Other

4. Level of Education

o Primary Education

o Secondary Education

o High School

o Graduate

o Post Graduate and above

5.Marital Status

o Single

o Married

6.Occupation
o Public Servant
o Private Sector Employee
o Self-employed

7. The legends and rumors which constitute the intangible cultural heritage of Northern Cyprus are the reflections of the past civilizations that once lived in Cyprus.
o Strongly Agree
o Agree
o Neither Agree nor Disagree
o Disagree
o Strongly Disagree

8. The intangible cultural heritage of Northern Cyprus is less known around the world than that of the Southern Greek because of the fact that Northern Cyprus is not recognized in the international platform.
o Strongly Agree
o Agree
o Neither Agree nor Disagree
o Disagree
o Strongly Disagree

9. Before visiting Northern Cyprus, I had information about country's mythology, legends or rumors.
o Strongly Agree
o Agree
o Neither Agree nor Disagree
o Disagree
o Strongly Disagree

10. My visit to Northern Cyprus has been effective in improving and increasing my knowledge of the country's mythology, legends or rumors.

o Strongly Agree
o Agree
o Neither Agree nor Disagree
o Disagree
o Strongly Disagree

11. When deciding where to stay in Northern Cyprus, the fact that the region has an intangible cultural heritage (legends, rumors) is an effective factor.
o Strongly Agree
o Agree
o Neither Agree nor Disagree
o Disagree
o Strongly Disagree

12. Legends and rumors regarding Islam and Christian belief in Northern Cyprus are among the factors that affect the formation of cultural tourism.
o Strongly Agree
o Agree
o Neither Agree nor Disagree
o Disagree
o Strongly Disagree

13. Legends and rumors about mythological heroes of Northern Cyprus are among the factors that affect the formation of cultural tourism.
o Strongly Agree
o Agree
o Neither Agree nor Disagree
o Disagree
o Strongly Disagree

14. Religious rumors of Northern Cyprus attract more attention than mythological legends.

o Strongly Agree

o Agree

o Neither Agree nor Disagree

o Disagree

o Strongly Disagree

15. During my visit to Northern Cyprus, I observed that the local people have knowledge of the legends, rumors or mythological elements of the country.

o Strongly Agree

o Agree

o Neither Agree nor Disagree

o Disagree

o Strongly Disagree

16. Employees of tourism industry in Northern Cyprus have knowledge of the legends, rumors or mythological elements of the country.

o Strongly Agree

o Agree

o Neither Agree nor Disagree

o Disagree

o Strongly Disagree

17. During my visit, places that are subject to Islamic and Christian legends attracted my attention.

o Strongly Agree

o Agree

o Neither Agree nor Disagree

o Disagree

o Strongly Disagree

18. During my visit, places that are subject to mythological elements attracted my attention.

o Strongly Agree

o Agree

o Neither Agree nor Disagree

o Disagree

o Strongly Disagree

19. Souvenirs that are produced based on the mythological and legendary themes are sold at a sufficient level in Northern Cyprus.

o Strongly Agree

o Agree

o Neither Agree nor Disagree

o Disagree

o Strongly Disagree

20. Legends and rumors that are a part of the intangible cultural tourism of Northern Cyprus are used as a brand element in the tourism industry.

o Strongly Agree

o Agree

o Neither Agree nor Disagree

o Disagree

o Strongly Disagree

21. The Tourism and Lodging industry is supported by the state in the terms of managing the cultural heritage.

o Strongly Agree

o Agree

o Neither Agree nor Disagree

o Disagree

o Strongly Disagree

22. The intangible cultural heritage elements (legends, rumors) of the regions in Northern Cyprus are used and adopted sufficiently by the local people for the development of the tourism industry.

o Strongly Agree

o Agree

o Neither Agree nor Disagree

o Disagree

o Strongly Disagree

APPENDIX 3

German Version of Questionnaire

Fragebogen zu touristischen Erfahrungen im immateriellen Kulturerbe

1. Geschlecht
o Weiblich
o Männlich

2. Alter
o 18-29 Jahre
o 30-49 Jahre
o 50-69 Jahre
o 70 Jahre und älter

3. Staatsangehörigkeit
o Türkisch
o Englisch
o Deutsch
o Andere

4. Bildungsgrad
o Grundschule
o Sekundarschule
o Oberschule
o Universitätsabsolvent
o Hochschulabsolvent und weiter

5. Familienstand
o Ledig
o Verheiratet

6. Besetzung
o Beamte
o Angestellter des privaten Sektors
o Selbstständig
o im Ruhestand

7. Die Legenden und Gerüchte, die das immaterielle Kulturerbe von Nordzypern ausmachen, reflectieren die vergangenen Zivilisationen, die einmal in Zypern lebten.

o Stimme voll zu
o Stimme zu
o Stimme weder zu noch lehne ab
o Stimme nicht zu
o Stimme überhaupt nicht zu

8. Das immaterielle Kulturerbe von Nordzypern ist weniger bekannt in der ganzen Welt als das südgriechische, denn Nordzypern wird nicht in der internationalen Plattform anerkannt.

o Stimme voll zu
o Stimme zu
o Stimme weder zu noch lehne ab
o Stimme nicht zu
o Stimme überhaupt nicht zu

9. Bevor ich Nordzypern besuchte, hatte ich Informationen über die Mythologie, Legenden oder Gerüchte des Landes.

o Stimme voll zu
o Stimme zu
o Stimme weder zu noch lehne ab
o Stimme nicht zu
o Stimme überhaupt nicht zu

10. Mein Besuch zu Nordzypern hat mein Wissen über die Mythologie, Legenden oder Gerüchte des Landes verbessert und gesteigert.

o Stimme voll zu
o Stimme zu
o Stimme weder zu noch lehne ab
o Stimme nicht zu

○ Stimme überhaupt nicht zu

11. Während der Entscheidung, wo in Nordzypern übernachtet werden soll, ist die Tatsache, dass die Region ein immaterielles kulturelles Erbe (Legenden, Gerüchte) besitzt, ein wirksamer Faktor.

○ Stimme voll zu

○ Stimme zu

○ Stimme weder zu noch lehne ab

○ Stimme nicht zu

○ Stimme überhaupt nicht zu

12. Die Legenden und die Gerüchte über den Islam und den Christlichen Glauben in Nordzypern gehören zu den Faktoren, die die Bildung des Kulturtourismus betreffen.

○ Stimme voll zu

○ Stimme zu

○ Stimme weder zu noch lehne ab

○ Stimme nicht zu

○ Stimme überhaupt nicht zu

13. Die Legenden und Gerüchte über mythologische Helden von Nordzypern gehören zu den Faktoren, die die Bildung des Kulturtourismus betreffen.

○ Stimme voll zu

○ Stimme zu

○ Stimme weder zu noch lehne ab

○ Stimme nicht zu

○ Stimme überhaupt nicht zu

14. Die religiöse Gerüchte über Nordzypern ziehen mehr Aufmerksamkeit an als die mythologische Legenden.

○ Stimme voll zu

○ Stimme zu

○ Stimme weder zu noch lehne ab

○ Stimme nicht zu

○ Stimme überhaupt nicht zu

15. Während meines Besuchs zu Nordzypern observierte ich, dass die Einheimische die Kenntnis von Legenden, Gerüchten oder mythologischen Elementen des Landes haben.

○ Stimme voll zu

○ Stimme zu

○ Stimme weder zu noch lehne ab

○ Stimme nicht zu

○ Stimme überhaupt nicht zu

16. Die Betriebsangehörige des Tourismussektors in Nordzypern kennen die Legenden, Gerüchte oder mythologischen Elemente des Landes.

○ Stimme voll zu

○ Stimme zu

○ Stimme weder zu noch lehne ab

○ Stimme nicht zu

○ Stimme überhaupt nicht zu

17. Während meines Besuchs zog die Orte, die islamischen und christlichen Legenden unterliegen, meine Aufmerksamkeit an.

○ Stimme voll zu

○ Stimme zu

○ Stimme weder zu noch lehne ab

○ Stimme nicht zu

○ Stimme überhaupt nicht zu

18. Während meines Besuchs zog die Orte, die mythologischen Elementen unterliegen, meine Aufmerksamkeit an.

○ Stimme voll zu

○ Stimme zu

○ Stimme weder zu noch lehne ab

o Stimme nicht zu

o Stimme überhaupt nicht zu

19. Souvenirs, die nach mythologischen und legendären Themen produziert werden, werden in Nordzypern hinreichend verkauft.

    o Stimme voll zu

    o Stimme zu

    o Stimme weder zu noch lehne ab

    o Stimme nicht zu

    o Stimme überhaupt nicht zu

20. Die Legenden und die Gerüchte, die Teil des immateriellen Kulturtourismus in Nordzypern sind, werden als die Elemente der Marke in der Tourismusbranche benutzt.

    o Stimme voll zu

    o Stimme zu

    o Stimme weder zu noch lehne ab

    o Stimme nicht zu

    o Stimme überhaupt nicht zu

21. Die Tourismus- und Unterbringungindustrie wird vom Staat im Hinblick auf der Verwaltung des kulturellen Erbes unterstützt.

    o Stimme voll zu

    o Stimme zu

    o Stimme weder zu noch lehne ab

    o Stimme nicht zu

    o Stimme überhaupt nicht zu

22. Die immateriellen Elemente des kulturellen Erbes (Legenden, Gerüchte) der Regionen in Nordzypern werden von der Einheimische für die Entwicklung der Tourismusbranche ausreichend genutzt und übernommen.

    o Stimme voll zu

    o Stimme zu

    o Stimme weder zu noch lehne ab

    o Stimme nicht zu

    o Stimme überhaupt nicht zu