

Spatial Analysis of Traditional Coffeehouses of Cyprus: A Case of Multifunctional Space

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ABSTRACT

Turkish coffee is one of the most significant beverages, which had a great power all around the world, influencing patterns of public behaviours and social relationships, regardless of age, gender, economical condition, social status, or ethnic origins. Moreover, throughout the centuries this beverage has preserved and maintained its quality and magnificent taste.

Originally, the beverage known as ‘Turkish Coffee’ has obtained its name due to the specific manner, in which it was prepared and served in Turkish culture. Indeed, although first coffee has been discovered in Yemen, it was the Ottomans, who initiated coffee culture and spread it over the various countries. Significantly, Turkish coffee possesses a unique capacity to form its own culture, which, with the time, has been transformed into the conception and establishment of real space, known as ‘coffeehouse’. In fact, all aspects and traditions of coffee culture has greatly influenced the formation of coffee-spaces, which, in turn, considerably affected various faces of social life, especially in the regions, being under the control of Ottoman Empire. Consequently, Cyprus, which has been once conquered by Ottomans, entirely adopted coffee and coffeehouse culture, which rapidly integrated with local customs and traditions. Remarkably, most of the today’s traditional Turkish Cypriot coffeehouses are preserving the majority of basic aspects and features, adopted from Ottomans and assimilate with local conventions centuries ago.

Along these lines, the current thesis is intending to evaluate and analyze the situation of today’s traditional Turkish Cypriot coffeehouses, in terms of its spatial configuration, functional layout, social aspects, and cultural values. In this respect, thirteen traditional coffeehouses in rural settlements of İskele region of North Cyprus

are selected and evaluated according to the traditional features associated with coffeehouses of the past. Thus, the basic interpretations of space formation are developed through investigation of selected spaces, in terms of spatiality, functional layout, activities, and other aspects and factors, influencing the configuration of the space.

As a matter of fact, despite of the considerable decrease in popularity due to establishment of contemporary cafes, the traditional Cypriot coffeehouses can still express social values, customs, and various features of Turkish Cypriot culture. Therefore, it is essential to reveal the importance of preserving today's traditional Cypriot coffee-spaces as one of the signifier and 'custodian' of cultural, social, and communal values within rapidly developing and changing man made environment. Additionally Traditional coffeehouses of Cyprus are the finest example of multifunctional space, which provides simultaneous integration of various activities and social interactions within its boundaries.

Keywords: Coffee, Turkish coffee, coffeehouse, traditional Cypriot coffeehouses, function-activity-space relations, human-human relations, Cypriot culture, Ottoman Empire.

ÖZET

Kahve, bugün bütün dünyayı etkileyen, cinsiyet, dil, din, ırk, etnik köken, milliyet ve zengin fakir gibi ayrımları gözetmeden uzun bir zaman dilimi içinde birtakım özelliklerini hiç kaybetmeden günümüze kadar gelen, toplumsal davranışları ve sosyal ilişkileri etkileyen ender içeceklerdendir. Tüm bu özellikleri yanında, yüzyıllar boyunca tadından ve kalitesinden hiçbirşey eksilmemiştir.

Bu özgün içecek, hazırlanışı ve sunulması Türk kültürüne ait olmasından dolayı ‘Türk kahvesi’ olarak ismlendirilmiştir. Kahve ilk olarak Yemen topraklarında yetişmesine rağmen, içecek haline gelene kadar geçirdiği tüm evreleri ile (öğütülmesi, pişirilmesi, sogutulması ve kullanılan gelenkesel özel araçları ile) Osmanlılar tarafından çeşitli bölgelere yayılmış ve böylece kahve kültürü başlamıştır. En önemlisi, Türk kahvesi, eşsiz yeteneği ile kendi kültürünü yaratmış, ve zamanla ‘kahvehane’ olarak bilinen, gerçek bir mekan konseptine ve kurumuna dönüşmüştür. Kahve kültürü, tüm özellikleri ve gelenekleri ile, kahve mekanlarının şekillenmesine neden olmuştur ve özellikle Osmanlı imparatorluğu himayesindeki bölgelerdeki sosyal yaşamı ve kültürel yapıyı etkilemiştir. Tüm etkileri ile tüm dünyayı saran Türk kahvesi, Osmanlı toplumunun himayesi altında olan Kıbrıs’a da yayılmış ve kısa sürede benimsenmiştir. Bugün, geleneksel Kıbrıs Türk kahvehaneleri, yüzyıllar önce Osmanlı’dan görüp benimsedikleri birçok geleneksel özelliklerini korumaları altı çizilmesi gereken bir unsurdur.

Tez, bugünkü geleneksel Kıbrıs kahvehane mekanlarının, mekansal kurgusunu, fonksiyonel yapısını, sosyal yönünün ve kültürel durumunu irdelemeyi hedeflemektedir. Bu doğrultuda, Kuzay Kıbrıs’ta, İskele idari bölgesine bağlı, ondört köy kahvehanesi seçilerek geçmişteki geleneksel kahvehane kültürünün özellikleri baz

alınarak analiz edilmiştir. Böylece, araştırma sonunda seçilen kahvehanelerin mekansal ve fonksiyonel oluşumu, içerdiği tüm aktivitelerin ve mekanı etkileyen diğer faktörlerin baz alınması ile, seçilen kahvehanelerin mekansal kurguları hakkında genel bir yorum geliştirilmiştir.

Bu doğrultuda, günümüzde yenileşme dönemi nedeni ile modern mekanların oluşması ile hem fonksiyonel hem de işlevsel anlamda bir nevi önemlerini kaybetmeler de, geleneksel Kıbrıs kahvehaneleri hala daha Kıbrıs kültürünün birçok özelliğini ve sosyal değerini yansıtmaktadır. İlave olarak söylenmesi gereken ise, geleneksel Kıbrıs Türk kahvehaneleri, barındırdıkları birçok geleneksel aktivite nedeniyle kendi sınırları içerisinde sosyal etkileşimi sağlayan, çok fonksiyonlu mekanlara güzel birer örnek teşkil etmektedirler.

Anahtar Sözcükler: Kahve, Türk Kahvesi, Geleneksel Kıbrıs Kahvehaneleri, mekansal kurgu, fonksiyon-aktivite-mekan ilişkileri, insan-insan ilişkileri, Kıbrıs kültürü, Osmanlı İmparatorluğu

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TABLE OF CONTENTS

ABSTRACT.....	iii
ÖZET.....	v
AKNOWLEDGEMENTS.....	vii
LIST OF FIGURES.....	xii
CHAPTER I	1
INTRODUCTION.....	1
1.1 Determination of the Problem.....	2
1.2 Aims and Objectives.....	3
1.3 Methodology.....	4
1.4 Limitations and Scope of the Study.....	4
CHAPTER II.....	8
THE SPECIAL DRINK NAMING THE SPATIAL CONFIGURATION: FROM TURKISH COFFEE TO COFFEEHOUSES.....	8
2.1 Turkish Coffee.....	10
2.1.1 Origins and Facts about Turkish Coffee.....	13
2.1.2 Traditional Tools in Turkish Coffee Preparations.....	15
2.2 Spread of Turkish coffee around different cultures and varying Coffeehouses associated with Turkish coffee around the world.....	19
2.2.1 Historical background of the development of coffeehouses: Ottoman Empire as initiator and spreader of coffee traditions over the other cultures.....	23
2.2.2 Attained Features of the Coffeehouses as a result of the Process of Spread through various Cultures/Regions.....	53

2.2.2.1 The Major Aspects and Characteristics of Arabian Coffeehouses.....	59
2.2.2.2 The Major Aspects and Characteristics of Ottoman Coffeehouses.....	64
2.2.2.3 The Major Aspects and Characteristics of European Coffeehouses	65
2.3 Turkish Coffee in Cyprus.....	75
CHAPTER III.....	89
ASPECTS OF ANALYSING TRADITIONAL COFFEEHOUSES OF CYPRUS.....	89
3.1 Basic definitions and Space-related concepts.....	90
3.1.1 Basic definitions of Space.....	91
3.1.2 Fundamental Factors Determining Character of Architectural Space.....	100
3.1.3 Types of Architectural Space.....	104
3.2 Discrimination Factors of Traditional Coffeehouses of Cyprus.....	107
3.2.1 Location.....	107
3.2.2 User Profile	112
3.3 Spatial Layout, Elements, and Activities of Traditional Cypriot Coffeehouses.....	117
3.3.1 Architectural and Spatial Configuration of Traditional Cypriot Coffeehouses	118
3.3.1.1 Closed Space	118
3.3.1.2 Semi-Open/Closed Space.....	120
3.3.1.3 Open Space.....	122

3.3.2 Functional Layout and Activities of Traditional Cypriot	
Coffeehouses.....	125
3.3.2.1 Coffeehouses as Entertainment spaces.....	128
3.3.2.2 Coffeehouses as coffee/drink/consuming spaces.....	139
3.3.2.3 Coffeehouses as gathering spaces.....	143
3.3.2.4 Coffeehouses as guesthouses.....	147
3.3.2.5 Coffeehouses as selling/good promoting spaces.....	148
3.3.2.6 Coffeehouses as news-agent/communication.....	149
3.3.2.7 Coffeehouses as health-care spaces.....	154
3.3.3 Other Factors and Elements influencing the space.....	155
CHAPTER IV.....	168
AN ANALYSIS SYSTEM FOR TODAY’S TRADITIONAL COFFEEHOUSES	
OF CYPRUS: A CASE OF ISKELE ADMINISTRATIVE	
REGION.....	168
4.1 Interpretation of the Major Research Result.....	169
CHAPTER V.....	177
CONCLUSION.....	177
5.1 Summary of the Research	179
5.2 Suggestions for the Further Research Implications.....	180
REFERENCES.....	182
SELECTED BIBLIOGRAPHY.....	189
APPENDICES.....	196

LIST OF FIGURES

Figure 2.1: A coffee tree.....	14
Figure 2.2: Fruits of a coffee tree.....	14
Figure 2.3: Traditional Coffee Preparation tools.....	17
Figure 2.4: Map of the Ottoman Empire.....	20
Figure 2.5: Coffee Shop gravure.....	27
Figure 2.6: Coffee shop gravure which shows customers while sitting on ‘peyke’ or ‘sedir’.....	27
Figure 2.7: A coffee Shop in İstanbul from the period of the Ottoman Empire.....	27
Figure 2.8: Traditional coffeehouse in Tophane, at the end of the 1800.....	28
Figure 2.9: The set of the coffee stove.....	29
Figure 2.10: Main-sedir.....	29
Figure 2.11: Numerous Coffeeshouse in Tahtakale.....	31
Figure 2.12: Woman’s coffee pleasure at home.....	33
Figure 2.13: Coffee Kiosque, on the port.....	35
Figure 2.14: Portable coffee seller and customers.....	36
Figure 2.15: coffee seller, while siting with customers.....	36
Figure 2.16: Inside of the street coffeehouse.....	37
Figure 2.17: A coffeeshouse owner in Ottoman period.....	37
Figure 2.18: A street coffeehouse of Istanbul in 19. century.....	37
Figure 2.19: A gravure called “Interior of a Turkish Caffinet”.....	39
Figure 2.20: “A Turkish Coffeeshouse, Constantinople 1854”.....	39
Figure 2.21: The customers were playing backgammon in Istanbul coffeeshouse.....	40
Figure 2.22: Meddah-story teller in 1950’s in Ottoman Empire.....	42

Figure 2.23: A ‘meddah’ in a coffeehouse of Istanbul.....	42
Figure 2.24: Semai coffeehouse.....	43
Figure 2.25: A ‘nargile’ smoking costumers from 19th century.....	43
Figure 2.26: Nargile pleasure in Istanbul coffeehouse at the end of the 19th century.....	44
Figure 2.27: A photo of Piyer Loti while smoking nargile at Piyer Loti coffeehouse.....	44
Figure 2.28: Costumers while smoking nargile in Turkish coffeehouse at the end of the 19th century.....	44
Figure 2.29: A cheap and modest coffeehouse in İstanbul from 19th century.....	46
Figure 2.30: A Ottoman street coffeehouse at the end of the 19th century.....	46
Figure 2.31: Inside of Semai coffeehouse.....	47
Figure 2.32: The inside of ‘kıraathane’ (reading house).....	48
Figure 2.33: A quay coffeehouse in Istanbul Boğaz.....	50
Figure 2.34: 16 th and 17 th century Coffeehouse Miniature.....	54
Figure 2.35: Street foundation, at the end of the 18 th century.....	56
Figure 2.36: The arguments between the Ottoman and Russia in Istanbul Coffeehouse.....	58
Figure 2.37: Sam Coffeehouse near by the river.....	60
Figure 2.38: Coffeehouse and its costumers in Kahire.....	63
Figure 2.39: Womans in Kahire coffeehouse.....	63
Figure 2.40: Inside of Kahire coffeehouse.....	63
Figure 2.41: Gravure of Venice coffeehouse from 1660.....	66
Figure 2.42: Portable coffee seller ‘Vendeur de caffe par les rues’.....	67
Figure 2.43: Cafe Greco in Rome, Paris in 1760.....	68

Figure 2.44: A London Coffeeshouse in 1660's.....	69
Figure 2.45: A scene in an English coffeeshouse during the 1700's.....	70
Figure 2.46: A London Coffeeshouse in a small town from the 18 th Century.....	70
Figure 2.47: Vienna Coffeeshouses in 17 th century.....	72
Figure 2.48: A Vienna coffeeshouse from 1750's.....	73
Figure 2.49: two women strengthen their relationship during visiting.....	78
Figure 2.50: A typical Cypriot coffee owner 'kahveci' at the beginning of 1900's.....	83
Figure 2.51: The Cypriot Coffee owner 'Kahveci Söğüt'.....	83
Figure 2.52: 'Kahveci' Necmi Hüdaoglu.....	84
Figure 2.53: 'Kahveci' Refet Dayı.....	84
Figure 2.54: The Tekke Coffeeshouse in Cyprus.....	86
Figure 3.1: Diagram of personal reaction bubbles.....	92
Figure 3.2: Two people's untouched personal space.....	94
Figure 3.3: Two people's conflict personal space.....	94
Figure 3.4: A Coffeeshouse in Cyprus, shaping by costumres conversation.....	113
Figure 3.5: The 'Kıraathane' in 1910 in Nicosia.....	116
Figure 3.6: Gençlik Coffeeshouse terrace formed with colomns.....	121
Figure 3.7: Deveci's Coffeeshouse terrace formed with pergola.....	121
Figure 3.8: Yıldız Coffeeshouse's terrace.....	122
Figure 3.9: An open space in outside the coffeeshouse.....	124
Figure 3.10: "in 1970, Leisure time and conversation in the coffeeshop yard".....	124
Figure 3.11: Open space of Yusuf Soykara Coffeeshouse.....	125
Figure 3.12: Open Space of Deveci's coffeeshouses.....	125

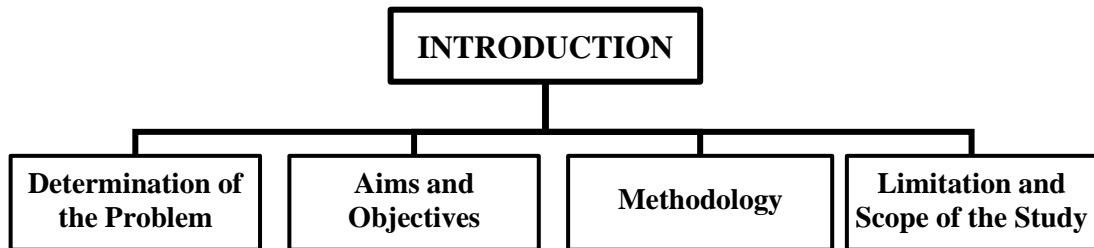
Figure 3.13: Turkes Korman' coffeehouses is an example for multifunctional space.....	126
Figure 3.14: Yıldız coffeehouse's kitchen is divided by portable partition.....	127
Figure 3.15: Ahmet Evran' coffeehouse's kitchen and main space are divided by cupboard.....	127
Figure 3.16: photograph took at the moment of Mehmet Ertug performance	131
Figure 3.17: Gamahour's Coffeeshouse, after scena performance.....	132
Figure 3.18: A photograph of 'şantöz' Jelya.....	133
Figure 3.19: Announcement board of the scena show.....	133
Figure 3.20: 'meddah' (story teller) Mustafa Hüseyin Aynalı in 'Guşo' coffeehouse.....	135
Figure 3.21: Costumers are playing the backgammon in outside of the coffeehouse.....	136
Figure 3.22: The costumer's backgammon pleasures in front of the coffeehouse in Sarayönü.....	136
Figure 3.23: Costumers are playing backgammon in front of the Halide's coffeehouse.....	136
Figure 3.24: Two costumers are playing backgammon in front of the Muhtar Zeki's coffeehouse.....	137
Figure 3.25: costumers are having fun while playing chekers in Yıldız Coffeehouse.....	137
Figure 3.26: The costumers are form group and playing card in Yeni Ereneköy village.....	138
Figure 3.27: the costumers are playing cards in Raşit Zeki's coffeehouses.....	138
Figure 3.28: Gençlik Coffeeshouse.....	141

Figure 3.29: Erdogan İlktas Coffeehouse.....	141
Figure 3.30: the photograph displaying Ottoman Turks while they are smoking nargile in Cyprus.....	142
Figure 3.31: A photograph belongs to 1960's in Famagusta.....	142
Figure 3.32: A photograph shows costumers nargile pleasure in famous Nargile coffeehouse, in 1960's, Nicosia.....	142
Figure 3.33: “An out-of sight friend is relating a story to the old men in the coffee shop. It must be intereting and pleasant, to judge from their expressions”.....	144
Figure 3.34: Outside of Erdogan İlktas Coffeehouse.....	146
Figure 3.35: Inside of Muhtar Zeki's coffeehouse.....	146
Figure 3.36: A frequenter in Gençlik coffeehouse.....	147
Figure 3.37: A frequenter in Deveci's coffeehouse.....	147
Figure 3.38: A photograph display the assembly, which politicians and costumers are talking and disccusing the elections in a coffeehouse in Cyprus.....	150
Figure 3.39: A coffeehouse photograph belongs 1960's.....	152
Figure 3.40: the interior of coffeehouse shows costumers attention/interest to the television.....	154
Figure 3.41: The old coffeehouse in Cyprus.....	155
Figure 3.42: Sign board of Alka- Seltser.....	155
Figure 3.43: the common furniture in coffeehouse: Matting chair.....	156
Figure 3.44: matting chair are arrange in order to sides of table. A costumer is using a chair for sitting , other for his hand.....	157
Figure 3.45: glass fronted cabinet in Gençlik coffeehouse.....	158
Figure 3.46: Cabinet (without glass) placed near the gas oven in Erdogan ilktas coffeehouse.....	158

Figure 3.47: Zeki’s coffeehouse shelves.....	158
Figure 3.48: Deveci’s coffeehouse shelves.....	158
Figure 3.49: big rectangular marble basin in Yusuf Soykara Coffeehouse.....	159
Figure 3.50: Old ceiling of main space in Raşit Zeki’s coffeehouse.....	159
Figure 3.51: Old ceiling of kitchen in Raşit Zeki’s coffeehouse.....	159
Figure 3.52: Wooden beams and dry-reed material in Yusuf Soykara Coffeehouse.....	160
Figure 3.53: Plywood board ceiling in Erdogan İlktas Coffeehouse.....	160
Figure 3.54: Ceiling is reinforce concrete in Halil Kara Coffeehouse.....	160
Figure 3.55: Metal stand of televsion in Mehmet Atatüzün’s coffeehouse.....	161
Figure 3.56: Wooden stand of television in Ahmet Evran coffeehouse.....	161
Figure 3.57: Hang wall television stand in Yıldız coffeehouse.....	161
Figure 3.58: coffee mortar	162
Figure 3.59: Coffee ewer in Deveci’s coffeehouse.....	162
Figure 3.60: ‘Ampule’ in Raşit Zeki’s coffeehouse.....	163
Figure 3.61: ‘Lux’ in Deveci’s coffeehouse.....	163
Figure 3.62: ‘Oil lamp’ hanging to the wall in Gençlik coffeehouse.....	163
Figure 3.63: The photograph has good example for traditional coffeehouse which includes traditional coffee oven in 1927-31.....	164
Figure 3.64: traditional coffee oven has 100-150 years history in Türkeş Korman coffeehouse.....	165
Figure 3.65: ‘İslim’ photograph.....	166

CHAPTER I

INTRODUCTION



Remarkably, throughout the centuries, ‘Turkish’ coffee and coffeehouses have become subjects of passion of all Cypriots, regardless of age, gender, religion, or socio-economical status. Besides, as the time passed by, the localization of coffee has begun to play an active role in assembling social and public developments.

Initially, the beverage called “Turkish Coffee” has acquired its name from the specific manner, in which it is used to be prepared and served within Turkish culture. However, quite rapidly, this drink had been spread by Turks and became well-known beverage all around the world. Remarkably, coffee has played an important role in development of many cultures, having potential to form a specific space of its own. In this context, coffee has constituted its unique traditions and customs, leading to the establishment of distinct cultural spaces-‘coffeehouses’. Indeed, coffee and coffeehouses have provoked alterations not only in Turkish culture, but in the whole world, and Cyprus, being at time under the control of Ottoman Empire, could not avoid magnificent influence of Turkish coffee. Remarkably, nowadays coffee culture still holds its power within Cypriot customs, even though it is no longer as popular as it appeared to be before in Turkey-country where this special beverage had been

actually originated. In fact, in the context of Cyprus, formation of coffeehouses has deeply affected the whole cultural layout. In particular, occurrence of coffeehouses has greatly altered social life of Cypriots, introducing a number of innovations and improvements in the sphere of public socialization.

As already mentioned above, rapid spread of Turkish coffee brought forward establishment of coffeehouses, which, as the time passed by, started to serve as a places for the numerous social activities. Particularly, coffeehouses have turned into spaces of entertainments, naturally drawing various people to its sphere. Remarkably, many individuals became addicted to attending coffeehouses for several reasons. Perhaps, the main point of such addiction was rooted in the fact that while taking pleasure in drinking coffee, habitués of coffeehouses could simultaneously be involved into public activities and enjoy social environment, created by unique atmosphere within the space.

1.1 Determination of the Problem

As a matter of fact, nowadays Turkish coffee can be considered as an entire part of the Cypriot culture. As a result, as emphasised in the previous section, coffee has become a beverage that is capable of stimulating formation of specific spaces, which, in turn, have affected social behaviours and structures in various ways. Therefore, in order to attain in-depth understanding of the speciality of coffee, it becomes important to acquire fundamental knowledge about the role of coffee in establishment of spatiality throughout the history of coffeehouses of Cyprus. Investigation of historical background of coffeehouses would make it possible to conduct more thorough analysis of today's situation of these coffee-spaces and their current role in the social life and culture of Cypriots. Finally, the knowledge about

and awareness of spaces, established due to unique culture and traditions of this beverage, would definitely aid in understanding its actual effect on social relationships, the power and even economical conditions.

1.2 Aims and Objectives

Owing to the numerous developments and alterations, traditional coffeehouses of Cyprus, which encouraged people to assemble together throughout the history, have been recently changed in correspondence with either mission or human relationships. However, remarkably, they still appear to preserve a piece of their significance.

In the context of Cypriot culture, the coffee and coffeehouses, which have brought values of traditional Cypriot coffee-spaces from the past to the present, should certainly transfer it to the next generation. Therefore, the main goal of the current research is to develop basic interpretations about formation of space, through investigation of spatiality and functionality of coffeehouses by the means of investigation of past and present, and reflected aspects of Cypriot culture, preserved in modern life.

The major objectives of the thesis, therefore, include suggestions of the firm theoretical ground and historical review, as well as studies of spatial formation from Turkish coffee to coffeehouses. Along these lines, the current research is primarily aimed to analyze the role and importance of coffeehouses in Cypriot culture and social life, referring to the earlier periods and introducing examples of today's traditional 'coffee-spaces' within realm of Cyprus.

In addition, the current research is conducted with the aim to be implied further, in order to reform and improve spaces presenting cultural values, in

particular coffeehouses, and provide rationales for adaptation of coffeehouses to the modern lifestyle of the given cultural context.

1.3 Methodology

In general terms, the current thesis bears qualitative character. There are several methods and techniques are to be implied to fulfil given aims and objectives of the research, which involve **observation method, literature surveys, historical oral procedure** and **interviewing** of the researchers and writers in the related fields, including M. Yorgancıoğlu, A. Sayıl and M. Ertug. Besides, data are collected by the aid of observation and analysis of traditional coffeehouses of Cyprus, as well as **photographing** and **sketching** methods. In addition, examples of related spaces from the past are expected to be introduced and examined through the **analytical studies, documentary research** and **literature scans**.

Data, obtained throughout the methods and techniques described above will help in determination of historical features, in order to preserve traditional and cultural identity. Further, **inventory cards** will be developed, which are expected to be based on the analyses of the today's traditional coffeehouses of Cyprus, in accordance with author's selection. Finally, analysis and examinations of each inventory card will be conducted to aid in understanding of specialization of traditional Cyprus coffeehouses within the today's context.

1.5 Limitations and Scope of the Study

Traditional Cypriot coffeehouses are specific examples of spaces that reflect the cultural setting, and rightfully are/were housing varying functions, such as; entertainment spaces, coffee/drink/consuming spaces, gathering spaces, guesthouses, selling/good promoting spaces, news-agent/communication, and health-care spaces.

Analyses of the spatial characteristics and functional layout are the main concept of the thesis. However, it should be emphasised that, for the aims of this research investigations are mainly focused on the major functional spaces, while such sub-spaces as storages/toilets are not taken into the scope of the study.

At the present time, a coffeehouse in Balalan has a history of 150 years; and with all its characteristics it is kept live until today. From interior architectural point of view, it is an impressive example of traditional Cypriot coffeehouses. Being affected by its presence grandeur, it is intended to convey an academic study, to record this coffeehouse with all the investigations and analysis, done to synthesise the spatial characteristics of traditional coffeehouses of Cyprus in general. To be able to make a meaningful investigation in this regard, all the coffeehouses in the villages of the İskele Administrative District, in which the mentioned coffeehouse is also located, are also to be examined. These villages are: Mehmetcik, İskele, Topcuköy, Ardahan, Ergazi, Altınova, Bogaziçi, Aygün, Ötüken, Kurtuluş, Turnalar and Yarköy. In bigger villages, two or more coffeehouses, and in smaller villages one coffeehouse has been analyzed. Kurtuluş and Turnalar are small villages with insufficient number of population; thus they do not have coffeehouses. In addition, although Ağıllar, Sınırüstü and Kuzucuk villages have coffeehouses, they are not functioning regularly and sufficiently any more.

The current research is structured and developed in a way to form five entire chapters, which are organized as follows:

Chapter 1: This chapter introduces research topic by offering brief information on subject matter, and emphasizes an importance of the Turkish coffee and coffeehouses in the context of Cypriot culture. Besides, methodology, aims, objectives, as well as scope and limitations of the study are defined.

Chapter 2: This chapter is based on the literature surveys, and concentrated on the brief historical review of the spread of Turkish coffee. Besides, chapter introduces history of coffeehouses with reference to the similar spaces around the world. The coffeehouses of the past are compared, and their differences are highlighted in accordance with spatiality factors, and how they have been changed, developed or transformed. Finally, the significance of Turkish coffee in Cypriot culture, and its impact on social changes are to be emphasised. The accent on Turkish coffee as a drink, which is capable of forming ‘spatiality’ of coffeehouses, reflects the main idea of the current thesis.

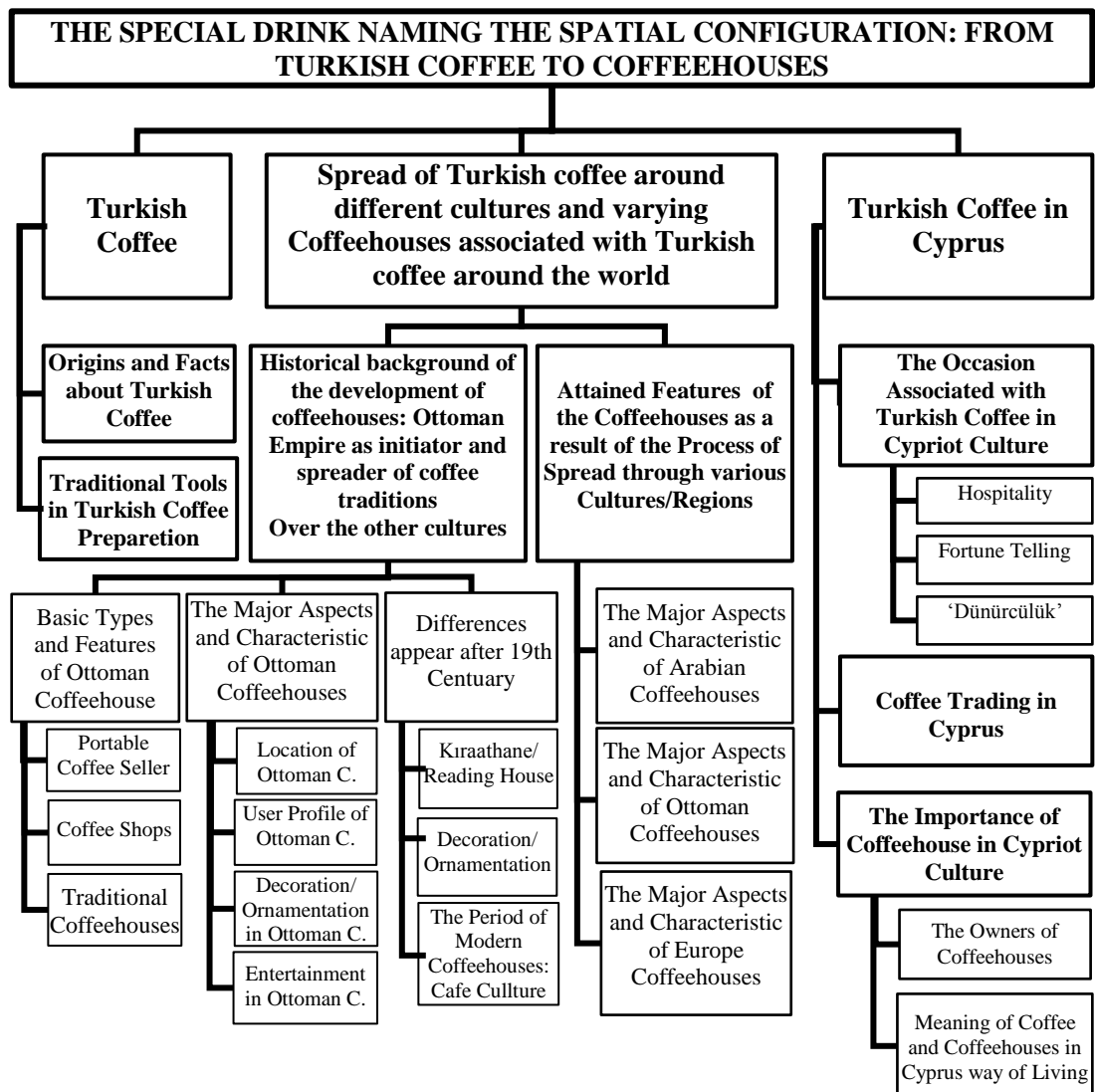
Chapter 3: Traditional coffeehouses are surveyed and analyzed, while the relevance of these coffeehouses and their effects on the Cypriot culture are clarified. Coffeehouses are represented as appropriate examples of spaces, in which many functions are merged into various activities. Thus, the subject of space is analyzed theoretically, in terms of its functionality and spatiality.

Chapter 4: The chapter provides interpretations and explanations of inventory cards in appendices, prepared by author after analysis and examinations coffeehouses in the selected villages of North Cyprus. Moreover, the chapter explains the structure of inventory cards, in accordance with the special aspects, configuration, functional layout, as well as cultural and traditional features, preserved in the selected coffeehouses until nowadays. Consequently, traditional aspects and elements, which had vanished throughout the years, can be revealed and indicated. Finally, this chapter presents interpretations of the research results, obtained through evaluation of inventory cards.

Chapter 5: This chapter forms a concluding section of the thesis, final remarks, as well as suggestions for the further research implications.

CHAPTER II

THE SPECIAL DRINK NAMING THE SPATIAL CONFIGURATION: FROM TURKISH COFFEE TO COFFEEHOUSE



Frequently, the term ‘Turkish’ is used around the world in connection to the coffee or coffeehouses. Indeed, there are a lot of people, who know or at least heard about Turkish coffee. However, perhaps just few of them are aware of or familiar with its real taste. Although Europeans have adapted a habit of drinking coffee from Turks; it was developed by them in different styles (Hattox 1998, p.96). In fact, Turkish coffee is a traditional drink, which has its own culture of preparation, serving procedure, and even specific set of tools.

Nevertheless, perhaps the most significant feature of Turkish coffee-related ‘ritual’ is a practice of enjoying it in the appropriate place and at the specific time. Thus, the Turkish coffee, by introducing a very special aspect of traditional Turkish culture, is unique with its varying properties and special taste.

Apparently, the emergence and the world-wide spread of coffee represent one of the most important steps in the history of human civilization. Indeed, the discovery of coffee and its usage as a beverage induced an understanding of its benefits that bring forward the coffee habits for humanity.

However, above all, one of the most significant aspects, derived from the concept of Turkish coffee, is the formation of a unique space, associated directly with the consumption of coffee, as well as with changes in public attitude and social life of the culture, in which such a space have been established. As a matter of fact, Turkish coffee has been initiated during Ottoman period in history, gradually turning into entire part and one of the most significant aspects in traditions of many cultures, and Cyprus being one of the mostly affected in this regard (Erdogru, 2008).

Generally, formation of the coffeehouses and its wide spread are primarily resulted from the uniqueness of the coffee itself. Therefore, initially it is important to examine the reasons behind the capacity of coffee to form the space of its own.

Besides, it would be useful to identify values and traditions occurred due to the world-wide spread of coffee cultures, specifically in realm of Cyprus.

Basically, coffeehouses had served as an ‘entertainment centres’. This fact is well reflected by the idiom “Heart neither wants coffee nor coffeehouse, heart wants a friend coffee is the alibi” (folk Turkish idiom). Therefore, eventually, coffeehouses can be considered as specific spaces with considerable capability of ‘socialization’.

Since Turkish coffee has been presented in almost every kind of space, it stimulated people to assemble together, leading to formation of ‘coffeehouses’. In consequence, the invention of coffeehouses allowed various kinds of individuals to be sheltered by and accepted in its space. The fact that many traditions and life styles of Cypriots have been changed greatly by the introduction of Turkish coffee, which brought the coffeehouse concept instantaneously, indicates that Turkish coffee has considerable impact on the history of Cyprus. Therefore, along these lines, the following sections of the current chapter will deal with the historical background of coffee and coffeehouses, generally in terms of the formation of spatiality, and in detail will lead to a concluding section that concentrates on the Turkish coffee in Cyprus, in attempt to widen the viewpoint towards its place in the cultural setting. In Cyprus, even today, the traditional coffeehouses are simply referred to as ‘coffee’. A spatial association of a drink is something unique and it is thought that such a case available in Cyprus requires attention to be put on academic grounds.

2.1 Turkish Coffee

Approximately in the 16th century coffee turned to be a ‘mouthpiece’ for humanity (Cahit 2001, p. 11). Accordingly, bitterness of its taste and attraction in its consuming ‘ritual’ have motivated people to unite and gather together, while

communicating, exchanging news or taking part in various discussions. Consequently, it can be assumed that concept of coffee came along with the factor of ‘conversation’, encouraging people to become familiar with each other. Thus, consistent with all the aspects mentioned above, it might be asserted that Turkish coffee, indeed, has inspired a formation of a unique and entire culture.

Coffee is a brewed beverage prepared from roasted seeds of the coffee plant. Moreover, Gregoire (1999) defines coffee as a kind of identifier of culture, in which it takes place (p.15). Particularly, in Arabian and Islamic society, it is the “first and main sign of identity”. Additionally, Gregoire (1999) states that this “new beverage, with the nutrition habits and principles of hospitality” possessed a symbolic meaning, and become one of the major indicators of social behaviours and interactions (p.15).

Remarkably, there is a special place for coffee in lives of a large number of people, who consider this black beverage as a ‘friend’, without regard to where it actually comes from and how it turned out to be an integral part of their lives. Moreover, individuals, strongly addicted to coffee, consider it as an unseperable part of their bodies.

As a result of discussion on the issue of importance of coffee in man’s life, Desem (2000) summarizes:

...coffee takes place in every aspects of life as well as plays important role in the history many countries. In addition, coffee interacted with the politics, social life, economical, cultural, historical aspects of life, and even influenced international relationships and trading. Moreover coffee became the most important beverage in human’s common relations. (pp.17-18)

Therefore, only while going through such experience, a person can truly realize that coffee is a sort of constant and integral part of his/her life. Likewise,

coffee brings special values in the context of Cypriot society and culture; and this will be discussed in the following sections.

Remarkably, coffee poses a variety of features and properties, which can serve for trading purposes; symbolize hospitality, act as a sweet excuse for an indolence, and therefore plays a significant role in developments of various cultures. At the same time, it is a form of determination of law, literary and political values. The rise and realization of that tiny bean in a short period of time signed the social changes of cultures. Spread of coffee draw attention of the society and became a source of inspiration for many poems, songs and books. As a matter of fact, before coffee has reached the place, its popularity was already spread (Hattox, 1998, p.10). While coffee has been favoured by public, the writers, artists and famous people could not be uninterested in it. Coffee has begun to inspire majority of individuals in various artistic fields. In addition, coffee considerably influenced the works of world famous artist's (Özbek 2005, p. 90). For instance, one of the works of Carlo Goldoni, "La Bottega del Caffè", has been adapted for the theatre plays and entered into the Italian classic literature. The concept of coffee also has become the subject in music history where it consolidated human relations emotionally. In particular, coffee has been a great source of inspiration for famous composers (Aktaş, 2002).

The world-famous composer J. S. Bach is one of the musicians, who composed a piece of music 'The Coffee Cantata' under influence of coffee. This work includes the young bourgeois girl's words, which keynote the coffee importance in human lives (Özbek, 2005):

Oh, How sweet coffee tastes
Lovelier than a thousand kisses
Smoother than Muscatel wine
Coffee, coffee... I must have

And if someone wants to delight me
Let him pour me coffee! (p. 90)

‘The coffee Cantata’ was composed by J. S. Bach as a result of his passion and interest in coffee. Consequently, as coffee creates its own history, it also becomes part of human’s history (Özbeker 2005, p.90).

While coffee has spread all around the world as Turkish coffee, its name together with various Turkish traditions became the well known around different countries. Consequently, Turkish coffee can be considered as one of the most important and significant innovations of Turks, which familiarized other cultures with Turkish traditions.

To conclude, regarding the historical developments of this beverage, it could be made clear that spread of coffee have influenced various aspects of social life among individuals of different cultures, occupations, gender, age group, and the like.

2.1.1 Origins and Facts About Turkish Coffee

Significantly, there are a variety of stories about origins of coffee seeds, and the way it turned into the matter of addiction. Majority of sources verify that coffee is coming from the republic of Yemen (Southwestern Arabi). However, according to various researches, invention of coffee is adressed to Ethiopia (Cahit, 2001, p. 9). in Kaffa (a state currently located in aEthiopia) a shepherd was feeding herd. Once, these animals ate from an unknown tree (see fig. 2.1); and, the shepherd noticed an increase in their energy and liveliness. In consequence, the shepherd took the fruits from the tree to a famous fakir (dervish) known as Sazili tasted these fruits (see fig. 2.2) and also experience liveliness and relish. As a result, raw coffee became

recognized by people all around the world. Hence the tree was named as ‘coffee tree’ in accordance with the name of the place it came from (Kaffa) (Cahit, 2001, p. 9).

Essentially, the word coffee has been introduced and pronounced in similar ways in most of the languages. In Turkey and Cyprus it is called “Kahve”; in Germany “Kaffee”; France “Café”; Netherlands “Koffie”; Hungary “Kávê”; Romania “Kava”; in Poland “Kawa”; Russian “Kophe”; and in Italy “Caffe” (ezSerenity, 2004)

Desem (2000) summarizes the story of the adventure of coffee as:

...Coffee was first discovered in Ethiopia around 575 A.D. and was transferred to Middle East. And soon the Republic of Yemen started to plant coffee trees. Until the 16th century, the Arabs held the coffee trade regerdles of numerous difficulties. (p.23)

However, as the time past by, Arabs started to lose control over the coffee trading. In consequence, coffee arrived Yemen to Arabia, Iran, Egypt then Syria and Turkey (Desem 2000, p.23).

Unfortunately, no exact date can be indicated, when humanity have started to utilize coffee as a drink, because at those periods, all the written documents were dedicated to the other serious events and discoveries (Hattox, 1998, p.9) Yet, performs of processes related to drying and cooking coffee has been practiced since 14th century, while in Islamic countries coffee started to be consumed in the 15th century.



Figure 2.1: A coffee tree. (Hattox 1998, p. 120)



Figure 2.2: Fruits of a coffee tree. (Hattox 1998, p. 121)

The seed of the coffee is called *bun*, and its cover (skin) is called *kişr*. According to various rumors, initially the Arabs were eating the seed of coffee. However, the westerners separated coffee from its seed and processed it in different phases (These phases will be examined under the title of ‘*Traditional Tools for making Turkish Coffee*’). Later, when coffee turned into dust-like powder, westerners cooked and consumed it. According to Katip Çelebi (in Hattox, 1998), the manner in which Arabs utilized coffee has been described as “Some sheikh (şeyh) living in the mountains of Yemen would eat *kalb* and *bun* after making them tinier” (pp.10-11). Desem (2000) refers to the research carried out by Alpin that part of coffee, called *bun* (coffee seed), was later utilized to make strong liquor (wine), which was called “caoua” (Desem, 2000, p.27).

2.1.2 Traditional Tools in Turkish Coffee Preparations

There are several phases to be accomplished in order to reach the unique taste of Turkish coffee. In fact, these phases brought forward the name of the coffee as ‘Turkish’, and uniqueness of this beverage. According to these phases, Turkish coffee is *roasted*, *cooled*, *trituated*, *cooked* and *served*. For many years these procedures were meant to be carried out manually with primitive equipments, in traditional way. To taste that beauty in the palate was time consuming and it required relentless effort. Nevertheless, as the time passed by, traditional tools were defeated to modern technology. These traditional tools, although nowadays might be encountered only in museums, special collection, and antique shops, are ‘main constituent’ of ‘coffee adventure’. In the following text, the primitive and the developed tools will be presented, in accordance with the order of preparation of Turkish coffee. The phases can be described as follows:

- First of all, to roast the seed of coffee, one needed a “tava” (pan) or “tambur” (cauldron). The pan was usually made out of iron or from a rarely found it made out kiln dried tin. The most important phase in manufacturing coffee was the way it was roasted. Because the best way to taste coffee depended on how coffee was roasted. To bring coffee to the best taste and to attain quality result out of, it required a person who was good at roasting it (Desem, 2000, p.23). Pans were tools which had long handles. Some of these pans’ handles could be folded. Further, some pans’ handles had wheels on it and these pans were easily pushed to over fire. Some of the pans had spoons which attached with a chain around the handles (see fig. 2.3 A,B).

-The roasted seeds are then taken to a cool box (see fig. 2.3 C). This unique cooler is decorated with drawings. This cooling cup has the specialty as it is a good example of art of woodcarving of Turk’s.

-The seeds of coffee are grinded with windmills. A large mortar (dibek) is a good example of a huge windmill and a handmade one could be out of a wood, stone or marble (see fig. 2.3 D). The second tool for grinding seeds was small mortar (havan). Mortars are examples of manual windmills, which were made out of bronze (see fig. 2.3 E).

-Previously, coffee was cooked in a kiln tin or in a copper cup but later it was changed. It has started to be cooked in a normal coffee pot. And this coffee pot is made either from tin or from copper (see fig. 2.3 F,G).

-Coffee that is cooked in the coffee pot is served by pouring it into a small Turkish coffee cup called “fincan” (coffee cup). But in earlier times, for to coffee to reach its warmth for drinking, it was poured into a cup, which called ‘tombac’ (see fig. 2.3 H,I).

Turkish coffee is comprised of medium roasted and very well cooked seeds. While coffee passes through these stages, the coffee seed finally comes to a perfect taste (Isin, 2005).

In fact the first person who roasted and grinds coffee in Turkish society was Kurukahveci Mehmet Efendi who in 1871 has established a company which later took a name after its founder. This establishment is now carried out by Mehmet Efendi's grandsons (Jelsoft Enterprises, 2008).

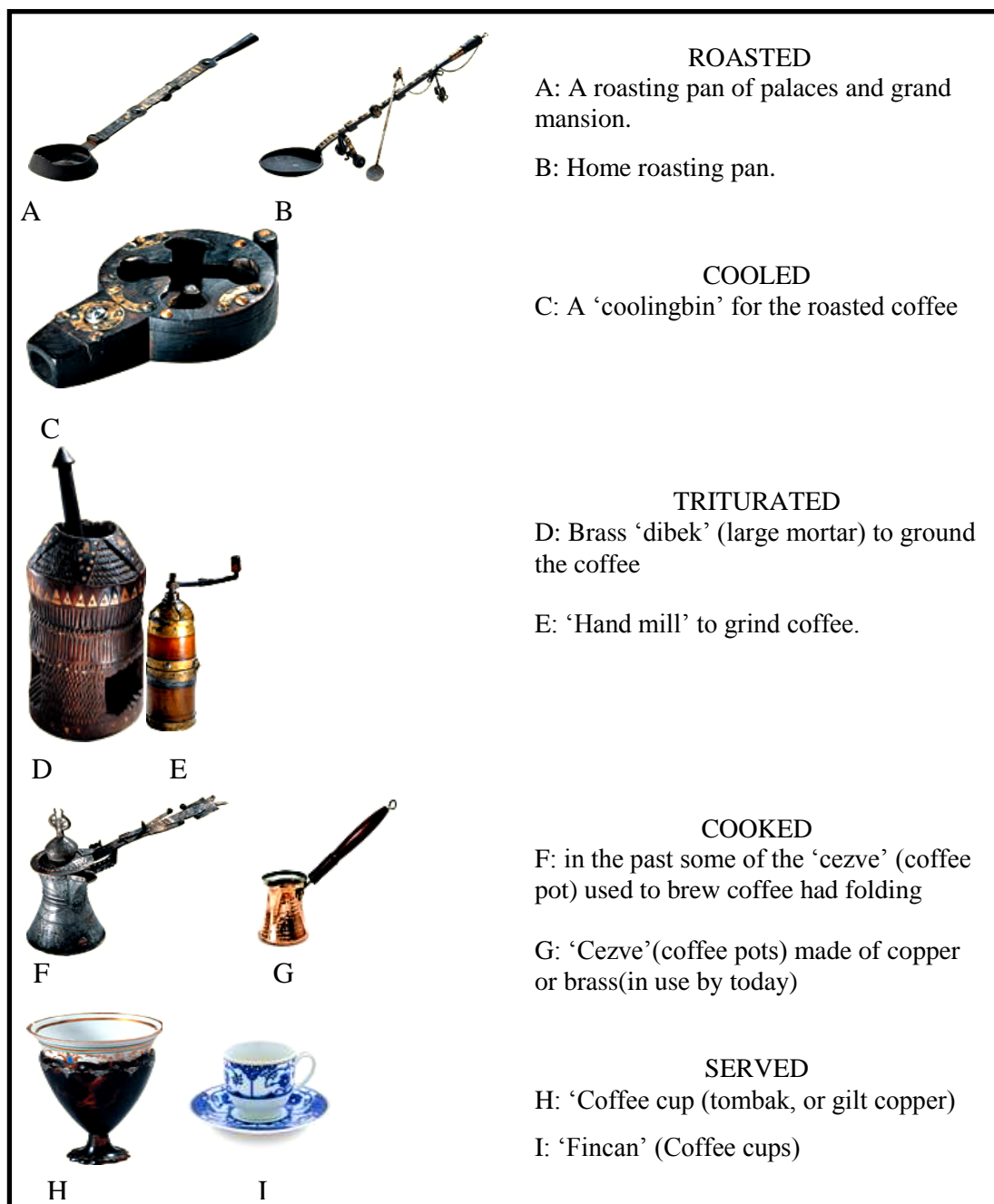


Figure 2.3: Traditional Coffee preparation tools (Jelsoft Enterprises, 2008)

To conclude, consistent with all aspects and facts introduced in the text of this section, it can be stated with confidence that coffee was able to form a culture which none of the other beverage in the world perhaps could do.

The Prohibition of Coffee

At the beginning steps of initiation and acceptance of coffee culture, it seemed to be unavoidable to face with prejudices. Indeed, initiation of this beverage caused certain alterations in the social life and public behaviours. Spread of coffee provoked various reactions within a certain public groups. According to Hattox (1998), peoples' doubt, fears, and suspicions induced by this new beverage occurred spontaneously. Hattox (1998) asserts that, "the forbidding mentality people" (the dogmatic people) - were concerned with various negative effects, which could be caused by coffee, and as a result, acted against spreading and establishment of coffeehouses (p.6). The 'forbidding mentality people' attempted to collect evidences against the practice of drinking coffee and establishment of coffeehouse (p. 6). Besides, Cahit (2001) also discusses the banning of coffee in her book, highlighting that there are only few sources on this subject that can be encountered. The only source, containing rather detailed discussions on the prohibition of coffee belongs to scientist Katip Celebi (in Cahit, 2001). He argued that Lord Şeyhülislam Ebussut drowned with coffee on board. In fact, Lord Şeyhülislam Ebussut further attempted to prevent spread of coffee over the wider public and social groups:

...It is not sufficient to drink coffee because it takes huge amount of coal-burning to transport it. And societies, who drink it, would eventually be similar to Christians. This is not just for Islamic people and it should be destroyed and banned. (p.11)

Referring to Gregoire (1999), coffee was banned at time of Murat IV, in 17th century. Moreover, individuals, who made an attempt to drink coffee, were sentenced to death (Gregorie 1999, p.28).

It is a well known fact that people's attention is amplifying towards forbidden issues. This situation did not change in the case of coffee, and that is why coffee became an indispensable beverage in inhabited environments. Nevertheless prohibition of coffee has been cancelled in the short time. This kind of prohibition didn't occur in the countries of Cyprus and Iran.

2.2 Spread of Turkish Coffee Around Different Cultures of the World and Varying Coffeehouses Associated with Turkish Coffee.

Originally, Turks became familiar with uniqueness and pleasantness of coffee fruit during their conquering of Yemen, and, as a result, have brought it to Istanbul for consumption. Subsequently, in the 17th century, coffee turned out to be an important attribute of celebrities' lives, and took an exceptional place during ceremonies, held in Ottoman palace (Desem 2000, p.23). Moreover, referring to Desem (2000), the coffee was "the milk of chess players and Ottoman philosophers" (p.23).

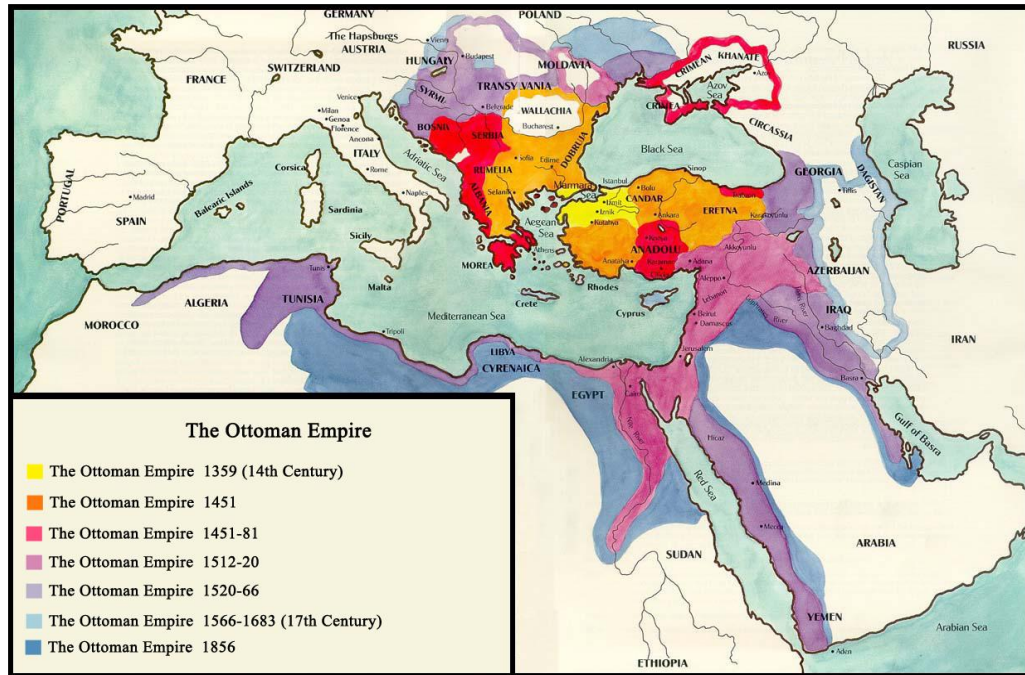


Figure 2.4: Map of the Ottoman Empire. (Shepherd, 1923)

As a matter of fact, by the 18th century Ottoman Empire has occupied considerably a wide territory (see fig. 2.4). Consequently, its traditions and customs have been delivered to the conquered lands, gradually integrating with the local cultures (Sayıl, 2008a). Along these lines, coffee and coffeehouse traditions, being an entire and significant part of Ottoman culture, have greatly influenced population of occupied areas, and rapidly spread beyond its boundaries. Thus, in the 18th century, coffee begun to be distributed over the Europe, and, in consequence, its popularity converted coffee into the commercial ‘meta’ in the world’s ‘bazaars’ (Hatay 2006, p. 43) For example, in his book on the effects of coffee in the past and present days, Wild (2007) describes coffee as a ‘valuable good’, explaining it by the fact that each powerful country became involved into coffee production (p.2).

As already mentioned in the beginning of this section, fruit of coffee was first found in Yemen. However, it was Turks, who developed the special cooking method and serving traditions, and spread it as a beverage around Europe. For these reasons,

the beverage acquired its name and became known as ‘Turkish Coffee’ (Yorgancıoğlu, 1980, p.96). Remarkably, there is a wide range of countries, which have accepted the original name of the beverage and attempted to adapt it to their language with the minimal changes. For instance, Albanians say ‘*kafë turke*’; Serbians and Croations say ‘*turska kava/kafa/kahva*’; Bulgarians and Macedonians say ‘*турско кафе*’; Romences say ‘*cafea turceasca*’; and Russians say ‘*кофе номуреџки*’ (Wikimedia Foundation, Inc., 2009). However, at the same time it should be mentioned that, some countries, although became active consumers of this beverage, still preferred to give it another name (e.g: in Armenia- *Հայկաիլիւն սււր* (*haykakan sur*); in Grece *ελληνικός καφές* (*ellinkós kafés*). Most probably, such incident occurred due to the major political and cultural disagreements, as well as general rejection of power of the Ottoman Empire (Wikimedia Foundation, Inc., 2009).

Nevertheless, in the traditions, developed during the Ottoman period, Turkish coffee has established its own culture, as it was supposed to be consumed in a very specific place. In other words, an exceptional role of coffee in people’s life brought forward a concept, and then developed into a real space, named ‘coffeehouse’, which was devoted exclusively to the consumption of this beverage. As the time passed by, coffeehouses have rapidly turned into central places, where various social activities took place (Sourtimes Entertainment, 2007) Thus, it can be asserted that, due to the wide spread of coffee as a beverage, the concept of the space, associated with it (coffeehouse), have spread around the world accordingly.

As a final point, the following text of this section will be concentrated specifically on the historical development, traditions, and specific characteristics of coffeehouses in Europe and Arabic countries; and the particular examples and

illustrations will be given accordingly. A specific attention will be given to the establishment and development of coffeehouses in Ottoman Empire, which is considered as an initiator of the whole coffee culture (Erdogru, 2008). Besides, spatiality, associated with the places for coffee; and its cultural and social impacts will be discussed and analyzed with the reference to the historical facts.

As it is described in the previous section, although coffee seed and beverage have originated in Arabic countries; it was the Ottomans, who established an entire coffee culture and spread it around the world. In consequence, after the Ottoman Empire, other regions that adopted coffee and coffeehouse culture have passed through the various phases, ranging from prohibition to the great demand of coffeehouses by the society. In this respect, according to the various historical data, Ottoman Empire can be considered as an actual ‘initiator’ and ‘spreader’ of all aspects of coffee traditions, including foundation of related institutions (coffeehouses), all around the world (Özçil 2005, p. 9). However, it should be noted that some regions (e.g.: Europe and Arabic countries) have become influenced by the coffee culture considerably more than the others (e.g.: America, Australia). Therefore, for the purpose of the current thesis, the following text is focused specifically on the cases of coffeehouse development in Europe and Arabic countries, during the Ottoman Empire. The concluding part of this chapter is intended to concentrate on the place of Turkish coffee in Cyprus culture; where the viewpoint is from the exploration of the spaces associated with the consumption of it. In fact, it is important to consider each case separately, as it will aid in attaining more complete understanding of the spatial configuration, historical development, and today’s situation of traditional coffeehouses particularly in Cyprus (case of which

will be investigated in terms of spatial configuration features through documenting inventories in detail in chapters 3 and 4).

2.2.1 Historical Background of the Development of Coffeehouses: Ottoman Empire as Initiator and Spreader of Coffee Traditions over the other Countries

Basically, coffee, and to some extent, varying coffeehouse cultures possess Arabic roots. In fact, coffeehouses, which were established due to specific features of coffee as a beverage, and particular character and manner of its consumption, turned into the sort of social issue that has rose in the Middle East and rapidly spread over the world. Remarkably, the term ‘coffeehouse’ means ‘the house of coffee’, specifically in Turkish and French (Gregoire 1999, p.8).

By the end of the 16th century, both beverage and establishments, associated with it, have been assimilated by Turks. According to Hattox (1999), fundamentally, coffeehouses were managed predominantly by Muslims, as it rose at the heart of Islamic world-Yemen (p. 85). Remarkably, coffee has been accepted with warmth, regardless of the place it spread over. In fact, originally coffee has begun to be distributed around by traders or individuals, who realized and was concerned with its profit. Therefore, in order to increase coffee demands within population of various countries, an active trading started to be provided, as coffee was prepared and sold out to the market stands and shops. Nevertheless, as argued by Gregorie (1999), “Coffeehouses is a space that facilitates to assume the beverage and increasing the unique space possibilities” (p.17). Indeed, many individuals have tasted and became familiar with coffee at first particularly in coffeehouses.

As coffee turned out to be in a great demand, people begun to crowd and gather in coffeehouses. Therefore, the question may arise as: what was the main

reason for drinking this indefinably tasteful beverage in such public space as coffeehouse instead of simply enjoying it at home? As a matter of fact, coffeehouses have rapidly turned into something more than a simple cafe. Aside from enjoying the beverage, visitors of coffeehouses begun to be involved into various types of social activities, gossiping, news-sharing, conversations, meeting new people and making friends, discussions of political issues, and expressing their desires for various aspects of life. Hence, combination of all factors have given to coffeehouses its magnificent ambience, which constantly attracted different kinds of people, as such specific atmosphere could not be found in nowhere else. Moreover, social value of coffeehouses was intensified by introduction of various traditional games and story-telling, shoving people to join, become familiar with each other and spend more time all together.

Besides, owners of coffeehouses played an important role and considerably contributed to the popularity of such spaces, by putting tremendous efforts to satisfy customers' demands and make space maximally attractive. Obviously, popularity of coffeehouses and its capacity to satisfy a variety of public and social needs caused street coffee-sellers to loose a great deal of their profit.

To sum up, at first coffeehouses were established mainly with the purpose to expand coffee trading. Throughout the history of its development, coffeehouse has passed through various phases, including prohibitions by governmental and religious organizations. Nevertheless, regardless of circumstances, it can be stated that coffeehouses have always supported a variety of 'social needs' and was widely accepted and demanded by the public (Hattox, 1998, p. 79).

Basic Types and Features of Ottoman (Turkish) Coffeehouses

There is no exact information about the first coffeehouses' architecture, because most of them were burned, ruined, or demolished. Hence, gravures and paintings, belonging to those early periods, can serve as the major source to obtain some key-information about architecture, interior, and spatial layout of the original coffeehouses (Evren, 1996).

Although basically, Ottomans have adapted the concept of coffeehouses from Arabs, they considerably developed and improved space in accordance with their lifestyle and traditions. Indeed, fundamental types of coffeehouses have been shaped and formed particularly during Ottoman period, specifically in the 'heart' of the Empire-Istanbul.

Along these lines, the basic types of coffeehouses can be arranged into three main categories, which are named in accordance with their physical characteristics and spatial configuration. Each category is defined and described in details in the following text.

a) Portable Coffee Seller (Mobile Coffee Oven)

The first coffee-selling facility occurred in form of 'mobile coffee oven', or so-called 'in-haste selling'. Particularly, coffee seller prepared certain number of coffee portions beforehand, and arranged them in special cups, which could preserve the heat of the drink for a relatively long period of time. Afterwards, he was turning around the city and selling out the beverage to everyone who desired (Hattox 1998, p.71).

Many researchers and writes discuss and argue about the subject of potable coffeehouses. For example, Hattox (1998) argues that coffee should be consumed in

its special place, stating that “it can be said that it is necessary to prepare and consume coffee in traditional style, therefore it makes impossible to operate in portable way. Especially in Neareast, as it was in the past, coffee should be consumed and served hot” (p.77).

According to Rauwolff (in Hattox, 1998), Arabs and Turks preferred to drinks coffee as ‘hot as they can burn their mouth’ (p.77). Evidently, there is a logical explanation to this fact, as individuals, who consumed the hottest coffee they could hardly bear, perceive maximum physical effect of the drink for the reason that, in the hot beverage caffeine reaches its highest level, provoking greater addiction to the coffee (Gregoire, 1999). In the case of portable coffeehouses, however, as the beverage was prepared by the seller beforehand, by reaching costumers it was loosing its heat, and therefore reducing in effect. This fact, indeed, supports the notion that the coffee should have a fixed space in which it could be prepared and served immediately.

b) Coffee Shops

Local and small coffee shops have functional similarities with mobile coffeehouses. A main resemblance is that both types had a portable coffee oven. But the main difference between them was that coffee shops have provided sitting areas to the costumers, making consumption of coffee more comfortable and pleasant (see fig. 2.13-2.14). In fact, before 19th century, seating areas for the customers in coffee shops were formed by the level differences, named either *peyke* or *seDIR* (Ralph S. Hattox, p.71).

Figures 2.5 and 2.6 present gravures with images of coffee shops’ customers, while they consume coffee and nargile, seating on the ‘peyke’.



Figure 2.5: Customers at a Coffee shop while sitting on 'peyke' or 'sedir'. (Sourtimes Entertainment 2007).



Figure 2.6: Coffee shop's customers while sitting on 'peyke' or 'sedir'. (Duyan, 2006)

Gravure of the figure 2.7 represents a coffee shop of Istanbul, which has functionally served as a street coffeehouse, in view of the fact that the coffee oven has been moved outside and owner served coffee to the customers. After 19th century, peyke was majorly replaced by stools (see fig. 2.7).



Figure 2.7: A coffee Shop that overflow road corner of the Istanbul from the period of the Ottoman Empire. (Sourtimes Entertainment 2007).

c) Traditional Coffeehouses

Traditional coffeehouses were more pretentious than coffee shops. In fact, traditional coffeehouses were located at the most important districts of the city, and therefore, had to look more attractive and glamorous. Most of the writers, who visited these spaces, emphasized that it had grandiose, spacious and peaceful atmosphere. The common feature among all traditional coffeehouses was that both kitchen and saloon were arranged within same large space (Hattox 1998, pp.72-73). Traditional coffeehouse is the best example of a classic coffeehouses (see fig.2.8) Traditional coffeehouse was squared in plan, defined as ‘common arena’. Sitting order was different than restaurant system. Instead of the row of the tables organized in the middle of the space; costumers were sitting on *peyke* arranged continuously along the walls. In addition, fountain was a common part of many coffeehouses, positioned directly in the middle of a space.

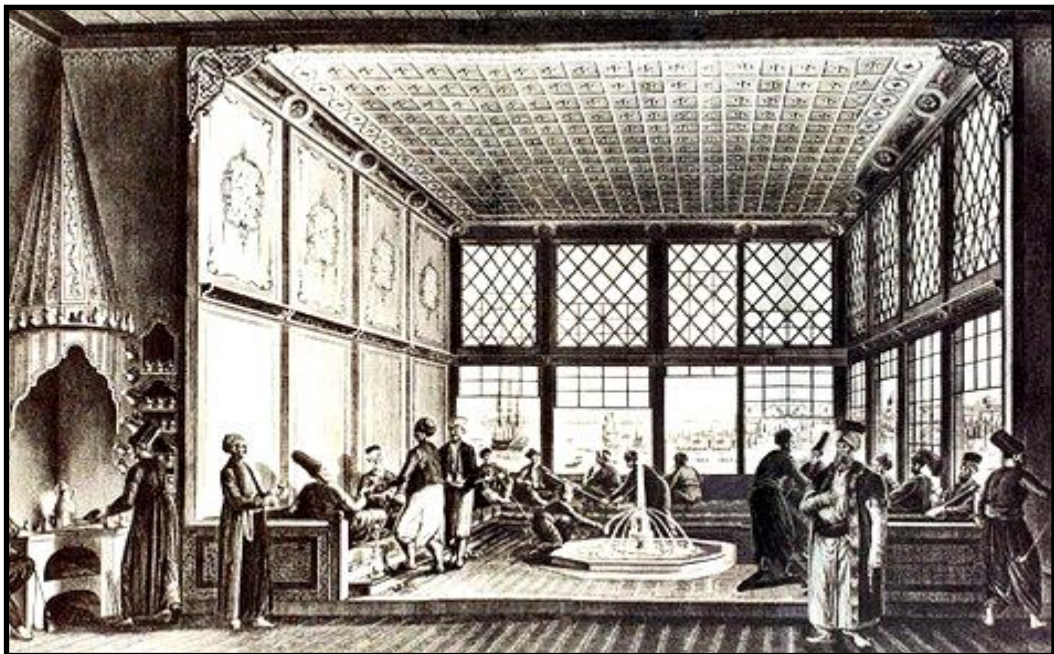


Figure 2.8: Traditional coffeehouse in Tophane at the end of the 1800.
(Gregoire 1999, p.52)

Coffee oven, being the most significant part of any coffeehouse, was placed at the most important point of a space (see fig.2.9). Therefore, either steady or portable, oven was the common feature of all coffeehouses without exception, and thus, emphasising its importance, sometimes it was even said that the coffeehouse is just an addition to the oven. Another fact, expressing significance of the oven within coffeehouse, was the tradition to position the main-sedir, which served exclusively as a place for ‘very important persons’, just directly next to it (see fig. 2.10). Therefore, the distribution of costumers around coffeehouse could give some information about social status (Duyan, 2006).

During the process of coffee preparation, its magnificent smell was diffusing all around the space. Commonly, coffee oven had shelves or sort of cavities from its either sides, in which coffee sets were placed (Evren1996).



Figure 2.9: The set of the coffee stove at the right and the left side at the end of the 1980 in Tophane. (Hattox 1998, p.126)



Figure 2.10: A qualified people that are sitting main-‘sadir’. (Duyan, 2006)

The Major Aspects and Characteristics of Ottoman Coffeehouses

The formation and development of coffeehouse’s concept and ‘spatiality’ have originally initiated in Ottoman Empire. Thus, despite of all the differences

between traditional coffeehouses and modern cafes, which occurred under Western influence and can be indicated today, it is undeniable fact that the initial concept of coffee-spaces belongs to the Turkish culture.

Essentially, Istanbul, being a 'heart' of Ottoman Empire, became originator and 'mother-city' of the firsts Ottoman coffeehouses. Therefore, Istanbul turned out to be a chief point, out of which coffeehouse culture have spread over the various cities, towns, and villages of Empire. In this respect, it can be stated the coffeehouses of Istanbul are the finest examples of the traditional Ottoman coffee-spaces, as they embraced all important features, related to the basic aspects of classical Turkish coffeehouse.

Location of Ottoman Coffeehouses

In the beginning, simple coffeehouses have been located in the streets of town centre. The first coffeehouse in Istanbul has been opened at the Tahtakale district in 1554 (see fig. 2.11) (Saraçgil 1999, p.33). The way, coffee has arrived to Istanbul is described by the Turkish historian Peçevi (Gregoire, 1999), "in the years of 1554-1555, merchant Halab named Hakem and Damascus Effendi named Şems came to Istanbul. Both of them have opened big shops (coffeehouses) in Tahtakale district, and served coffee to the costumers" (p. 33).



Figure 2.11: Different coffeehouses are taking place in Tahtakale which has different entries. (Blogcu.com.,2008)

To sum up, referring to Gregoire (1999), with the time Istanbul turned into a ‘huge coffeehouse’, spreading coffee-culture all around the city and beyond its boundaries. Remarkably, specific streets were characterized by the high density of coffee-spaces, which considerably influenced the general level of peoples’ socialization (Gregoire, 1999). To quote Gregoire (1999), “Divanyolu Avenue, being one of the main roads in Istanbul, represented the finest example of densely situated coffeehouses, which were arranged in a line all along the way” (p. 58).

User Profile of Ottoman Coffeehouses

After 1555, the coffeehouses have dispersed from Istanbul to the other cities, towns, and villages of the country. According to Isin (2001), the rapid spread of coffeehouses can be explained by the fact that its concept have well suited to the Ottomans’ lifestyle (p. 27). Indeed, in Ottoman Period, the most common places attended by the men, apart from home, were mosques and trading places. Thus,

occurrence of coffeehouses brought a new and significant experience exceptionally to the men's world.

Remarkably, the coffeehouses, opened in Tahtakale and being the place of attraction for the majority of ordinary beholders, at first was left out of interest by politicians and other members of 'higher society' (Gregoire 1999, pp. 34-46). However, increased demand of coffeehouses has led to the decrease in popularity of other similar spaces. In consequence, user profile of coffee-spaces has expanded over intellectual bureaucrats, janissaries and politicians (Birsal Salah, 1975, p.11).

As 'socialization' could be considered as the basic aspect of coffeehouses, there were no obvious discrimination according to social, cultural, or religious status of the costumers. Indeed, visitor of coffeehouse belonging to that period could be encountered with Greeks, Armenians, Jewish and Muslims communities, reflecting ethnic, cultural, religious, and linguistic variations. In particular, coffeehouses, located in the close proximity to the mosques, embraced costumers, belonging to the different religious groups. Besides, coffeehouses, positioned along different streets, have served predominantly to the local contingent, including exclusively street members. Another important factor, which played an important role in identification of user profile, was the origin of coffeehouse owner. In other words, for example Greek owner would naturally attract more Greek customers into his coffeehouse (Desmet 2000, pp.54-60).

The major feature of coffeehouses' user profile, however, was defined by gender discrimination. Unlike Arabian coffeehouses, female members of the society were not allowed in. Remarkably, women were consuming coffee at home, frequently during the friends meetings, while men formed the basic group of coffeehouse habitués. Nevertheless, it should be emphasised, that women's 'coffee-

parties', arranged at home have certainly reflected the basic functions of public coffeehouses (see fig. 2.12). Indeed, houses and Turkish baths were commonly women's social spaces and, therefore, played a role of women's 'coffee-spaces'.



Figure 2.12: Womans creating coffeeshouse atmosphere at their home by siting around coffee. (Duyan, 2006)

Rarely, female costumers could be noticed in the special coffeehouses, located in Pera, Galata, and Bogaz. But these women were known as being non-Muslims, or tourists (Gregoire 1999, p.54-60).

Coffeehouses played a considerable role in the history of Istanbul. Notably, being the 'heart' of the Ottoman Empire, Istanbul was naturally considered as the centre of religion, politics, economy, and culture. Establishment of coffeehouses has turned Istanbul, above all, into the 'cosmopolitan city'. Gregoire (1999) states that "it was possible to find from outside of the city wall varies coffeehouses in small villages as remind big boulevard of Paris or Ring street of Vienna from" (pp. 43-44). Referring to Gregoire (1999), the uniqueness of Istanbul coffeehouses has reflected by the fact that these spaces have centred and connected together Muslim and non-Muslim members of society.

As a matter of fact, today it is difficult to obtain exact information about architectural and social development of coffeehouses, due to the fact that just a few of them have been preserved, while the rest have been ruined, burned, or demolished. Besides, although some written documents mentioning coffeehouses can be found, the history of coffee spaces is predominantly of oral character, and has been passed from generation to generation. Nevertheless, unpreserved walls of coffeehouses are the only true witness of conversations, stories, gossips, dreams and plots that once were held within.

Decorations / Ornamentations in Ottoman Coffeehouses

In general, interior elements and pieces of furniture within Ottoman coffeehouses can be characterized as 'pretentious'. Besides, apart from coffee equipments, which included coffee cups, pots, mortar, and nargile (hookah), costumers were supplied with the books, arranged in the wall-shelves.

Usually, the walls of coffeehouses were decorated with illustrations of legends, epics, or images of important/famous persons, like prophets and writers. Besides, before invention of electricity, the coffeehouses were illuminated by 'lanterns', which were further replaced by electrical bulbs. As a matter of fact, illumination of coffeehouses was of primary importance, as the space was in great demand especially during the night period. For example, many people visited coffeehouses in the evening after breaking their fast. During the summer period, outdoor part of the coffeehouses was widely used. As a result, the most common type of illuminants for coffeehouses was presented by hanging lamps (see fig. 2.13). For example, some coast coffeehouses possessed big hanging lamps, which indicate that the space was actively used during the night time (Hattox 1998, p.72)

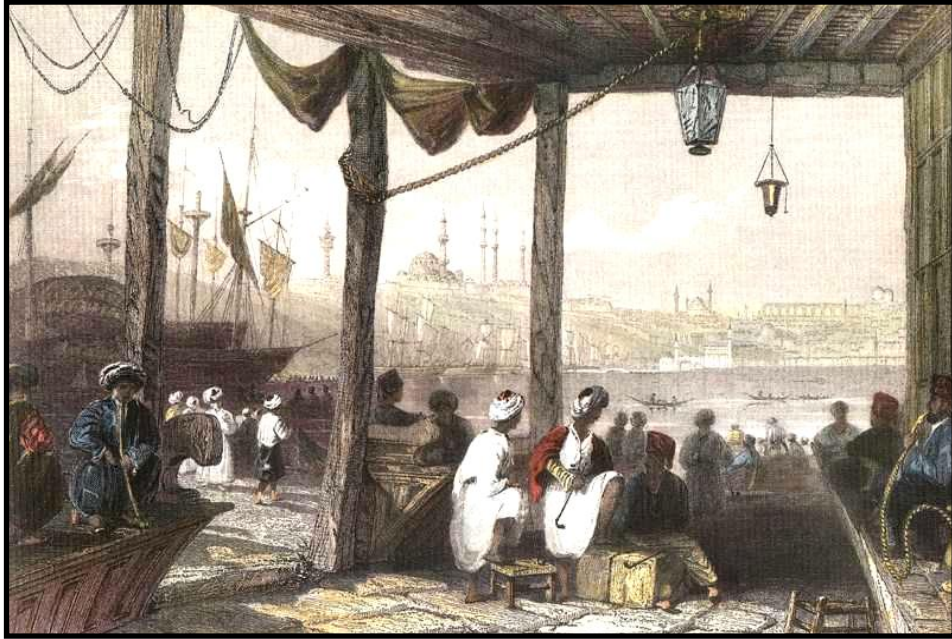


Figure 2.13: Sseaside coffeehouse in Haliç, 1839. “Coffe Kiosque, on the port” . (Hattox 1998, p. 128)

Normally, during the winter season, a heating stove was placed in the middle of coffeehouses, and some individuals, addicted to coffee-spaces, could use ‘warming up’ as excuse to visit a coffeehouse more frequently.

Types of Coffeehouses in Ottoman Period

As it was stressed during the course of the previous sections, basic types of coffeehouses have been formed and developed in Ottoman Empire, specifically in Istanbul. Therefore, in general terms, Ottoman coffeehouses can be classified and described in accordance with these fundamental coffeehouse categories, as follows in the text below.

Portable Coffee Seller (coffee oven):

Portable coffee sellers (see fig. 2.14) were popular in 19th century in Istanbul. In general, coffee seller were placing a large handled copper jug onto his back and

turning around the city, serving the beverage. Later, some coffee sellers started to set up portable oven and organize around it a group of simple stools, in those districts of the city, which were most popular and common in use for the public (Gregoire 1999, p.47). For instance, figure 2.15 is a good example of social interaction, which was taking place in open area between coffee drinkers.



Figure 2.14: At the end of the 19.century portable coffee seller in Istambul. (ezSerenity,2004)



Figure 2.15: coffee seller, while siting with customers. (Hattox 1998, p. 132)

Street Coffeehouses:

There were a considerable number of street coffeehouses in Turkey. This simple type of coffeehouses was characterized by a minimal decoration, while *peyke* (bench), *sedir* (a large, low backless coach), and *kerevet* were normally covered with carpet or sheepskin (see fig. 2.16).



Figure 2.16: Inside of the street coffeehouse, a few Ottoman people while sitting a sedir. (Tınç, 2009)

In Some street-coffeehouses, coffee sellers have begun to move the portable coffee oven to outdoor space. Therefore, naturally indoor coffeehouses started to provide costumers with the pleasure of enjoying with coffee-consumption in the open air (see fig. 2.17 and 2.18). In this respect, customers, who preferred to stay outside, were supplied by the seating areas, presented by the stone benches (peyke) or stools (which appeared some years later, after establishment of street-coffeehouses).

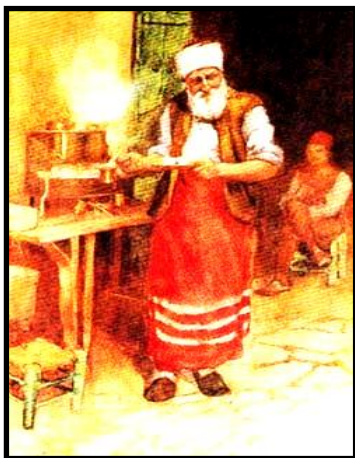


Figure 2.17: A coffeehouse owner while serving coffee to his customers (belong Ottoman period). (Saraçgil 1999)



Figure 2.18 : A street coffeehouse of Istanbul, 19 century. (Gregoire 1999, p. 47)

Traditional Coffeehouses:

Traditional coffeehouses were generally located in the big cities, and their user profile extended to the exceptional, selected, and elite persons (see fig.2.19). Referring to Gregoire (1999), one of the finest examples of traditional coffeehouses can be presented by the coffeehouse in Tophane, and described as:

Apart from the view of Haliç, Bogaziçi and islands, the glamorous view of palace can be seen from wide windows. It was wonderful place with its nice pool, rich messes, wooden roof and wall decorations... (p.51)

Owing to the fact that the space has been attended by various kinds of costumers from different locations, it could be named as ‘cosmopolitan coffeehouse’. By and large, the user profile was defined by the religious persons, litterateurs, and Turkish sailors. The big traditional Tophane coffeehouses were famous, ostentatious and frequently visited spaces (Gregoire 1999, p. 51). Besides, the charming atmosphere of coffeehouses was accentuated by the carved walls, consumption of coffee and hookah while costumers could comfortably sit on *sedir*, the special place for ‘*meddah*’ (public story teller), and fountain at the centre of coffeehouse that provided customers with the sense of tranquillity.



Figure 2.19: A gravure of Thomas Allom called “Interior of a Turkish Caffinet” as example of the traditional Ottomam Coffeeshouse. (Hattox 1998, p. 127)

Figure 2.19 and 2.20 represents the gravure illustrating one of the chic Ottoman coffeehouses, belonging to that early period. The space includes all the features, common for the traditional coffeehouse.

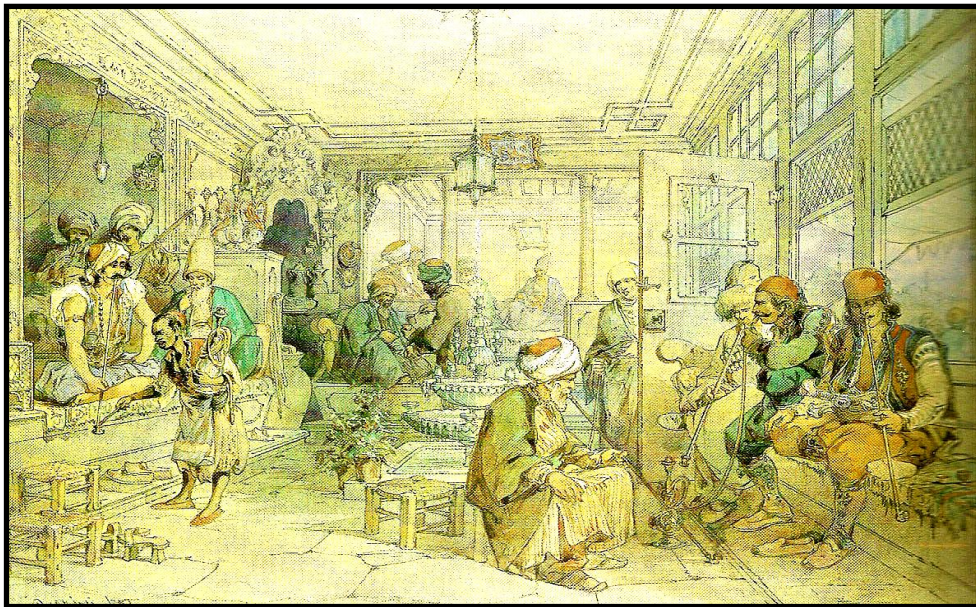


Figure 2.20: “a Turkish Coffeehouse, Constantinople 1854” .(Llewellyn,1985)

Entertainments in Ottoman (Istanbul) Coffeehouses

Entertainment aspect has played a fundamental role in the functional layout of the coffeehouses, as it considerably assisted in public socialization. Indeed, games, conversations, and even arguments, turned out to be an integral part of coffeehouses. For example, according to D’Ohsson (in Hattox, 1998), “chess became the most desired game in Ottoman coffeehouses” (pp.78-81). In fact, *backgammon*, *chess*, and *checkers* were traditional games performed in Ottoman coffeehouse. Remarkably, these games are still in demand in today’s coffeehouses. As the time passed by, most of the coffeehouses began to embrace card players, which was assumed to occur due to Western influence (Hattox 1998, p.91).

Figure 2.21 illustrates a men playing backgammon, who came to the coffeehouse during the winter season wearing only his pyjamas. Perhaps, due to the soothing, tranquil, ‘home-like’ atmosphere the man is relaxed and comfortable to behave the way he feels.



Figure 2.21: The customers were playing backgammon in Istanbul coffeehouse. (Gregoire 1999, p. 49)

In addition to the games, the ‘speciality’ of Istanbul coffeehouses was defined by performing a traditional Turkish music, and public story-telling. Although some were considering musical performances as inappropriate for coffeehouses, as it was ‘tavern-type’ of entertainment, introduced predominantly by the female singers, the majority were still attracted and highly interested in it.

In fact, due to rapid popularization and spread of coffeehouses all over the cities, owners of coffeehouses began to search for the new ways and alternatives to win a cutthroat competition in attracting a greater number of customers to their place. In this respect, music performances appeared to be as one of the best choices.

Besides, in specific nights, especially during the fasting month of the year, public story teller (meddah) was coming to perform in coffeehouses. Remarkably, while entertaining the customers, story tellers and minstrels were transforming cultural heritage and values to the public. Indeed, story tellers were the ‘artists’ who could skilfully deliver any kind of tale, including myths, bravery or love story, and comedies (see fig. 2.22 and 2.23). Additionally, there were a number of advantages for coffeehouse owner to invite story teller as a public entertainer. For example, story-telling was considered as the most affordable, and the most suitable in relation to the architectural structure of the space. Generally, story teller has stayed in the foreground, and customers were listening while sitting inside and enjoying the beverage.



Figure 2.22: Meddah-story teller in 1950's in Ottoman Empire. (Duyan, 2006)

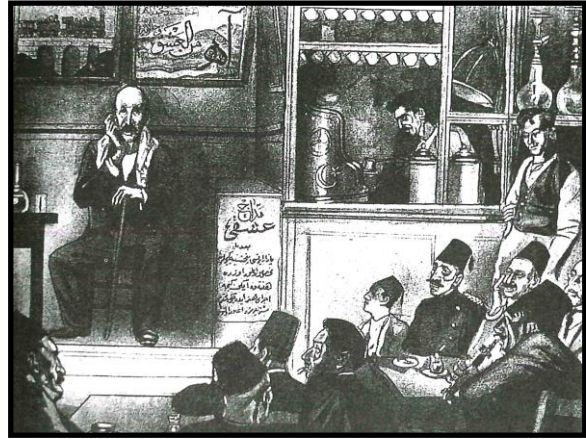


Figure 2.23: A 'meddah' in a coffeehouse of Istanbul. (Gregoire 1999, p. 51)

Furthermore, another entertainment form within coffeehouses was represented by 'puppet shows'. In fact, public was highly interested in the games, like Ottomans' favourite *karagöz hacivat* shadow game. These types of games were accepted as innocent and honourable (Ralph S. Hattox 1998, p.93). Remarkably, by the 19th century the popularity of puppet shows, story-tellers, and music performers has reached the highest level, and people started to be associated their names with the coffeehouses. As example, at that period almost 43 coffeehouses were known as story-tellers' coffeehouses (Özbeker 2005, p.90). Moreover, during 19th century, in addition to story-tellers and minstrels, litterateurs have begun to perform in the coffeehouses. Perhaps for that reason, many coffeehouses have a special place in the literature history. Besides, coffeehouses have rapidly turned into the meeting place of the artists with each other and the other members of the society (Duyan, 2006)

Aside from various entertainments, there were other issues, which pulled people into coffeehouses. For example, nargile have widely symbolized joy and pleasure to almost all the coffeehouse habitués. For this reason it can be encountered in the majority of the gravures and paintings, illustrating various coffeehouses.

Indeed, for regular customer, nargile have turned out to be significant and inseparable part of the time spent in coffeehouse (see fig.2.24 and 2.25).

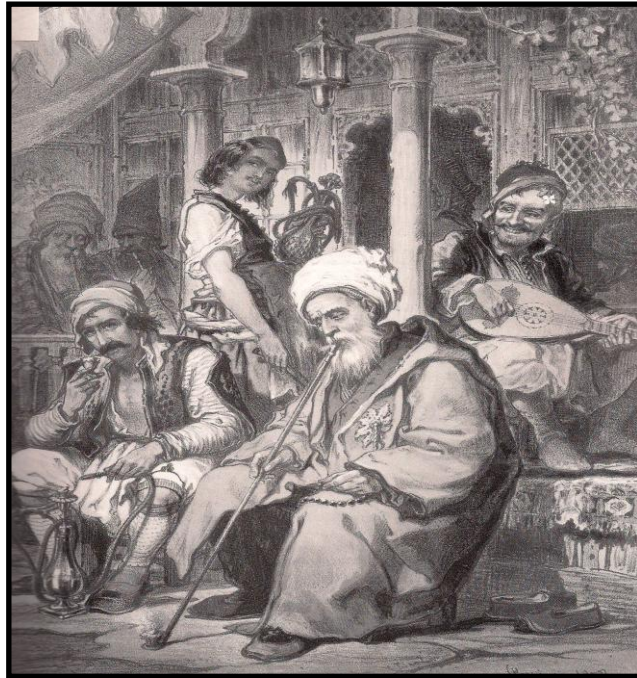


Figure 2.24: A coffeehouse as a entertainment place and it is an example of Semai coffeehouse. (Llewellyn, 1985)



Figure 2.25: A 'nargile' from 19. century which is indispensable for the customer and coffeehouse owner. (Nisli,2008)

As a matter of fact, although coffeehouses have gone through the various alterations in terms of spatial organization and functional layout, nargile has preserved as its' entire part until present days (see fig. 2.26-2.27 and 2.28).



Figure 2.26: A nargile pleasure in Istanbul coffeehouse at the end of the 19.th century. (Gregoire 1999, cover page)



Figure 2.27: A photo of Piyer Loti (1850–1923) while smoking nargile at Piyer Loti coffeehouse. (Özbek 2005, p.90).



Figure 2.28: A Turkish coffeehouse at the end of the 19. century. (Hattox 1998, p. 134)

Figure 2.27 illustrates the French novel writer Pierr Loti smoking nargile, who went to Turkish coffeehouse for his love to Istanbul and coffee. Notably, there was a coffeehouse, established in 1880 in the Eyüp district, which took the name after Pierre Lotti, and still referred to as ‘Pierre Lotti Coffeehouse’ (Özbeker 2005, p.90).

Differences appear after 19th century

During 19th century, a number of changes occurred in coffeehouse’s appearance, plan, interior design, and decoration. Particularly, the fountains were replaced by elevated floor plane to define a stage for musicians. In addition, after Reform period (Tanzimat), several changes appeared in interior furnishings, as first coffeehouses were supplied with the ‘tables’, which later were characterized by one foot and circled top.

Instead of traditional ‘kervet’ arranged in a line along the walls, coffeehouses’ owners began to use portable furniture, such as stools and chairs, which, if needed, could be easily placed outdoor to provide a seating area for the customers in the open air (Georgen 1999, p. 43). As it shown in the figure 2.29, coffeehouse starts to take place outdoor. Through costumers overflow to outside, they had chance to observe environment. In fact the concept of ‘voyeur’ comes out (Greogire 1999, pp. 61-62).

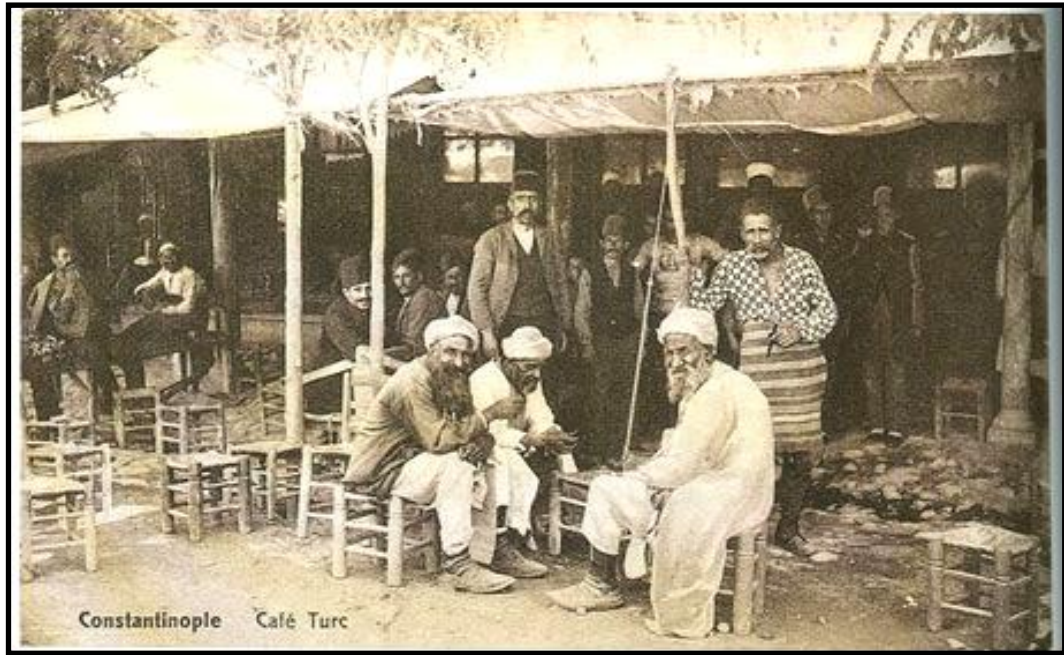


Figure 2.29: A cheap and modest coffeehouse in İstanbul, 19th century. (Duyan, 2006)

A postcard which belongs to the end of 19th century illustrates outside view of the new type of coffeehouses and its customers (see fig. 2.30).



Figure 2.30: Ottoman's street coffeehouse, end of the 19th century. (Hattox 1999, p.1)

Coffeehouses of Istanbul obtained a number of modern features during the 19th century. Along these lines, the new types of coffeehouses, in terms of their servicing system and customer profile, have been established. For instance, *Çalgılı* or *Semai coffeehouses* can serve as a good example for modern type of coffeehouses. These coffeehouses were formed, by introducing a special place for musicians and singers (see fig. 2.31). Besides, these spaces were especially demanded during the winter season, and fasting month of Muslims Ramadan period.

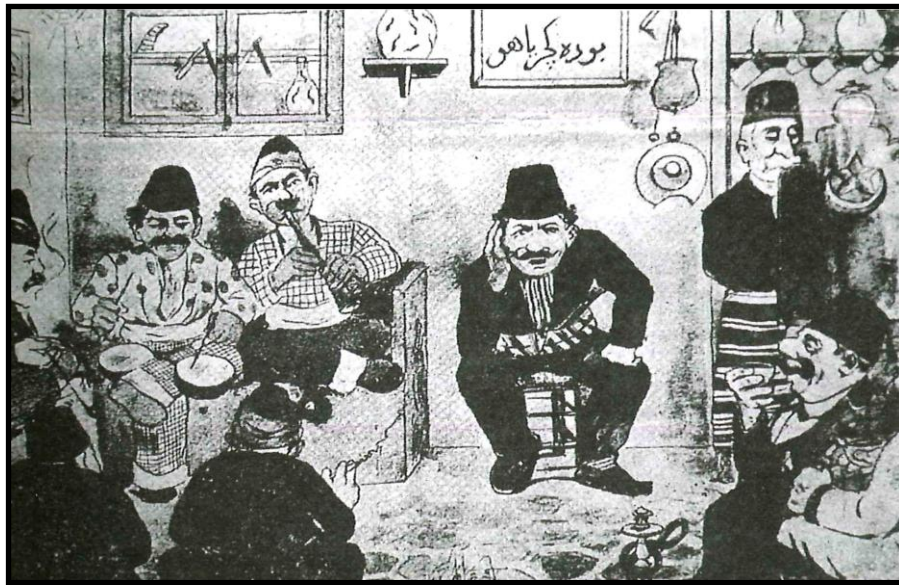


Figure 2.31: inside of Semai coffeehouse. (Gregoire 1999, p. 63)

As a matter of fact, being the most common and frequently attended space, mosques and coffeehouses turned into the biggest ‘source’ of the news and information. Then schools and press/news agencies has improved. There were individuals called news-teller in coffeehouses, who talked about the latest news with the customers. With the wide spread of communication, news agencies have been improved, and people started reading newspapers directly in the coffeehouses. Remarkably, there was a special group of coffeehouse’s customers, who was coming their exclusively for reading the newspaper. Moreover, uneducated individuals could

take a help from erudite customers, who was reading news aloud. In this respect, coffeehouses formed a new space, which were named as ‘reading room’ (Kiraathane) or ‘reading saloon’ in Istanbul (Gregoire 1999, p.60).

Kiraathane/Reading House

The main function of ‘kiraathane’ was reading aloud. In fact, there were many Kiraathane in Istanbul, and their name meant ‘the coffeehouses where the books are read’. Thus, the user profile of these coffeehouses could be defined as privileged people: teachers, clerk, magistrates, business man, money-changer, and commercials, and the like (Gregoire 1999, p.60). Figure 2.32 illustrates indoor environment of kiraathane.

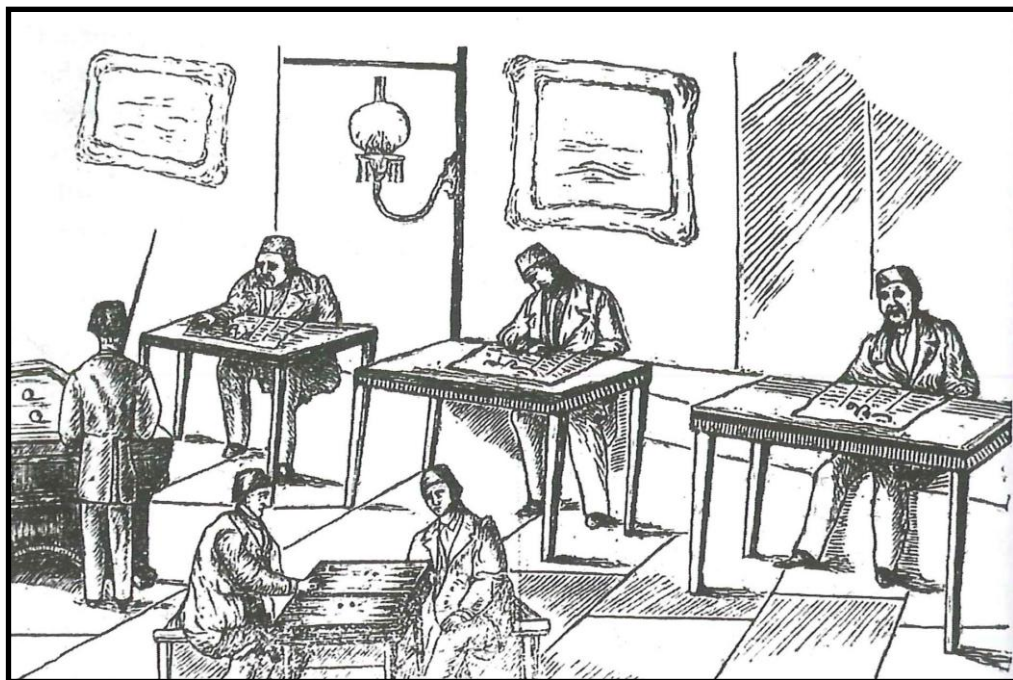


Figure 2.32: Inside of ‘kiraathane’. (Gregoire 1999, p.72)

The coffeehouse culture was accepted and had place ensure in Ottoman Empire period, later than Reform period (Tanzimat), it became clarified. The spaces develop into sort of ‘letter’ and survived in other periods. Subsequent to reform

period (Tanzimat) coffeehouses become cultural space whereas provide periodicals as magazines and newspapers for user needs. In fact, coffeehouses give direction to literature. It is assumed that first kıraathane ‘Sarafim Coffeehouse (kıraathane)’ opened in 1857 during the reform period. It is the first coffeehouse, which had periodicals and sell books. These coffeehouses have meaning for the reason that it allowed to literature arguments in Ramadan nights as well as hosted the special names, Namık Kemal, Ahmet Rasim, and Halit Ziya. It was such a place that allsorts of speech could appear in, for example, from literature to mathematics, from poems to politics (Özbek 2005, pp.89-90).

These coffeehouses were defined by writers as a ‘university (mekteb-i irfan)’. Considering formation of ‘kıraathane/reading space’ during the Ottoman Empire period, costumers were supplied by the help to find any kind of books inside place for develop their education to addition their school teaching. Hereby, coffeehouses had an inevitable place in Ottoman culture (Gregoire 1999, pp.60-72).

Decorations / Ornamentation Changes after 19th Century

After 19th century, ornamentation of the coffeehouses has passed through the various changes. Instead of religious pictures, landscape paintings, popular wrestlers, politicians’, and sportsmen’s images took place on the walls. With establishment of republic, walls have started to be decorated with the picture of Independence War Heroes (Gregoire, 1999, pp.60-72).

To finalize, after 19th century, coffeehouses turned into the subject of pride in Turkish culture. This cultural event acquaintance in Ottoman period, which was the most contributed fact of public in terms of culture, arts and literature subjects.

The Period of Modern Coffeehouse: Café culture

In the middle of 19th century, piers were established along the Haliç and Bogaz, for ‘vaporous shipping services’. Thereby, new types of coffeehouses were built to serve the costumers waiting in the harbours. In fact, the ‘quay coffeehouses’ were assisting in developments of transportations in Istanbul (see Fig. 2.33) (Gregoire 1999, pp. 63-64).

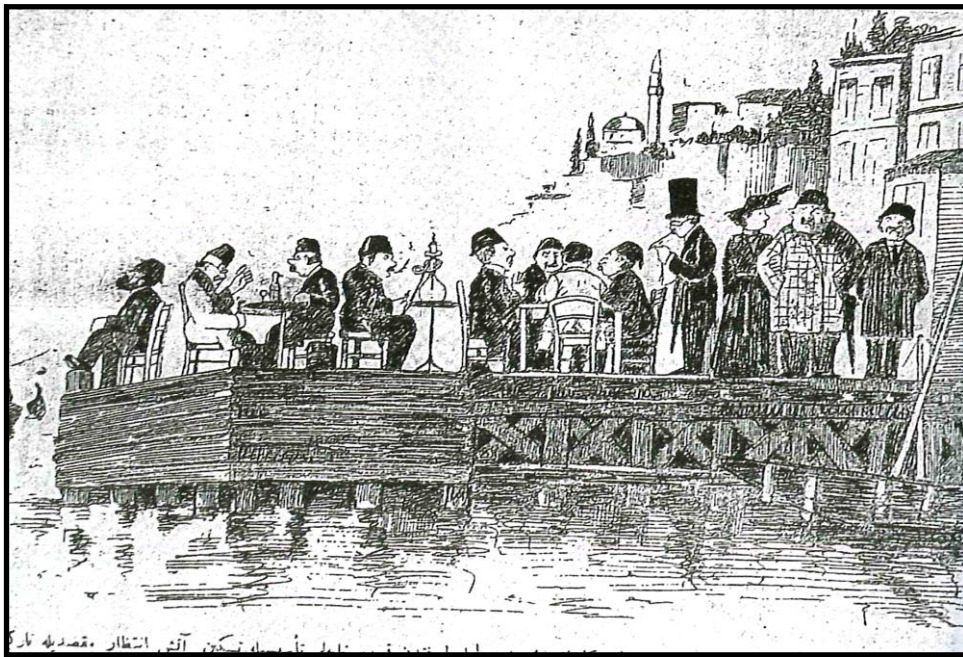


Figure 2.33 : A quay coffeehouse in Istanbul Boğaz . (Gregoire 1999, p. 64)

Therefore, due to the rapid development of the passageway through the channel and increased number of visitors, coffeehouses, specifically at those locations, have acquired new qualities, by adapting some features from the ‘European-Style’ coffee-spaces, in order to attract more foreigner tourists, visitors, and travellers (Gregoire, 1999, pp. 65-67).

As a matter of fact, each year various people from Ottoman Empire were visiting Europe. In consequence, after returning, they brought and reflected the modern concept on the Istanbul coffeehouses, in accordance with ‘European-style’

coffee-spaces. Therefore, the traditional coffeehouses, which had *sedir*, *kerevet*, *peyke*, became ‘démodé’ (out-of-fashion), were gradually replaced by the new style coffeehouses, modified according to the concept defined as ‘European-style’. As a result, so called ‘European-style’ had a major negative effect on traditional coffee-spaces, leading to the defeat of its significance and uniqueness.

French coffeehouses, located at Galata and Pera regions, were administered by non Muslim, and came up with the modernized concept –‘Café’, as female employers were accepted, and furnishings’ type was reflecting European culture. Besides, this type of coffeehouses was giving a chance to the Turks to come across with Europeans for intercultural communication (Gregoire 1999, pp.65-67).

In the beginning of Republic period (cumhuriyet), since Ankara became a capital city of the country; and new educational and cultural places aroused, coffeehouses began to lose their popularity (Işın 2001, p.10).

In addition, after 19th century, new social spaces, including theatres, cinemas, dance clubs, and the like, have begun to be established at first within the cities, gradually spreading all around the country and replacing traditional places of public use, in particular coffeehouses. In this respect, coffeehouses assimilated with European style and became more ‘cafe-like’ spaces. Specifically, while women could not go coffeehouses according to the traditions and public rules, café’s concept did not involve gender discrimination of the users. Besides, interior decorations have changed and began to reflect European styles. Thus, Venetian mirror, leather sofas, marble tables’ tops, and billiard tables have become common furnishing in Café’s, ‘mirroring’ the public portrait, with the tendencies of ‘modernization’ and ‘westernization’ (Gregoire 1999, p.90). The coffeehouses were changing in parallel

with alterations in public's lifestyle. The first 'flow' of western mentality was reflected on acceptance of female employers within coffeehouses, run by the foreigners. As the time pass by, the women waiters could be noticed in the coffeehouses operated by Turks. Moreover, Turkish owners of coffeehouses started to move closer to the European-style by the means of interior decoration and modernized type of furnishings. Thus, space have turned into a 'modern institution', and was frequently attended mainly by intellectuals, and rather well-educated people (Salah 1975, p.27).

For example, the old *kiraathane*, located in Galata, have been developed in accordance with new concept, and decorated in Art Nouveau style, with stone and marble imposed design, and named 'Cafe de La Paix'. In fact, many coffeehouses have changed under influence of this Café, and this changing, in turn, affected the 'traditional coffeehouse' type (Gregoire 1999, p.66-80).

According to Gregoire (1999), The Selanik's most well-known Café's in 1912, which survived and left trace in the city were: *Parthénon*, *Cristal* and *Almasino* Cafes (p.96).

To conclude, it can be referred to Gregoire (1999), who reflects the general way of formation, development, spread, and change in character of coffeehouses by stating that the coffeehouses, which spread to the Europe from Ottoman Empire, have returned back to its motherland altered and modified (p. 65).

2.2.2 Attained Features of the Coffeehouses as a result of the Process of Spread through various Cultures/Regions

Specific characteristics of the Ottoman/ Turkish Coffeehouses can be listed to point their importance of constituting attraction points for the various cultures/regions in effort to adapt the culture of Turkish Coffeehouses.

Social Features of Coffeehouses

Turkish Coffeehouses have considerably contributed to the socialization of people, inviting and joining individuals, regardless of their origins, and allowing them to perform various social activities. Indeed, uniqueness of coffeehouse in terms of socialization factor is that it encouraged intercultural communication, and exchange of knowledge and ideas. Remarkably, Turkish coffeehouses established and stimulated more positive and trustful relationships, particularly among male members of the society. As an example, Gregoire (1999) refers in his book to the article, provided by Peçevi on social aspects of Turkish coffeehouses:

People, who loves living well and addicted to enjoyment, and who are in intellectual class could come together in coffeehouses within the group of twenty or thirty people. Some of them were reading a book and some of them were playing backgammon and chess. Even there was a group of people, who was bringing their poems and share them with other costumers. (p. 33)

Therefore, Turkish coffeehouses supported the function of ‘socialization’, by integrating and satisfying various social activities, desires, and needs within its boundaries. The figure below illustrates social life in Turkish coffeehouses in the 16th and 17th centuries.



Figure 2.34: 16th and 17th century coffee house miniature. (Hattox 1998, p. 124)

The miniature above provides the piece of information about 49 men sharing time in coffeehouse. It is obvious, that each man belongs to different occupation and socio-economical level. The middle part of miniature presents an image of a man, who reads a book to the other habitu  of coffeehouse aloud. Entertainment-addicted men are playing backgammon. There is also foal of a camel (k  ek) with bells in his hands for entertaining the costumers. Therefore, in accordance with this miniature, as space of coffeehouse embraced a variety of functions and activities, it could be named as ‘stage’. Indeed, an independent observer could perceive all activities, performed simultaneously within coffeehouse by very different individuals, as the theatre play, where each customer has a plays his role.

Location of Coffeehouses

Due to variations in location and user profile, coffeehouses could not be generalized in terms of functional and spatial layouts. Indeed, proposed activities within coffeehouses were, by some means, tight predominantly to the needs, demands, and interests of local contingent. Nevertheless, coffeehouses have always represented a ‘centre of gravity’ within social life, and stand in the middle of formation of social relationships. In this respect, coffee-spaces were also functioning as ‘information centres’, as it involved a continuous rotation of the news about latest event in any aspect of social life (Duyan, 2006).

Since coffeehouses have had a symbolic value, they first emerged close to the mosques and it was not a coincidence, as religious member were using coffeehouses as ‘waiting room’ (Gregoire 1999, p.16). Afterwards, apart from mosques, coffeehouses have begun to be established next to the other important places and landmarks, such as churches and ‘hamam’ (Turkish baths). To exemplify, it can be referred to figure 2.43, which illustrates a street plan of the end of 18th century. The figure below shows the location of coffeehouse in relation to other key-points, which on the plan indicated by the letters as: m-mosque (cami); f-bakery (ekmek firmı), h-hammam (Turkish Bath); e-church (kilise); and c-coffeehouse (kahvehane), accordingly.

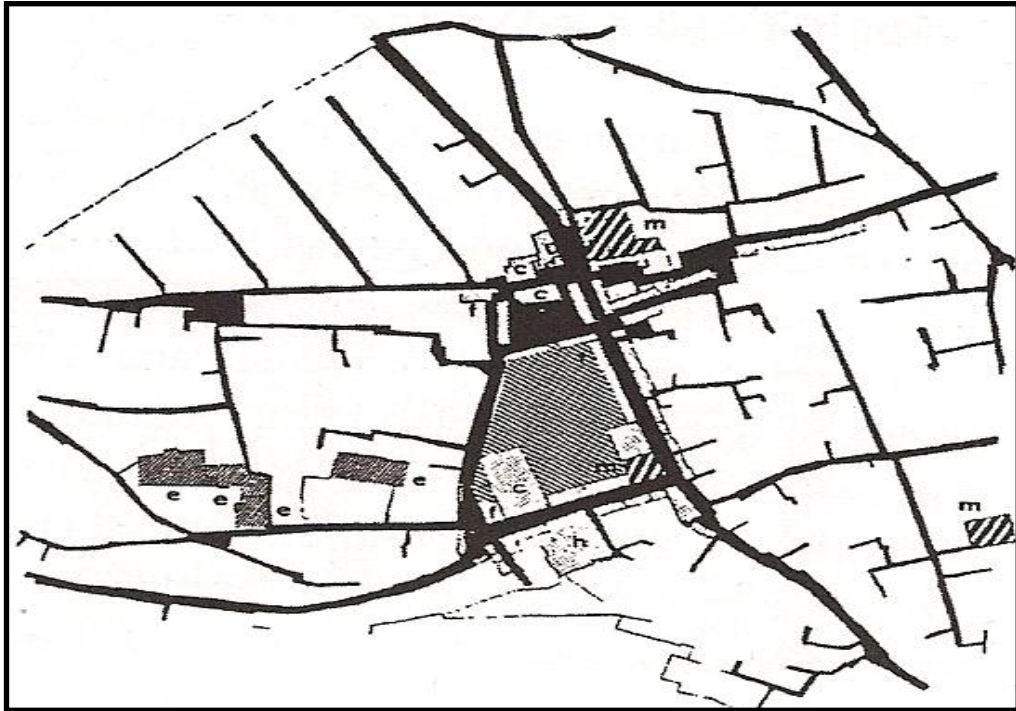


Figure 2.35: Street foundation, at the end of the 18th century.
(Gregoire 1999, p.127)

In addition, the location for the coffeehouse was selected carefully, as it was expected to face a nice view, and positioned in close proximity to the centre of urban living (Gregoire 1999, p. 127).

User Profile of Coffeehouses

Generally, in terms of gender, the majority of coffeehouse customers were represented by the male group. Therefore, referring to Gregoire (1999), coffeehouse can be categorized as ‘man house’ (p.21). Indeed, it was a space, which assembled men together, apart from the social, professional, or family environment (Gregoire, 1999, p.21). In addition, coffeehouses, which have been located in the close proximity to the mosques, were chiefly attended by the ecclesiastics, and even the imam of the mosque used to have a best corner of the coffeehouse (Gregoire 1999, p.46).

In this respect, it can be noted that users of coffeehouses were discriminated according to gender, as women were not allowed in. However, some variations in user profile of coffeehouses have occurred in dependence on the period and region. For example, belly-dancers and singers could be included into user profile of coffeehouse, despite of the gender discrimination. Nevertheless, as the time passed by, in some societies, which kept up with time and various sorts of innovations, the basic concept of coffeehouse has gone through the number of changes and converted into cafes, which served to the all members of the society, regardless of their gender (Gregoire 1999, p.50).

Entertainment Activities of Coffeehouses

Coffeehouses have rapidly turned into a ‘natural stage’ of tale narrators, public story-tellers (meddah), minstrels, and shadow plays (karagöz-hacivat). Notably, before establishment of coffeehouses, these sorts of entertainment were traditionally accumulating in such places as tavern (meyhane) or ‘khan’. As a result, due to the wide range of entertainments presented in coffee-spaces, demands for coffeehouses and number of people intended to attend it regularly have been raised considerably (Duyan, 2006).

Prohibition of Coffeehouses

Generally, unlike common people, the members of government could hardly accept existence and increasing popularity of coffeehouses due to a number of reasons. In fact, dialogs, held in coffeehouses, could contain claims about public’s dissatisfaction with government. Moreover, customers of coffeehouses did not hesitate to criticize governmental structures, expressing their own ideas, views, and

standpoints. In consequence, government have started to perceive danger from the coffeehouses, as debates incidentally occurred there could further lead to the strikes and meetings of protest. Besides, because coffeehouse's customers possessed different political views, the potential of arguments, and even fights, could be activated at any time (see fig. 2.36). As a result, government have begun to undertake attempts to prohibit coffeehouses around their lands. The first attempt to forbid coffeehouses was made by government and religious authorities in Mekka around 16th century. After that, similar efforts were taken during 18th century in Ottoman Empire, followed by prohibition of coffeehouses in France and Germany in 19th and 20th centuries, accordingly (Erdoğan 2008, pp.156-157). To exemplify, figure illustrates a political argument between members of two different cultural groups within coffeehouse.

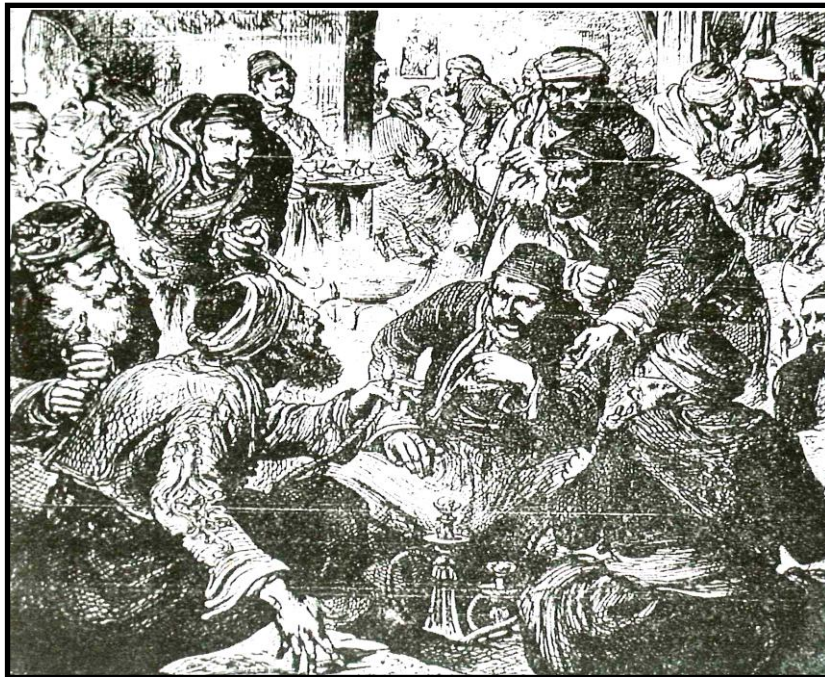


Figure 2.36: The arguments between the Ottoman and Russia during the war in a Istanbul coffee house. (Gregoire 1999, p.74)

Remarkably, foremost public speaker of the Islam Mehmet Akif has stressed the negative influence of coffeehouses. Thus, according to M. Akif, men showed negative attitude by going to coffeehouses at any free time, shattering their family lives. Akif insisted that instead of wasting time in the coffeehouses, men had to stay with their families (in Gregoire 1999, p.70)

Despite of the strict prohibition of coffeehouses, they were still taking their place in social life. In particular, during the ‘prohibition period’, few coffeehouses could be found within Istanbul city. In this respect, researcher McFarlane (in Gregoire, 1999), who visited Istanbul at that time, remarked that Turks could not imagine their life without coffee and coffeehouses. As an example, McFarlane (in Gregoire, 1999) referred to the case, that many of ordinary barber’s signboards were containing a notes like ‘the coffeehouse that consuming coffee and nargile’, hidden at the back of the signboard (p. 45).

2.2.2.1 The Major Aspects and Characteristics of Arabian Coffeehouses

Although development of coffee-culture in Western world has been started about 400 years ago, its actual story initiated since ancient times in Arabian Peninsula. Likewise, Gregoire (1999) emphasises an Arabic origins of coffee by stating that) “the coffeehouses was Arabic before become Turks” (p.16). Many facts, obtained through various historical researches, indicate that the Arabian countries, Syria, Egypt, Iran, Anatolia, India, and Mekke have begun coffee trading in the beginning of 16th century, gradually spreading coffee seeds over other countries, and contributing to the establishments of coffee-spaces (Hatay 2002, p.43) According to various researches, coffeehouse culture has originated in Mekke around 1511 (Hattox

1998, p.72). The spread of coffeehouses around other cities, apart from trading importance, has brought forward its social value.

As already discussed in previous sections, coffeehouses have first been built next to the mosques, and due to this fact, mosque in Arabian cities have played a considerable role in coffee spread and become strongly associated with coffeehouses. Indeed, the space was regularly filled with citizens and travellers, and, as a result, turned into a sort of ‘common area’. Thus, demanded spaces were distributed first at the close proximity to the mosques, and after that all around the Cairo (Gregoire 1999, p.16). Remarkably, during early periods, coffeehouse’s area in some cities was defined by the boundaries of coffee smell instead of physical borders, like walls. In particular, in Damascus, coffeehouses occupied an open area next to the river side, and its boundaries were defined by the customers (see fig. 2.37) (Hattox 1998, p.72). In addition, at that period, coffeehouse was not specifically shaped, and costumers, instead of *peyke* and *sedir* were sitting on the carpets, placed directly on the ground.

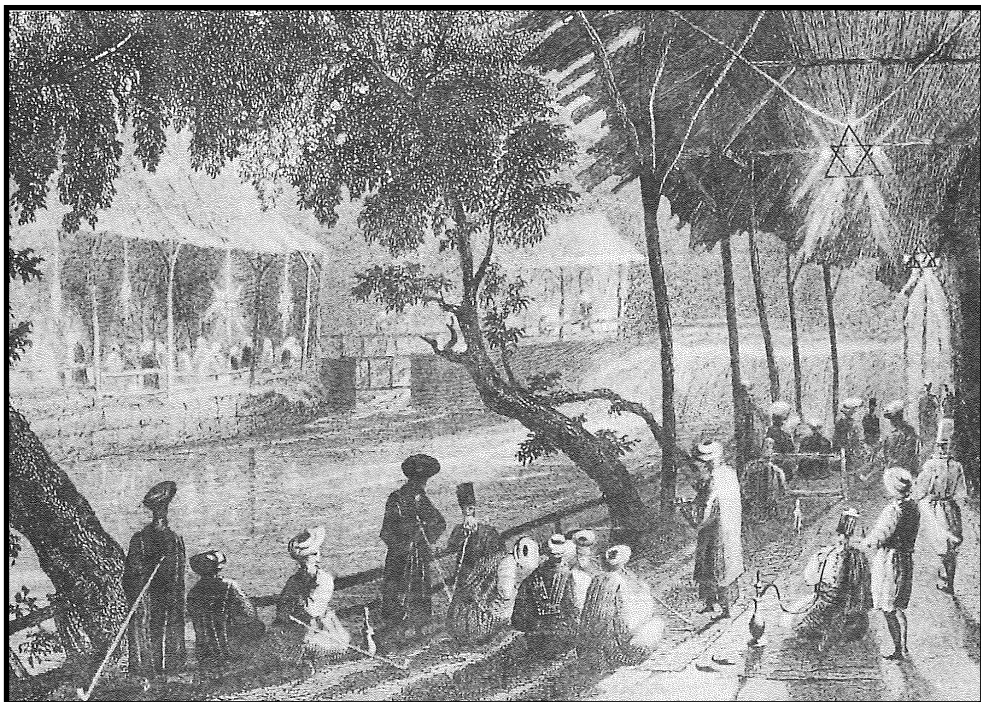


Figure 2.37: Sam Coffeehouses near by the river. (Hattox 1999, p. 130)

The figure 2.37, illustrating a coffeehouse which located in open space along the river which passes through the town, is a good example of regular coffeehouse of that period that was positioned at the important regions of the city.

According to the research, conducted by Hattox (1998), due to geographic location, civilians of Iraq and Syria were continuously faced to the views of desert. Therefore, coffeehouses were decorated with some greenery, to bring a piece of 'park' or 'garden' atmosphere (Hattox, 1998, p.72). In this respect, Thenenot (in Hattox, 1998) states that, "coffeehouses of Damascus are beautiful, they have many fountain, river flowing of the sides, spaces that tress shaded, roses and others flowers, cooler, restful and a nice spaces..." (p.72). Equally, adventurer of Portuguese Teixeira (in Hattox, 1998) makes interpretation about Bagdad coffeehouses. Referring to Teixeria (in Hattox, 1998), the aim of coffeehouses was to create a peaceful atmosphere. Thus, Teixeria (in Hattox, 1998) states that "...the coffeehouses which located near the river, have many windows and two balconies which looking to river. These features give rejoice atmosphere and turn space to the resting area" (p.72).

To sum up, although first spaces with the function of coffeehouses appeared in Arabian Peninsula, the formation of its specific concept, as a space exclusively devoted to coffee consumption, together with entire coffee and coffeehouse culture has initiated in Istanbul around 1554. Furthermore, many merchants, who visited Istanbul and experienced magnificent atmosphere of coffeehouses, turned into a spreaders of that innovative concept over Arabian countries.

Decorations / Ornamentation in Arabian Coffeehouses

Considering decoration and ornamentation of Arabian coffeehouses, a particular attention can be given to the coffeehouses of Iran, due to uniquely decorated wall items corresponding to their conventions and rules. Referring to Gregoire (1999), the magnificent decoration of the walls was represented by ornamentations, ranging “from the Holy Koran states to the motifs of epical frescos, photographs and medals for after years” (p. 23).

User Profile of Arabian Coffeehouses

According to Hattox (1998), Eastern coffeehouses were attended predominantly by idle and unoccupied individuals. As a matter of fact, user profile of Arabian coffeehouses was described by different authors. According to Lane (in Hattox, 1998), in 19th century the users of Cairo coffeehouses were represented by the ‘lower class people’ (see fig. 2.38) (p. 82). With regard to Russell (in Hattox, 1998), costumers of Halab coffeehouses were ‘rude and ordinary’ (p. 82). Similarly, Katip Celebi (in Hattox, 1998) states that, courtesy was not a common feature presented in the majority of individuals, attending coffeehouses (p. 82). From the other hands, coffeehouses still established and represented place, which was intended to serve to a wide range of society members. In addition, D’Ohsson (in Hattox, 1998), defines the coffeehouse users profile in 16th century as: “aristocratic gentlemen’s, government employees, professors, Muslim judges and other theologians” (p. 82).

Figure 2.46 shows ‘the low class’ users of the Cairo coffeehouse, in accordance with definition given by Lane (in Hattox, 1998, p. 82). Costumers are overflow to the street and passing their time by merely watching at surrounding.

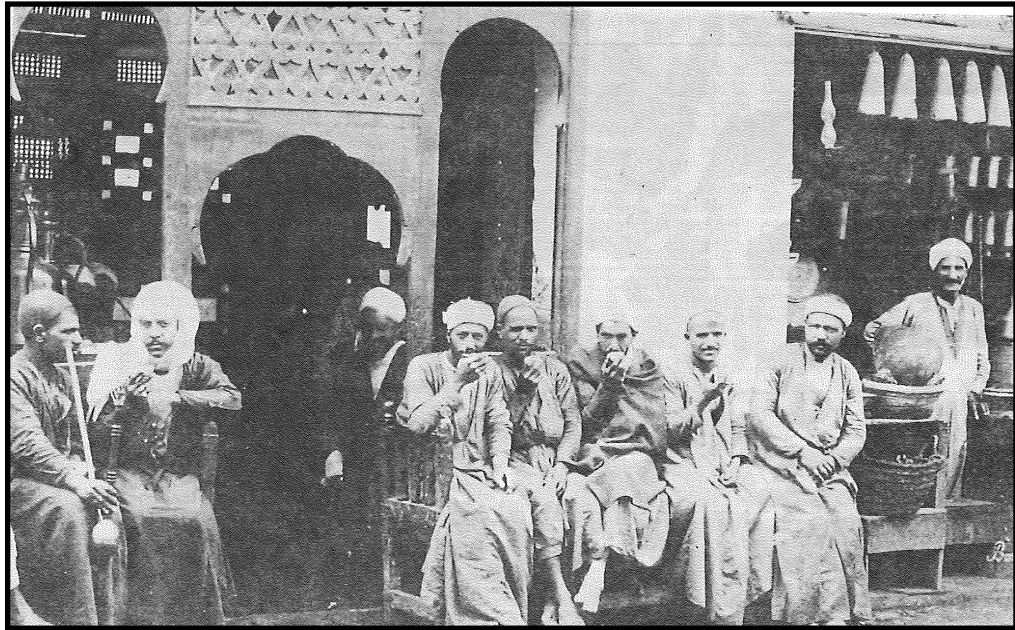


Figure 2.38: Coffeehouse and its customers in Kahire are seen more modest than the coffeehouses in figure 2.39 and figure 2.40. (Hattox 1999, p.133)

Remarkably, female customers were included to the user profile of the Cairo coffeehouses, which in general contradict to the later notion that coffeehouse is the space exceptionally for the men (see fig. 2.39 and 2.40). In addition, figure 2.38 demonstrates that space of coffeehouse can hardly be called as 'luxury'.



Figure 2.39: Women in a Kahire coffeehouse. (ezSerenity.,2004)



Figure 2.40: Inside of a coffeehouse in Kahire, and also women are taking place in this coffeehouse. (ezSerenity.,2004)

Differences Appeared After 19th Century

As a matter of fact, although coffeehouses were originated in Arabian Peninsula, the changes in its general concept and layout occurred only when it turned around other countries and formed an entire culture.

In the 19th century, Arabian coffeehouses began to show functional alterations. In particular, since that time, coffeehouses have become places for meaningful speeches. Besides, same as in Ottoman Empire and Europe, Arabian coffee-space turned into a 'stage' for the discussions of literary, artistic, and scientific subjects. In addition, poets and writers were presenting their products to the public of coffeehouses, in order to acquire some comments (Hattox, 1998, p. 89).

Nevertheless, the most important step in the process of spreading coffee culture over the world took place, when from Arabian Peninsula coffee has reached the Ottoman Empire. In fact, the Ottoman coffee culture acquired its importance not only due to its attractiveness and pleasantness, but because it formed, developed, and delivered stage of 'coffeehouse' to the world (Hatay 2002, p.43).

2.2.2.2 The Major Aspects and Characteristics of Ottoman Coffeehouses

This section is formed to indicate chronological order of spread, formation, and development of coffeehouses. In fact, to summarize the concept, the Ottomans were influenced by the idea of coffeehouse from Arabian, whose space had not started to be shaped yet that time. Afterwards, coffeehouse concept has developed and shaped according to the Ottoman life style. Therefore various alternatives of coffeehouse's spaces have occurred.

Turks were introduced to coffee and coffeehouse concept during the invasion of the Middle East by the Ottoman Empire. However, the concept of coffeehouse would display certain changes according to the differences in the life style of the

Europeans... Therefore, the next section emphasizes the concept and formation of coffeehouses, which spread over the different countries of Europe by Ottoman Empire. Along these lines, the following section is presenting brief overview of the European coffeehouses and their features, derived from Ottoman Empire.

2.2.2.3 The Major Aspects and Characteristics of European Coffeehouses

According to major historical facts, the coffee was brought to Europe by rover, who travelled to the East, and first it was used as a medicine to keep people awake. Essentially, Venice was the first place in Europe, where the coffee culture has settled (Gündeş 2008, p. 4).

Coffeehouses of Venice

The first coffeehouse of Venice was opened in 1615 by merchants, who travelled to the East and become influenced by the coffeehouses of Istanbul (Özbek 2005, p. 90)

According to Gainfrancesco Morsoni (in Hattox, 1999), the users of Venice coffeehouse's can be described as follow:

All of these people in these vulgar clothes, who are coarse people that does not have job and not busy with important stuff were sitting around oftently in coffeehouses. Moreover they had a habit of drinking this boiled extremely hot black baverage that they called 'Cavee'. (p.86)

A Venice coffeehouse is shown in figure 2.41. The gravure illustrates an argument around the coffee cauldron, emphasising an importance of coffee.



Figure 2.41: Gravure of Venice coffehouse from 1660.
(itü sözlük,1923 - 2009)

Due to establishment of coffeehouses, Marseilles' merchant became familiar with the Turkish coffee in 1645, and as soon as by 1650 coffeehouses have dispersed all around the Italy. As a matter of fact, Italians have learnt about Ottomans' coffee traditions through the stories of rover researchers, like Luigi Ferdinando Marsigli.

Coffeehouses of France

Firstly, coffee and coffeehouses have been introduced in France by Turkish envoy Süleyman Aga and appeared in the Lyon, rapidly spreading into the inner region of the country (Işın 2001, p.21).

As it was discussed in the previous sections, *portable coffee sellers were* prevalent in Arabian and Ottoman culture. Likewise, this type of coffeehouses became especially popular in Paris of 17th century. The coffee was cooked in spirit stove first, and then seller walked around the city to sell it out (Hattox, 1999 p.78). Gravure, preserved from 19th century and demonstrated in figure 2.42, illustrates

portable coffee seller of that period. Remarkably, it appeared astonishing to come across such findings belonging to the 19th period, while, in fact, portable coffee sellers were at the origins of coffeehouses in Eastern countries.

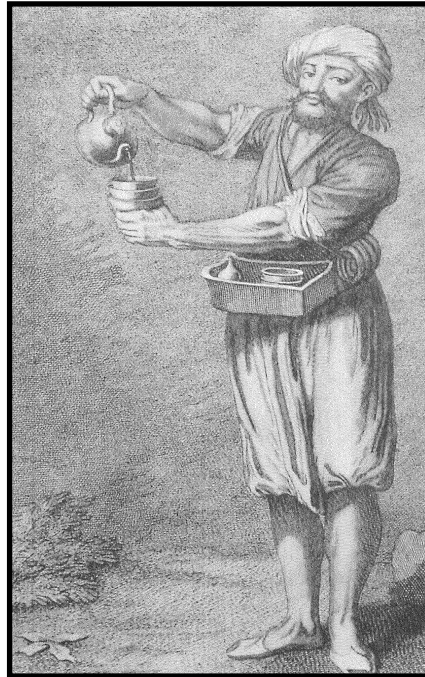


Figure 2.42: Portable coffee seller. Jean Baptiste von Moor gravure: 'Vendeur de caffè par les rues'. (Hattox 1998, p.131)

Nevertheless, the first coffeehouse was opened in Paris in 1689, under the name 'Cafe Procope', and preserved until present days (Jelsoft Enterprises, 2006) (see fig. 2.42)

Figure 2.43 represents gravure, dated by 1760, which gives a general concept about another coffeehouse of Paris named '*Cafe Greco*'. Basically, aristocratic people have formed user profile of this coffeehouse. It seems that customer's seat as a group and discusses the daily events. The wine bottles serve as wall decoration, while elegant and glamorous chandelier render the space ostentatiously. The corner of coffee seller reminds today's bars, being far from a traditional coffeehouse's 'coffee oven' approaches.



Figure 2.43: Cafe Greco in Rome, Paris in 1760.
(Jelsoft Enterprises, 2006)

British Coffeehouses

While coffeehouses became the centre of intellectual activities in Paris, in London these spaces were addressed to the different environment, namely bourgeois. In accordance with historical data, in 1650's, Turkish refugee introduced coffee to the university students, and then first coffeehouse had been opened in England. Second coffeehouses of England opened in London in 1652 (Jelsoft Enterprises, 2006) (see fig. 2.43).

In Figure 2.44, the gravure illustrates London coffeehouse in 1660's. It displays the aristocratic public that come together enjoying and discussing the problems, while consuming coffee. Particularly, the big portraits draw attention, as well as big openings and fireplace, which provide the richness of atmosphere. Besides, the place, which belongs to coffee owner, closed and provides a sort of semi-open / semi-closed space.



Figure 2.44: A London Coffeehouse in 1660's. (Hale, 2003)

In 1687, Edward Lloyd has opened coffeehouses in London, at the Tower Street, where it was actively attended. Therefore it's a good example emphasising an importance of coffeehouse in daily life of the city. Afterwards, he moved coffeehouses that had great achievement, to the Lombard Street where it served almost eighty years (Işın, 2001, p.21).

Betimes, Lloyd's Coffeehouse turned into a common place for seaman, captain, ship-owners and merchants. People were going to Lloyd's Coffeehouse for acquiring the latest news about sector, and in a while the space became to be known as 'Lloyd's News'. Later, in the 18th century, this space has been changed in terms of its functional layout, transforming into the biggest sector of insurance company in the world (Işın, 2001, p.21).

In London, coffeehouses were met with appreciation by English aristocrats, they took place in daily life of the city during 17th century. Notably, the popularity of coffeehouses in England has been preserved until today (Işın 2001, p.21).



Figure 2.45: Shows a scene in an English coffeehouse during the 1700s.
(Jelsoft Enterprises, 2006)

The coffeehouses illustrated by the gravure above, presents the concept of the English coffeehouse belonging to the 1700's. It has simple appearance, far aside from being pretension. In addition, it should be noted that unlike the majority of Eastern countries, the female members of society did attend coffeehouses.



Figure 2.46: A London Coffehouse in a small town from the 18th Century
(Jelsoft Enterprises, 2006)

In figure 2.46, gravure, belonging to 18th century, illustrates costumers of London coffeehouse, reading newspapers early in the morning. Besides, it seems that they are discussing the issue which they have just red in the newspaper. The user profile of coffeehouse is mixed: ordinary people are taking place next to the aristocrats. In addition, apparently, the user profile is not limited by gender or age group, as female, males, and even children occur simultaneously at the same space.

Austrian Coffeehouses

According to the historical documents, Austria, where coffee culture is the most popular nowadays, has also adapted the coffee and its culture from the Turks.

There are various stories describing how Viennese have met with coffee. One of the stories verifies that, in 1683, during blockade of Vienna by Ottoman army, Ottomans have left the coffee sacks in the region of war. As a result, Vienna became familiar with coffee. It is told that the first coffeehouse of Vienna was named after the King Jan III Sobieski, who foremost realized a significance of content of the sacks, lost by the Ottomans (Özbek 2005, p.90).

Another story about occurrence of coffee in Vienna indicates that, while Turkish abandoned the blockage area, Viennese had fired the place they aware of the sweetness that coming from the coffee and they met with in this way (itüsözlük, 2007).

In reality, the first Vienna coffeehouses were opened in 1685 by Johannes Diodato, who is an Armenian emigrate from the Ottoman Empire. In this respect, Hattox (1998) verifies that: “in the documents its mentioned frequently that, Greeks and Armenians caused the spread of coffee consuming convention throughout the Europe”(p.86).

The new beverage spread in short period of time, and in 1819 a hundred fifty coffeehouses were established in twenty five cities, while by 20th century their number reached six hundred (Wikimedia Foundation, Inc., 2009).

The user profile of Vienna coffeehouses was formed predominantly by man, while women could go only if accompanied by their husband or male relatives. In period of Vienna (end of 17th century, beginning of 18th century), coffeehouses were in their golden age (see fig. 2.47). The habitués of the coffeehouses were mostly the litterateurs and writers, such as Peter Altenberg, Alfred Polgar, Karl Kraus, Hermann Broch and Friedrich Torberg, and the like (Wikimedia Foundation, Inc., 2009).



Figure 2.47: Vienna Coffeehouses in 17th century. (itü sözlük,1923 - 2009).

In the figure 2.47, Vienna coffeehouse gravure illustrates the transformation of spatiality of coffeehouses and its culture according to modern live. Besides, a big entire saloon in previous period, and sitting arrangement have changed in accordance with the restaurant-like system. A saloon is divided with partition walls,

consequently space became zoned by physical boundaries and thus, moved away from the idea of socialization.

The gravure of figure 2.48, illustrates that the space appearance is away from the concept of coffeehouse. Its large dimensions do not support the basic concept of spatial configuration of coffeehouses, for the reason that, while the dimension of space increase, the socialization level of the costumer decreases. Therefore, coffeehouse represented by this gravure displays the concept of grouping.

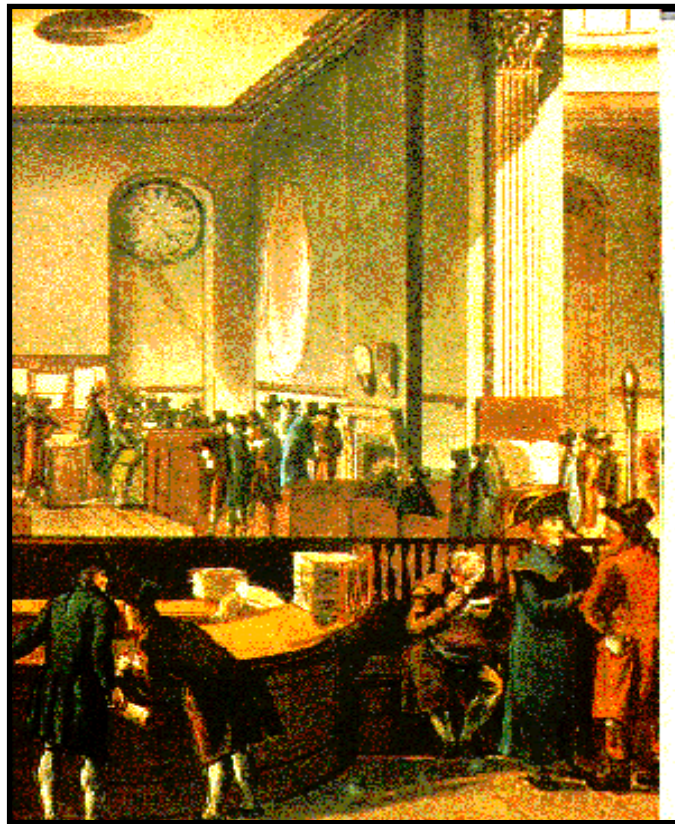


Figure 2.48: A Vienna coffehouse from 1750's.
(itü sözlük,1923 - 2009)

Furthermore, in 18th century, under the Austrian-Hungary Empire, Vienna coffeehouses have been established in Prag, Budapeşte and Lviv (Wikimedia Foundation, Inc., 2009).

By 1950's, Vienna coffeehouses have experienced hard times, and even some of the famous coffeehouses were closed, due to the fact that the activities undertaken during spare time have been changed according to the modern lifestyle. For example, television became prevalent and modern espresso bars raised in demand. But coffee culture of Vienna, even though it changed, continues into present days (Wikimedia Foundation, Inc., 2009).

To conclude, although initially European coffeehouses obtained its conception due to the spread of coffee culture from Ottoman Empire, the original features have been rapidly altered under the influence of differing lifestyle and numerous changes in various aspects of social life, occurred in European countries. As the result, an original conception underlying Ottoman's traditional coffee and coffeehouse culture has been considerably transformed and modified in European coffee-spaces, replacing the initial features and bringing forward new conventions and qualities, turning it into the cafe spaces.

Nevertheless, it should be emphasised that countries, being at once under the control of Ottoman Empire, have adopted and preserved major features of the original coffee and coffeehouse culture, and Cyprus, being once conquered by Ottomans', did not avoid magnificent influence of coffee-culture. In this respect, in order to form a strong theoretical background for the further chapters, the subsequent section is dedicated to the discussion of the significance and uniqueness of Turkish coffee culture in the realm of Cyprus.

2.3 Turkish Coffee in Cyprus

By and large, the current section of the thesis is focused on the discussion and analyses of function, significance and specific values that has been adapted in Cypriot society by the introduction of coffee.

...Before we see the image of coffee, aroused by its aroma and smell. It is one of the best habits of traditional Turkish culture. Nothing can replace drinking a cup of coffee after a meal. Coffee is way to give break, a tool for joyful conversations and a phenomenon that relives the kidneys after a meal. It warns, appeases, has a joyful nature and is delicious. It is a culture that is soft and warm and a gift to the world which rooted in our tradition. (Sultankosk, 2007)

Remarkably, the ‘nutrition habit’ and ‘knowledge and traditions transfer’ play one of the dominant roles during the process involved in spreading of coffee and coffeeshouses over the variety of places (Gregorie, 1999, p.18). However, in the particular case of drinking traditions and habits, each society has developed its individual regulations. In the context of coffee as a beverage, which brings forward an array of various effects, it might be said that it has ‘marked’ Cypriot culture with a trace of originality and richness.

As it is already mentioned in the previous sections, assimilation of coffee culture within Cypriot customs and traditions has begun since Cyprus became conquered by Ottomans in 1571 (Erdoğan, 2008). Consequently, while the time passed by, coffee has created its own unique culture. Yorgancıoğlu (1980) states explicitly that “coffee has a very wide usage and importance culture in Cyprus” (p.96). (Indeed), this tiny seed intrigues and has a capacity to attract people simply because it is delicious. However, in order to taste a real coffee it has to be prepared and served in the proper way. In fact, Turkish coffee in Cypriot culture possesses its

unforgettable taste because traditionally it should be poured into coffee pots in a very specific manner and cooked naturally on the fire.

Notably, Turkish coffee has constituted its own culture, and specifically in the context of Cypriot culture requires a very special manner of preparing and serving. In particular, the coffee that is boiled to the best degree is then poured into small coffee cups called “fincan”. And according to the number of coffee cups filled with coffee, the same number of water glasses is prepared. When coffee is served however, the glass of water that accompanies coffee arouses wonder and curiosity. Why was coffee *not* being served with lemonades or with other beverages than water? Was it because Turkish coffee has appeared extremely concentrated and that is why it required water to accompany it? Or was there a scientific explanation to it? Yorgancıoğlu (1980) conducted research on this subject, which was further discussed in his book. Therefore, according to Yorgancıoğlu (1980), centuries ago consumption of coffee had always begun from pouring a small amount of coldwater into the cup containing coffee. Such habit derived from the fact that at the past governmental officials or important persons were threatened to be murdered by poisoning. Thus, pouring a small amount of water into the ready coffee would indicate presence of poison, as in such case coffee could become foamy or the cup would shatter. Indeed, at the past such attitude was very common and has been dictated by described circumstances. Nowadays, process of pouring water into the coffee, however, remained as a mere tradition or as a special part of the coffee-consuming ritual, whose meaning has defeated with the centuries (p.99).

Additionally, in Cypriot culture Turkish coffee varies in accordance with the tastes and preferences of a consumer as: ‘plain’ coffee (sugar-free); ‘medium’ coffee (with small amount of sugar); coffee with ‘good sugar’; and coffee with ‘a plenty of

sugar'. The way in which the cups with ready coffees are arranged on a serving tray depends on the types of the coffee prepared (such peculiarities are generally prevalent within coffeehouses and will be further discussed in the part exclusively devoted to the traditional Cyprus coffeehouses).

To sum up, the resultant taste of coffee is greatly dependent on the preciseness in combining ingredients and keenness in following instructions. Therefore, preparation of coffee requires certain effort and skills. In conclusion, Turkish coffee should be poured into the cups in way to appear with attractive foam at the top. Thus, Turkish coffee made without foam shows unskilled hand of the cook (Tolgay, 2004).

The Occasions Associated with Turkish Coffee in Cypriot Culture

“A single cup of coffee can create a friendship that lasts for 40 years”-is asserted by anonymous author, symbolizing everlasting friendship, associated with Turkish coffee. In particular, due to the numerous positive connotations, associated with coffee, this beverage becomes especially appreciated and indispensable in the various societies. Besides, sometime, coffee plays a role of mediator of ‘warm’ conversations, which might be expressed by the idiom “heart neither wants coffee nor coffeehouse, heart wants a friend coffee is the alibi”. Moreover, coffee may take an important place in the cultural issues (dünürçülük), related to the gathering of brides and grooms families in order to arrange marriage ceremonies. Finally, concept of coffee frequently comes along with thoughts of love, tranquillity, nostalgia, respect, and the like.

Hospitality

As a matter of fact, it is conventional custom to serve coffee for the guests and visitors. Indeed, nothing can replace a cup of coffee, cooked as plain, with little sugar or with lots of sugar, and served with a glass of cold water (see fig. 2.49). In fact, it is a matter of good manners and hospitality to serve a cup of coffee to the visitor (Özçil 2005, p. 9). Conversely, visitor, who is not offered coffee, might account it for the sign of disrespect and hostility. Therefore, cautious serving of coffee signifies concepts of hospitality, friendliness, and appreciation of the guests.



Figure 2.49: It's clear that two women strengthen their relationship during visiting, showing coffee as an excuse. (kahve.gen.tr.,2007).

Fortune telling

While for the men the 'ritual' of drinking coffee have been commonly encountered in coffeehouses, women preferred to enjoy it at home surrounded by their female friends and performing coffee fortune telling, which rapidly turned into the most significant aspect of a 'colourful' home parties.

During friends visiting, conversations were accompanied by consumption of coffee, and reversing of coffee cup to the plate signalled for the beginning of ‘fortune-telling’ ritual, which was performed by interpreting patterns formed by sediments of coffee remained at the bottom of a cup (Özbeker 2005, p.88). Consequently, fortune-telling habit has become an integral and unique part of the culture, formed by Turkish coffee. As a result, fortune-telling procedure has strongly grounded into drinking coffee ceremony, and even found reflection in the idioms, as for example ‘whatever my state is, so be it’.

Desem (2000) shares an experience of fortune telling in her book. When she was a little girl, she witnessed that fortune telling was one of the most entertaining matter while neighbours and guests practiced coffee consumption. She asserts that, “the practice of women drinking coffee, turning the coffee cup upside down and discussing the meanings of the sediments of the coffee in the cup always intrigued me” (Desem, 2000, p.15). However, not all women have the ability to read the sediments from coffee cups, the reader supposed to be expertness in this issue. Indeed, some women even turned fortune telling into bussiness, by gainong money out of such practice (Tolgay, 2004).

Dünürcülük

Remarkably, Turkish coffee plays a significant role in the cultural events within Cypriots community. ‘*Dünürcülük*’¹ represents a perfect example of such cultural occasions.

¹ “Dünürcülük” is a social practice in Turkey as well as in North Cyprus. the rituel when a groom’s parents ask permission from a girl’s parents to let her be their bride. It is performed when the family of the man visits the family of the woman he loves. In brief, it is a way of arranging the man to marry the woman he loves.

Traditionally, during ‘dünürçülük’, the coffee was cooked and served to the visitors of the house regardless of coffee-drinking preferences. Particularly, plain, completely sugar-free coffee signalled about rejection to the groom’s side, but sweet coffee indicated appreciation and acceptance. Therefore, coffee played a role of the messenger by delivering the answer of the bride’s side to the groom’s family non-verbally (Var 2006, p.29). Besides, in the ‘dünürçülük’ it was an exclusively bride’s responsibility to make a coffee, and the quality and amount of foam on top of the beverage served as an indicator of her skills and abilities to the groom’s relatives.

As a result, it can be concluded that Turkish coffee has left a considerable trace in the Cypriot society, culture, and traditions, being, above all, at the centre of human’s interactions.

Coffee Trading in Cyprus

Taking a central place within Cypriot’s traditions, coffee has played an important role in trading. While discussing the significance of coffee in trading part in relation to Cyprus, Erdogru (2008), refers to the research carried out by Jennings. Thus, according to Jennings (1993) popularity of sugar and coffee in island has turned coffee into the key trading aspects, dominating until 1630’s (pp.331-395). Along these lines, Erdogru (2008) documented coffee prices in his research, which lead him to the conclusion that coffee has represented one of the most profitable items in Cyprus. In this respect, Erdogru (2008) presents context of this document as follow:

According to the document dated January 1634, İbrahim bin Emrullah gave three thousand bags of coffee to Mr. Yusuf bin Abdullah eight years ago; he sold each bag from 80 aspers, but he still could not get 240,000 asper that Mr. Yusuf owed him. (p.159)

The cost of the coffee during indicated period was remarkably high, as one coffee bag has been sold for 80 aspers, bringing an enormous profit to its traders. Moreover, it is revealed that in 1701, among other goods, the percent of coffee exported from Cyprus to France was rather high (Syrett 1992, pp.207-209).

To conclude, coffee is a trading matter which stands at the second place after petrol in the world-wide trading network. Indeed, nowadays, there are more than twenty million employers involved into the global coffee sector. In consequence, every year people consume billion cups of coffee; hence coffee is one of the most popular beverages, which presents one of the biggest source of income all around the world (Desem, 2000, p.24).

The Importance of Coffeehouses in Cypriot Culture

Turkish coffee plays an important and multiple roles in Cypriot culture. Indeed, coffee has become a pleasure after meals, indispensable member of conversations; the best friend during the sleepless nights, and crucial aspect of trading. Moreover, the coffee has turned into a 'permanent member' of many houses for ages. The long history of coffee, expanding over the centuries, demonstrates its exclusively indispensable character. Even though, Turkish coffee have lost some of the specifically traditional aspects rooted in its past, it still considerably complements various facets of Cypriot culture. In fact, researches, conducted either with the aid of interviews or observation methods, indicate that perhaps Cyprus-Turkish society is the major consumer of this beverage.

Turkish coffee has constituted a space of its own, which reflects Turkish traditions; and can be also named as a 'cultural space'. In this respect, Cahit (2001) argues on the issue of 'Cyprus Coffee Culture', "The Turkish coffee is an essential

event in Cypriot culture that has to be highlighted” (p.13). In accordance with Cahit (2001) it is important issue in Cyprus, because men, both in the villages and in towns, spend a considerable period of time in coffeehouses, where social, political and even artistic issues are discussed (p.13).

To investigate effect of Traditional Cyprus coffeehouses on in Turkish Cypriot public, the parallel can be established with the analyses of the origination of Turkish Cypriots.

As a matter of fact, there is no exact information about first occurrence of coffeehouse culture in the realm of Cyprus Island. Even documents, belonging to the Ottoman period and published at the end of 16th century, are lacking in such data (Hikmetağalar 1996, pp.194-198). However, the fact that Ottomans were initiators of coffee culture in the island still undeniably supported by the majority of the experts in the related fields. Therefore, it is assumed that the year of 1571, which refers to the date of invasion of Cyprus by Ottoman Empire, is the starting point of expansion of coffee and coffeehouses culture over the island and over the whole world (Jennings 1993, p.331). Along these lines, Erdogru (2008) suggests relatively detailed information about origination of Cyprus coffeehouses. He collected the documented information related to coffeehouses in order to indicated more precisely the dates of its initiation. Along these lines, he refers to the document dated to in July of 1594, which already contain records about operating coffeehouses. As a result Erdogru (2008) concludes that, probably coffeehouses had appeared either on this date or some years earlier. As a matter of fact, firstly coffeehouses were run and managed predominantly by Muslims or by the individuals connected to military affairs (pp.155-156).

The Owners of Coffeeshouses

People who worked in coffeeshouses were called “kahveci” (gaveci in Turkish Cypriot dialect) (see fig. 2.50, 2.51, 2.52, 2. 53). However, the difference existed among employers of coffeeshouses in the context of the village and in the realms of a town. Particularly, for an individual in the town his job in the coffeeshouse was considered as his main occupation, while persons in the villages worked in the coffeeshouses for their own pleasure, or regarded it as a second or part-time job. Addressing to the historical data, Erdogru (2008) argues that, people who worked in coffeeshouses were not rich people (p.161).

To exemplify and compare, figures 2.50 and 2.51 illustrate owners of coffeeshouses from the past, while figures 2.52 and 2.53 show contemporary owners.

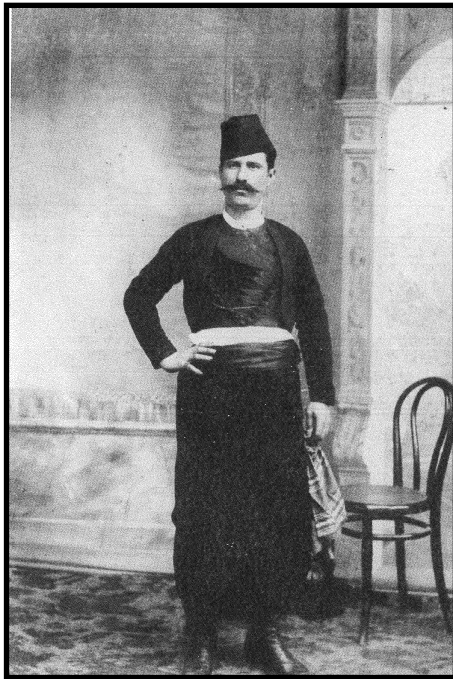


Figure 2.50: A typical Cypriot coffee owner “kahveci” at the beginning of the 1900’s. (Cahit, 2001, p. 141)

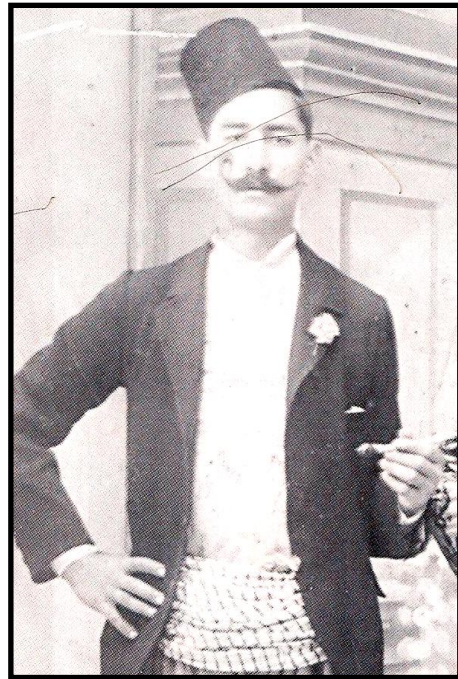


Figure 2.51: Coffee owner “Kahveci” Söğüt (from Nazif Bozatlı’s archive)



Figure 2.52: ‘Kahveci’ Necmi Hüdaoglu. A youth coffeehouse in the village Ötüken, the owner of the ‘Necmi ve Oglu’ Coffeehouse. (By author)



Figure 2.53: ‘kahveci’ Refet Dayı has been a coffee owner for 40 years at Bellapais (from Nazif Bozatlı archive)

It is worth emphasising that there has always been a tight relationship between owner of coffeehouse and his customers (Şah 2006, p.3). In fact, the ‘kahveci’ knew and shared many problems and secrets related to the habitu  of his coffeehouse. Remarkably, the concept of trust and bond among ‘kahveci’ and the customer has been ascertained by the current president of the TRNC, Ferdi Sabit Soyer. Thus, while conducting his research on coffee and coffeehouses, Cahit (2001) has interviewed Mr. Soyer, who described a dialog, which once took place between his father and ‘kahveci’. Besides, Mr. Soyer emphasised that during his childhood, he noticed that ‘kahveci’ did not normally counted number of cups consumed by the customer, but asked them when time was coming to pay the bill. Conversely, the customers sometimes were not aware of the exact number of cups they consumed, and thus used to ask the “kahveci” and rely on his answer undeniably (Cahit, 2001,

pp.96-97). Apparently, these examples demonstrate that being a centre of public interactions, coffeehouses plays a vital role in the social life by establishing human's relationships based on sincerity, modesty, and honesty.

Furthermore, according to Yorgancioglu (2000), an occupation of coffee-maker in the coffeehouse requires certain skill (p.98). Remarkably, coffeehouses in comparison to some other common places, were the most popular among coffee-consumers, as above all it was believed that 'kahveci' possesses certain secrets related to coffee preparation and thus would make it with exceptional skill and delight. Indeed, 'kahveci' was obligated to improve oneself in the art of cooking and serving coffee 'ritual'. Therefore, it can be concluded that traditional coffeehouse was characterized by a professional preparation of coffees.

Besides, an important feature of coffeehouses was that it has been named after its owner. Notably, most of the contemporary coffeehouses in the realms of Cyprus preserve this tradition by nowadays.

Traditionally, there are three major aspects after which coffeehouses could acquire its name. First off all it could be named after its owner. Secondly some coffeehouses were identified with items additionally served to the costumers, and therefore, the general name of coffeehouse could contain the word defining that specific item. For instance nargile was important item offered in many coffeehouses. In this terms, it can be referred to the coffeehouse run by the For example, *nargile* (hookah) is an important item of Derviş Efendi's coffeehouse, which was famous and popular in Nicosia, particularly for serving a nargile. Consequently, this coffeehouse was known as the "Nargileci Derviş Efendi" (The Nargile shop of Mr. Derviş) (Sayıl, 2008a). Finally, in many instances coffeehouses have acquired their name in

connection to the landmark or important area in its location. For example, the “Tekke coffeehouse” (which does not appear any more nowadays) took its name from the Mevlevi Tekke² (Sayil, 2008a).

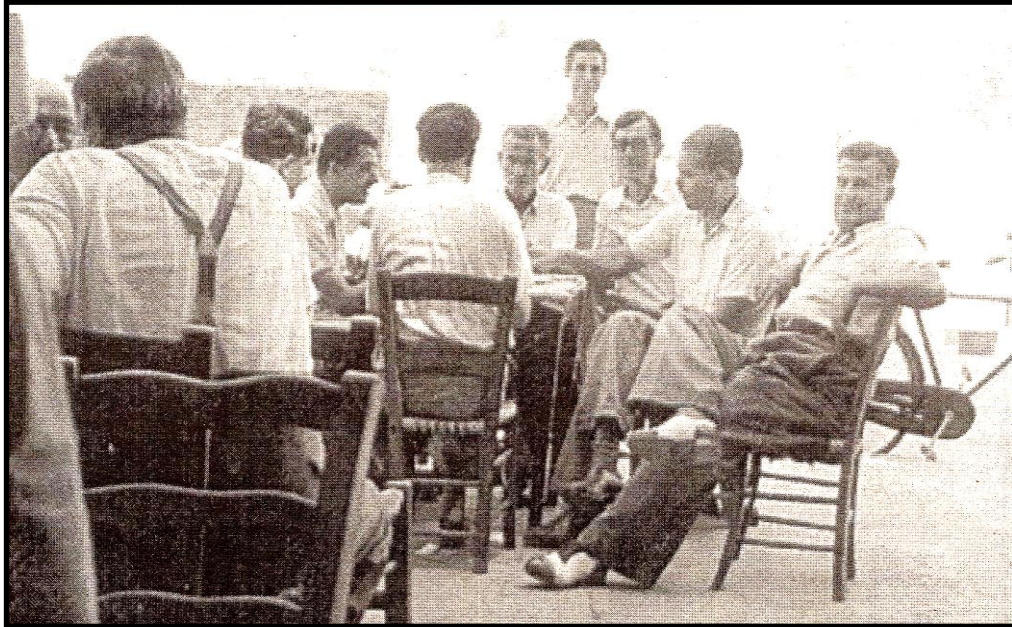


Figure 2.54: A visual from an old coffeehouse, which is in Nicosia and has an important place in the social life. The Tekke Coffeehouse. (from Nazif Bozatlı’s archive)

Another important issue to be mentioned within the context of a current research is the transmission of the coffeehouse culture and traditions from the Ottomans to the Greek Cypriots, who also inhabited an island since early times. Yorgancioglu (1980), maintains that the coffeehouse tradition was appreciated and transferred to the Greek Cypriots from the Turkish Cypriots, and after being established in the cities, it spread rapidly over the Cyprus villages (Yorgancioglu, 2008). In fact, analysing the past, it seems to be common that such initially local events may further expand its effects over the majority of cultures. Along these lines, the Greek Cypriots became familiar with and adapted idea of coffeehouses from their Turkish neighbours, and soon established a profitable business on selling and

² A place where rituals take place for Mevlana Celaleddin-i Rumi

producing 'Turkish coffee'. In the beginning, coffee trading included merely a small group of families, running business. But after their acceptance by the European Union, huge companies started selling Turkish coffee to the whole world (Tolgay 2004, p.8).

'Meaning of Coffee and Coffeehouse in Cyprus Way of Living'

Significantly, the Turkish Cypriot community have abbreviated term 'coffeehouse' to a "kahve", which simple means 'coffee'. It can be attributed to the fact that, in daily speech a person going to the coffeehouse normally says "I am going to 'kahve' (for a coffee)", instead of pronouncing "to the coffeehouse" (Sayıl, 2008a). Indeed, presently a minority of people implies term "the coffeehouse"; while the rest prefer to use the word 'kahve' or 'gave' in Turkish Cypriot's slang. Thus, although basically the word 'coffee' defines the beverage, widely known in the world, in the Turkish Cypriot culture it simultaneously refers to the space, in which this drink is consumed. As a result, it can be stated that coffeehouse space is taking rather high position within Turkish Cypriots.

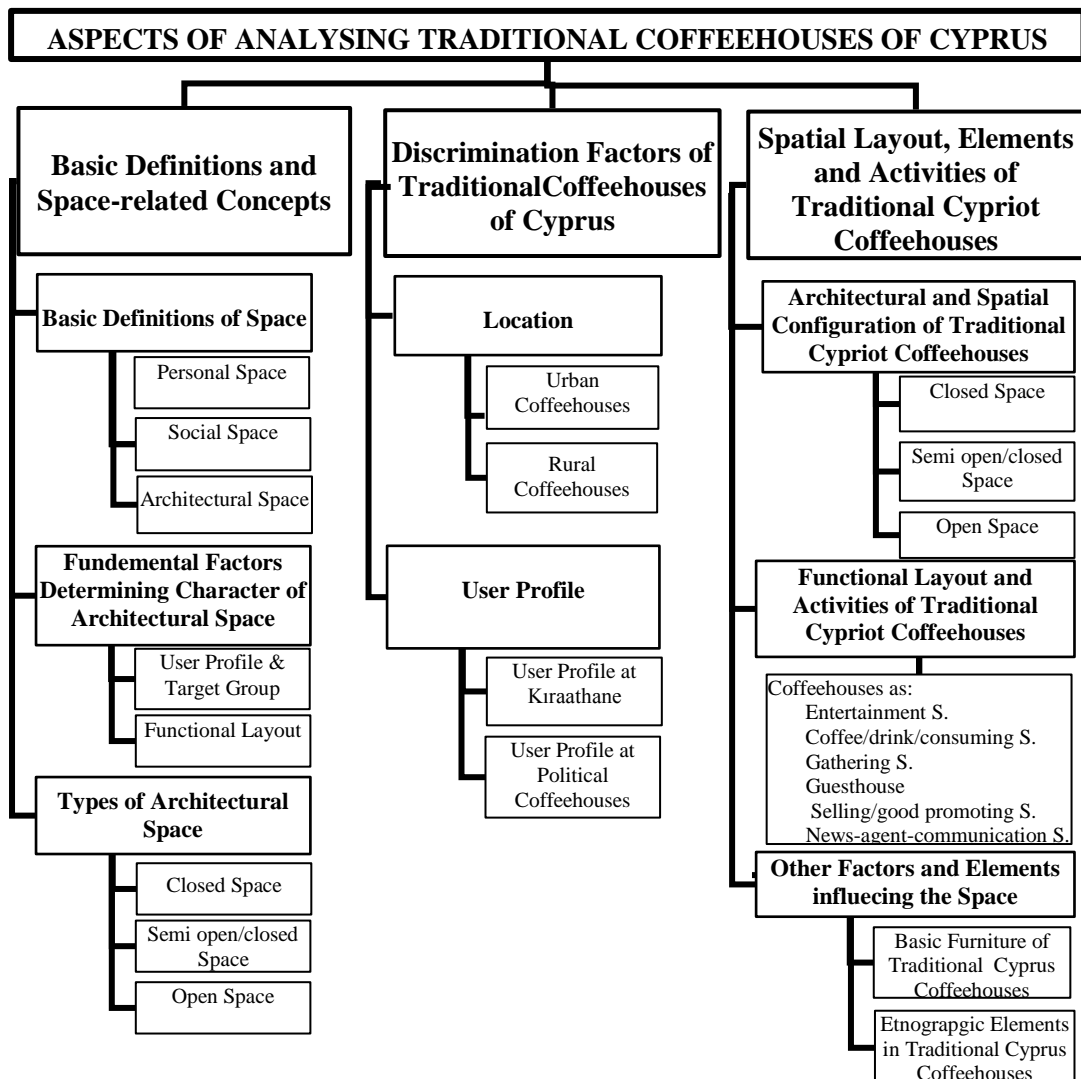
Above all, Yorgancıoğlu (1980) states that, 'coffee' spaces was widely used by Turkish workers as it could satisfy and meet their desires in terms of rest and relaxation (p.96). Simultaneously, the popularity of the coffeehouses and its wide acceptance by the public is apparent due to the fact that in the past coffeehouse was considered as one of a few spaces where public could communicate, interact, and being entertained. This viewpoint is supported by Sayıl (2008), who concludes that at the past there were not many entertainment places to visit, and therefore coffeehouses naturally became the most acceptable choice for the majority of population. Indeed, in time coffeehouses have become centres of public interactions,

where the latest news from the village and its neighbourhood could be obtained. In addition, such activities as card games and smoking of 'nargile' have rapidly increased demand for such spaces (Sayıl, 2008a). Concisely, the coffeehouse became a common ground for 'men' to recharge themselves.

To conclude, an introduction of coffee to Cypriot society has played one of the significant roles in the formation and development of a variety of its cultural aspects. Perhaps, Turkish coffee and establishment of coffeehouses in the island, represent the most essential issues throughout the history until present days. As a final point, it can be stated that, the coffee as a beverage reflects, underlies and contains in itself all the hint and concept of how, where and with whom it has to be consumed. In other words, the concept of coffee directly linked to, and therefore forms a specific conception of a place for its own, which is coffeehouse.

CHAPTER III

ASPECTS OF ANALYSING TRADITIONAL COFFEEHOUSES OF CYPRUS



Initially, traditional Cypriot coffeehouses can be considered as the most communal place of Cypriots in the past. Indeed, the Turkish coffee and traditional Cypriot coffeehouses have considerably affected the pattern of social behaviour, while encouraging development of various social activities. Thus, it can be claimed that coffee-spaces have had a great impact on the formation and development of social structure and culture of Cypriots. Günçe (2005) emphasizes an importance of coffeehouses by stating that, “enter to traditional coffeehouses means face with the socio-cultural life” (Günçe, 2005, p.305). Coffee causes people come together and have various activities in coffeehouses, thus coffee brought newness to Cypriots life (Günçe 2005, p,308). In this respect, the following text of the current chapter is focused on determinations and discussions of major influential factors, related to the specific aspects of the traditional Cypriot coffeehouses, including activities, values, social behaviours, as well as general physical characteristics, spatial configuration, functional layout, location of coffeehouses, and the like. However, in order to provide theoretical background, for better understanding of various factors and aspects, related particularly to the spatial configuration of coffeehouses, the first part of the current chapter will be focused on the general concepts of architectural space. Along these lines, brief information on space-defining elements, types of spaces, and factors, determining space configuration, will be introduced.

3.1 Basic definitions and Space-related Concepts

As a matter of fact, the subject of space is exceedingly wide and carries a very complex character. Indeed, it involves a great variety of aspects, features, and elements. However, the following section is merely focused on the few most basic,

fundamental concepts and aspects of the space, which are consistent with and follow the major aims and objectives of the current research. Along these lines, some fundamental definitions of the space and space-related elements, aspects and factors will be provided, to underlie and support discussions of the subsequent parts of the chapter. Besides, this section presents fundamental concepts of human-space relationships, in terms of spatial behaviour, user profile, and functional layout.

3.1.1 Basic definitions of Space

Basically, space can be defined as a matter, or substance, which surrounds human and objects, fills the distance between them, and expands infinitely in three-dimensional field (Rigdon, 2007). Therefore, space is a sort of domain, in which objects, surfaces, volumes, and all living creatures exist, function, perform various activities, and display physical and visual properties. According to Ching (1979):

Space constantly encompasses our being. Through the volume of space we move, see forms and objects (...). It is a material substance like wood or stone. Yet it is inherently formless. Its visual form, quality of light, dimensions and scale, depend totally on its boundaries as defined by elements of form. (p. 108)

In this respect, characteristics of space, its features, physical or visual boundaries, and the way it is perceived, are defined by different elements, which may either enfold the space completely, or determine its borders. These ‘space defining-elements’ can be both natural and artificially formed within manmade environment. In fact, boundaries, defining the space are vital and play a primary role in man’s existence and experiences. As it is stated by L. Erdrich (ThinkExist, 2006):

In our own beginnings, we are formed out of the body’s interior landscape. For a short while, our mothers’ bodies are the boundaries and personal geography which are all that we know of the world. (...) Once

we know longer live benefit our mother's hearth, it is the earth with which we form the same dependent relationship, relying... on its cycles and elements, helpless without its protective embrace.

From the one hand, boundaries are the spatial matter, which defines physical limitations of the space, its dimensional characteristics, proportions, and visual features. From the other hand, there are human's emotional and physical boundaries, which define man himself, his position, personality, attitude towards environments, individual differences and separate him from the others.

Therefore, human boundaries are the 'spatial matter' which are formed from physical and intellectual lines of mind. According to Madanispour (2003), human's personal space is formed by the intellectual boundaries of his/her mind, and represents human's most private space, which is away from outer world and public (p. 7). Furthermore, referring to classification of Hall (1966), there are four major types of human's spaces which are intimate space, personal space, social space and public space (see Fig.3.1).

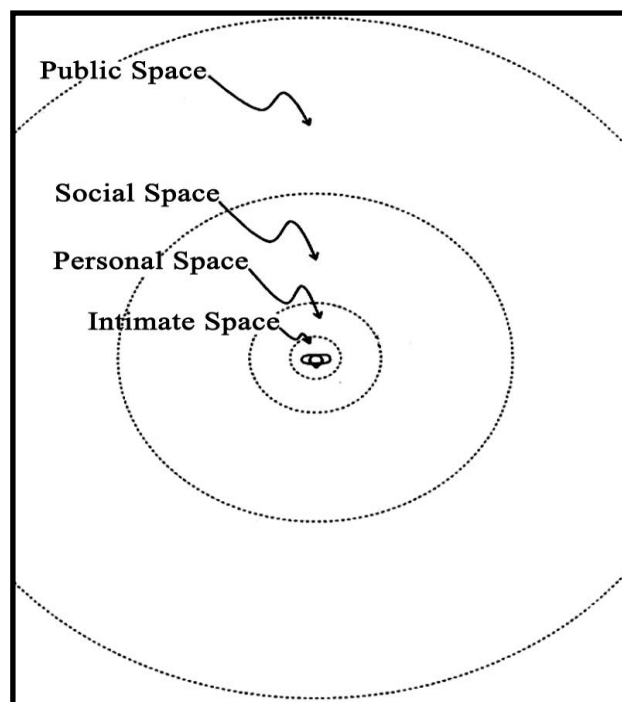


Figure 3.1: Diagram of Edward T. Hall: personal reaction bubbles. Radiuses defined in feet. (Hall, 1966)

a) Personal Space

Referring to Madanispour (2003), personal space is “between the interior space of the body and space that finds architectural and geographical expression, there is one layer that is invisible and mobile. This is ‘personal space’, which is the space around the body” (p.22). In other words, the imaginary line between interior space of human body, physical boundaries, and outer world separate person from the environment. According to Madanispour (2003), personal space is: “a small protective sphere or bubble that an organism maintains between itself and others” (p.23).

Hall (1966) presents a ‘personal reaction bubble diagram’ (fig. 3. 1), in which the circles of varying radiuses demonstrate the person’s boundaries and relationships between the person and environment. The smallest circle represents private/’intimate’ space, defined by individual. The second circle refers to the personal space, which involves personal sensations, feelings, and experiences, as well as controlled interaction with human’s outer world and environment. In fact, boundaries of human’s personal space are flexible and can shrink and expand, depending on various environmental factors and personal state of mind. To exemplify, figure 3. 2 illustrates two persons with defined and uninterrupted personal spaces, while figure 3. 3 shows intersected of personal space boundaries, which can be acceptable if the persons are in close relationships, otherwise it may lead to irritation and disturbance.

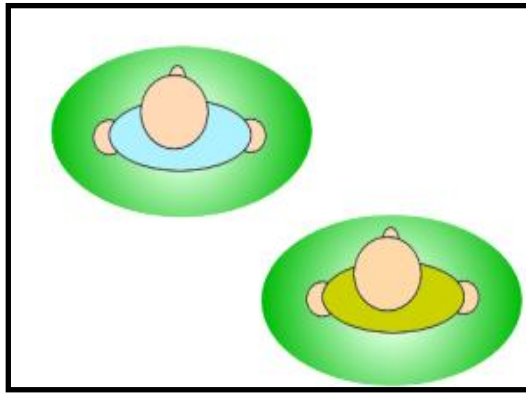


Figure 3.2: Two people not affecting each other's personal space. (Hall, 1966)

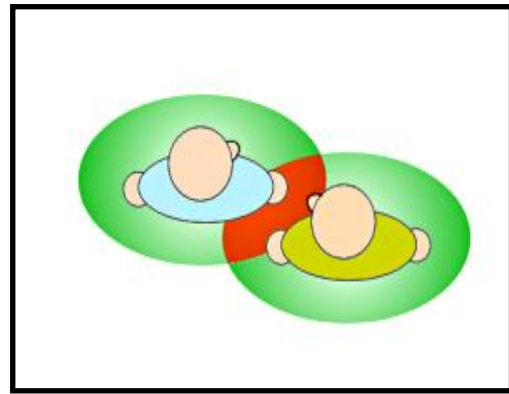


Figure 3.3: Reaction of two people whose personal space are in conflict. (Hall, 1966)

b) Social Space

According to the Hall's diagram, illustrated by figure 3.1, social space is defined within boundaries between second and third circles, while Madanispour (2003) maintains that social space is "the first boundary between the public and the private worlds is the human body, separating an inner self from the outside world" (p.9). Therefore, the first step to human-environment relationships begins with reflection and expression of person's inner world to the surroundings. In fact, communication of individual with environment allows him/her to be better known and understood within physical surrounding he/she exists. Individual's position, status, attitude towards environment, and a way of interaction with social space are determined by the character of the individual's personal space (Madanispour, 2003, p. 36). Hence, referring to Hall (1966), "Social space is that area within which the individual expects to make purely social contacts on a temporary basis" (p. 7).

The most distant circle in the Hall's diagram defines the public space:

Public space is that area within which the individual does not expect to have direct contact with others. The more intimate the spatial relationship, the more people resist intrusion by others. Personal space factors are important in establishing privacy requirements for interior design. (pp. 7-10)

c) Architectural Space

Since prehistoric times, human being realized a need for sheltering as the basic survival necessity. Indeed, since early eras man begun to dwell in caves, tents, or holes, or dug in the ground, to be protected from the potentially harsh surrounding (Alsaç, 1997, p. 11). As the time passed, human needs extended far beyond fundamental survival necessities, consistent with social, cultural, economical, religious, political, aesthetical, and many other factors. As a result, manmade environment begun to be constituted from various spaces, which, apart from dwelling, covered a great variety of human needs (McClure and Bartuska, 2007, pp. 8-9). In this respect, manmade environment started to provide spaces, which could facilitate ‘resting and working’ conditions for human (Alsaç, 1997, p. 21). As a matter of fact, these artificial manmade spaces are called ‘architectural’, while wrapt, enclosed, or enfolded by various elements of manmade environment are called ‘interior’ or ‘indoor’ spaces (McClure and Bartuska, 2007, p. 6). According to Alsaç (1997), interior space is “limited piece of space created by its bordering elements like walls”, and may provide a great range of functions and human activities (p. 15).

Humans are living in every condition of ‘space’ as well as perceiving the space through surrounding objects, architectural elements, and living being. According to Von Meiss (1990) “Architecture is the art of the hollow; it is defined both from the interior and from the exterior; walls have two sides. We penetrate it with our body and not only with our mind” (p.133). While people determine the space intellectually, architectural elements are defining the space. Space itself is an infinite matter, while ‘architectural components’ and ‘architectural elements’ are defining the shape, character, dimensions, and limits of the architectural space (Alsaç, 1997, p.133).

Thus, character of the surrounding space can be determined by various elements of the space and its contents. According to Miller (1997):

Interior space, by and large, is defined by parallel and perpendicular planes joined at right angles-walls, ceilings, and floor- although diagonal or curved walls, ramps, vaulted ceilings, domes, and unexpected construction features can also be found. (p. 34)

In this respect, in order to understand the basis of the concept of ‘spatiality’, it is important to reveal basic terminology and become familiar with the fundamental space-constituting and defining elements.

Elements and Contents of Architectural Space

Properties of space are determined by numerous elements. As was mentioned above, these elements define its physical and visual boundaries, as well as dimensional characteristics, proportions, form, shape, and general appearance. These elements can be natural, but at the same time they can be created by people. Along these lines, this section is focused on the basic space-defining elements and its contents.

Planes and Shapes

One of the basic parameter of space is plane. In accordance with Klee (in Wallschlaeger, and Busic-Snyder, 1992), “a plane is formed by line in motion” (p. 104). Planes are two dimensional elements which are characterized by length and width. The boundaries of spatial volume are defined and formed by plane. Therefore while line is considered as the fundamental “form-generating” element, in terms of art and architectural design, line can be applied for the three-dimensional

compositions and “volumetric forms” (Wallschlaeger, and Busic-Snyder, 1992, p. 104).

The other basic component of space is shape, which is one of the identifying characteristics of plane. Moreover shapes can be classified as ‘geometric’, ‘abstract’, ‘representational’, ‘non-representational’, and ‘symbolic’ (Wallschlaeger, and Busic-Snyder, 1992, p. 105). Thus, shape plays a significant role in distinguishing and recognizing the figure and forms. Furthermore shapes communicate visual messages and identify basic visual properties of the objects.

Forms and Volumes

Theoretically, volume has three dimensions, which can be described as length, width and depth, thus volume can be considered with three components such as *Points*, *Lines*, and *Planes* (Ching 1979, p. 44).

Volume is the three dimensional matter, which can be solid or void (Wallschlaeger, and Busic-Snyder, 1992, p. 140). In solid volume, space is displaced by mass, while void volume is enclosed within and wrapped by planes.

Form can be defined as a basic element, which determines basic character and features of the volume (Ching, 1979, p. 44). Thus, form defines the three-dimensional qualities of an object. Shape and planes define the fundamental visual and physical attributes of a form, which enclose it and define the boundaries of form’s volume.

In terms of architectural space, horizontal and vertical, parallel and perpendicular planes, while connected to each other, define the character of the space boundaries and properties of the spatial volume, wrapped by them. These elements

have a primary importance in the formation of the architectural space, and therefore are briefly discussed in the following sections.

Horizontal plane

In architectural context, base and overhead planes are constituted of horizontal planes. While base plane refer to floors, overhead planes are definers of ceiling in architectural spaces (Miller, 1997, pp. 30-35).

While base plane provide the physical support for human body, as well as, for various activities in interior space, overhead plane defines the upper limit of the specific space and spatial volume between base plane and itself (Ching, 1979, pp. 35-115).

Vertical Plane

Initially, in terms of architectural space, walls are defined by the vertical planes. According to Ching (1979), vertical planes are more active in field of vision of occupant; therefore vertical planes provide stronger sense of enclosure than the horizontal planes (p. 136). Columns, which are the vertical linear element, defined the edge or corner of the space. Otherwise, free-standing element in defined volume can visually interrupt continuity or else it identifies different spatial zones in interior space (Rigdon, 2007).

Vertical and horizontal planes determine the character of boundaries and dimension of interior space. Moreover, these planes represent the major surfaces of a space. While an object is placed within boundaries of particular space, it possesses its own properties that can be determined by specific features of its shape, form and

surface. Therefore relationships between space volume and its contents are established.

Furniture & Fixture

In terms of architectural interior space, furnishings are the most influential elements, determining apparent dimensional characteristics, proportions, shape, and form of the space within which it is positioned. Therefore, furniture is one of the major contents of the space, which may considerably affect its characteristics. Besides, furnishing makes space to be sensed liveable. It is an important fact while a space, in this meaning furniture is major constituent of the spatial layout.

Basically, furniture refers to the objects supporting the performance of human activities. It can be a piece of art or part of ornamentation; furniture can even serve for symbolic or religion purposes. The furniture of living space is combining with furnishing for creating comfortable, calm and practical interior space. The material of furniture can be made of metal, plastic, glass or wood according to design. Sometimes furniture can reflect culture, customs, or traditions of a particular society, while handcrafted (Wikipedia, 2008)

Curtain, carpet, lighting, and other movable accessories and elements are following the furniture. In space, each element can be considered as a 'form'. Forms have considerable effect on space configuration, layout, and designing. When forms are assembled together, specific spatial conception can be accomplished.

Erpi (1999) gives example to the importance of physical and visual barrier while perceiving forms:

The 500th year ceremony of İstanbul's conquer, the big projector's light of columns which surround the Fatih mosque, are joining in a few hundred metres high at night and they create a magnificent pyramid and these can

be seen from everywhere of the city. This is a proven example of form, which is formed by non physical elements (p. 124).

Wall painting or any kind of figure on the wall has ‘form’ character in space, can be considered as a factor which has impact on the concept of design. Therefore the furniture, movable objects, and accessories are not only elements, which imply for space, but visual shapes and barriers.

3.1.2 Fundamental Factors Determining Character of Architectural Space

While space defined by physical elements such as object, form and shape, the functional layout which is shaped according to ‘figurative concept’, determines the architectural space character. The figurative concept can be named as user profile, is the first fundamental factor that will be emphasized. Secondly, functional layout of space will be underlined to achieve a better understanding of interior space.

a) User Profile & Target Groups

While spatial configuration is taken into consideration, the major factor that has to be regarded initially is the type of human’s activities to be performed. Therefore, space can be configured in accordance with specific needs of the users, in terms of the functional layout (Alsaç 1997, p.135). The terms that will be studied in following section are intangible side of architecture. *Human, behaviours and functions* play a primary role in the formation of architectural space.

Human’s perception of space is totally depending on human’s dimension, sensitiveness, a serial motions and aims. Referring to Crisp (1998), the human-space relationships, and the perception of space, can be explained as follow:

How one moves through space and interacts with its geometric forms and sensory stimuli defines the realm of our experience of a

specific environment or place. This dynamic relationship with the environment is the basis for manifesting an architecture that privileges the person and is body centered rather than place or object specific. (p.7)

Space should be arranged according to the user needs. Accomplishment of each of user needs defines a quality of the space, while omission of even one of them may cause numerous negative effects. The space functionality is tightly interwoven with the space function, which, in turn, is dictated by the users' needs, expectations, aspirations and requirements.

Günçe (2005) states that, user's needs are rather abstract concepts which can be apparent from user's attitudes and behaviours. In addition, Günçe (2005) maintains that the environment must provide maximally sufficient conditions for the effective performance and accomplishments of all anticipated tasks and activities" (p. 311). Therefore, the space, which provides and fulfils maximum of user's needs can be counted as adequate, useful, and functional. In this case "it is obvious that people construct the spaces, either space constructs the people" (Günçe 2005, p. 311).

In this respect, during process of space designing and configuration, the detailed profile of the potential space users and their individual features, have to be taken into particular consideration. Therefore, it is a matter of primary importance to define and analyse target group of the space users. Along these lines, regarding basic aspects of users' profiles and target groups, the following characteristics should be regarded:

- 1) Age group of potential users/occupants;
- 2) Gender group of potential users/occupants;
- 3) Cultural values and background;
- 4) Socioeconomic status;

5) Personality types;

6) General lifestyle;

In addition to the aspects listed above, analyses of sociological, physiological, and psychological factors are essential for the successful accomplishment of spatial design and configuration. By definition, these factors can be summarized as follow:

-Sociological Features: includes the space-related user's social needs and problems. The most important factor of is communication and relationships between customers/ members of public of particular space.

-Physiological Features: based on users' existence, physical needs and conditions. Ergonomic principles, life safety, and health protection are fundamental factors in accomplishments of functional requirements.

-Psychological features: generally refers to user's emotional conditions, moods, and perceptions. Moreover psychological responses can be influenced by user's expectations as well as memories and experiences.

As a result, while sociological, physiological, psychological features are provided in the particular spaces, the user profile needs will be successfully solved.

b) Functional Layout (Singular / or / Multi Functional Space)

The subject of 'function' should be examined in parallel with human needs. If space does not satisfy user needs, it means 'space' is non-functional, meaningless and unserviceable. Unused space (dead space) is superfluous emptiness, which is not well designed, as well as it can be accepted as defect of design. According to Günçe (2005), each structure section, should be organized for itself to satisfy the specific function, accordingly, Günçe (2005) maintains:

Function is defined as, on account of usage or operating for relevant. In other words, function is a mean of need's determining desires and make into a programme. However, it is also using for describing more limited case. It is necessary for defining different usage properly and exposes the concept. Function, firstly means being relevant to elements of structure by oneself or altogether. This is necessary whether for it's plan properties as much as it's form properties (p.305).

Essentially, space is supposed to provide the necessary freedom of movement. Apparently, human activities, functional layout and humans' needs are the pieces of one chain within a context of interior space. In order to become a part of functional architectural environment, space design has to follow a logical sequence. Alsac (1997) argues that to form a necessary architectural concept "(...) functions need to be organized in a somewhat logical and rational way, that is, they have to provide a smooth usage and they must be attached to appropriate interior or exterior space" (Alsac 1997, p.135).

The human, his behaviours and requirements, are inseparable pieces of one chain, where each affects the other directly; however dead spaces can occur if designers or architects create it without simultaneous consideration of all factors. These facts are principles of successful design.

As it mentioned before, creation, design, and configuration of space should follow certain orders and rules. In this respect, the most important rule is that the space should be useful, in other words it should be functional, otherwise space will not be consider as a 'space'. Functionality is an aspect, which can alter according to the user needs or environmental factors. Presence of all functions of the space, which answer to all needs, is the first step to spatial configuration. These functions can be various in a space, however, space can be formed with only one function.

Although single spaces may appear rather simple, multi-functionality makes the character of the space quite complex and multifaceted, as it should entail and provide simultaneous accomplishment of various functions. Basically, functional layout is altering parallel with the changes in space aspirations. When number of aspirations is increasing, ‘multi’ and ‘function’ terms become team. They are combining, growing and dividing into pieces. Since needs are increasing, functions are dividing into two or more pieces and each serves to specific needs, resulting in unique functional space (Alsaç 1997)

Sometimes complex function is subdivided into sub-functions within the space, creating extra spaces within the boundaries of major space. However, while functional layout divided with number of sub-functions, ‘positive’ and ‘negative’ space principle should be taken into consideration. Negative and positive spaces are important aspects in space designing. According to Erpi (1999), “when space is divided into the pieces that do not gives the dimensional and functional space feeling, the ‘negative spaces’ are created, which are useless. These has to bring together as much as it’s possible to turn into ‘positive spaces’ that are useful and functional (p. 124).

3.1.3 Types of Architectural Space

Typological categorization of spaces can be made in accordance with variety of aspects, including dimensional characteristics, forms, shapes, activities, function and the like. Nevertheless, for the purpose of the current research, the following part deals with basic concepts and classification of space in terms of the degree of enclosure. In other words, subsequent part is concentrated on the brief definitions of closed, semi-closed-semi-open, and open spaces.

a) Closed Space

In experiencing architecture, one of the most important factors is the perception of the empty space within a room (Hesselgren 1969, p.331). Moreover, to have the experience of room as restricted space, it is not necessary to be within a building (Hesselgren 1969, p.335). According to Ching (1979), closed space can be defined as:

Four vertical planes completely enclosing a field of the space, is probably the most typical, and certainly the strongest, type of spatial definition in architecture. Since the field is completely enclosed, its space is introverted. (p. 168)

Space is formed either by being surrounded with architectural elements or human mental and physical boundaries. To be in space means that it will be experienced with all its details. Therefore, being there and experiencing it, enables to perceive it in 'true' way. Closed spaces are spaces which provide simultaneously human physical existence and space functionality.

In architecture, well defined enclosed fields of space can be found in several levels, like, from a large urban square to a courtyard within a building, to a room within the buildings organization (Ching 1979, p.169).

b) Semi Open-Semi closed Space

The exterior and interior are not two incomparable antitheses, but should be regarded as the two extremes in a polar series (Hesselgren 1969, p.336). In this respect, semi-open (or semi-closed) spaces can be considered as the middle point between two polar extreme of open and closed space, as they can provide simultaneous experiences of being outdoor and indoor. The degree of sensation of semi-open spaces is defined by the number and size of openings as well as the

amount of enclosure. However in any case these spaces provide the sensation of boundaries. Indeed, according to Hesselgren (1969), “it is not necessary to be within a building to have the experience of room as restricted space” (p.335). For example, space outside a building may often be experienced as enclosed, especially where other building, trees or some other features act as walls. Besides, semi-open space can serve as connecting link between ‘more private’ and ‘more public’ spaces.

In terms of manmade environment, semi open space can be defined by various architectural elements, like columns, overhead and base planes.

c) Open Space

Open spaces can be defined by legal possession and boundaries. However, the owner of the space perceived is also important. For that reason, while some open spaces can be used by one or few person, some open spaces shared by lots of people. The shared open spaces are spaces which can be used and belong to a large group of people.

According to Tankel (in Wooley 2003), “open space is not only the land, or the water on the land in and around urban areas, which not covered by buildings, but is also the space and the light above the land” (p. 2). Cranz (1982), defining the open space by giving the example of ‘park’: “these areas are wide-open areas that can be fluid to the extent that the city can flow into park and the park can flow into the city”.

Open space can be formed without implication of any architectural element, but defined either by difference in texture/colour/level of base plane, or by the physical boundaries of people, functions and activities. In addition, open space can exist as an extension of a building, surrounding by natural elements (planting, shrubs, trees). Referring to Eckbo (in Wooley 2003), “A range of positive functions of open

spaces, including provision for relaxation and recreation, conservation of wildlife, natural and agricultural resources, scenery and the shaping and control of urbanisation.” (p.55). Gehl (1987), states that open space can be determined by the users evaluation, as being an arena for different types of activities encompassing necessary optional and social activities.

3.2 Discrimination Factors of Traditional Coffeehouses of Cyprus

Apparently, all coffeehouses have many similar features. However, at the same time, they differ from each other along with so called ‘discrimination factors’, which basically, include the location of a particular coffeehouse and its user profile. In this respect, the following sections are concentrated on the definition and description of these factors and their effects specifically in the case of traditional Cypriot coffeehouses.

3.2.1. Location

According to the first ‘discriminative factor’, which is the location of a space, the coffeehouses can be basically subdivided into ‘rural’ and ‘urban’. Remarkably, the basic concept of positioning coffeehouses on the site, rather within the city or the village, does not differ considerably. In both cases, the coffee-space is meant to be placed in a way to be reached easily by wide range of the users. Moreover, by definition, coffeehouses should be positioned at the intersection point between trading and servicing sectors (Gregorie 1999, p.134-138). In other words, coffeehouse, being one of the most significant establishments within any settlement, has been always placed at the centre of rural, or urban settings, to serve as a ‘common/centre point’ for the public. Günçe (2005) argues in the issue of the

coffeehouse locations: “coffeehouses, in traditional locations, are the undeniable places where located on central point where life goes on” (p. 305).

Additionally, according to Sayıl (2008), coffeehouse at any location serves as an important landmark, and majority of people in describing the way may refer to the coffeehouse to direct the traveller. For example the place definition goes like: “... Near Mulla Hasan coffeehouse; in front of Ali Cafer coffeehouse, etc.” (Sayıl, 2008a).

Nevertheless, despite of the certain rules, related to the positioning of the establishment on the site, which are common for both types of coffeehouses, the fact whether the coffee-space placed in the city or in the village has a considerable impact on many aspects, corresponding to the interior organization and appearance of the space. In this respect, the following sections are concentrating on discrimination between rural and urban coffeehouses, in accordance with subsequent effects of their locations.

Urban Coffeehouses

In order to preserve basic concept of coffeehouse as the most accessible space, it has been always positioned along any traffic way, connected to the city centre. Moreover, to enhance its importance, the coffeehouses have been established in the close proximity to the significant buildings or structures, such as fountains, monuments, or mosques (Gregorie, 1999, p. 134).

Apparently, urban coffeehouses have been winning more popularity than rural ones, as they appeared more attractive and developed. During the ‘entertainment nights’, in addition to the town citizens, urban coffeehouses have accommodated guests and visitors from the villages. Moreover, the bigger

settlements have been always the firsts taking advantage of all innovations, including electricity, radio, and television. In consequence, it was reflected on the interior of urban coffeehouses, whose owners, in order to attract more customers, have rapidly adopted all innovations. Therefore, by the beginning of 20th century, urban coffeehouses have been in a great demand among the local population. However, along with global modernization, such technological innovations as televisions and radios have began to appear in the houses of citizens, decreasing popularity of coffeehouses (Günçe 2005, p.311).

Thus, as the bigger settlements have been always ahead of rural settings in terms of modernization process, the popularity and actual number of coffeehouses have been decreased rapidly. As a result, today's urban coffeehouses have almost lost their initial value. Referring to Tolgay (2004), "while the old Cyprus's traditional coffeehouses are closing, rural coffeehouses are still resisting to the time" (p.8).

To sum up, unlike the rural settlements, the urban areas have instantly reacted to any technological innovations and general alterations in the lifestyle. In fact, urban coffee-spaces have been considerably changed under western influence, gradually transforming into a new type of spaces, and simultaneously leaving behind its traditional uniqueness and significance. In this respect, referring to the observations of today's coffeehouses, although few of them preserved their initial characteristics, it can be indicated that the majority of the rest have passed through the functional and spatial changes. Indeed, the space or spaces have been transformed into 'sport clubs'; restaurants, central establishments of various political parties, and cafés.

Rural Coffeehouses

Evidently, the coffeehouses may serve as the finest example reflecting numerous aspects of Cypriot culture. Even though most of today's urban coffeehouses have been changed in terms of functional and spatial layout, the rural coffee-spaces may still reflect the major features of Cypriot culture, as they can be encountered almost in each rural setting. Indeed, it seems that the villages continue to preserve the concept, reflected by Tolgay (2004) in his article 'Never without coffee', as "street can not be called as a 'street', and the village can not be called 'village' without its coffeehouse" (p.8).

Similar to urban coffeehouses, the rural have been always positioned in the most important districts of the village. Thus, the most frequent locations of coffeehouses within rural settings are next to a church or a mosque (see inventory card no: 10); at the common area of the village (see inventory card no: 6); at the centre of the settlement (see inventory card no: 4); at the intersection of the roads (see inventory card no: 9); and along the important traffic ways (see inventory card no: 7).

According to observations of today's rural coffeehouses, there is no establishment, which would be located out of the settlement. Indeed, if the stranger or visitor seeks for any house or building, the coffeehouse is the first place he would enter in to ask for the way. For this reason the coffeehouses have been always intended to be placed at the most common and easy-accessible parts of the settlement. In addition, the positions of the coffeehouse have been an essential factor defining its popularity (Sayıl, 2008a). While investigating traditional rural coffeehouses in Mesarya region, Günçe (2005) states that, coffeehouses in that area are positioned at the 'heart' of the village due to their location of traditional life and

their existence: “the most obvious importance of the village which has intensive texture of village, is centre that named ‘social centre’ in the middle of village. Coffeehouses are the most important creators of this centre without any doubt” (p. 312). In addition, Günçe (2005), determines that position of coffeehouses in the Mesarya region have same approach (p. 312). In the coverage of thesis, coffeehouses that are analysed have been positioned in the similar location.

Usage time: Throughout the years, many writers and researchers have mentioned the ‘usage time’ aspect in their works, in relation to coffeehouses. Thus, according to Yorgancıoğlu (1980), some rural coffeehouses have been opened at the late afternoon, after five, except Sundays, and closed relatively early, as the most of the village’s population have work during the day time, and had to wake up early next day again for going to job (pp. 97-98). Conversely, Sayıl (2008) states that, specifically rural coffeehouses have been opened since early morning and closed at the night. Sayıl (2008) explains it by the fact that, many villagers were waking up early in the morning to feed their cattle, and before this task they were accustomed to pass by the coffeehouses to have their first cup of coffee. Thus, being opened from the early morning, rural coffeehouses have been closed late at night. The only case when coffeehouse of the village could be closed earlier was if its owner had a farm and needed watering his garden (Sayıl, 2008a).

Commonly, rural coffeehouses operate more actively during the evening, and become unusually packed at the nights when various sport contests, especially football matches, are screened.

Despite of the fact that today the majority of traditional urban coffeehouses have been closed, or serving for other purposes, the rural coffeehouses have survived, and even preserved many of their original features and characteristics.

In traditional settlements constant of population and way of production, cause constitution of important factors of continuation of social cultural life. (Günçe, 2008, pp.823-824) Indeed, regardless of the great lose of popularity; rural coffeeshouses continue to exist with their social functions at present days. Remarkably, almost in all Cypriot rural settlements, the traditional coffeeshouses represent a common space; where villages meet together, consume coffee, sharing news and gossips, or holding long conversations on various important issues.

Notably, due to rapid development of technology and establishment of various modern alternative spaces, majority of people assumed that rural coffeeshouses culture would quietly disappear, following urban coffeeshouses. However, even though the coffee culture and traditional coffeeshouses have passed throughout certain changes in terms of spatial configuration, activities and functional layout, the rural coffeeshouses are preserved and maintaining a piece of the traditional significance in realm of modern time.

3.2.2 User Profile

The other discrimination factor of traditional coffeeshouses is user profile. User profile of coffeeshouses is defined by a number of distinct characteristics, which can be described as follow:

a) Gender: Owing to the fact that in the past Cyprus has stayed under the firm control of Ottoman Empire, the coffeeshouses of Cyprus have acquired the majority of the features, encountered in Ottomans' coffee-spaces. As a result, it can be stated that the first and foremost aspect, determining the user profile of the traditional Cypriot coffeeshouses is gender discrimination, since only the male members of society have been allowed in.

Remarkably, while European coffeehouses, which have acquired its initial concept from Ottomans, have been altered considerably, leaving no plays to gender discrimination, the traditional Cypriot coffeehouses, in contrast, have preserved this aspect until present days. Referring to Cahit (2001), in general terms the traditional Cypriot coffeehouses can be defined as ‘social centres for the men’ (p. 13). In this respect, Cahit (2001) maintains that, “The coffeehouses in rural and urban areas are the spaces where men come together to have conversation and play games. Moreover, coffeehouses are the spaces where social, political and even artistic issues are argued, debated, and discussed” (p.13).

b) Age: As a matter of fact, there has been no age discrimination in traditional Cypriot coffeehouses of early periods. Indeed, although the major group of customers was presented by adults, male children of different age could be encountered eventually in coffee-spaces, searching for the parents, or even joining the conversations. Figure 3.4 shows the photograph, belonging to earlier periods, which illustrates male customers of different age are assembling together in outdoor space of coffeehouse.



Figure 3.4: A Coffeehouse in Cyprus, shaping by costumres conversation.
(from Nazif Bızatlı archieve)

Nevertheless, children and youngsters can be rarely encountered in today's coffeehouses, as younger generation prefer to attend newer and fashionable places, having no interest in coffeehouses. As a result, today's traditional Cypriot coffeehouses are visited predominantly by middle-aged or elderly customers.

c) Occupation: There is no distinct user discrimination in accordance with job occupation. Indeed, coffeehouses have been always attended by individuals, belonging to very different professions, ranging from doctors and teachers, to farmers and cleaners.

d) Social Status: The user profile of coffeehouses is almost not discriminated according to the social status of the customers, as individuals of any social level may attend coffeehouses without any prohibitions.

e) Economical Condition: Customers of coffeehouses are not discriminated according to their economical condition.

With all these aspects of socialization, coffeehouses are encouraging people from different socio-economical levels and occupations to join together, communicate, debate, and exchange opinions. Hence, coffeehouses can be regarded as centres of 'dialog and indulgence' (Cahit 2001, p.13).

In addition, at the past, it was common practice of coffeehouses' owners to define target user group by offering certain types of an activities within their space (Sayil 2008a). For example, gamblers were attending coffeehouses which offer a wide range of games, while smokers would prefer to go to the place serving 'nargile'. Thus, coffeehouse oriented to gamblers, and space offering 'nargile', although have many similar features, still could differ from each other in some aspects. Nevertheless, it should be noted that such discrimination can be hardly met

between coffeehouses, which survived until present days, as each of them tends to offer various beverages, 'nargile', and different types of games.

It is important to emphasize, In the past, there were two distinct types of coffeehouses which differ considerably from the rest in terms of user profile, functional layout and special configuration. This coffeehouses, named as 'Kıraathane/reading house' and 'Democracy coffeehouses' are discuss briefly in the following text.

User Profile at Kıraathane/reading house

Generally, people met in the coffeehouses to play games, share news and gossips, as well as to discuss important issues, and find solution for various problems. Concurrently, some coffeehouses have frequently held literary arguments, and were named as 'kıraathane'. In this respect, Sayıl (2008) states about the importance of 'kıraathane':

These spaces are named 'kıraathane'. Kıraathanes were different from coffeehouses, they were spaces where selected-educated persons, journalists, teachers or politicians are come together,. Kıraathanes were having periodicals for users, however coffeehouses were not having. If coffeehouse had, there were a few of them, and those were for educated person who were coming to coffeehouse from time to time and read it for others (Sayıl, 2008a).

In other words, 'kıraathane' is a coffeehouse, where books, magazines, or periodicals can be read (Gregoire 1999, p. 60). Cahit (2001) states that, few centuries after initiation of coffeehouses, some spaces begun to offer periodicals, and as a consequence, user profile extended to intellectuals, scientists, and litterateurs, while such coffee-space have been named 'kıraathane' (p.22). As example, figure 3.5 illustrates one of the 'kıraathane', belonging to 1910 and located in Nicosia.



Figure 3.5: The 'Kiraathane' in 1910 in Nicosia. There are respected people standing in front of kiraathane. Space is used as a pharmacy as well. (from Altay Sayıl's archive)

Nevertheless, today's 'kiraathanes' have lost their significance and do not show any difference with ordinary coffeehouses. Thus, although some of the coffeehouses are called as 'kiraathanes', perhaps in order to attract more customers, they do not serve properly in terms of its original function.

To sum up, nowadays generally, there is no considerably difference in user profile between various coffeehouses. However, coffeehouses, located in the smaller settlements can be characterized by more homogeneous user profile than those, located in the big cities.

User Profile at Political Coffeehouses

The important feature of the 'political' coffeehouses, which discriminates them from the rest, is that initially the main purpose of these spaces was to assemble together politicians and different member of society varying in political viewpoints. Originally this space was characterized by debates and discussion on various political

issues, where each individual was free to express his personal opinion and standpoint.

Nevertheless, after 1974, the multiple-party political system has been established in North Cyprus, resulting in split of general political coffeehouses, into the separate unites associated with the particular party.

Nowadays, although the user profile of the common traditional coffeehouses is not discriminated in terms of nationality, the costumers of political coffeehouses are represented exclusively by native Cypriots (Yavuz 2005).

Presently the initial concept of the political coffeehouses has diminished. Occasionally, today's traditional coffeehouses may act as political coffeehouses, for example during the election period. However instead of assembling costumers with different political preferences and view points, many coffeehouses became adapted for supporters of one of the particular political party. According to the results of observation of sixteen selected rural traditional Cypriot coffeehouses operate a sort of political coffeehouses (Inventory card no: 7,8,10).

3.3 Spatial Layout, Elements, and Activities of Traditional Cypriot Coffeehouses

Throughout the years, the traditional coffeehouses have exclusively served as 'socialization and communication centres' for the male members of Cypriot society. Indeed, by simultaneous integration of various activities within its boundaries, coffeehouses have encouraged intercommunication of public and facilitated in changing and strengthening social behaviours and relationships. Along these lines, in order to analyse and understand spatial configuration of coffeehouses, the following sections are concentrated on various factors, aspects, elements, and activities, which

play a considerable role in formation of the specific spatial organization and functional layout of the traditional Cypriot coffeehouses.

3.3.1 Architectural and Spatial Configuration of Traditional Cypriot Coffeehouses

The spatial configuration of the traditional coffeehouses has general architectural layout which can entail all activities associated with socialization factor. Therefore, formation of coffeehouses is depending on three basic spaces: closed space, semi open-semi closed space and open space.

Günçe (2005) argues that, “it can be said that, there is central organization in traditional coffeehouses” (p.312). In addition, Günçe (2005) states that, up to climate conditions these centres can be defined as *closed space*, *semi open-semi closed space* and *open space* (p.312).

3.3.1.1 Closed Space

Essentially, all the functions of coffeehouses are concentrating within ‘closed’ (interior) space. Seldom, in order to attain more distinct space zoning and configuration of functional layout, the main closed space is subdivided by partitions, or another room is created. Nevertheless, in terms of the basic functions, the interior space of coffeehouses can be split into kitchen part and ‘customers’ area’.

a) Main Space (saloon): It is the major space of coffeehouse, where most of the public and social activities take place. In other words it can be called as ‘customers’ area’ (Günçe, 2005, p.312). Originally, the kitchen part is not separated, but integrated with the main area of ‘coffee-space’. This fact can be verified by observing the oldest coffeehouses. However, due to various circumstances, such as

widespread demolition of traditional ovens and utilization of the portable cookers, the kitchen area begun to be separated from the main part by partition, forming smaller sub-space within a larger spatial context of the coffeehouse.

Usage time: Due to specific climatically conditions of Cyprus, such as duration period of summer, the closed space of coffeehouses is more actively used in winter, while during summer most of the customers prefer to assemble outdoor, occupying open- and semi-open spaces next the coffeehouse.

Functions: All main activities facilities for the customers are concentrated within the main part of coffeehouses. In fact, it is convenient space, involving various entertainments, public gatherings, communication, and coffee/drinks/snacks/desserts consumption. Besides, the traditional Cypriot coffeehouses of the past have been also functioning as the guesthouses, trading centres, 'news-agents', and even health-care facility.

b) Kitchen: Kitchen area of traditional coffeehouse has been determined by the location of traditional oven. However, today most of the traditional ovens are demolished and replaced by portable cookers. In any case, the kitchen space serves for preparation of coffee and some other beverages, such as lemonade or tea. Besides, kitchen space contains washing basin and few shelves or cupboards. Today, in some cases kitchen area is separated from the main space by a simple partition. In this condition, the owner of coffeehouse may interact more freely with his customers, than when the kitchen area is turned into an entire room.

Usage time: Duration of time period when the kitchen is used directly depends on the number of customers and their demands. In other words, if the coffeehouse is full and demands for the coffee and other sorts of beverages

increase, the coffeehouse owner is obligated to spend more time in the kitchen. However, it is remarkable that owner of coffeehouses does not work as ordinary regular employers. Instead, whenever his job in the kitchen is accomplished, he joins customers in discussions or conversations until the next coffee request. In addition, although owner of coffeehouse is familiar with most of the customers, the formers never use kitchen space, as it is exclusive privilege of the coffeehouse's owner.

Functions: The space of the kitchen is merely utilized for drinks and food preparations.

c) Other spaces: Apart from main and kitchen areas, some coffeehouses contain extra rooms, which are utilized for the storage or completely locked. Besides, in some cases extra rooms can be used as a special hidden space for gambling. Additionally, in the earlier periods, the majority of coffeehouses' owners have worked simultaneously as barbers, using a part of the main space. Nowadays, however, such facility is rather rare to be encountered in coffeehouses. As example, observations of 16 selected rural coffeehouses indicated that only in coffeehouse of Ergazi village, owner adapted a part of space for 'barber shop'.

3.3.1.2 Semi-Open/Closed Space

In general terms, Semi-open semi-closed spaces establish a connection link between indoor and outdoor; between private/narrow group of public and wider group of public. Regarding the concept of coffeehouse, it is essential to provide a proper linking 'bridge' between interior and exterior space in a way that inner space of coffeehouse can be seen as properly as outdoor space from inside. Thus,

coffeehouses, which can maintain this principle, provide more opportunities in terms of ‘socialization factor’.

An outdoor semi-open semi-closed space of the coffeehouses can be formed and defined in several ways. Thus, in the case of multi-storey building, balcony of upper floor, sometimes supported by columns, define boundaries and provide a shaded terrace of the coffeehouse, located downstairs (see fig. 3.6). From the other hands, semi-open semi-closed space can be formed and determined by pergolas, or other overhead extensions of coffeehouse (see fig. 3.7).

Therefore, the boundaries of semi-open semi-closed spaces extensions of coffeehouses are defined by various architectural elements. For example, in the photograph of figure a, columns and overhead element, represented by balcony, defines boundaries between the area belonging to coffeehouse and the rest of the street. The figure b illustrates the formation of semi-open semi-closed space by utilization of pergola, which provides people with opportunity to distinguish between street area, and outdoor extension of coffeehouse.



Figure 3.6: Gençlik Coffeehouse terrace formed with columns. (Torun 2008)



Figure 3.7: Deveci's Coffeehouse terrace formed with pergola. (Torun 2008)

Figure 3.8, illustrates another example of formation of semi-open semi-closed space, where the overhead plane of terrace is formed by the steel and zinc elements.



Figure 3.8: Yıldız Coffeehouse's terrace part is an additional part which has big opening. (By author)

Usage time: Semi-open and semi-closed spaces of coffeehouses are the most favoured by customers, and most occupied entirely during the summer period. Moreover, even in winter, if the weather condition is convenient, many habitués of coffeehouses can be found sitting outdoor. Normally, these spaces somewhat formed directly by customers, as they arranging their seating area and entertainments (like card games, checkers, or chess). Semi open-semi closed spaces which provide opportunity for costumers to bring their chairs where their desired, thus it creates the interaction with the street (Günçe 2005, p.312).

Functions: Semi-open semi-closed spaces serve for variety of functions and purposes. It is appropriate for playing games, reading newspapers, consuming drinks, gathering, and communicating. In the earlier periods it has been also used for various entertainments, and trading.

3.3.1.3 Open Space

Outdoor expansion of coffeehouses is a good example of open space formation (Gregoire 1999, p.134). Indeed, the space boundaries can be created

without implication of any architectural elements, but by configuration of the furnishings, human's physical presence, and activities. In this respect, outside boundary of coffeehouse extension carry rather flexible character, as it may expand and shrink relative to the surrounding environment, in accordance with number of individuals presented, and types of activities performed. While comparing the other spaces of the urban and rural settlements, the coffeehouses are the spaces, which are most opened to outside (Gregoire 1999, p.134). According to Cahit (2001), coffeehouse is a 'pleasure of pavement' which is one of the Cypriot's featured traditions (p. 85).

Usage time of open spaces: one of the famous habits of Cypriot people is, sitting and having conversation at outside in beautiful days, with combining 'climate data' and 'socio-cultural life identifier'. Thus the coffeehouses has provide this combining issue (Günçe 2005, p.311). Soyer (in Cahit 2001), explains expansion of coffeehouses to the street: "The outside of the coffeehouses was watering, sweeping and chairs were spreading to the outside in sunny day of winter and in the summer evenings" (p.97). In addition, referring to Soyer (in Cahit, 2001), costumers were frequently spending time in the outdoor space of the coffeehouses, smoking nargile, consuming coffees, gathering, and watching the street.

Figures 3.9, 3.10, 3.11 and 3.12 are example for open space, formed by extension of coffeehouse's functions and activities to outdoor. As a matter of fact, there are no space-defining architectural elements seen in the pictures. However, the space boundaries are still formed by the presence of the customers. Conversations have turned into inseparable element and delight, accompanying coffee. Gathering, communicating, and sharing time together became those basic aspects, influencing

formation of stronger relationships among public, positive alterations in social behaviours, and occurrence of ‘socialization’ phenomenon.

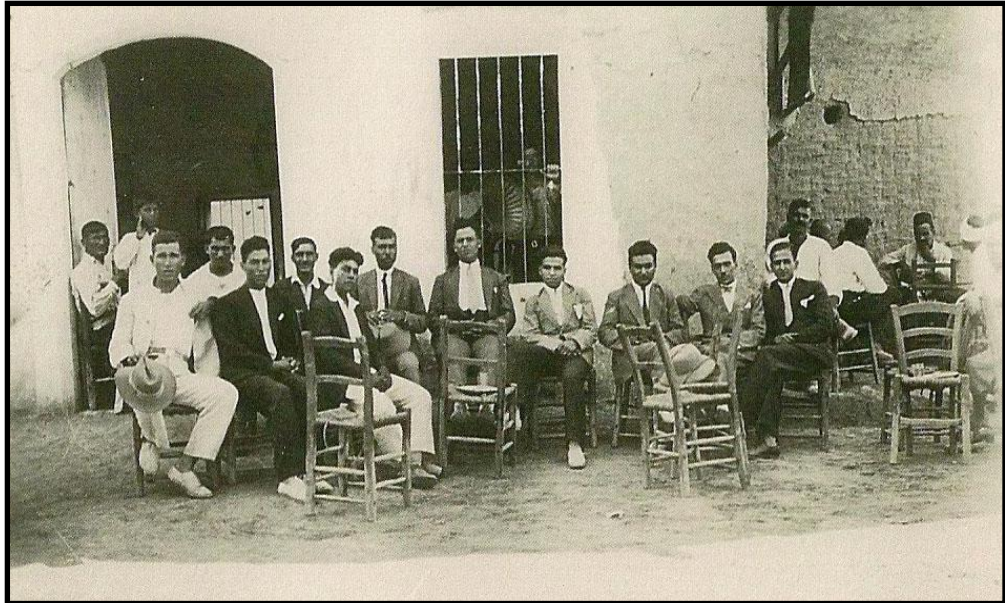


Figure 3.9: the photograph belongs to 22.08.1930, costumers creates space with their physical boundaries in outside of the coffeehouse. (from Nazif Bozatlı’s archive)



Figure 3.10: “in 1970, Leisure time and conversation in the coffeeshop yard” by Ayioi Vavatsinias. (The world of Cyprus 1960-1974 through the lens of Takis Demetriodes)

Figures 3.9 and 3.10 display old photographs, indicating that tradition of ‘outside sit’ have been already wide-spread at that periods. To compare, figures 3.11 and 3.12 illustrate today’s coffeehouses, verifying that this tradition preserved until present time.



Figure 3.11: Open space of Yusuf Soykara Coffeehouse. (By author)



Figure 3.12: Open space of Deveci's Coffeehouses. (By author)

3.3.2 Functional Layout and Activities of Traditional Cypriot Coffeehouses

Coffeehouse is a good example of space, where integration of social and public relationships occurs. Simultaneously, however, people may depart from each other with their physical boundaries and performed activities. Thus, the space of coffeehouse can be characterized, by some means, as flexible and multifaceted space, as at once it provide a variety of functions and accommodate rather diverse group of customers, ranging greatly in terms of 'user profile'. Besides, it encourages development and enrichment of social relationships, and influences a behavioural pattern of public. Along these lines, it can be ascertained that coffeehouse might be considered as the specific type of 'multifunctional' space, engaging a range of cultural features and values (Gregoire 1999, p.23).

The figure below exemplifies multifunctional space of Turkes Korman's coffeehouse. This image is the finest example of basic spatial formation of coffeehouse, where a variety of functions and activities simultaneously presented in a single space. Even the kitchen, separated by a simple partition, is still representing an entire part of the main space. In this respect, it can be stated that different functions and activities are integrated within a single space, but following certain

arrangements. For example, area for coffee-preparations is positioned at one corner, while the opposite corner is occupied by the group of tables organized for the games and conversations. Besides, there is a TV-set at the opposite corner of the space.



Figure 3.13: Turkes Korman' coffeehouses is an example for multifunctional space.
(By author)

Sometimes, complex functions are naturally subdivided into sub-functions, which induce formation of space within the context of another space. In this respect, today's coffeehouses may differ from the coffeehouses of the past. Indeed, as it is already discussed, the coffeehouses in the past were formed by integrating all functions within main space, without implication of any separating elements. From the other hands, although few today's coffeehouses still preserving such spatial layout, the majority involve implication of walls and partitions within the main space. However, its still reflects the concept of *multifunctional space* where all the activities and functions take place. Besides, some coffeehouses has separated spaces where single function is occur, coffeehouse can categorized as *single functional space*.

The figures below exemplify today's coffeehouses, demonstrating formation of smaller space within the context of larger space.



Figure 3.14: Yıldız coffeehouse's kitchen is divided by portable partitions. (By author)



Figure 3.15: Ahmet Evran's coffeehouse's kitchen and main space are divided by cupboard. (By author)

Traditional Coffeehouses of Cyprus as Multifunctional Space

Originally, the concept of coffeehouses entails serving, fulfilment and satisfaction of varying social and public aspirations. As a matter of fact, since the day of its initiations, there have been a number of different motives, which underlie the desire of male members of society to attend coffeehouses repeatedly (Günçe 2005). Indeed, from the beginning coffeehouses have attracted a particular attention of the public, as it has become one of the very few communal spaces, aside from home, where people could congregate and gather together. In this respect, coffeehouses turned into exceptional spaces, where men could stay somewhat unlimited period of time, take part in conversations, discussions, and arguments. Besides, the space of coffeehouse could bring about and promote simultaneously a variety of facilities, entertainments, and activities. For example, even at the present days, it is a common practice of the majority of coffeehouses to offer different types of traditional games.

Remarkably, at the past, beside its initial functions, coffeehouses could serve as guesthouses, news ‘agencies’, and even health care facilities.

In terms of culture and literary, coffeehouses have also committed many functions, including literary arguments, presentation of poems, story telling, competitions of and even experience-sharing and advice-giving by elderly habitués of the coffeehouse. Gregoire (1999) discusses multifunctional character of coffeehouse as follow:

After establishment of coffeehouses, they have been improved obviously. While it was a consuming space, it turned into conversation, entertainment, relaxation space and became a place for getting news and having information. Even though, it turned into cultural space by reading a news paper, listening to public stories and having an argument about politics. Therefore it passed from the simple and personal habits to the platform of relations between people. (p.8)

To sum up, coffeehouse can be characterized by the capacity of simultaneous accommodation of a variety of functions and facilities ‘under the same roof’. Remarkably, although each facility may have a set of its own unique features, at the same time, separately and all together, they reflect and reinforce various aspects and values of the same entire culture.

3.3.2.1 Coffeehouses as Entertainment Spaces

Referring to Hattox (1998), various types of entertainments within coffeehouses are, in fact, a part of the culture, and therefore, have a considerable impact on the operation, functioning, and popularity of the space. Further, Hattox (1998) exemplifies this statement by claiming that “entertainments and conversations were inseparable and significant elements of each coffeehouse” (p. 90).

Concurrently, the coffeehouses have presented educational, didactic, cultural, and recreational space, which involved entertainments, performances of cultural plays called ‘Karagöz-Hacivat’, and story-telling (Yorgancıoğlu 2008). Men have regularly attended coffeehouses, especially during Sundays, as it was the end of the week and almost everyone had a time off. Thus, special entertainments were arranged, and drink consumption was accompanied with ‘kebabs’. In fact, Sunday was a day, when groups of friends were meeting and gathering in coffeehouses for a sufficiently long period of time, sharing news, entertaining, and retreating from daily problems (Yorgancıoğlu 1980, p. 98).

Entertainments, shadow-plays, and stage shows, which have been commonly performed in coffeehouses are discussed and exemplified in the following sections.

Karagöz and Hacivat

Perhaps, shadow plays, like ‘Karagöz-hacivat’, have been one of the most popular types of public entertainments in the coffeehouses. Referring to data, obtained through the interview of famous researcher on the subject of ‘karagöz-hacivat’ Mehmet Ertug, the shadow plays can be considered as most favoured by public and thus undeniable show of coffeehouses. Unfortunately, there is no exact date indicating the initiation of ‘karagöz-hacivat’ in Cyprus. Therefore, it is agreed by the majority of the researchers that the year of 1571-the conquest of island by Ottomans-can be accepted as starting point, because Ottomans’ traditions, arts, and even entertainments have rapidly integrated into local culture.

Significantly, these shadow plays can be described as ‘intellectual’ and ‘meaningful’, as rather simple story line have always had deep meaning behind, affecting various aspects of social life by making spectators concerned and

thoughtful. In fact, shadow plays were sincerely liked and favoured by Cypriots. Remarkably, the great number of ‘karagöz-hacivat’ performances was taken place specifically during the Ramadan period in all urban and rural coffeehouses (Günçe, 2005).

Notably, although originally ‘karagöz-hacivat’ was a traditional entertainment of Turks, it tuned into the most demanded performance in Cypriot coffeehouses. Subsequently, as the time passed by, the context of the classical Turkish shadow plays has been changed under the influence of local Cypriot lifestyle, features, and customs. As a result, special Cypriot ‘karagöz-hacivat’ plays have been formed, with effects and utilization of local intonation, dialects, nuances, and stunts. Besides, ‘karagöz-hacivat’ plays have normally dealt with various aspects of social life and problems, representing it with humour, from different points of view. In addition, according to Ertug (2008), the actors of shadow plays were selecting the biggest and finest coffeehouses for their performances.

Usage space: The shadow plays were usually settled in the central space of coffeehouse. The actor, performing the play, stayed inside of closed wooden division. The white screen of the division has been faced towards audience, who located outside and a front of the division. The play has been started with projection of the light onto the screen (see Fig. 3.16).

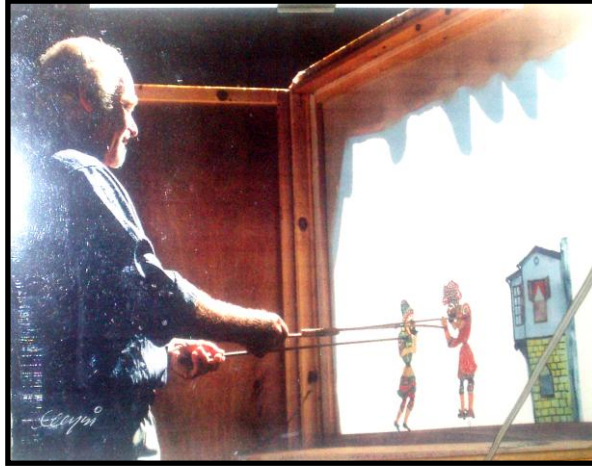


Figure 3.16: photograph took at the moment of Mehmet Ertug performance. (from Mehmet Ertug's archive)

Cahit (2001) refers to the interview with the most famous musician of Cyprus-Ahmet Altıparmak, while describing the 'screen art'. Thus, A. Altıparmak (in Cahit, 2001) remembers that, 'karagöz-hacivat' was frequently performed in coffeehouse of Söğüdün Ahmet. The shadow plays were very popular and have always collected an enormous number of spectators. Remarkably, there were no entrance fee for watching the show, but by the end of the performance an actor have been walking around audience with the tray, collecting thee money from the customers. The customers, in turn, have paid the money according to the will of their hearts (Cahit, 2001, p. 102).

To conclude, the other 'screen art' has occurred only during the British period, and was introduced by cinema projections (Sayil 2008a).

Scena (Sanolar)

Another entertainment, favoured by the public of Cypriot coffeehouses was introduced by 'scena' (scene performance). According to Sayil (2008), the 'scena' has been the most demanded entertainment type, which took a significant place within Cypriots' culture, and can be defined as 'sazlı, sözlü, oyunlu'. Sayil (2008)

remarks, that scena was especially favoured and have been taken a particular interest specifically within the male members of the society (Sayil, 2008b).

Picture below, which has been taken approximately 60-70 years ago, illustrates performers and audience right after the scena performance. The actors at the back wall occupy an area next to the kitchen, where they are resting and consuming some drinks. Obviously, the coffeehouse (Nicosia, Gamahor coffeehouses) is packed with the costumers (Sayil, 2008b).



Figure 3.17: Gamahour's Coffeehouse, after scena performance. (Sayil, 2008b)

Usage Space: Usually, scena performances have been held in the taverns and coffeehouses of the big settlements, as number of people in audience could range from seventy to hundred. Particularly for scena performances, the special sitting area was arranged for the comfort of customers. Besides, 'stage-like' level difference has been organized to define the space for performers. Moreover, in some coffeehouses, the stage was closed from the audience by the curtain until the moment the 'scena'

performance begun. Thus, while costumers were filling coffeehouse and occupying their sitting places, the music program has been performed.

In addition, there were always customers, who have specially arrived to the city from the rural areas to watch scena shows. Notably, after the performance, most of them have stayed for a night in the coffeehouse.

The photograph of figure '3.18' represents one of the Cypriot 'şantöz' ('scena' performer) named Jelya. The figure '3.19' illustrates one of the announcement board of the scena show.



Figure 3.18: a photograph of 'şantöz' Jelya. (Sayil, 2008b)



Figure 3.19: Announcement board of the scena show. (Sayil, 2008b)

Ahmet Altıparmak (in Cahit, 2001) explains his experience of Cyprus Scena as follow:

Women and girls were dancing in Scena shows. After each performance, girls were collecting money from the customers. everyone used to go this shows, because of, there was no any other entertainments. Where they could go? Afterwards, Ali Cafer bought it and make it as gambling house (p.106).

Story Teller (Meddah)

As it is already mentioned throughout this thesis, the coffeehouse's owner has usually selected the type of live performances he would like to offer in order to drag attention of the costumers towards his place. In this respect, story-telling has appeared as the most suitable alternative, perhaps because first of all it did not require considerable expenses, as story-tellers were receiving their travelling allowances out of customers' tips.

Usage Space: In terms of the physical configuration of the space, the story-telling was one of the most convenient entertainments, as story teller needed to be provided only with the plain area, separated from the audience by the level difference.

Most commonly, story-tellers were presenting the stories in accordance with aspirations and expectations of customers (Hattox, 1998). It should be emphasised that, initially the story-telling was performed as a job. In this respect, coffeehouse's owner has announced a special day for this entertainment, and a special place with level difference has been given for 'meddah' performance. However, as the time passed by, the story-telling has naturally turned into a common facility within coffeehouse, which did not require any arrangements and payments. Figure '3.20' illustrates the photograph of the Huseyin Guso's coffeehouse, where 'meddah' (story-teller) Mustafa Huseyin Aynalı (1872-1966) introducing the story to the customers. It is seen that 'meddah' is filling the pauses in conversations by the story-telling, while sitting among the customers, outside of the coffeehouse. Apparently, there is no specific spatial arrangement made for this entertainment.

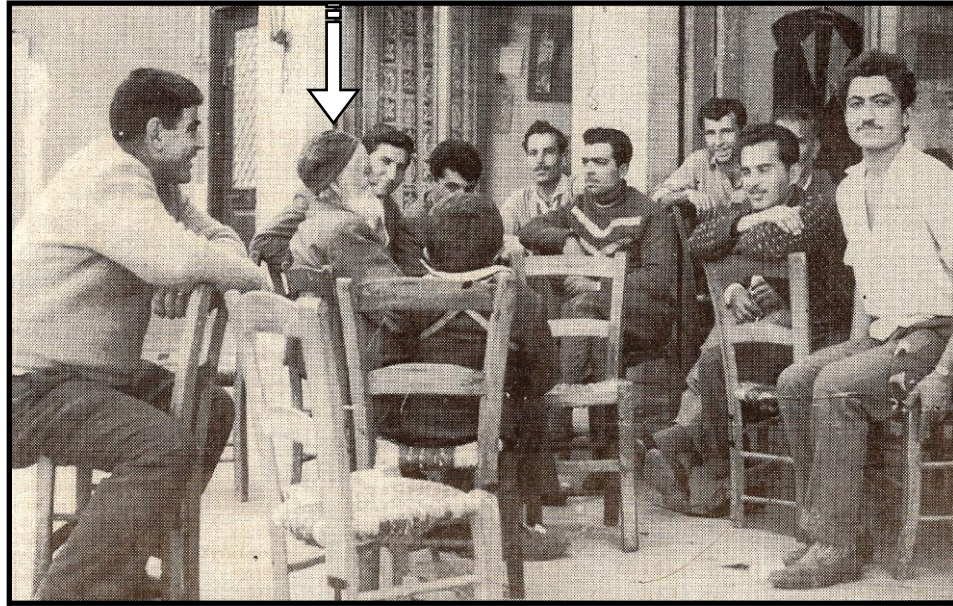


Figure 3.20: a photograph belongs the date of 06 August 1961, in Cyprus. 'meddah' (story teller) Mustafa Hüseyin Aynalı, is sitting left side who has sarık in his head. (from Nazif Bozatlı's archive)

Backgammon/ Checkers/ Chess

The games of backgammon, checkers and chess have been special to the Turkish culture, and, notably, they are still the most popular games in today's coffeehouses. While players compete with each other during the game, other customers may become gratified with rivalry and naturally increase their voices.

Usage space: As a matter of fact, these types of entertainment do not need a specific place, as the boards and tables of the games are portable and can be easily moved from indoor to outdoor space, and vice versa. Old photographs, displayed on the figures 3.21, 3.22, and 3.23, illustrate customers of coffeehouse, while they are playing backgammon. The photograph of figure 3.21 shows how the customers have created their own space by arranging chairs outside of the coffeehouses. Naturally, the customers have divided into two groups: 'players' and 'viewers'. In this respect, it can be noted that each group has formed the space by their physical boundaries within larger outdoor space.



Figure 3.21: the photograph belongs to 1970's, costumers are playing the backgammon in outside of the coffehouse. (From Nazif Boratlı's archive)



Figure 3.22: The costumer's backgammon pleasures in front of the coffehouse in Sarayönü. (From Nazif Boratlı's archive)

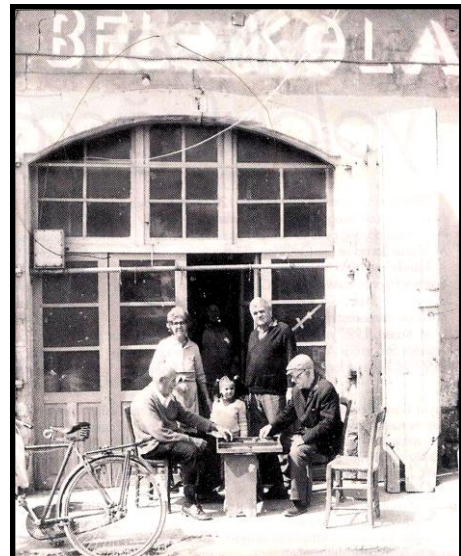


Figure 3.23: Costumers are playing backgammon in front of the Halide's coffehouse. (From Nazif Boratlı's archive)

Figure 3.24 and 3.25 illustrates new photographs of today's Cypriot coffehouses. On the left picture costumers arrange their chairs and move

backgammon set outside, while right picture illustrate habitués of coffeehouse, who play checkers in indoor space.



Figure 3.24: Two costumers are playing backgammon in front of the Muhtar Zeki's coffeehouse. (By author)



Figure 3.25: costumers are having fun while playing chekers in Yıldız coffeehouse. (By author)

Card Games

As it is mentioned previously, cards' games have been adapted in Turkish culture under western influence. Cards could be played in coffeehouses only when it had enough number of customers. As a matter of fact, after card games came from Europe, Cypriots have developed their own types, called 'brefa', 'gognga', 'altmıslaltı', and some others. Normally, in Cypriot coffeehouses the card games were played for 'baklava' (traditional sweet pastry) and Turkish delights (Yorgancıoğlu 1980, p.97). In order to keep an account of the game, the squared plate has been set on the table top, and account was recorded on it by the special pencil 'gondili', which could be erased from the surface of the plate easily.

Figure 3.26 illustrates an old photograph, which portrays the group of coffeehouse's customers, playing cards. A figure 3.27 show today's coffeehouse and

again a group of men with cards. Therefore, it can be said that card games remain the most favourite among coffeehouse customers until present days.

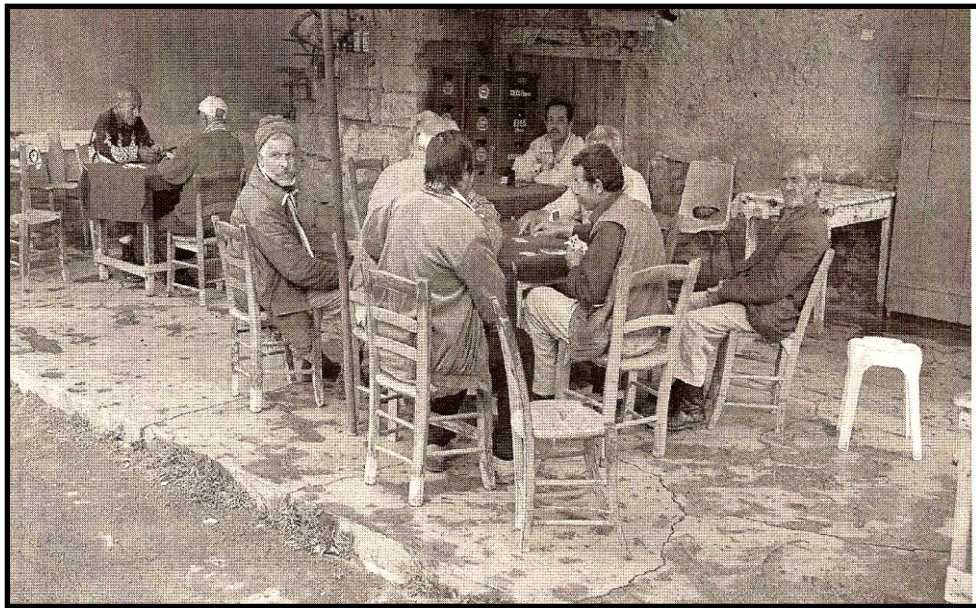


Figure 3.26: The costumers are form group and playing card in Yeni Ereneköy village. (From Nazif Bozatlı's archive)



Figure 3.27: the costumers are playing cards in Raşit Zeki's coffeehouses. (By author)

Notably, customers of coffeehouses are not aware how the time passes, as they start playing cards. Thus, sometimes game continues for five or six hours, and

as a result, many men are turning back home relatively late, causing arguments with their wives.

Usage space: Normally, card games in coffeehouses are played on the table top, and may take place both indoor and outdoor. However, if out of innocent game cards turn into gambling, some coffeehouses' owners arrange a separate room to hide such 'facility'. Notably, gambling has been a negative aspect of many coffeehouses at the past, and still can be encountered in many today's coffeehouses. According to Sayıl (2008), "the negative side of coffeehouses was gambling. Obviously, there is no harm when the game is played for the coke, but when money are involved, it starts to be accounted as gambling" (Sayıl, 2008a). In addition, Hikmetagalar (in Cahit 2001) criticizes gambling in coffeehouses by claiming that, "some coffeehouses of Nicosia used to have a secrete room specifically for gamblers, named 'helvet'. Moreover, at that period of time the impression from those coffeehouses could be worsen, as some hashish addicted costumers were smoking it inside" (p. 13).

3.3.2.2 Coffeehouses as Coffee/Drink/Consuming Spaces

As it is stated by Gregoire (1999), "coffeehouses are both: consuming and consumption spaces, established in unique atmosphere" (p. 10).

Indeed, coffeehouses represent a type of 'consuming' spaces, where nargile, Turkish delights, rose's syrup, and coffees are consumed. Owing to the fact that aside from coffee various nourishments are sold and served, Gregoire (1999) defines coffeehouses as 'trading-distributing associations' (p. 22).

Remarkably, any entertainments, conversations, activities, and even arguments were taking place or varying in accordance with many factors and conditions, including number of customers, their moods, aspirations, and intentions.

For example, cards would not be played if the number of customers was not enough; story teller would come only on specific days; and villagers would visit coffeehouse to sell their goods once in a week on selected day. Nevertheless, the consumption of coffee has been always remaining as ‘unchangeable constantan’ of coffeehouse, regardless of varying situations, conditions, activities, and public moods. Indeed, any customer’s actions in coffeehouse, conversations, entertainments, discussions, or games, have been always unquestionably accompanied by the cup of finest Turkish coffee. Notably, the number of coffee portions consumed can vary from one to six per day, in accordance with level of individual’s addiction and the time he spent in.

Coffee Serving in Coffeehouses

Notably, before serving, the owner of coffeehouse (kahveci) is arranging cups in accordance with the types of the coffee (plain/small amount of sugar/large amount of sugar). For example, the cup handles of the ‘plain’ coffees are always turned towards inner part of the tray, while handles of the ‘medium’ coffee cups are always directed towards outer part of the serving tray. Thus, the person, familiar with Turkish coffee culture, would never ask which coffee cup should belong to him, as it is quite obvious from the manner it is served (Yorgancıoğlu, 2008). Besides, coffeehouses’ owners are always memorizing coffee-preferences of the regular customers. Referring to Soyer (2001):

I remember, when my father send me to ask a coffee, I was always saying ‘one plain coffee’ or ‘two plain coffee’. Each time that I was saying, owner of the coffeehouse was feeling angry. The reason of that, the coffeehouse owners knows their all desire about coffee. Thus they took it as an epithet when I ask my father’s order to them.
(p.95)

Furthermore, another significant aspect of Turkish coffee culture is that commonly a chair is utilized for the role of table. Owing to the observations of today's coffeehouses, it became apparent that the tradition of using stools and chairs instead of tables has preserved until present days (see figure 3.28 and 3.29).



Figure 3.28: Gençlik Coffeehouse. (By author)



Figure 3.29: Erdogan İltas Coffeehouse. (By author)

Other Consuming Nutrition's in Coffeehouses

Coffee is the main, but not only consuming nutrition in coffeehouses. *Turkish delights, biscuits (peksemet), rose's syrup, semada, and some others*, are other special beverages and desserts which belong to Turkish Cypriot culture and can be encountered in Cypriot coffeehouses. The interviews, carried out for the purpose of this thesis, reveal that usually deserts were cooked by the wife or friends of coffeehouse owner. One of the interviewed subjects, the daughter of coffeehouse's owner, remembers that her mother has cooked various desserts, which were served in the coffeehouse, belonging to her husband.

Besides, there is a well-known by Turkish Cypriots tradition to offer Turkish delights to the important, famous, or respected guest of coffeehouse as a sign of

appreciation and admiration. Thus, in case of popular person's visit of coffeehouse, each of the customers has tried to order for him Turkish delight, meaning that "we appreciate his visit and offer with heartfelt" (Sayıl, 2008a).

Apart from coffee, nargile became another popular and most favoured item, served in the Cypriot coffeehouses (see fig.3.30). Indeed, its popularity spread rapidly from Ottomans, and survived until present days.



Figure 3.30: the photograph displaying Ottoman Turks while they are smoking nargile in Cyprus. (Cahit 2001, cover page)



Figure 3.31: A photograph belongs to 1960's in Famagusta. (From Nazif Bozatlı's archive)

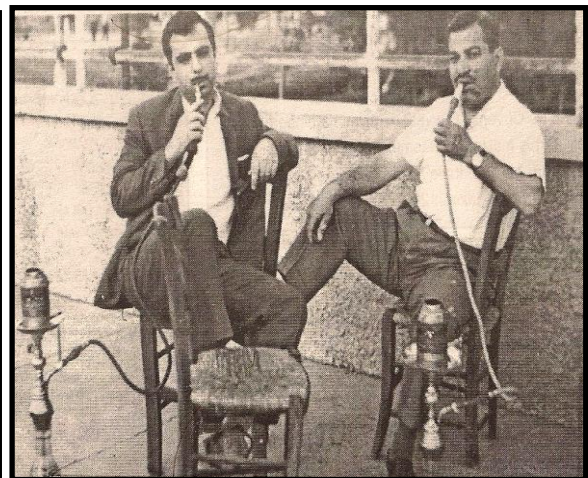


Figure 3.32: A photograph shows costumers nargile pleasure in famous Nargile coffeehouse, in 1960's, Nicosia. (From Nazif Bozatlı's archive)

Figures 3.30, 3.31, and 3.32 demonstrate old photographs, illustrating costumers of various coffeehouses, smoking nargile, while keeping on with their conversations. In fact, these photographs indicate that nargile have been inseparable element in the coffeehouses of the past. However, today, although nargile might be served in some of the today's coffeehouses, consumption of nargile has somewhat been detached from the coffeehouses, and transferred into the new specifically created spaces, dedicated mainly to nargile smoking.

In addition, perhaps due to the western influence, coke became another popular beverage in coffeehouses, especially demanded by costumers during the summer period. Besides, although originally traditional coffeehouses were not serving alcohol, beer has begun to be served in some of the today's coffeehouses.

To conclude, according to the analyses of today's traditional Cypriot coffeehouses, it has been determined that some coffeehouses include toasters and microwaves. Therefore, coffeehouses' owners are selling the toasts, sandwiches or other types of fast foods to their costumers.

3.3.2.3 Coffeehouses as Gathering Spaces

Coffeehouses have been the most common gathering places, specifically in rural areas. As a matter of fact, majority of male population of the village was visiting coffeehouses in the early morning right before the work, to have their first cup of coffee. In the evenings, approximately between 19:00 and 22:30, after home dinner men were assembling in coffeehouses again, to discuss daily events, village needs and problems, political issues, and share the stories (Yorgancıoğlu, 2008). To exemplify, figure 3.33 shows photograph, belonging to the South part of Cyprus,

which illustrate group of coffeehouse's customers, sitting outside and listening carefully the story of their friend.



Figure 3.33: “An out-of sight friend is relating a story to the old men in the coffe shop. It must be intereting and pleasent, to judge from their expressions”. (Vavatsinias, 1971)

Referring to Hikmetagalar (in Cahit 2001), “in Turkish Cypriot culture coffeehouses are known as places where men commonly meet for diversion” (p. 13). Besides, Hikmetagalar (in Cahit 2001), judges addiction of the men to coffeehouses, as at the end of the working day many men could go directly to coffeehouse, ignoring families (p. 13). However, although it is the actual fact that at the past many villagers were spending a considerable amount of time in coffeehouses, it was estimated as normal as women’s home-gathering and turned into a sort of convention. Nevertheless, today, as coffeehouses have lost a great part of its popularity and replaced by other types of entertainment, number of people, spending

in coffee-spaces a large amount of time, has decreased accordingly. Referring to Yorgancıoğlu (1980):

The ones who were not playing cards, were talking about the problems of village, or the news that it appeared that day. The costumers who were going to the coffeeshouses were sharing their personal problems as well. If the teacher came to the coffeeshouse in school period, absolutely costumers were asking the questions and want to guide them. In brief coffeeshouses was a space where villager's could meet, were shared their problems, relaxing and resting. (pp.97-98)

Traditional coffeeshouses of the past were definitely brining people together, and represented the most common and popular gathering space. According to Hattox (1998), "Men did not go to coffeeshouses merely for having a couple cups of coffee. They went to coffeeshouses to meet and share time with their friends" (p. 79). In other words, as maintained by Thevenot (in Hattox 1998) coffeeshouses can be defined as "a socialization centre, which provides a great deal of mutual communication" (p. 84).

As a matter of fact, above all, people were attending coffeeshouses to share emotions, and even during funeral the coffeeshouses served as a meeting point. Moreover, referring to interview with Altay Sayıl, during strikes, which took place between 1955 and 1958, coffeeshouses have turned into special place for meetings and speeches (Sayıl, 2008a).

Nowadays, coffeeshouses in rural areas are still serving as a sort of 'social centre', where male members of the village assemble and gather (see Fig.3.34-3.35).



Figure 3.34: outside of Erdogan İlktaş Coffeehouse. (By author)



Figure 3.35: inside of Muhtar Zeki's coffeehouse. (By author)

The socialization principle has a meaning in the coffeehouses space, while people perform various activities. In fact, the space is still reflecting these aspects in the present time. Customers are interacting with each other, during various activities outside and inside of the coffeehouses (figures 3.34 and 3.35 are the good examples showing the public life in the social dimension).

Since coffeehouses are space providing various entertainments, they are also spaces, where social relationships develop, and communications taking shape. However while person is in the presence of others in this space, in the same time he can independently come alone, read, and drink inside. Therefore people are moved their personal space in the social space (figures 3.36 and 3.37). The customer in figure 3.36, is concentrating on television, while ignoring the other costumers, creating his private space. The other example of figure 3.37, shows the costumer who forms the boundaries surrounding his self and isolated from the space.



Figure 3.36: A frequenter in Gençlik coffeehouse.
(By author)



Figure 3.37: A frequenter in Deveci's coffeehouse.
(By author)

3.3.2.4 Coffeehouses as Guesthouses

As a matter of fact, establishment of coffeehouses has brought many changes in social values, resulting in range of innovations, rapidly accepted by public. Particularly, before the wide spread of coffeehouses, guests were hosted in the houses of their friends and relatives. However, with formation of coffeehouses the concept of hospitality has been altered, as coffeehouses turned into a sort of 'hostel' for the guests and visitors of settlement (Hattox, 1998, p. 87). According to

Yorgancıoğlu (2008), coffeehouses have rapidly undertaken the mission of house owners and in many cases served as ‘guesthouse’. Yorgancıoğlu (2008) states that, “guests and visitors from other settlements were visiting coffeehouse during entertainment days, and afterwards were frequently hosted in that coffeehouse for the night”.

During interviews, carried out for the aim of this research, one of the interviewed subjects has shared her experience about the tradition to host guest directly in coffeehouses. She remembers that after entertainment took place, the space has been rearranged to host the guests. Chairs were organized in bed-like manner, and covered by blankets. This story is supported by Hikmetagalar (in Erdogru 2008), who also maintains that many coffeehouses have provided guests and visitors with sleeping place.

To sum up, coffeehouses of the past have well reflected the concept of hospitality, which have not been preserved for the today’s coffeehouses. Indeed, changing lifestyle and standards have completely ruined the concept of coffeehouses as guesthouses.

3.3.2.5 Coffeehouses as selling/good promoting spaces

Originally, when coffeehouses appeared and begun to operate, they were accounted as the spaces which may serve to a wide range of needs and aspirations of the villagers and citizens. According to Hattox (1998), coffeehouses have represented small buying-selling spaces. In this respect, Hattox (1998) states that “within the framework of urban centres, coffee shops in small village only operating the local trading” (p.83).

Referring to Sayıl (2008), villagers were commonly visiting urban coffeehouses to offer their products and even take an order. Sayıl (2008) gives example of Han coffeehouse, which had an obviously direct ‘selling-condition’, and therefore appeared as small trading centre. Indeed, villagers used to bring and sell various products, like chicken, eggs, vegetables, or ‘hellim’ (Cahit 2001, p. 96). Probably, owing to the fact that coffeehouses were the most popular and common spaces, specifically in the villages, they were serving at once for a multiple purposes. Apparently, as the time passed by, a variety of special retail and commercial spaces has been established. As a result, today’s coffeehouses are not considered and function as ‘trading-centres’ any longer.

3.3.2.6 Coffeehouses as News-Agent/Communication Space

The main aim of coffeehouses is conversation. “First of all, coffeehouses were talking spaces, either subject was important or unessential, either honourable or abject, certainly no other spaces were suit for the conversation art than coffeehouses” (Hattox 1998, p.88).

Information, which could be acquired from conversations in coffeehouses considerably ranged from factual data to absolute gossips. Generally conversations were in ‘gossiping’ style, however sometimes they could have an ‘information’ quality. Any kind of events, happened either in the village or in a particular street, were firstly discussed in coffeehouses and spread from there all around the settlement.

As a matter of fact, all news, whether real or gossip-like, could be learnt directly from the coffeehouse’s owner. The owners of coffeehouses always knew

“who escape with who; who would have a wedding, who died, and who is still alive” (Cahit, 2001, p. 98).

Nevertheless, conversations in coffeehouses were not limited by gossips and discussions of daily problems. Frequently, political and religious subjects were touched deeply and debated. Moreover, usually any problems or needs of the whole settlement were first discussed in the coffeehouses, and after that presented as an issue to the local authorities (Hattox, 1998). Besides, sometimes coffeehouses were served for the public meetings after the elections (see Fig.3.38). Moreover, many politicians have visited coffeehouses, in order to solicit votes, or estimate the potential of votes.



Figure 3.38: a photograph display the assembly, which politicians and costumers are talking and discussing the elections in a coffeehouse in Cyprus. (from Altay Sayıl's archive)

There is a news paper's article, published on 11.12.2003, supported by the figure 3.38: “In North Cyprus, the government's propagandas are continuing. The retired generals who went to Cyprus before elections, they attended to the coffee meeting in coffeehouses, for wants vote from the electorates” (Feza Gazetecilik, 2003)

To sum up, coffeehouses were the foremost places, specifically in the villages, where intercommunication and information exchange took place. According to Hattox (1998), coffeehouses of the past were operating as ‘mass-media, public-communication and information centre’. Hattox (1998) consider coffeehouses as an ‘information exchange’ establishment ‘on the grapevine’ crucial and important news where its presents (p.89).

Telegraph

Remarkably, apart from presenting daily chats and ‘fresh’ gossips, coffeehouses have rapidly turned into ‘news agent’ space. Thus, during War of Independence in Cyprus, before occurrence of the radio, public was coming to coffeehouses to learn the latest news about situation in government by ‘telegraph’ (Sayil, 2008a).

Radio

After 1950’s, news communication was provided by battery-operated *radio*. With presence of radio, information started to possess ‘news’ value. Indeed, introduction of radio has aid in widening public’s vision and made people aware of many previously unknown subjects.

Figure 3.39 illustrates battery-operated radio (marked by circle), which is placed on the higher shelf in a way that all customers can hear it well. In fact, radio caused assemblage of greater number of people in coffeehouses during the news’ time.

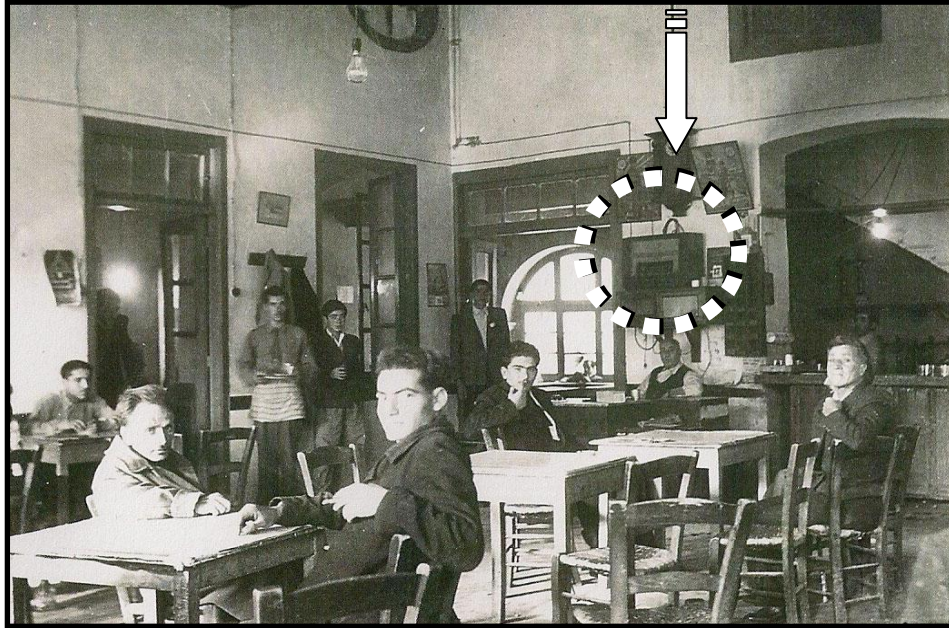


Figure 3.39: A coffeehouse photograph belongs 1960's. (From Nazif Bozatlı's archive)

As the time was approaching the 'news hour', villagers were leaving their work and gathered in local coffeehouses. All types of news were listened to carefully and for a while coffeehouse was wrapped in silence (Cahit 2001, p.98). According to Yorgacıoğlu (1980), "as the news time gets closer, everyone become silent (...), but after the news are listened, discussions take place, and opinions of respected men of the settlement, like teachers or village headman, are demanded" (pp. 97-98).

Sayıl (2008) maintains that, in the past, since technology was not as developed as today, radio could be encountered only in few coffeehouses, making that place most favoured by the customers. Thus, according to Sayıl (2008):

The public from three villages were coming to coffeehouse for listening to the news. In 1950's, there was two companies and, the company owners were plugging antennas which provides having radio signals in the air. It was an expensive device. The educated people were listening the news in the coffeehouses from these radios and explain to other costumers who did not understand the fast speech of the radio speaker.

To conclude, the first radios were operated with batteries, sized as big as the radio itself, and their operating time was limited by few months. In addition, being technological innovation of that period, radio was considered as very expensive item, which could be hardly afforded for the usage at homes. Therefore, implications of radios in coffeehouses have made them more popular and frequently attended.

Television

In accordance with Yorgancıoğlu (1980), after 1960's coffeehouses were become relatively empty since radio and television enter into homes (p.) In contrary view of Sayıl (2008) argues that, with technology improvement, television enters into the coffeehouses where coffee owner was rich and thereby they attract more people to their spaces. Correspondingly Hikmetoğlu (in Cahit 2001) mentioned that coffeehouses functions changed parallel with technology developments and improvements. Nowadays, the coffeehouses are not popular if there is no music set, video or television (p.13)

An old photograph of the figure 3.40, illustrates coffeehouse customers during one of the match days. Apparently, coffeehouse is full with customers. Chairs arranged in a way that all customers are faced to television and may watch the match attentively. Thus, it is apparent that occurrence of television in coffeehouses has made the space more demanded and popular.



Figure 3.40: the interior of coffeehouse shows costumers attention/interest to the television.
(From Nazif Bozatlı's archive)

3.3.2.7 Coffeehouses as Health-Care Spaces

Unfortunately, it is hard to find written sources or documentation, which may verify that in the past coffeehouses were used as health care spaces. However, oral history and some old photographs indicate that such usage of coffeehouse's space was taken place.

It is maintained with the aid of interviews, that coffeehouses were served as health care spaces, specifically in the rural settlements, where health centres were not established and thus, each time doctor came to the village for check up, he was meeting the patients directly in the any of local coffeehouses. For example, in many Turkish Cypriots' traditional coffeehouses people were injected against anopheles (Sayıl, 2008a). Besides, close-up views, taken from figure 3.41 and shown by figure 3.42, revealing 'pharmacy' signboard, which is fixed directly on the coffeehouse's wall.



Figure 3.41: The old coffeehouse in Cyprus.
(From Senih Çavuşoğlu's archive)



Figure 3.42: sign board of
Alka- Seltzer.

3.3.3 Other Factors and Elements Influencing the Space

According to the observation results of selected today's traditional Cypriot coffeehouses, it can be verified that average dimensions of the space ranging from 80m² to 120 m², which may readily comprise around 30-40 persons. Notably, simple traditional coffeehouses, where one entire space serves for multiple functions and purposes, contain all types of needed furnishings, which are placed in the same space.

Tables and Chairs

Normally, all observed coffeehouses do not differ considerably in furniture organization. Tables tops are usually small and of circular or squared shape, and accompanied by four matting chairs. The seats of matting chairs are made of

interweaved wattles (dono), obtained from the mulberry tree (Yorgancıoğlu, 1980) (see Fig.3.43).



Figure 3.43: the common furniture in coffeehouse: Matting chair.
(By author)

At the past, sometimes coffeehouse's owner himself was involved into interweaving of chair tops, but more commonly it was women's business. Remarkably, regardless of modern technologies, the traditional handicraft interweaving chairs are produced by nowadays, and still attract attention of both locals and foreigners. In fact, an art of interweaving carries an ethnographic value from the past to present days, and while such furniture take place in coffeehouses, it gives space more traditional and ethnographic values. Unfortunately, nowadays there are just few individuals who try to preserve and deal with this traditional handicraft (Soyer 2003, pp.12-14).

In addition, it is obvious that regular customers of coffeehouses, who spend hours and hours in these spaces, need comfortable sitting elements. In this respect, matting chairs are the best choice, as apart from their undeniable ethnographic value, they can provide an appropriate degree of comfort while sitting. Interestingly, with th

time coffeehouse customers have developed a very specific style of sitting. For instance, five matt chairs can be used by only the single man at once, where one chair serves for sitting, second-to extend the legs; third and fourth to support right and left hands, while the fifth utilized as table to keep coffee cup, ashtrays, and the like (Sayıl, 2008a) (see Fig. 3.44).



Figure 3.44: matting chair are arrange in order to sides of table. A costumer is using a chair for sitting , other for his hand . (From Altay Sayıl's archive).

Glass-Fronted Cabinet

Usually, glass-fronted cabinets are placed in the kitchens area next to the washbasin. However, in some cases, the cabinet fronts can be made from the materials other than the glass (see Fig.3.45). Thus, the one part of the cabinet is used to store nutrition (Turkish delights, biscuits, sugar, etc.), while the other contains coffee sets, coffee pots, trays, and the like (see Fig.3.46).



Figure 3.45: glass fronted cabinet in Gençlik coffeehouse, is placed near the basin, use for coffee sets after wash. (By author)



Figure 3.46: Cabinet (without glass) placed near the gas oven in Erdogan ilktas coffeehouse, use for sugar, coffee etc. (By author)

Shelves

In some cases of limited kitchen areas, the various types of decorated shelves are utilized, instead of more massive cabinets. To exemplify, figures 3.47 and 3.48 illustrate different kinds of shelves in the coffeehouses.



Figure 3.47: Zeki's coffeehouse shelves. (By author)



Figure 3.48: Deveci's coffeehouse shelves. (By author)

Washing Basin (Sink)

Typical traditional coffeehouse basin are usually has been shaped with big piece of rectangular marble (Yorgancıoğlu, 1980, p.97-98) (Fig.3.49). Nowadays, instead of marble basin, coffeehouses are generally has aluminium basin.



Figure 3.49: big rectangular marble basin in Yusuf Soykara Coffeehouse. (By author)

Roof and Ceiling

Generally, majority of coffeehouses, preserved until present days, have been elevated by implication of old construction methods and vernacular materials, like sand and sun-dried bricks. Hence, the roofs and ceilings of old coffeehouses are relatively low and made of rafter (wooden beams) (see fig.3.50-3.51).



Figure 3.50: Old ceiling of main space in Raşit Zeki's coffeehouse. (By author)



Figure 3.51: old ceiling of kitchen in Raşit Zeki's coffeehouse. (By author)

Nevertheless, nowadays roofs and ceilings of coffeehouses are treated predominantly in two ways: they are renovated, preserving on original appearance or modern construction techniques and structural systems are implied, and suspended ceiling is used. Therefore, according to the observation of the sixteen selected rural coffeehouses, most of the coffeehouses have preserved roof ceiling system, constructed out of wooden beams and dry-reed materials (see fig.3.52). However, some of the observed coffeehouses have old ceilings covered by plywood boards (see fig.3.53), and few coffeehouses have their ceiling reconstructed with reinforced concrete (see fig.3.54).



Figure 3.52: wooden beams and dry-reed material in Yusuf Soykara Coffeehouse. (By author)



Figure 3.53: plywood board ceiling in Erdogan İktas Coffeehouse. (By author)



Figure 3.54: ceiling is reinforce concrete in Halil Kara Coffeehouse. (By author)

Finally, indoor spaces of some of the analyzed coffeehouses contain columns and arches, which act as load-bearing elements, supporting the roof.

Television Stand

As a matter of fact, coffeehouses have been the most demanded places. Thus, when such technological innovation as television reached rural coffeehouses, it has rapidly turned out to be its entire part. Remarkably, until nowadays television is considered as inseparable element of coffee-space. In this respect, in every coffeehouse television is placed on the special stand somewhat above eye-level, to be

more available for all customers to watch. The TV-stand is specially designed and built out of wooden or metal elements.



Figure 3.55: metal stand of television in Mehmet Atatüzün's coffeehouse .(By author)



Figure 3.56: wooden stand of television in Ahmet Evran coffeehouse. (By author)



Figure 3.57: hang wall television stand in Yıldız coffeehouse. (By author)

In addition, as it is seen from the figures above, television is commonly positioned at the corner of space, and sitting area is arranged in a way that customer would be faced to the screen.

Ethnographic Elements in traditional Cyprus Coffeehouses

As already mentioned in the beginning of the chapter, furnishings are elements and contents of the space, which may considerably influence and alter spatial configuration and determination. Besides, it may considerably assist in defining, reinforcing, supporting, and establishing the basic concept of a space. Thus, by emphasising spatial configuration, such elements can say a lot about atmosphere of the traditional coffeehouses. In fact, apart from serving customer's needs and accentuating spatial layout, the furnishings of the Turkish Cypriots' coffeehouses perfectly reflect Cypriots' traditions and culture.

Coffeehouses ethnographic elements, from the other hands, attract attention; decorate space, and serves as ‘accent points’. Some of the ethnographic elements are: Coffee cauldron, coffee pot, coffee ewer (see Fig.3.58), large coffee mortar (see Fig.3.59), coffee cups and coffee mahrama.



Figure 3.58: coffee mortar in Deveci’s coffeehouse. (By author)



Figure 3.59: coffee ewer. (By author)

The figure 3.58 illustrates the coffee mortar which belongs to Cyprus culture. As it mentioned in the beginning of chapter 2, coffee mortar is a tool which helps to forge the seed of coffee. In the earlier time, coffee seeds came with pochette, later coffeehouse owner was forge the seeds in the coffee mortar and worked up into powder. Afterwards, powdered coffee was put into the wooden box. Since today’s coffeehouses are to be defeated from modernization, only few coffeehouses have coffee mortar however they are not functional in the present. The figure 3.59 illustrates the coffee ewer which a tool was using for cook coffee in the Ottoman period.

There are a document about these materials which were utilized to decorate the coffeehouses. In one of the documents written in Ottoman Turkish language, which belongs to year of 1594, information was given that these materials were used in coffeehouse. The document was from Muslim of Nicosia sold the coffeehouse

with its all belongings to the Jewish. In this coffeehouse has 3 carpets, 10 coffee cups, a coffee mortar and 3 coffee cauldrons. There is another document related with those materials (Erdogru 2008, pp.161-162).

Lighting

Initially, in early periods the space of coffeehouse was lighted by candles. Afterward *fun lamps* were introduced, and followed by *oil lamp*, *gas lamp*, *lux* and *electric* (light bulb, fluorescent). Lighting elements are shown below according to the historical order.



Figure 3.60: 'Oil lamp' hanging to the wall in Gençlik coffeehouse. (By author)



Figure 3.61: 'Lux' in Deveci's coffeehouse. (By author)

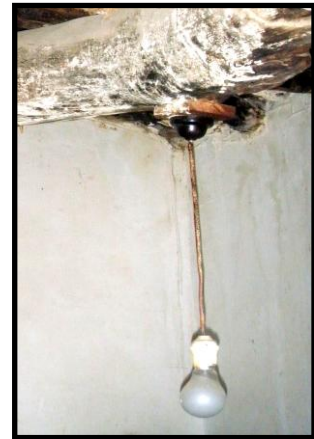


Figure 3.62: 'Ampule' in Raşit Zeki's coffeehouse. (By author)

Traditional Oven

Most important ethnographic element of coffeehouses is Oven. Initially, oven has affected the total spatial layout and architecture of coffeehouses. As it is discussed in previous chapter, the whole space of coffeehouse is basically formed and arranged around the oven. Figure 3.63 illustrate an old photograph, which may serve as the finest example of traditional Cypriot coffeehouse, where nargile and coffee are consumed, chairs are utilized as table tops, and the shelves are arranged in

the specific way. Above all, photograph displays owner of the plays, preparing coffee on the oven, which is an actual heart of the coffeehouse.



Figure 3.63: the photograph has good example for traditional coffeehouse which includes traditional coffee oven in 1927-31. (From Nazif Bozatlı's archive)

Notably, the oven has also created a problem for the majority of the customers, as while the coffee was in the process of preparation, smog and mist were wrapping all the space. However, technological developments and innovations have gradually led to replacement of oven by new devices, and rearrangement of kitchen corner.

Thus, nowadays it is hard to encounter with oven in coffeehouses. Indeed, although it has traditional and ethnographic values, it is not functional anymore, as there is an opportunity to make coffee comfortably on the portably technological machine-ovens. Indeed, in today's traditional coffeehouses oven is either demolished, or, in case of a newer building, is initially not planned and constructed. Moreover, in today's coffeehouses oven space is commonly separated from the rest of the area by partition, or the portable oven is taken to the specially arranged kitchen

room. However, owing to observations, it was indicated that traditional oven can be still encountered in the coffeehouse of Balalan village, and although it does not function anymore, it provide space with very special traditional atmosphere (see fig.3.64).



Figure 3.64: traditional coffee oven has 100-150 years history in Türkeş Korman coffeehouse. (By author)

İslim (Portable Cookers)

After 1950, an oven-the main element of the traditional coffeehouses-has been replaced due to technological innovations. Thus, instead of traditional oven, the owners of coffeehouses have begun to use a paraffin-cooker (‘İslim’) widely, and the smog-mist problem has been solved (Yorgancıoğlu, 1980) (see Fig.3.65). Furthermore, space for making coffee has been changed, as portable coffee-oven has been moved to the kitchen room, built later within the main space, or separated by partitions.



Figure 3.65: 'Íslim' photograph.
(By author)

As it can be drawn out of above discussions, the furnishings play an important role in determination of functional layout and general configuration of the space. In case of coffeehouses, there are certain pieces of furnishings, which reflect traditional features and cultural values, and thus remain almost unchanged until nowadays. Hence, it is essential to make classification and provide brief explanations for such elements in relation to their spatial context:

Kitchen: Wooden glass-fronted cabinets differently shaped shelves, special for each coffeehouses and traditional coffeehouses marble basin are furniture which are indispensable elements of the kitchen space. Throughout the history, spatial layout of coffeehouses has passed through a number of alterations. For example, instead of wooden glass-fronted cabinets aluminium closets have taken place. Besides, traditional marble basin can be rarely encountered in today's coffeehouses, as it has been widely replaced by metal or aluminium sinks.

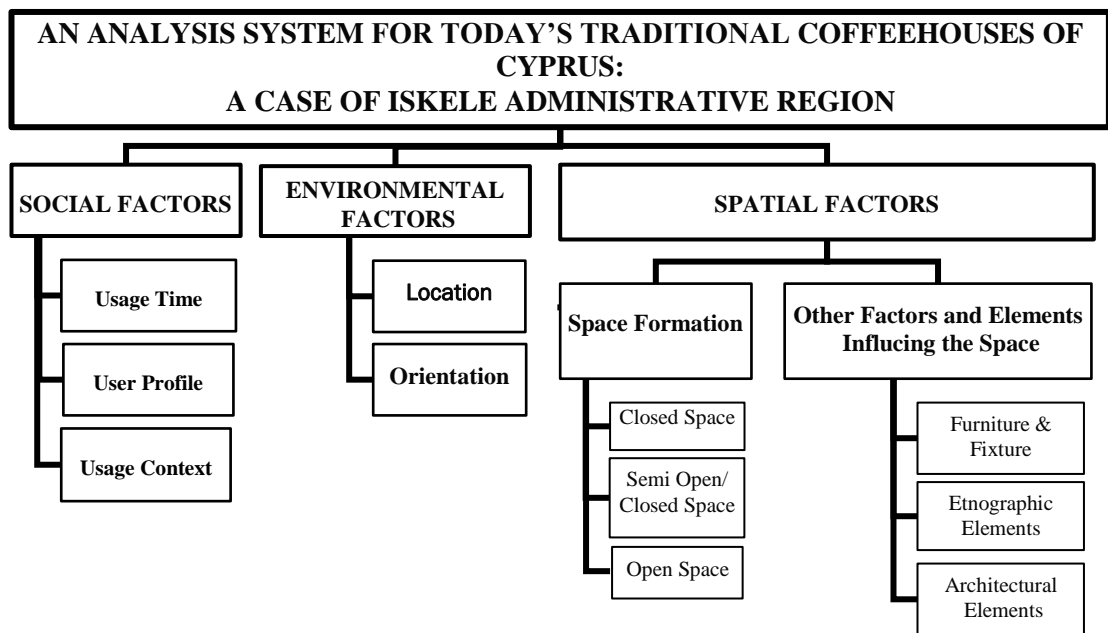
Main Space: it is a space the major ‘customers’ space which entail integration of various functions and activities. In this respect, the table and the chairs are the major elements of this space. Although nowadays seating elements of the coffeehouses vary in shape and material, the rafter interweaved chairs are considered as the classical type of coffeehouse chairs. Besides, today’s coffeehouses may include stands, coat rocks, billiard tables, and the like. However, television, since the first day of its occurrence in coffee-spaces, has turned into inseparable part of any coffeehouse, without exception. In addition, TV-stand is another important element, which is normally positioned in the same manner (above eye-level and facing to customers), but differ from one coffeehouse to another in shape, form, and material.

To sum up, in the present time coffee and coffeehouse culture are surviving within Turkish Cypriot culture with all its aspects. Although its social and cultural mission has been slightly changed, it has been preserved.

Traditional aspects and features of the spatial configuration of traditional Cypriot coffeehouses were investigated theoretically as well as it supported with visual examples from today’s traditional coffeehouses. This chapter serves as theoretical framework to the case studied, analyzed and evaluated in the following Chapter IV.

CHAPTER IV

AN ANALYSIS SYSTEM FOR TODAY'S TRADITIONAL COFFEEHOUSES OF CYPRUS: A CASE OF ISKELE ADMINISTRATIVE REGION



The chapter provides and interprets inventory cards, which are arranged and developed in accordance with results of observations, analyses, and evaluations of today's traditional Cypriot coffeehouses by sketching method, photographing in the case area, interviewing, literature survey and historical oral procedure. Inventory

cards (presented in the appendices) are prepared to illustrate the basic features of each coffeehouse, in terms of *social*, *environmental* and *spatial* factors of the space.

In this respect, the inventory cards define general aspects, features and characteristic of the traditional Cypriot coffeehouses. Thus, each analyzed coffeehouse is provided by three inventory cards, prepared according to the three major factors, which can be described as follows:

a) *Social factors*, which include evaluation of ‘usage time’ and ‘user profile’ of the traditional coffeehouse, and *environmental factors*, which are defined by ‘Location’ and ‘Orientation’ of coffeehouse.

b) The *spatial factors* are first explored in relation to the ‘space formation’. General aspects of the space formation are provided by examining all coffeehouses in terms of open, semi open (or semi closed) and closed spaces, and considering the functional layout of the specific space. According to the results of the space analyses in terms of functional arrangement, the spaces are categorized as either multifunctional or single functional.

c) The *spatial factors* is analysed considering to ‘others factors and elements influencing the space’ configuration. Therefore, furniture and fixture, ethnographic, and architectural elements are examined along with functional layout and location within the space.

4.1 Interpretations of the Major Research Result

The main goal of this section is to provide brief summery of the major research results, reflected in the inventory cards presented in appendices. The case study of the research was conducted in the region of İskele. In this respect the following part points out the features of today’s traditional Cypriot coffeehouses, in

terms of spatial configuration, social factors, environmental factors, spatial factors and functional layout and activities.

a) Spatial Configuration:

- According to the research findings, the total space of traditional coffeehouse is constituted by kitchen area and main area. Normally, kitchen is integrated and interacting with the main space, even if in some cases it is separated by simple partition.
- The main space entails all sub-functions and customer's activities, while kitchen space is used only by owner of the coffeehouse for drinks and food preparations.
- The average area of the closed (interior) space is ranging between 80m² and 130m².

b) Social Factors

- **User Profile:** the results of case study, conducted for 13 traditional rural Cypriot coffeehouses, indicate that there is no distinct discrimination in user profile in terms of *age, occupation, social statues* and *economic conditions*:
 - In accordance with age group, average customers are adults;
 - In terms of customers' occupations, the most common are workers, farmers and clerks.
 - User's social statutes can be discriminated considerably in specific coffeehouses, but in general middle social class individuals constitute the average user group;

- **Usage Time:** according to the case studies, coffeehouses of inventory cards no. 1,2,4,5,6,8,10 and 11, are operating from morning (8:00) until mid-night (00:00-01:30). The coffeehouse in inventory card no. 7 is opening from morning till the evening (20:00). Other 4 coffeehouses are opening from the evening (18:00) till the midnight, as the owners of these coffeehouses have another job during day time.
- **Usage Context:** in general, standard (ordinary) coffeehouses are common, except of coffeehouse of inventory cards no. 7,8,10. Those coffeehouses are operating for political meetings, debates, and gathering in specific time periods. In addition Halil Kara's coffeehouse operating as restaurant during the day time.

c) Environmental Factors

- **Location:** most of the coffeehouses are located at the centre of the village, on square (inventory cards no:3,4,6,10), as well as near the important (main) roads (inventory cards no:7,8), on junction points (inventory cards no:1,9), next to the churches or mosques (inventory cards no: 2). However coffeehouse, described by inventory card no 11, is located in the area which is out of the village, that do not show the basic concept of location principles, for the reason that it was built by Turks after 1974.
- **Orientation:** referring to the results of observation analyses, most of the coffeehouses' entrances are oriented towards South, except of the coffeehouses of inventory cards 4, 5, 6, 9, 10,11 (orientation of entrance is East) and 7-8 (orientation of entrance is North).

d) Spatial Factors

- **Space Formation:** The configurations of coffeehouses' space are formed in three optional systems.

-Open Space: According to the analyses of 13 coffeehouses, only 3 coffeehouses (inventory cards no 1, 2 and 6) have open space.

-In terms of Semi-Open Semi-Closed Space: except of coffeehouse in Topcuköy village, coffeehouses have semi-open semi-closed spaces. In addition, semi-open space of coffeehouses, defined by inventory cards no. 5,6,7,8 and 10, are formed by Pergola, while the rest have their semi-open semi-closed spaces determined by columns and overhead plans in form of balconies of the upper floors.

-Closed Space: the coffeehouses, defined by inventory cards no. 1,3,8,9, can be classified as 'multifunctional spaces', as they are formed by one entire and uninterrupted space, entailing all types of sub-functions and activities. Coffeehouses of inventory cards no. 2,4,5,6,7,10 and 11, have their main space separated and subdivided into several rooms, and the functions and activities are distributed among these sub-spaces accordingly. Therefore, this type of coffeehouses is classified as 'single-functional spaces'. Separated spaces provide alternative choices by different functional spaces. For example Ozkan Tansu's coffeehouse has separated space for barbering (inventory card no. 4), while Yusuf Soykara's coffeehouses has separated grocery space (inventory card no. 1).

- **Other Factors and Elements Influencing the Space:** spatial layout and configuration of the coffeehouses can be influenced by the following factors and aspects:

-Furniture and Fixture: the *table and the chairs* of coffeehouses are the main and major furnishing elements of coffeehouses. The coffeehouses of inventory cards no. 1,3,4,5,8 and 10, reflect traditional values with matting chairs and wood tables. Other coffeehouses are losing the quality of traditional aspects, while changing traditional furniture to tables or chairs, made of plastic or iron. *Marble basin* is another significant element of traditional Cypriot coffeehouses. Coffeehouses of inventory cards no. 2, 4,5,6, and 10 are still preserving this traditional element. While *glass-fronted cabinet* can be considered as traditional piece of furniture, they can be encountered only in few coffeehouses (inventory cards no. 2,4,10), while the rest analyzed coffee-spaces have different type of cabinets. Since television is inseparable part of coffeehouses, various types of TV-stands are developed. Coffeehouses of inventory cards no. 2,4,5,6, and 7 have either iron or wood footed *television stands*, while coffeehouses of inventory cards no. 1, 8, 9, and 10 have television fixed to the wall. Other element, affecting the space is heater (inventory cards no. 1,4,6,8). Besides chimney takes place in Halil Kara's coffeehouse.

-Ethnographic Elements: the most essential and fundamental ethnographic element of coffeehouse is *traditional oven*. According to

the case study, it is not functional nowadays, and out of 13 analyzed coffeehouses, can be encountered only in Balalan village coffeehouse. Either *samovar* or *portable gas cooker* are used in coffeehouses. While *Islim*, *mortar*, *coffee couldren* and *coffee ewer* have ethnographic features in coffeehouses, except of mortar, none of them takes place in today's traditional coffeehouses. Although mortar is not functional nowadays, its existence is giving traditional aspects to the space. Only Muhtar Zeki's and Ozkan Tansu's coffeehouses have mortar. Moreover, billiard table (inventor no:1,2) and Atari machines (inventor no:2) which is the determined by analyses are taking place in two coffeehouses.

-Architectural Elements: in the case of traditional Cypriot coffeehouses, ceilings' structure and materials, arch system (carried with wooden beam to obtain an unobstructed large space) and *lighting elements* are defined in terms of architectural elements. Seven coffeehouses (inventory cards no. 1,2,3,4,5,6,8) have wooden and tiled old-fashioned ceiling type, which aid in reflecting the traditional character of coffeehouses. Other coffeehouses are characterized by plywood (inventory cards no. 7 and 10), and concrete ceiling (inventory cards no. 9 and 11).

The other important traditional architectural element of coffeehouses is arch system, as most of the traditional Cypriot coffeehouses constructed by utilization of columns and arches (inventory cards no. 1,2,3,4,5,6,7, and 10).

e) **Functional Layout and Activities:**

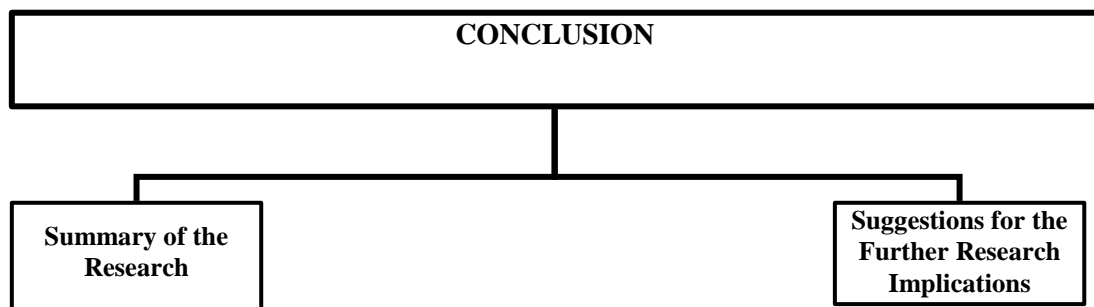
- **Coffeehouse as Entertainment Space:** *Karagöz* and *Hacivat*, *Scena* (*Sanolar*) and *Story Teller* (*Meddah*) were traditional shows in traditional Cypriot coffeehouses. Nevertheless, they are not taking place in today's traditional coffeehouses. However *Backgammon/ checkers/ chess* and *card games* are other traditional entertainments, which did not lose their popularity until present days, and can be encountered in each today's traditional Cypriot coffeehouse.
- **Coffeehouse as coffee/drink/consuming Space:** *Turkish coffee* is an essential beverage in coffeehouses. According to the results of case study, it is indicated that Turkish coffee is still most common and popular beverage in traditional Cypriot coffeehouses, except of Yıldız and Musa Savan's coffeehouses. Due to the fact that mentioned coffeehouses are operated by Turkish emigrants, tea is the common beverage in these spaces. *Nargile* has lost its popularity in coffeehouses, and nowadays none of them includes nargile. Türkeş Korman's coffeehouse offers kebab in special days, as well as it has microwave in kitchen space, and other nutrition's are served. In addition Mehmet Atatüzün's coffeehouse is serving toasts, pickles etc.
- **Coffeehouse as Gathering Spaces:** according to the analyses, all traditional coffeehouses are the common places in the villages, in which man members of settlement assemble together.
- **Coffeehouse as Guesthouse:** presently, none of the coffeehouse space is used as guesthouse.

- **Coffeehouse as Selling/Good Promoting Spaces:** today's coffeehouses are not functioning as 'trading centres' in a way it used to be in the past. Only Türkeş Korman's and Mehmet Atatüzün's coffeehouse are selling the food for the costumers which cooked or prepared by coffeehouse owner.
- **Coffeehouse as News-agent/communication Spaces:** according to the results of observations, all coffeehouses, except of Musa Savan's coffeehouse, have television, which is considered as one of the most important communication elements. Beside, the functionality of coffeehouses has naturally provided the atmosphere for information exchange and learning the latest news.
- **Coffeehouse as Health-care Spaces:** Today's traditional Cypriot coffeehouses do not invite the doctors in particular days, as it used to be at the past. However, all of them provide painkillers.

To sum up, referring to the major research results, summarized in the text of the current section, it can be stated that today's coffeehouses, described by inventory cards no 1,2,3,4,5,7,8,10,12 and 13 are preserve more traditional features, aspects, characteristics, and elements. Conversely, coffeehouses, presented by inventory cards no 6,9 and 11, have lost more traditional aspects and values, comparing to the spaces listed above.

CHAPTER V

CONCLUSION



Coffee, perhaps, is one of the best known and interest-inducing beverages. Indeed, as it was revealed and emphasised throughout the course of this thesis, uniqueness of coffee is manifested with the fact that this beverage possesses a unique capacity to constitute an entire culture, which has been naturally transformed into the concept and then formed a real space, defined as ‘coffeehouse’. Along these lines, the current research disclosed and expressed the transformation process of coffee ‘from the beverage to the space’. In other words, the thesis revealed and defined all the basic transformation steps between initial point expressed by concept of coffee as beverage, and final phase expressed by the establishment of coffee-space. Therefore, discussing the case of coffee and coffeehouses, this study, by some means, indicated the manner in which a conception, identified by some unique aspects and features, can induce formation and development of actual physical space.

As it has been disclosed by this research, initiation, development and spread of coffee culture belong to the Ottoman Empire. In fact, all aspects, related to coffee traditions, including the way it is prepared, served, and consumed, have played a significant role in formation and establishment of coffee-spaces. Coffeehouses, subsequently, had a great impact on the various aspects of social life, especially in the regions conquered by Ottomans. In this respect, Cyprus, being once under the rigid control of Ottoman Empire, has entirely adapted Turkish coffee culture, which, in time, have been completely integrated with local conventions and customs.

Although originally European coffeehouses have been developed according to the Ottomans' concepts, its initial aspects and features have been considerably altered during the course of the history, while European countries were passing through a variety of changes in every aspect of social life. From the other hands, the traditional Cypriot coffeehouses have been able to maintain and preserve the basic features, inherited from Ottoman Empire and adapted in accordance with local customs.

In this respect, the current research, carried out through the comprehensive literature surveys, documentary studies, site visiting, observations, interviews and oral history procedure, was aiming to indicate the situation and conditions of today's traditional coffeehouses of Cyprus, in terms of its spatial configuration, functional layout, social aspects, and cultural values. Accordingly, thirteen traditional coffeehouses, located in different rural settlements of North Cyprus (İskele administrative region), were selected and analysed in relation to the traditional features associated with coffeehouses of the past. As a consequence, research findings ensured that today's traditional Cypriot coffeehouses are still preserving some of the basic traditional aspects, while some others have passed through certain

changes or faded away. In addition, it was indicated that, despite of considerable drop in popularity, traditional Cypriot coffeehouses still express social values, and reflect many features of Turkish Cypriot culture. In this respect, the following sections of this chapter are focused on the brief description of the research process.

5.1 Summary of the Research

In order to approach aims and objectives, defined by context of this thesis, several research methods and techniques were implied to obtain required data and information. At the first research phase, the comprehensive literature survey was conducted, in order to construct a firm theoretical base, and reveal the formation, historical development, and fundamental features of coffee and coffeehouse culture.

First of all, the origins and basis of the Turkish coffee concept were explored. It was followed by analyses of Ottoman coffeehouses, as various written sources and documents verified that Ottoman Empire has been an actual initiator and spreader of coffee culture. Furthermore, to acquire deeper understanding of the subject, the processes of spreading, adaptation, and development of coffee and coffeehouse culture was analysed in relation to Arabian and European countries. However, being consistent with major goals of the research, a particular attention was directed towards historical development, spatial configuration, ‘socialization’ factor, functional layout, and cultural aspects of the traditional Cypriot coffeehouses. In this context, many findings were obtained through interviews with researchers and writers in related fields, as well as by historical oral procedure.

According to research limitations, thirteen traditional coffeehouses in Iskele administrative region of North Cyprus were selected. In this respect, the required data was collected by implementation of observation method, site visiting,

photographing, and sketching technique. Further, all the collected data was analyzed and evaluated, in terms of spatial configuration and characteristics, architectural elements, functional layout, activities, user profile, as well as ethnographic and cultural aspects. Besides, traditional coffeehouses of the past were evaluated in line with today's traditional coffeehouses, in order to reveal which traditional features and aspects preserved and which have vanished until current time.

At the final step, all findings and results of the research were evaluated, analyzed, classified and arranged in form of inventory cards, to illustrate today's condition and situation of the traditional Cypriot coffeehouses in the context of rural settlements. As the result, each of the thirteen analyzed coffeehouses was presented by three inventory cards, corresponding to social, environmental, and spatial factors.

5.2 Suggestions for the Further Research Implications

The importance of the today's traditional Cypriot coffeehouses can be expressed by the fact that they have preserved a variety of aspects and features, common for the traditional coffeehouses of the past and, therefore can be regarded as unique signifiers of Turkish Cypriot culture.

Unfortunately, due to the rapid development and establishment of modern entertainment spaces, the popularity of the traditional coffeehouses has been dropped considerably. In this respect, it is essential to continue researches and investigations in the related fields, to not lose those unique pieces of cultural values, preserved and reflected by today's Cypriot coffeehouses. Due to the limitations, defined for the current research, the study was focused on the analyses of the today's condition of the traditional coffeehouses, merely in the context of North Cyprus. Therefore, in order to acquire a deeper knowledge and understanding of the spatial formation and

cultural aspects of traditional coffeehouses, it can be suggested to explore and analyze coffeehouses of South Cyprus as the next step to advance and expand the current research. Along these lines, the today's traditional coffeehouses of North and South Cyprus can be compared in terms of similarities and differences in spatial formation, cultural features, and social values, which could appear with variations in customs, conventions and lifestyle.

To conclude, as the continuation of the current research, it might be also suggested to conduct further studies related to preservation, maintenance, and adaptation of these unique spaces to the realm of modern man-made environment, in order to integrate traditional spaces with contemporary living, while preserving and revealing their unique features and qualities.

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APPENDICES

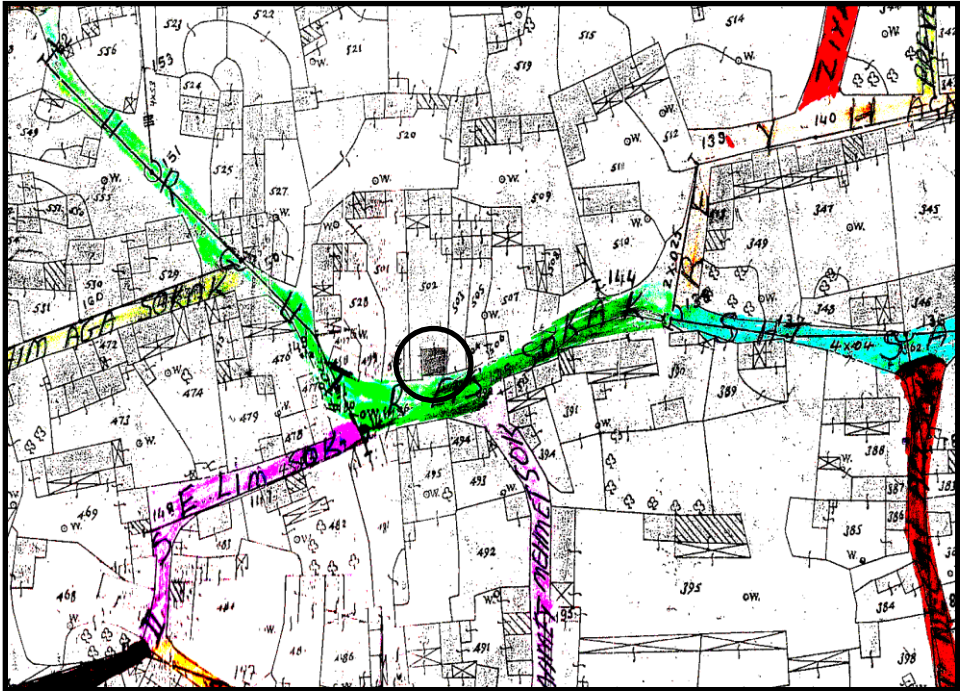
ANALYSIS OF TODAY'S TRADITIONAL COFFEEHOUSES OF CYPRUS: A CASE OF ISKELE REGION		
Inventory No: 1	Name of Village: ISKELE	Coffeehouse Name: Yıldız Coffeehouse
SOCIAL FACTORS	ENVIRONMENTAL FACTORS	
	LOCATION	ORIENTATION
Usage Time Space opens in the early morning (07:30) and closes at night (00:00-01:30).	Site Plan: Located on the junction of four roads.	
User profile Gender: Male members of the village Age: is between the 25-65, Occupation: in general, retired and unemployed.		
Usage Context It has traditional aspects as coffeehouse although Turkish's are operating it. In addition it established after 1974 however it has been operating only as coffeehouse space.		

Table 1: Yıldız Coffeehouse (Plate: 1)

ANALYSIS OF TODAY'S TRADITIONAL COFFEEHOUSES OF CYPRUS: A CASE OF ISKELE REGION

SPATIAL FACTORS

Inventory No: 1 **Name of Village: İSKELE** **Coffeehouse Name: Yildiz Coffeehouse**

SPACE FORMATION

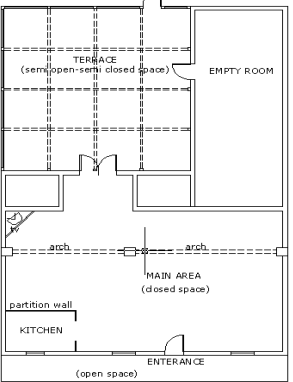
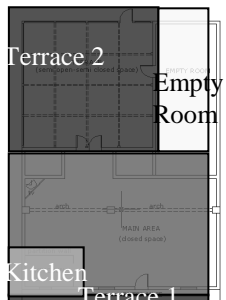





PLAN TYPE	OPEN SPACE				SEMI OPEN - SEMI CLOSED SPACE				CLOSED SPACE																																																																								
	Front Side	Back Side	Left Side	Right Side	Front Side	Back Side	Left Side	Right Side	Unseperated Space	Senarated Space																																																																							
<p>Construction material: Sun-dries brick</p>  <p>Coffeehouse closed space: 96m2. Semi open-semi closed space:84m2. Total area of coffeehouses: 180 m2.</p> 	X					X			X																																																																								
<p>Terrace 1</p> 				<p>Terrace 2</p>  <p>Terrace 2 material</p> 				<p>Main Space</p>  <p>Kitchen Space</p>  <p>Kitchen Space divided by partitions.</p>																																																																									
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Table 1: Yildız Coffeehouse (Plate: 2)

ANALYSIS OF TODAY'S TRADITIONAL COFFEEHOUSES OF CYPRUS: A CASE OF ISKELE REGION

SPATIAL FACTORS

Inventory No: 1 **Name of Village: İSKELE** **Coffeehouse Name: Yıldız's Coffeehouse**

OTHER FACTORS and ELEMENTS INFLUENCING THE SPACE





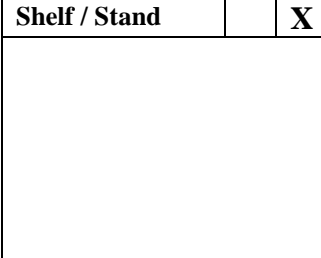





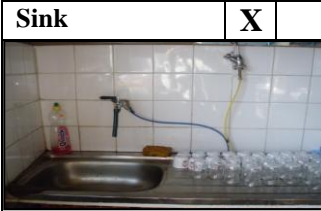
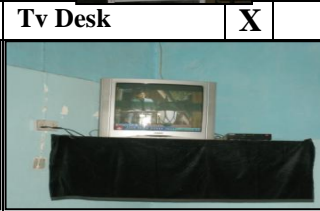

FURNITURE & FIXTURES						ETNOGRAPHIC ELEMENTS / MATERIALS			ARCHITECTURAL ELEMENTS				
KITCHEN		yes	no	MAIN SPACE		yes	no	OTHER SPACES		Traditional OVEN	yes	no	Roof Construction material: Wood and Tile
Kitchen cabinet		X		Table & Chair		X		Bilard Table (Main Space)					
						There is no traditional coffee oven, instead of it Samovar and Gas Oven are using.							
Shelf / Stand			X	Shelf / Stand			X	Heater (Main Space)		Samovar;	Gas Oven;		Spatial Architectural features
												An arch system carried by wooden beam	
Sink		X		Tv Desk		X		OTHERS		yes	no	Lighting Element: Floresan	
								Mortar (Dibek Taşı)			X		
								İslim			X		
								Coffee ewer (İbrik)			X		
								Coffee Cauldron			X		

Table 1: Yıldız Coffeehouse (Plate: 3)

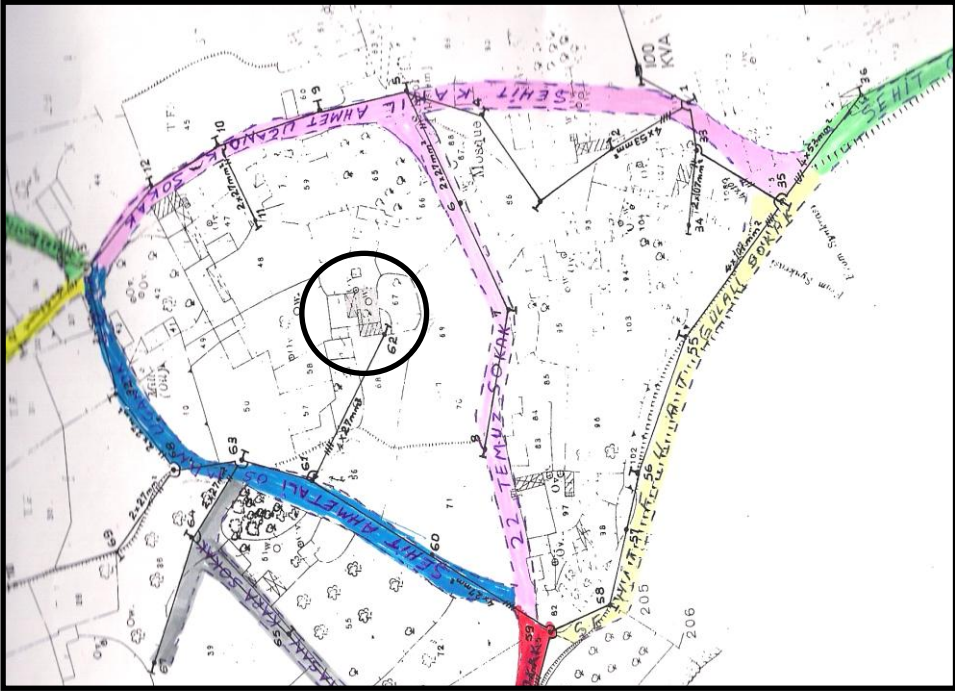
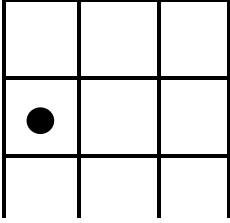
ANALYSIS OF TODAY'S TRADITIONAL COFFEEHOUSES OF CYPRUS: A CASE OF ISKELE REGION		
Inventory No: 2	Name of Village: TOPÇUKÖY	Coffeehouse Name: Yusuf Soykara's Coffeehouse
SOCIAL FACTORS	ENVIRONMENTAL FACTORS	
	LOCATION	ORIENTATION
<p>Usage Time</p> <p>Space opens from the early morning (07:30) and closes at late night (00:00-01:00)</p> <p>User Profile</p> <p>Gender: Male members of the village Retired are using space in the day time, the rest (from all age group) are visiting the space during the night time.</p> <p>Usage Context</p> <p>It has traditional aspects as coffeehouse. Although in the beginning it was only operating as coffeehouse, after 1974 it change, coffeehouse has started to operating as grocery space as well with having separated room for grocery.</p>	<p>Site Plan: the coffeehouse is established near the Mosque where is located in the middle of village.</p> 	<p>Entrance: SOUTH</p>  <p>Schematic representation of the location of coffeehouses on the site.</p>

Table 2: Yusuf Soykara's Coffeehouse (Plate: 1)

ANALYSIS OF TODAY'S TRADITIONAL COFFEEHOUSES OF CYPRUS: A CASE OF ISKELE REGION

SPATIAL FACTORS

Inventory No: 2 **Name of Village: TOPÇUKÖY** **Coffeehouse Name: Yusuf Soykara's Coffeehouse**

SPACE FORMATION

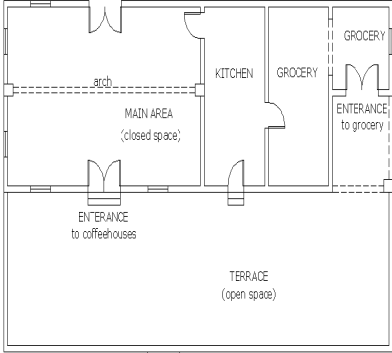
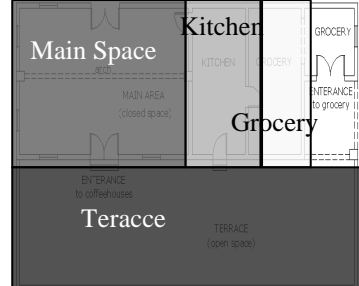




PLAN TYPE	OPEN SPACE				SEMI OPEN - SEMI CLOSED SPACE				CLOSED SPACE																																																																								
	Front Side	Back Side	Left Side	Right Side	Front Side	Back Side	Left Side	Right Side	Unseperated Space	Senarated Space																																																																							
Construction material: Sun-dries brick  <p>Coffeehouse closed space: 96m2. Semi open-semi closed space:65m2. Total area of coffeehouses: 161 m2.</p> 	X									X																																																																							
Terrace 				<p>The Coffeehouse does not have Semi open- Semi closed Space</p>						 																																																																							
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Table 2: Yusuf Soykara's Coffeehouse (Plate: 2)












ANALYSIS OF TODAY'S TRADITIONAL COFFEEHOUSES OF CYPRUS: A CASE OF ISKELE REGION																			
SPATIAL FACTORS																			
Inventory No: 2			Name of Village: TOPÇUKÖY				Coffeehouse Name: Yusuf Soykara's Coffeehouse												
OTHER FACTORS and ELEMENTS INFLUENCING THE SPACE																			
FURNITURE & FIXTURES						ETNOGRAPHIC ELEMENTS / MATERIALS			ARCHITECTURAL ELEMENTS										
KITCHEN		yes	no	MAIN SPACE		yes	no	OTHER SPACES			Traditional OVEN	yes	no	Roof Construction material: Wood and Tile					
Kitchen cabinet		X		Table & Chair		X		Billard Table (Main Space)					X						
							There is no traditional coffee oven, instead of it, Cooker is using.												
Shelf / Stand		X		Shelf / Stand			X	Atari machine(Main Space)			Portable Cooker;						Spatial Architectural features		
							OTHERS			yes	no	Lighting Element: Floresan							
Sink		X		Tv Desk		X		Mortar (Dibek Taşı)				X							
				İslim				X											
				Coffee ewer (İbrik)				X											
				Coffee Cauldron				X											

Table 2: Yusuf Soykara's Coffeehouse (Plate: 3)

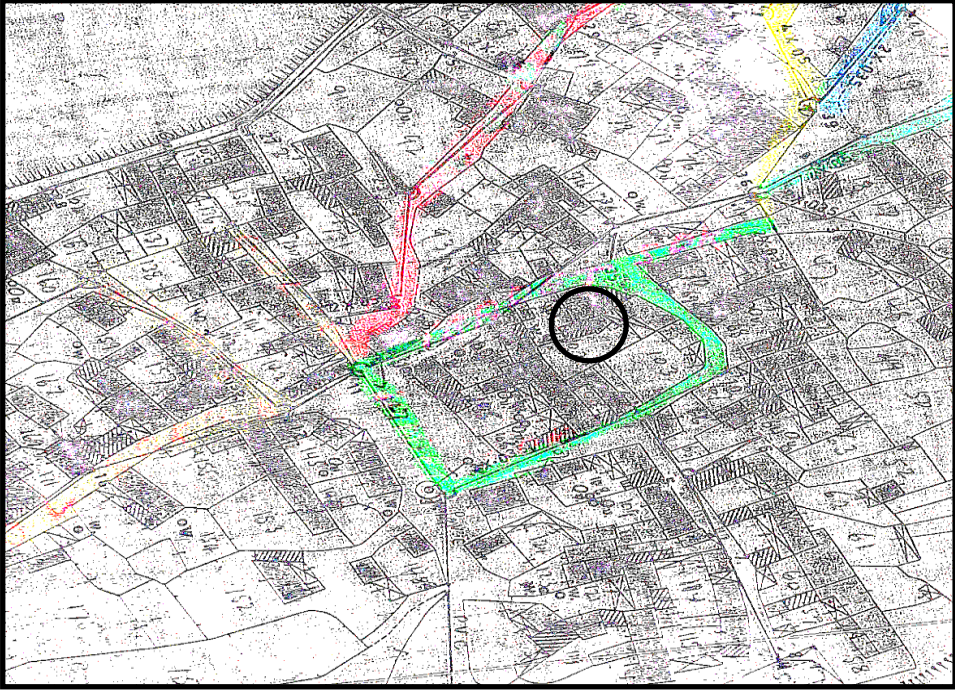
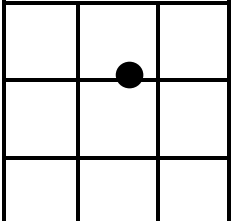
ANALYSIS OF TODAY'S TRADITIONAL COFFEEHOUSES OF CYPRUS: A CASE OF ISKELE REGION		
Inventory No: 3	Name of Village: ARDAHAN	Coffeehouse Name: Ahmet Evran's Coffeehouse
SOCIAL FACTORS	ENVIRONMENTAL FACTORS	
	LOCATION	ORIENTATION
<p>Usage Time</p> <p>Owing to the facts that coffee owner is the working during the afternoon, space opens in the morning till afternoon (13:00).</p> <p>User Profile</p> <p>Gender: Male members of the village Occupation: the user's occupation is farming and animal husbandry Social Statue: the social statue is not high of the users Age: is include all aged group (above the age of 18)</p> <p>Usage context</p> <p>The coffeehouse was traditional coffeehouse when it was opened. And it is still continuing its activities.</p>	<p>Site Plan: Coffeehouse is located on square of the village.</p> 	<p>Entrance: SOUTH</p>  <p>Schematic representation of the location of coffeehouses on the site.</p>

Table 3: Ahmet Evran's Coffeehouse (Plate: 1)

ANALYSIS OF TODAY'S TRADITIONAL COFFEEHOUSES OF CYPRUS: A CASE OF ISKELE REGION

SPATIAL FACTORS

Inventory No: 3 **Name of Village:** ARDAHAN **Coffeehouse Name:** Ahmet Evran's Coffeehouse

SPACE FORMATION

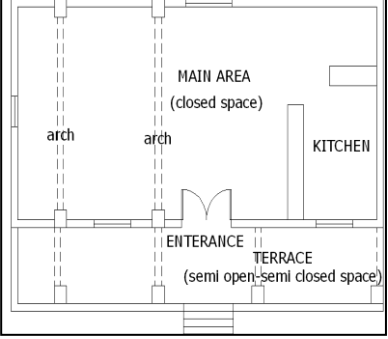



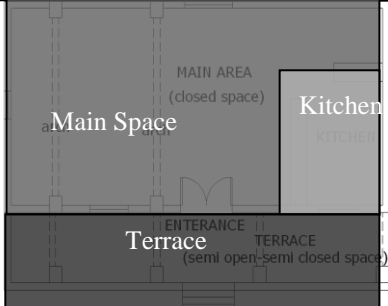
PLAN TYPE	OPEN SPACE				SEMI OPEN - SEMI CLOSED SPACE				CLOSED SPACE					
	Front Side	Back Side	Left Side	Right Side	Front Side	Back Side	Left Side	Right Side	Unseperated Space	Senarated S.				
Construction material: Sun-dries brick  <p>Coffeehouse closed space: 72m2. Semi open-semi closed space:24m2. Total area of coffeehouses: 96 m2.</p>					X				X					
	Coffeehouses does not have open space								Kitchen space is divided from Main Space by partition wall  					
	FUNCTIONS			yes	no	FUNCTIONS			yes	no	FUNCTIONS		yes	no
	Entertainment S.					Entertainment S.			X		Entertainment S.		X	
	Consuming S.					Consuming S.			X		Consuming S.		X	
	Gathering S.					Gathering S.			X		Gathering S.		X	
	Guesthouses					Guesthouses				X	Guesthouses		X	
	Selling/good promoting S.					Selling/good promoting S.				X	Selling/good promoting S.		X	
	News-agent/communication					News-agent/communication			X		News-agent/communication		X	
	Health-care S.					Health-care S.				X	Health-care S.			X

Table 3: Ahmet Evran's Coffeehouse (Plate: 2)










ANALYSIS OF TODAY'S TRADITIONAL COFFEEHOUSES OF CYPRUS: A CASE OF ISKELE REGION																					
SPATIAL FACTORS																					
Inventory No: 3			Name of Village: ARDAHAN				Coffeehouse Name: Ahmet Evran's Coffeehouse														
OTHER FACTORS and ELEMENTS INFLUENCING THE SPACE																					
FURNITURE & FIXTURES						ETNOGRAPHIC ELEMENTS / MATERIALS			ARCHITECTURAL ELEMENTS												
KITCHEN		yes	no	MAIN SPACE		yes	no	OTHER SPACES		Traditional OVEN		yes	no	Roof Construction material:							
Kitchen cabinet		X		Table & Chair		X		Fridge (Main Space)				X		Wood and Tile							
									There is no traditional coffee oven, instead of it, Samovar is using.												
Shelf / Stand				X	Shelf / Stand				X	There is no other important element in coffeehouse			Samovar;						Spatial Architectural features		
															An arch system carried by wooden beam						
Sink		X		Tv Desk		X					OTHERS		yes	no	Lighting Element: Floresan						
												Mortar (Dibek Taşı)			X						
												İslim			X						
												Coffee ewer (İbrik)			X						
												Coffee Cauldron			X						

Table 3: Ahmet Evran's Coffeehouse (Plate: 3)


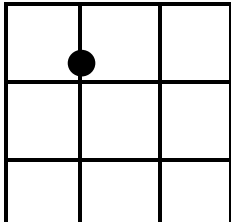
ANALYSIS OF TODAY'S TRADITIONAL COFFEEHOUSES OF CYPRUS: A CASE OF ISKELE REGION		
Inventory No: 4	Name of Village: ERGAZI	Coffeehouse Name: Ozkan Tansu's Coffeehouse
SOCIAL FACTORS	ENVIRONMENTAL FACTORS	
	LOCATION	ORIENTATION
<p>Usage Time</p> <p>The coffeehouse is operating all day (from 07:30 to 00:00)</p> <p>User Profile</p> <p>Gender: Male member of the village Occupation: During the day time unemployed using the space, after dinner all type of users are visiting the space Social Status: the social status and economical conditions are low</p> <p>Usage Context</p> <p>It has traditional aspects as coffeehouse. it has been operating as coffeehouse from the beginning till today.</p>	<p>Site Plan: The coffeehouse is established in the middle of the village, as well near the main road.</p> 	<p>Entrance: EAST</p>  <p>Schematic representation of the location of coffeehouses on the site</p>

Table 4: Özkan Tansu's Coffeehouse (Plate: 1)

ANALYSIS OF TODAY'S TRADITIONAL COFFEEHOUSES OF CYPRUS: A CASE OF ISKELE REGION

SPATIAL FACTORS

Inventory No: 4 **Name of Village: ERGAZI** **Coffeehouse Name: Özkan Tansu's Coffeehouse**

SPACE FORMATION

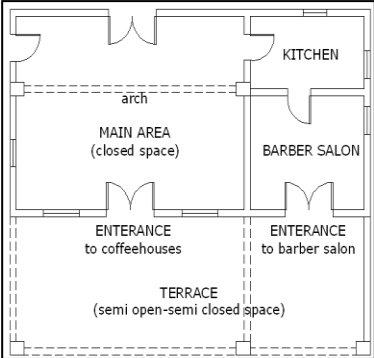
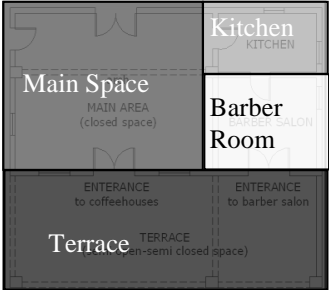





PLAN TYPE	OPEN SPACE				SEMI OPEN - SEMI CLOSED SPACE				CLOSED SPACE					
	Front Side	Back Side	Left Side	Right Side	Front Side	Back Side	Left Side	Right Side	Unseperated Space	Senarated Space				
Construction material: Sun-dries brick  <p>Coffeehouse closed space: 72m2. Semi open-semi closed space: 48m2. Total area of coffeehouses: 120 m2.</p> 					X					X				
	Coffeehouses does not have open space				 Terrace ceiling material 				 Main Space  Kitchen  Barber Room					
	FUNCTIONS			yes	no	FUNCTIONS			yes	no	FUNCTIONS		yes	no
	Entertainment S.					Entertainment S.			X		Entertainment S.		X	
	Consuming S.					Consuming S.			X		Consuming S.		X	
	Gathering S.					Gathering S.			X		Gathering S.		X	
	Guesthouses					Guesthouses				X	Guesthouses			X
	Selling/good promoting S.					Selling/good promoting S.				X	Selling/good promoting S.		X	
	News-agent/communication					News-agent/communication			X		News-agent/communication		X	
	Health-care S.					Health-care S.				X	Health-care S.			X

Table 4: Özkan Tansu's Coffeehouse (Plate: 2)

ANALYSIS OF TODAY'S TRADITIONAL COFFEEHOUSES OF CYPRUS: A CASE OF ISKELE REGION

SPATIAL FACTORS

Inventory No: 4 **Name of Village: ERGAZI** **Coffeehouse Name: Özkan Tansu's Coffeehouse**

OTHER FACTORS and ELEMENTS INFLUENCING THE SPACE













FURNITURE & FIXTURES						ETNOGRAPHIC ELEMENTS / MATERIALS			ARCHITECTURAL ELEMENTS						
KITCHEN		yes	no	MAIN SPACE		yes	no	OTHER SPACES		Traditional OVEN		yes	no	Roof Construction material:	
Kitchen cabinet		X		Table & Chair		X		Heater (Main Space)				X		Wood and Tile	
										There is no traditional coffee oven, instead of it, Cooker is using.					
Shelf / Stand		X		Shelf / Stand			X	Stand (Barber Room)		Portable Cooker;					
				Tv Desk		X				OTHERS		yes	no	Spatial Architectural features	
Sink		X								Mortar (Dibek Taşı)		X			
												Mortar is take place in Main Space, although it is not functional in present		An arch system carried by wooden beam	
										İslim			X	Lighting Element: Floresan	
										Coffee ewer (İbrik)			X		
										Coffee Cauldron			X		

Table 4: Özkan Tansu's Coffeehouse (Plate: 3)

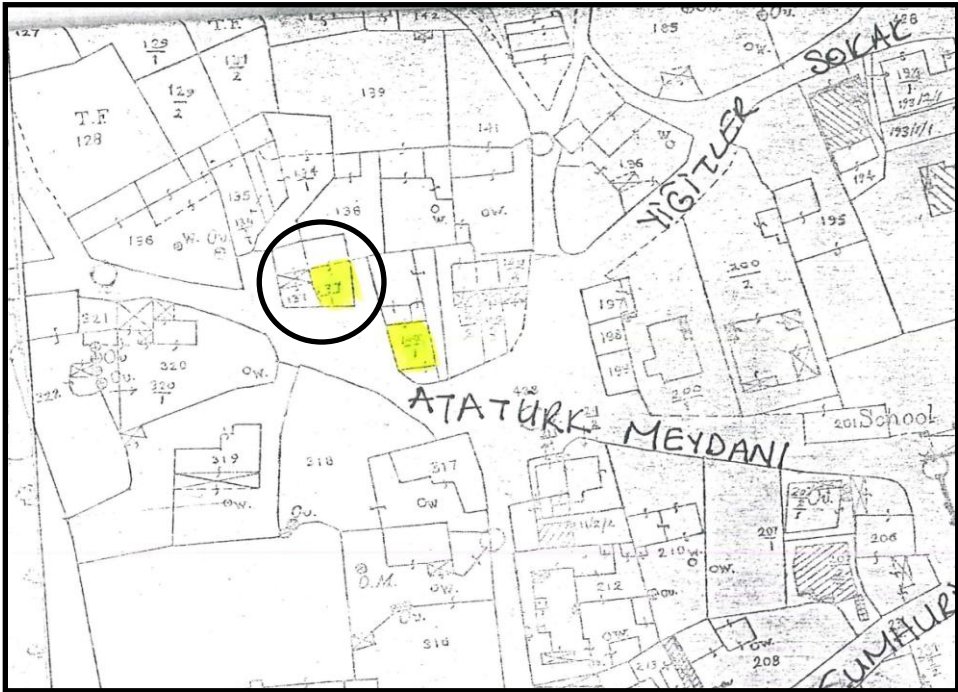
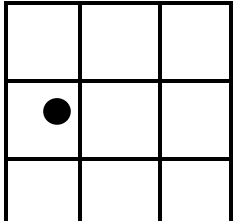
ANALYSIS OF TODAY'S TRADITIONAL COFFEEHOUSES OF CYPRUS: A CASE OF ISKELE REGION		
Inventory No: 5	Name of Village: MEHMETCİK	Coffeehouse Name: Muhtar Zeki's Coffeehouse
SOCIAL FACTORS	ENVIRONMENTAL FACTORS	
	LOCATION	ORIENTATION
<p>Usage Time</p> <p>Space opens in the early morning (07:00) till the night (11:30).</p> <p>User Profile</p> <p>Gender: Male members of the village Occupation: in the morning time retired (clerk, worker), after 16:00, all type of village users (clerk and worker) are visiting the space Social Statue: especially during the weekend coffeehouse includes the people from higher social statue.</p> <p>Usage Context</p> <p>The space has traditional aspects as coffeehouse. it has been using as a coffeehouses from the beginning till today</p>	<p>Site Plan: The Coffeehouse is located in the square of the village.</p> 	<p>Entrance: SOUTH</p>  <p>Schematic representation of the location of coffeehouses on the site.</p>

Table 5: Muhtar Zeki's Coffeehouse (Plate: 1)

ANALYSIS OF TODAY'S TRADITIONAL COFFEEHOUSES OF CYPRUS: A CASE OF ISKELE REGION

SPATIAL FACTORS

Inventory No: 5 **Name of Village: MEHMETCIK** **Coffeehouse Name: Muhtar Zeki's Coffeehouse**

SPACE FORMATION

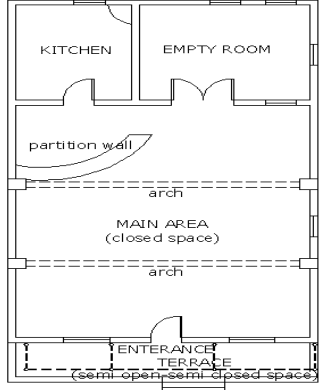
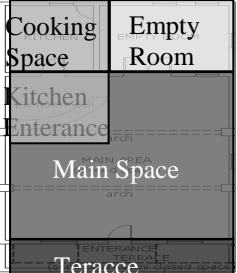

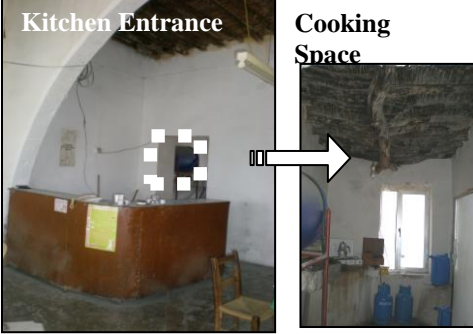
PLAN TYPE	OPEN SPACE				SEMI OPEN - SEMI CLOSED SPACE				CLOSED SPACE																																													
	Front Side	Back Side	Left Side	Right Side	Front Side	Back Side	Left Side	Right Side	Unseperated Space	Senarated Space																																												
Construction material: Sun-dries brick  <p>Coffeehouse closed space: 104m². Semi open-semi closed space: 24m². Total area of coffeehouses: 128 m².</p> 					X					X																																												
	Coffeehouses does not have open space				Terrace formed with PERGOLA 																																																	
					<table border="1"> <thead> <tr> <th>FUNCTIONS</th> <th>yes</th> <th>no</th> </tr> </thead> <tbody> <tr> <td>Entertainment S.</td> <td></td> <td></td> </tr> <tr> <td>Consuming S.</td> <td></td> <td></td> </tr> <tr> <td>Gathering S.</td> <td></td> <td></td> </tr> <tr> <td>Guesthouses</td> <td></td> <td></td> </tr> <tr> <td>Selling/good promoting S.</td> <td></td> <td></td> </tr> <tr> <td>News-agent/communication</td> <td></td> <td></td> </tr> <tr> <td>Health-care S.</td> <td></td> <td></td> </tr> </tbody> </table>				FUNCTIONS	yes	no	Entertainment S.			Consuming S.			Gathering S.			Guesthouses			Selling/good promoting S.			News-agent/communication			Health-care S.			<table border="1"> <thead> <tr> <th>FUNCTIONS</th> <th>yes</th> <th>no</th> </tr> </thead> <tbody> <tr> <td>Entertainment S.</td> <td align="center">X</td> <td></td> </tr> <tr> <td>Consuming S.</td> <td align="center">X</td> <td></td> </tr> <tr> <td>Gathering S.</td> <td align="center">X</td> <td></td> </tr> <tr> <td>Guesthouses</td> <td></td> <td align="center">X</td> </tr> <tr> <td>Selling/good promoting S.</td> <td></td> <td align="center">X</td> </tr> <tr> <td>News-agent/communication</td> <td align="center">X</td> <td></td> </tr> <tr> <td>Health-care S.</td> <td></td> <td align="center">X</td> </tr> </tbody> </table>		FUNCTIONS	yes	no	Entertainment S.	X		Consuming S.	X		Gathering S.	X		Guesthouses		X	Selling/good promoting S.		X	News-agent/communication	X
FUNCTIONS	yes	no																																																				
Entertainment S.																																																						
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Selling/good promoting S.		X																																																				
News-agent/communication	X																																																					
Health-care S.		X																																																				

Table 5: Muhtar Zeki's Coffeehouse (Plate: 2)

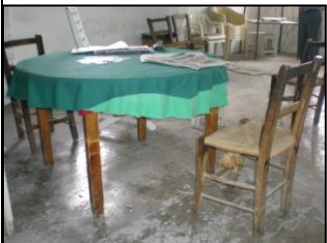









ANALYSIS OF TODAY'S TRADITIONAL COFFEEHOUSES OF CYPRUS: A CASE OF ISKELE REGION																	
SPATIAL FACTORS																	
Inventory No: 5			Name of Village: MEHMETCİK				Coffeehouse Name: Muhtar Zeki's Coffeehouse										
OTHER FACTORS and ELEMENTS INFLUENCING THE SPACE																	
FURNITURE & FIXTURES						ETNOGRAPHIC ELEMENTS / MATERIALS			ARCHITECTURAL ELEMENTS								
KITCHEN		yes	no	MAIN SPACE		yes	no	OTHER SPACES		Traditional OVEN		yes	no	Roof Construction material:			
Kitchen cabinet			X	Table & Chair		X							X	Wood and Tile			
									There is no traditional coffee oven, instead of it, Cookeris using.								
Shelf / Stand		X		Shelf / Stand		X					Portable Cooker;					Spatial Architectural features	
						There is no other important element in coffeehouse			OTHERS			yes	no			An arch system carried by wooden beam	
Sink		X		Tv Desk		X								Mortar is take place in Kitchen, although it is not functional in present		Lighting Element: Floresan, lux	
									İslim				X				
									Coffee ewer (İbrik)				X				
									Coffee Cauldron				X				

Table 5: Muhtar Zeki's Coffeehouse (Plate: 3)

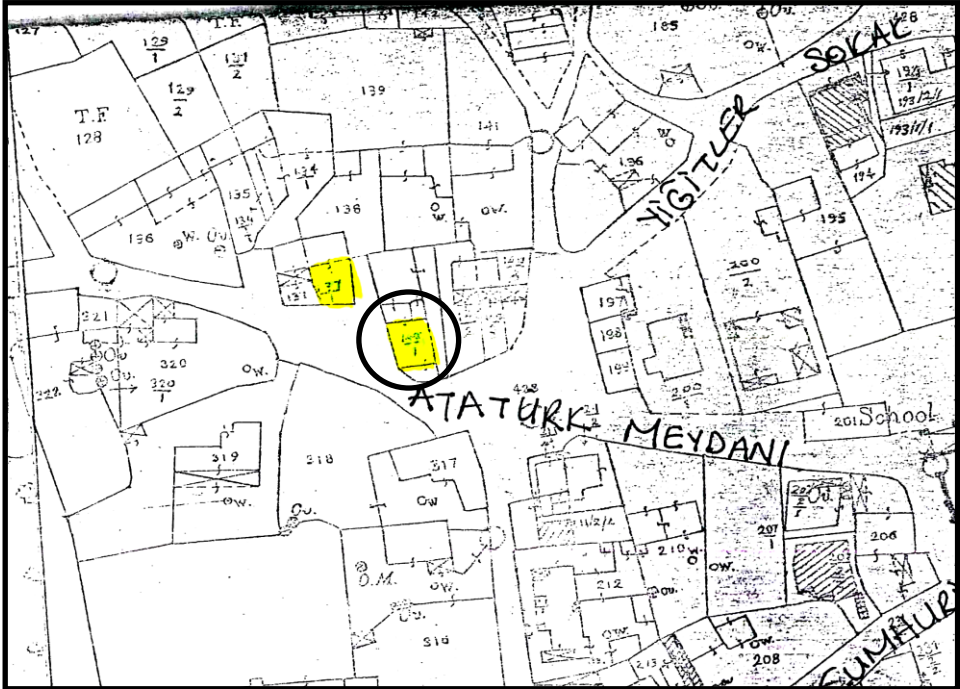
ANALYSIS OF TODAY'S TRADITIONAL COFFEEHOUSES OF CYPRUS: A CASE OF ISKELE REGION		
Inventory No: 6	Name of Village: MEHMETCIK	Coffeehouse Name: Deveci's Coffeehouse
SOCIAL FACTORS	ENVIRONMENTAL FACTORS	
<p>(NOTE: it has same characteristic with Muhatr Zeki's coffeehouse, owing to the fact that both coffeehouses are located next to with each other)</p> <p>Usage Time</p> <p>Space opens in the early morning (07:00) till the night (11:30).</p> <p>User Profile</p> <p>Gender: Male members of the village Occupation: in the morning time retired (clerk, worker), after 16:00, all type of village users (clerk and worker) are visiting the space Social Statue: especially during the weekend coffeehouse includes the people from higher social statue.</p> <p>Usage Context</p> <p>The space has traditional aspects as coffeehouse. it has been using as a coffeehouses from the beginning till today</p>	LOCATION	ORIENTATION
	<p>Site Plan: The Coffeehouse is located in the square of the village.</p> 	

Table 6: Deveci's Coffeehouse (Plate: 1)

ANALYSIS OF TODAY'S TRADITIONAL COFFEEHOUSES OF CYPRUS: A CASE OF ISKELE REGION

SPATIAL FACTORS

Inventory No: 6 **Name of Village: MEHMETÇİK** **Coffeehouse Name: Deveci's Coffeehouse**

SPACE FORMATION

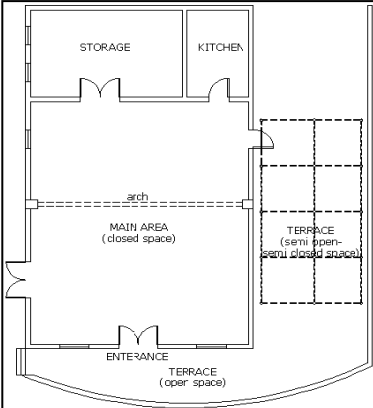
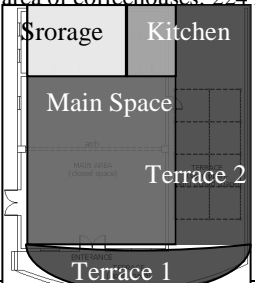




PLAN TYPE	OPEN SPACE				SEMI OPEN - SEMI CLOSED SPACE				CLOSED SPACE					
	Front Side	Back Side	Left Side	Right Side	Front Side	Back Side	Left Side	Right Side	Unseperated Space	Senarated Space				
<p>Construction material: Sun-dries brick</p>  <p>Coffeehouse closed space: 126m². Semi open-semi closed space: 98m². Total area of coffeehouses: 224 m².</p> 	X							X		X				
	<p>Terrace 1</p> 				<p>Terrace 2, formed with PERGOLA</p> 				<p>Main Space</p>  <p>In side the Main Space there is a space which is using for storage.</p> 					
	FUNCTIONS			yes	no	FUNCTIONS			yes	no	FUNCTIONS		yes	no
	Entertainment S.			X		Entertainment S.			X		Entertainment S.		X	
	Consuming S.			X		Consuming S.			X		Consuming S.		X	
	Gathering S.			X		Gathering S.			X		Gathering S.		X	
	Guesthouses				X	Guesthouses				X	Guesthouses			X
	Selling/good promoting S.				X	Selling/good promoting S.				X	Selling/good promoting S.		X	
	News-agent/communication			X		News-agent/communication			X		News-agent/communication		X	
	Health-care S.				X	Health-care S.				X	Health-care S.			X

Table 6: Deveci's Coffeehouse (Plate: 2)










ANALYSIS OF TODAY'S TRADITIONAL COFFEEHOUSES OF CYPRUS: A CASE OF ISKELE REGION														
SPATIAL FACTORS														
Inventory No: 6			Name of Village: MEHMETCIK				Coffeehouse Name: Deveci's Coffeehouse							
OTHER FACTORS and ELEMENTS INFLUENCING THE SPACE														
FURNITURE & FIXTURES						ETNOGRAPHIC ELEMENTS / MATERIALS			ARCHITECTURAL ELEMENTS					
KITCHEN		yes	no	MAIN SPACE		yes	no	OTHER SPACES		Traditional OVEN	yes	no	Roof Construction material:	
Kitchen cabinet			X	Table & Chair		X		Heater (Main Space)				X	Wood and Tile	
									There is no traditional coffee oven, instead of it, Cooker is using. Portable Cooker;					
Shelf / Stand		X		Shelf / Stand			X				Spatial Architectural features			
						There is no other important elements in coffeehouse						 An arch system carried by wooden beam		
Sink		X							OTHERS		yes	no	Lighting Element: Floresan	
									Mortar (Dibek Taşı)			X		
			Tv Desk			X				İslim				X
									Coffee ewer (İbrik)			X		
									Coffee Cauldron			X		

Table 6: Deveci's Coffeehouse (Plate: 3)

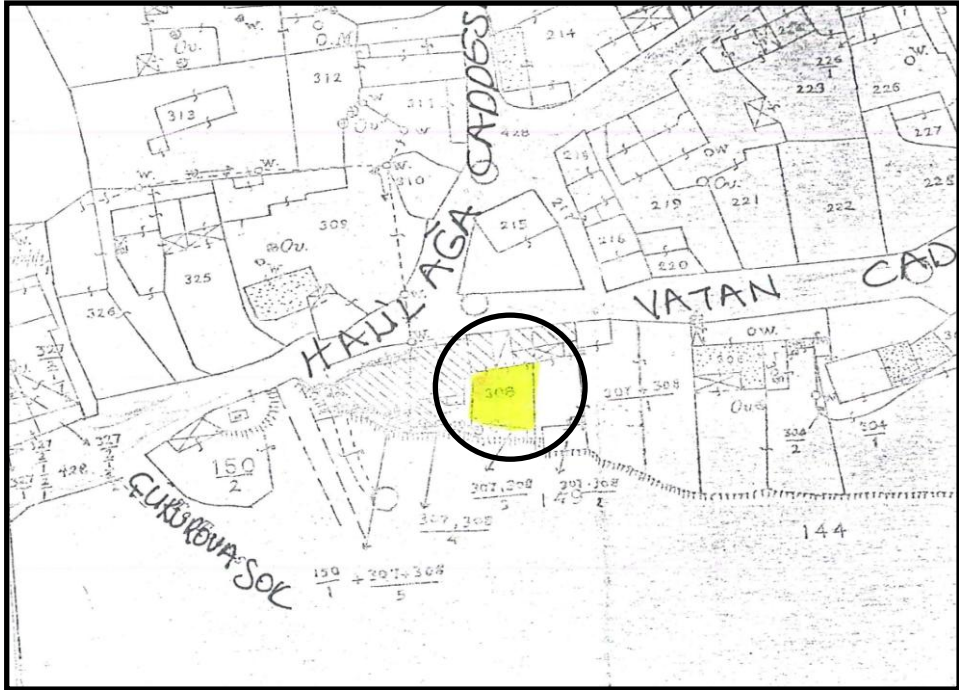
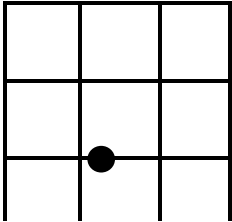
ANALYSIS OF TODAY'S TRADITIONAL COFFEEHOUSES OF CYPRUS: A CASE OF ISKELE REGION			
Inventory No: 7	Name of Village: MEHMETCİK	Coffeehouse Name: Ahmet Atatüzün's Coffeehouse	
SOCIAL FACTORS	ENVIRONMENTAL FACTORS		
	LOCATION	ORIENTATION	
Usage Time	Site Plan: It is located on main road as well as in the joining point of three roads.	Entrance: NORTH	
<p>The space opens in the early morning (07:00) and closes in the evening (20:00)</p>			
User Profile			<p>The user profile is mostly clerk part of the village. Age: age can be categorized as middle age group. Social statue and economical condition is high.</p>
Usage Context			<p>The space has traditional aspects as coffeehouse. it has been using as a coffeehouses from the beginning till today, however after 1974 the space operates as political coffeehouses in special days.</p>
	<p>Schematic representation of the location of coffeehouses on the site.</p>		

Table 7: Ahmet Atatüzün's Coffeehouse (Plate: 1)

ANALYSIS OF TODAY'S TRADITIONAL COFFEEHOUSES OF CYPRUS: A CASE OF ISKELE REGION

SPATIAL FACTORS

Inventory No: 7 **Name of Village:** MEHMETÇİK **Coffeehouse Name:** Mehmet Atatüzün's Coffeehouse

SPACE FORMATION

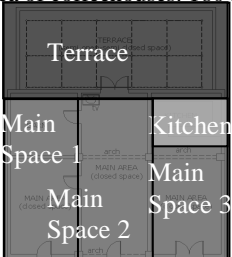
PLAN TYPE	OPEN SPACE				SEMI OPEN - SEMI CLOSED SPACE				CLOSED SPACE																																																																										
	Front Side	Back Side	Left Side	Right Side	Front Side	Back Side	Left Side	Right Side	Unseperated Space	Senarated S. X																																																																									
<p>Construction material: Sun-dries brick</p>  <p>Coffeehouse closed space: 120m². Semi open-semi closed space: 60m². Total area of coffeeshouses: 180 m².</p> 	<p>Coffeehouses does not have open space</p>				<p>Terrace formed with PERGOLA</p> 				<p>Each space is Separated as a Room. Main space is shown</p> 																																																																										
FUNCTIONS																																																																																			
<table border="1" style="width: 100%; border-collapse: collapse;"> <thead> <tr> <th style="width: 40%;"></th> <th>yes</th> <th>no</th> <th style="width: 40%;"></th> <th>yes</th> <th>no</th> <th style="width: 40%;"></th> <th>yes</th> <th>no</th> </tr> </thead> <tbody> <tr> <td>Entertainment S.</td> <td></td> <td></td> <td>Entertainment S.</td> <td>X</td> <td></td> <td>Entertainment S.</td> <td>X</td> <td></td> </tr> <tr> <td>Consuming S.</td> <td></td> <td></td> <td>Consuming S.</td> <td>X</td> <td></td> <td>Consuming S.</td> <td>X</td> <td></td> </tr> <tr> <td>Gathering S.</td> <td></td> <td></td> <td>Gathering S.</td> <td>X</td> <td></td> <td>Gathering S.</td> <td>X</td> <td></td> </tr> <tr> <td>Guesthouses</td> <td></td> <td></td> <td>Guesthouses</td> <td></td> <td>X</td> <td>Guesthouses</td> <td>X</td> <td></td> </tr> <tr> <td>Selling/good promoting S.</td> <td></td> <td></td> <td>Selling/good promoting S.</td> <td></td> <td>X</td> <td>Selling/good promoting S.</td> <td>X</td> <td></td> </tr> <tr> <td>News-agent/communication</td> <td></td> <td></td> <td>News-agent/communication</td> <td>X</td> <td></td> <td>News-agent/communication</td> <td>X</td> <td></td> </tr> <tr> <td>Health-care S.</td> <td></td> <td></td> <td>Health-care S.</td> <td></td> <td>X</td> <td>Health-care S.</td> <td></td> <td>X</td> </tr> </tbody> </table>													yes	no		yes	no		yes	no	Entertainment S.			Entertainment S.	X		Entertainment S.	X		Consuming S.			Consuming S.	X		Consuming S.	X		Gathering S.			Gathering S.	X		Gathering S.	X		Guesthouses			Guesthouses		X	Guesthouses	X		Selling/good promoting S.			Selling/good promoting S.		X	Selling/good promoting S.	X		News-agent/communication			News-agent/communication	X		News-agent/communication	X		Health-care S.			Health-care S.		X	Health-care S.		X
	yes	no		yes	no		yes	no																																																																											
Entertainment S.			Entertainment S.	X		Entertainment S.	X																																																																												
Consuming S.			Consuming S.	X		Consuming S.	X																																																																												
Gathering S.			Gathering S.	X		Gathering S.	X																																																																												
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News-agent/communication			News-agent/communication	X		News-agent/communication	X																																																																												
Health-care S.			Health-care S.		X	Health-care S.		X																																																																											

Table 7: Mehmet Atatüzün's Coffeehouse (Plate: 2)










ANALYSIS OF TODAY'S TRADITIONAL COFFEEHOUSES OF CYPRUS: A CASE OF ISKELE REGION														
SPATIAL FACTORS														
Inventory No: 7			Name of Village: MEHMETCIK				Coffeehouse Name: Mehmet Atatüzün's Coffeehouse							
OTHER FACTORS and ELEMENTS INFLUENCING THE SPACE														
FURNITURE & FIXTURES						ETNOGRAPHIC ELEMENTS / MATERIALS			ARCHITECTURAL ELEMENTS					
KITCHEN		yes	no	MAIN SPACE		yes	no	OTHER SPACES		Traditional OVEN	yes	no	Roof Construction material:	
Kitchen cabinet			X	Table & Chair		X		Toaster (Main Space)				X	Plywood ceiling	
									There is no traditional coffee oven, instead of it, Cooker is using.					
Shelf / Stand		X		Shelf / Stand			X				Portable Cooker;			
			Tv Desk			X	There is no other important element in coffeehouse						An arch system carried by wooden beam	
Sink		X							OTHERS		yes	no	Lighting Element: Floresan	
									Mortar (Dibek Taşı)			X		
									İslim			X		
									Coffee ewer (İbrik)			X		
									Coffee Cauldron			X		

Table 7: Mehmet Atatüzün's Coffeehouse (Plate: 3)


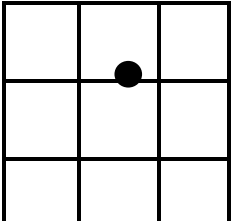
ANALYSIS OF TODAY'S TRADITIONAL COFFEEHOUSES OF CYPRUS: A CASE OF ISKELE REGION		
Inventory No: 8	Name of Village: BALALAN	Coffeehouse Name: Türkş Korman's Coffeehouse
SOCIAL FACTORS	ENVIRONMENTAL FACTORS	
	LOCATION	ORIENTATION
<p>Usage Time</p> <p>In general, space opens in the morning and closes in the late night. However, especially in the hunting time, coffeehouse is opening in the early morning (05:00) for cook soup to the hunters.</p> <p>User Profile</p> <p>Gender: Male members of the village Age: space includes all age group during the hunting time. Occupation: is worker statue, farmer and animal husbandry</p> <p>Usage Context</p> <p>It has traditional aspect of coffeehouse, it is includes most of traditional activities and functions However after 1974 the space start to operates as politic coffeehouse, in addition, in the weekend it is operating as restaurant while serving the kebab.</p>	<p>Site Plan: it is located on the main road. Owing to village is on the hill, coffeehouse is located on the dominating point of village.</p> 	<p>Entrance: NORTH</p>  <p>Schematic representation of the location of coffeehouses on the site.</p>

Table 8: Türkş Korman's Coffeehouse (Plate: 1)

ANALYSIS OF TODAY'S TRADITIONAL COFFEEHOUSES OF CYPRUS: A CASE OF ISKELE REGION

SPATIAL FACTORS

Inventory No: 8 **Name of Village: BALALAN** **Coffeehouse Name: Türkçeş Korman's Coffeehouse**

SPACE FORMATION

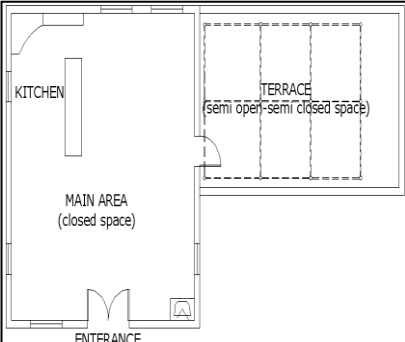
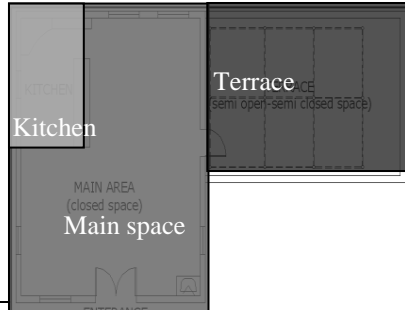

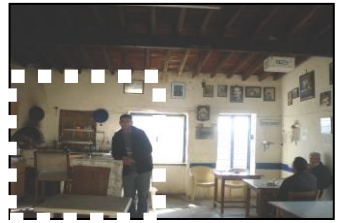

PLAN TYPE	OPEN SPACE				SEMI OPEN - SEMI CLOSED SPACE				CLOSED SPACE	
	Front Side	Back Side	Left Side	Right Side	Front Side	Back Side	Left Side	Right Side	Unseperated Space	Separated S.
Construction material: Sun-dries brick  <p>Coffeehouse closed space: 63m². Semi open-semi closed space: 40m². Total area of coffeehouses: 103 m².</p> 								X		
	Coffeehouses does not have open space				Terrace formed with PERGOLA				Kitchen space is divided from Main Space by partition wall	
										
	FUNCTIONS	yes	no	FUNCTIONS	yes	no	FUNCTIONS	yes	no	
	Entertainment S.			Entertainment S.	X		Entertainment S.	X		
	Consuming S.			Consuming S.	X		Consuming S.	X		
	Gathering S.			Gathering S.	X		Gathering S.	X		
	Guesthouses			Guesthouses		X	Guesthouses	X		
	Selling/good promoting S.			Selling/good promoting S.		X	Selling/good promoting S.		X	
	News-agent/communication			News-agent/communication	X		News-agent/communication	X		
	Health-care S.			Health-care S.		X	Health-care S.		X	

Table 8: Türkçeş Korman's Coffeehouse (Plate: 2)

ANALYSIS OF TODAY'S TRADITIONAL COFFEEHOUSES OF CYPRUS: A CASE OF ISKELE REGION

SPATIAL FACTORS

Inventory No: 8 **Name of Village: BALALAN** **Coffeehouse Name: Türkeş Korman's Coffeehouse**

OTHER FACTORS and ELEMENTS INFLUENCING THE SPACE














FURNITURE & FIXTURES						ETNOGRAPHIC ELEMENTS / MATERIALS			ARCHITECTURAL ELEMENTS						
KITCHEN		yes	no	MAIN SPACE		yes	no	OTHER SPACES		Traditional OVEN		yes	no	Roof Construction material:	
Kitchen cabinet		X		Table & Chair		X		Microwave (Kitchen)				X		Wood and Tile	
															
Shelf / Stand		X		Shelf / Stand			X	Heater (Main Space)				Spatial Architectural features There is no arch system (walls and columns are carried the load.)			
															
Sink		X		Tv Desk		X		Coat rack (Main Space)		OTHERS		yes	no	Lighting Element: Floresan	
										Mortar (Dibek Taşı)			X		
										İslim			X		
										Coffee ewer (İbrik)			X		
										Coffee Cauldron			X		

Table 8: Türkeş Korman's Coffeehouse (Plate: 3)

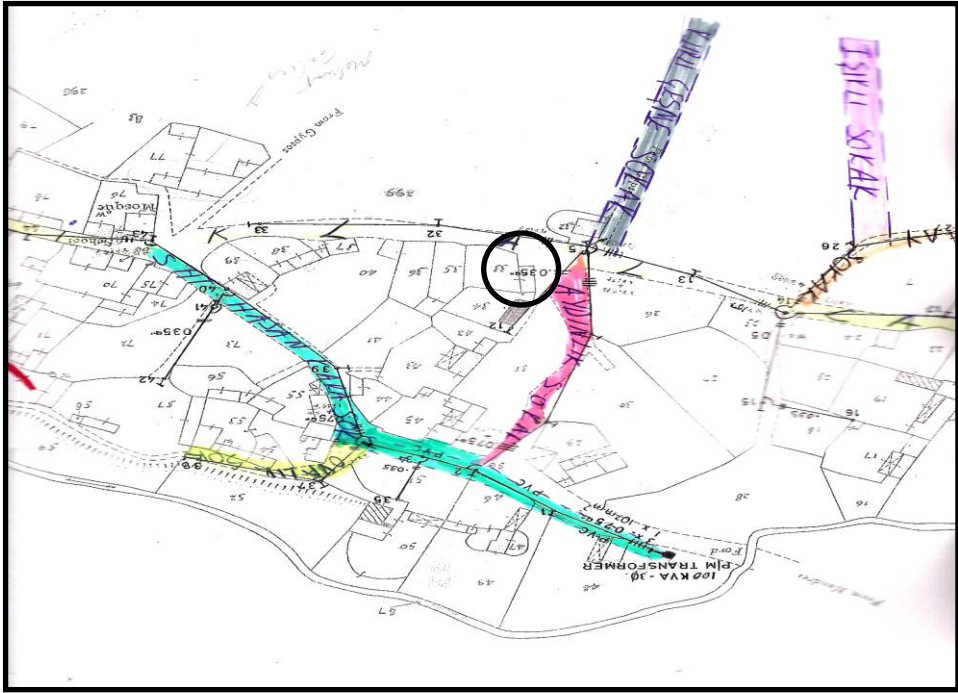
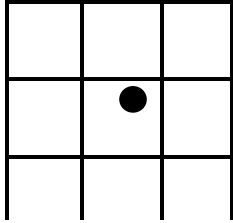
ANALYSIS OF TODAY'S TRADITIONAL COFFEEHOUSES OF CYPRUS: A CASE OF ISKELE REGION		
Inventory No: 9	Name of Village: ALTINOVA	Coffeehouse Name: Halil Kara's Coffeehouse
SOCIAL FACTORS	ENVIRONMENTAL FACTORS	
	LOCATION	ORIENTATION
<p>Usage Time</p> <p>The coffeehouse opens at 08:00 o'clock from the morning and closes at 00:30-01:00 o'clock at nights.</p> <p>User Profile</p> <p>User profile can not be exactly described, for the reason that, space is operating as restaurant during the day time, thus it has mix user profile. At night coffeehouse is visiting by the villagers. Gender: male and female member of the public. Social statue: is low as well as economical condition of users.</p> <p>Usage context</p> <p>The space has been function as coffeehouse however nowadays, it is operating as restaurant during the day time.</p>	<p>Site Plan: the coffeehouse is located on the junction of four roads</p>	<p>Entrance: SOUTH</p>
		
	 <p>Schematic representation of the location of coffeehouses on the site</p>	

Table 9: Halil Kara's Coffeehouse (Plate: 1)

ANALYSIS OF TODAY'S TRADITIONAL COFFEEHOUSES OF CYPRUS: A CASE OF ISKELE REGION

SPATIAL FACTORS

Inventory No: 9 **Name of Village: ALTINOVA** **Coffeehouse Name: Halil Kara's Coffeehouse**

SPACE FORMATION

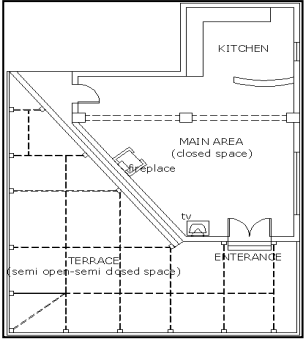
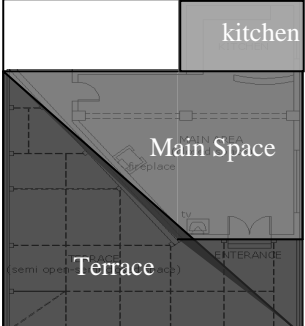


PLAN TYPE	OPEN SPACE				SEMI OPEN - SEMI CLOSED SPACE				CLOSED SPACE					
	Front Side	Back Side	Left Side	Right Side	Front Side	Back Side	Left Side	Right Side	Unseperated Space	Senarated S.				
Construction material: Sun-dries brick  <p>Closed space: 80m2. Semi open-semi closed space:32m2. Total area of coffeehouses: 112 m2.</p> 								X						
Coffeehouses does not have open space								Kitchen space is divided from Main Space by partition wall 						
FUNCTIONS			yes	no	FUNCTIONS			yes	no	FUNCTIONS			yes	no
Entertainment S.					Entertainment S.			X		Entertainment S.			X	
Consuming S.					Consuming S.			X		Consuming S.			X	
Gathering S.					Gathering S.			X		Gathering S.			X	
Guesthouses					Guesthouses				X	Guesthouses			X	
Selling/good promoting S.					Selling/good promoting S.				X	Selling/good promoting S.				X
News-agent/communication					News-agent/communication			X		News-agent/communication			X	
Health-care S.					Health-care S.				X	Health-care S.				X

Table 9: Halil Kara Coffeehouse (Plate: 2)









ANALYSIS OF TODAY'S TRADITIONAL COFFEEHOUSES OF CYPRUS: A CASE OF ISKELE REGION															
SPATIAL FACTORS															
Inventory No: 9			Name of Village: ALTINOVA				Coffeehouse Name: Halil Kara's Coffeehouse								
OTHER FACTORS and ELEMENTS INFLUENCING THE SPACE															
FURNITURE & FIXTURES						ETNOGRAPHIC ELEMENTS / MATERIALS			ARCHITECTURAL ELEMENTS						
KITCHEN		yes	no	MAIN SPACE		yes	no	OTHER SPACES		Traditional OVEN		yes	no	Roof Construction material:	
Kitchen cabinet		X		Table & Chair		X		Fireplace (Main Space)					X	Reinforce Concrete	
									There is no traditional coffee oven, instead of it, Cooker is using.						
Shelf / Stand				X	Shelf / Stand				X	Portable Cooker;			Spatial Architectural features		
						There is no other important element in coffeehouse						There is no arch system (walls and columns are carried the load.)			
Sink		X		Tv Desk		X				OTHERS		yes	no	Lighting Element: Floresan	
									Mortar (Dibek Taşı)			X			
								İslim			X				
								Coffee ewer (İbrik)			X				
								Coffee Cauldron			X				

Table 9: Halil Kara's Coffeehouse (Plate: 3)

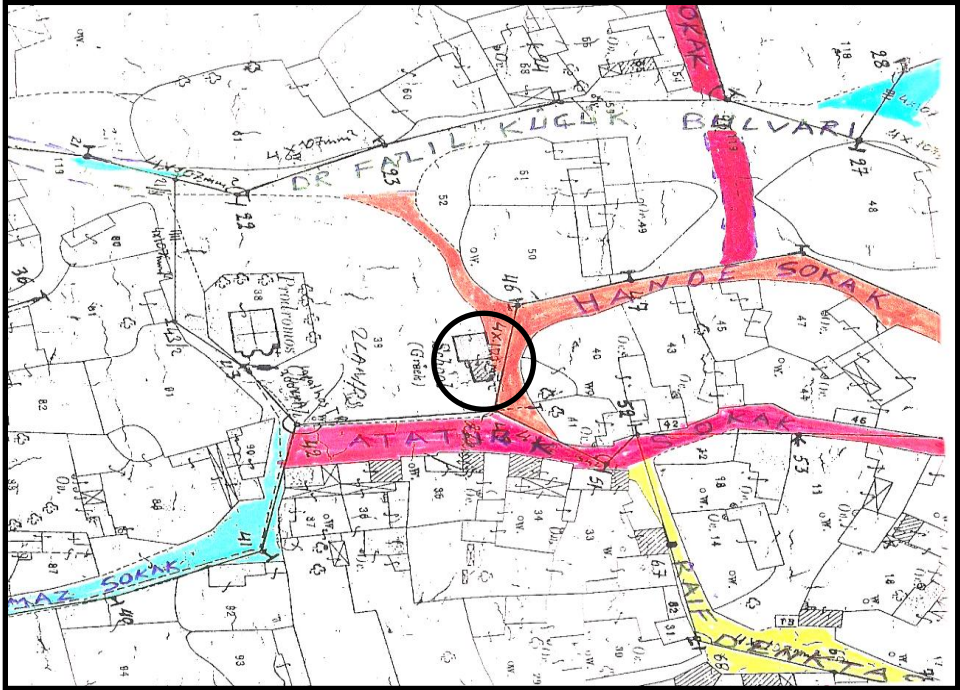
ANALYSIS OF TODAY'S TRADITIONAL COFFEEHOUSES OF CYPRUS: A CASE OF ISKELE REGION		
Inventory No: 10	Name of Village: BOGAZIÇI	Coffeehouse Name: Erdogan İltas's Coffeehouse
SOCIAL FACTORS	ENVIRONMENTAL FACTORS	
	LOCATION	ORIENTATION
<p>Usage Time</p> <p>The coffeehouse opens at 08:30 in the morning and closes at 01:30 in the late night.</p>	<p>Site Plan: The coffeehouse established on the square of village and next to the church. Coffeehouse was village school before 1974.</p>	<p>Entrance: SOUTH</p>
<p>User Profile</p> <p>Gender: Male members of the village is using the space Age: all age group is attending to the space Social Statue: the education level of user's is high for the reason that space is including educational books besides newspaper.</p>		
<p>Usage Context</p> <p>It has traditional aspects as coffeehouse, it has been a coffeehouse from the beginning, and however in the present of time (after 1974), it is operating as political space in special days.</p>		

Table 10: Erdoğan İltas's Coffeehouse (Plate: 1)

ANALYSIS OF TODAY'S TRADITIONAL COFFEEHOUSES OF CYPRUS: A CASE OF ISKELE REGION

SPATIAL FACTORS

Inventory No: 10 **Name of Village: BOĞAZIÇI** **Coffeehouse Name: Erdoğan İlktaş's Coffeehouse**

SPACE FORMATION

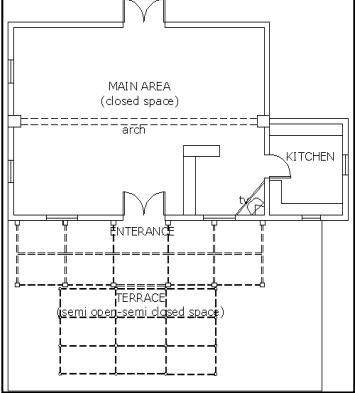
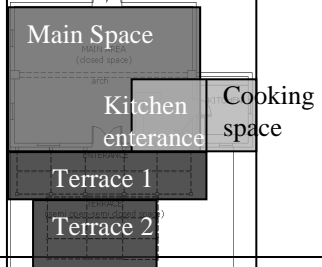
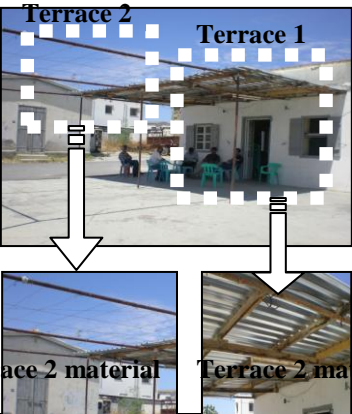


PLAN TYPE	OPEN SPACE				SEMI OPEN - SEMI CLOSED SPACE				CLOSED SPACE		
	Front Side	Back Side	Left Side	Right Side	Front Side	Back Side	Left Side	Right Side	Unseperated Space	Senarated Space X	
<p>Construction material: Sun-dries brick</p>  <p>Coffeehouse closed space: 70m2. Semi open-semi closed space:60m2. Total area of coffeehouses: 130 m2.</p> 	Coffeehouses does not have open space				 <p>Terrace 2 material Terrace 2 material</p>				<p>Kitchen entrance divided by partition, Cooking space is in seperated room</p>   <p>Kitchen Entrance Cooking Space</p>		
FUNCTIONS		yes	no	FUNCTIONS		yes	no	FUNCTIONS		yes	no
Entertainment S.				Entertainment S.		X		Entertainment S.		X	
Consuming S.				Consuming S.		X		Consuming S.		X	
Gathering S.				Gathering S.		X		Gathering S.		X	
Guesthouses				Guesthouses			X	Guesthouses		X	
Selling/good promoting S.				Selling/good promoting S.			X	Selling/good promoting S.			X
News-agent/communication				News-agent/communication		X		News-agent/communication		X	
Health-care S.				Health-care S.			X	Health-care S.			X

Table 10: Erdoğan İlktaş's Coffeehouse (Plate: 2)













ANALYSIS OF TODAY'S TRADITIONAL COFFEEHOUSES OF CYPRUS: A CASE OF ISKELE REGION															
SPATIAL FACTORS															
Inventory No: 10			Name of Village: BOĞAZIÇI				Coffeehouse Name: Erdoğan İlktaş's Coffeehouse								
OTHER FACTORS and ELEMENTS INFLUENCING THE SPACE															
FURNITURE & FIXTURES						ETNOGRAPHIC ELEMENTS / MATERIALS			ARCHITECTURAL ELEMENTS						
KITCHEN		yes	no	MAIN SPACE		yes	no	OTHER SPACES		Traditional OVEN	yes	no	Roof Construction material:		
Kitchen cabinet		X		Table & Chair		X		Sofas (Main Space)			X		Wood and Tile		
									There is no traditional coffee oven, instead of it, Cooker is using. Portable Cooker;						
Shelf / Stand			X	Shelf / Stand			X	Fridge (Main Space)					Spatial Architectural features		
												 An arch system carried by wooden beam			
Sink		X		Tv Desk		X		Stand (Kitchen Entrance)		OTHERS		yes	no	Lighting Element: Floresan	
									Mortar (Dibek Taşı)			X			
								İslim			X				
								Coffee ewer (İbrik)			X				
								Coffee Cauldron			X				

Table 10: Erdoğan İlktaş's Coffeehouse (Plate: 3)

ANALYSIS OF TODAY'S TRADITIONAL COFFEEHOUSES OF CYPRUS: A CASE OF ISKELE REGION

Inventory No: 11 **Name of Village: AYGUN** **Coffeehouse Name: Musa Savan's Coffeehouse**

SOCIAL FACTORS **ENVIRONMENTAL FACTORS**

Usage Time **LOCATION** **ORIENTATION**

The coffeehouse is operating during the all day.
(from 08:30-00:00)

Site Plan: the coffeehouse is constructed after 1974 by the a migrant from Turkey, it is established in the empty land therefore it does not have the deterministic aspects in case of location.

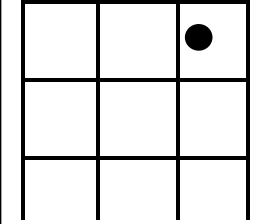
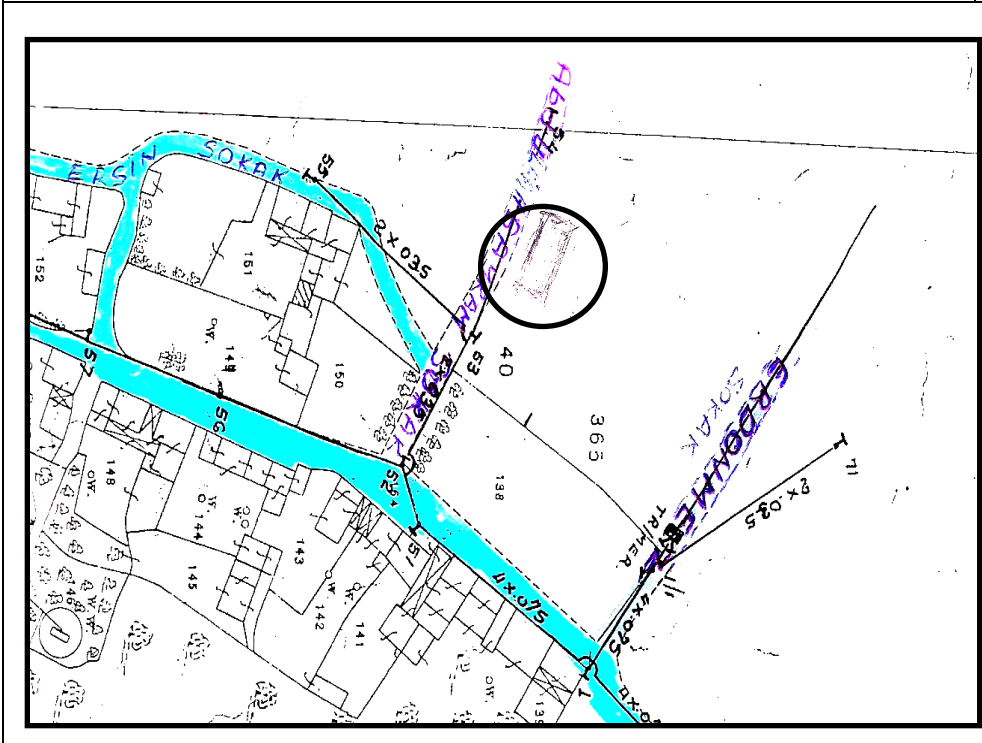
Entrance: EAST

User Profile

Gender: female and male members of the village
Occupation: in general, employments are using the space.
Social Statue: social statue and economical condition of user's is low.
Age: all age group of Turkish are using the space.

Usage Context

Since coffeehouse established after 1974, It does not possess aspects traditional coffeehouse. it is only provide the the public to come together.



Schematic representation of the location of coffeehouses on the site

Table 11: Musa Savan's Coffeehouse (Plate: 1)

ANALYSIS OF TODAY'S TRADITIONAL COFFEEHOUSES OF CYPRUS: A CASE OF ISKELE REGION

SPATIAL FACTORS

Inventory No: 11 **Name of Village: AYGUN** **Coffeehouse Name: Musa Savan's Coffeehouse**

SPACE FORMATION

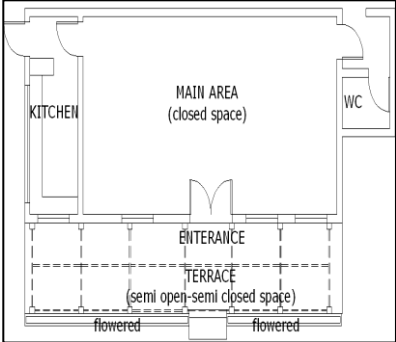
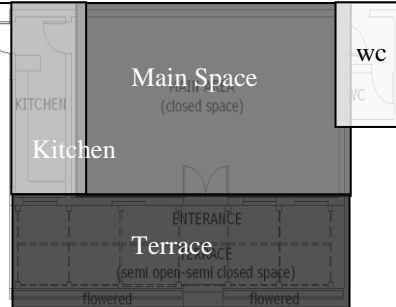



PLAN TYPE	OPEN SPACE				SEMI OPEN - SEMI CLOSED SPACE				CLOSED SPACE		
	Front Side	Back Side	Left Side	Right Side	Front Side	Back Side	Left Side	Right Side	Unseperated Space	Separated Space	
Construction material: Sun-dries brick  <p>Coffeehouse closed space: 58m2. Semi open-semi closed space: 36m2. Total area of coffeehouses: 94 m2.</p>					X					X	
	Coffeehouses does not have open space								<p>Each space is Separated as a Room. Kitchen and Main space are shown</p>  		
	FUNCTIONS	yes	no	FUNCTIONS	yes	no	FUNCTIONS	yes	no		
	Entertainment S.			Entertainment S.	X		Entertainment S.	X			
	Consuming S.			Consuming S.	X		Consuming S.	X			
	Gathering S.			Gathering S.	X		Gathering S.	X			
	Guesthouses			Guesthouses		X	Guesthouses		X		
	Selling/good promoting S.			Selling/good promoting S.		X	Selling/good promoting S.		X		
	News-agent/communication			News-agent/communication	X		News-agent/communication	X			
Health-care S.			Health-care S.		X	Health-care S.		X			

Table 11: Musa Savan's Coffeehouse (Plate: 2)








ANALYSIS OF TODAY'S TRADITIONAL COFFEEHOUSES OF CYPRUS: A CASE OF ISKELE REGION															
SPATIAL FACTORS															
Inventory No: 11			Name of Village: AYGÜN				Coffeehouse Name: Musa Savan's Coffeehouse								
OTHER FACTORS and ELEMENTS INFLUENCING THE SPACE															
FURNITURE & FIXTURES						ETNOGRAPHIC ELEMENTS / MATERIALS			ARCHITECTURAL ELEMENTS						
KITCHEN		yes	no	MAIN SPACE		yes	no	OTHER SPACES		Traditional OVEN		yes	no	Roof Construction material:	
Kitchen cabinet			X	Table & Chair		X							X	Wood and Tile	
									There is no traditional coffee oven, instead of it, Cooker is using.						
Shelf / Stand		X		Shelf / Stand			X			Portable Cooker			Spatial Architectural features		
						There is no other important element in coffeehouse						There is no arch system (walls and columns are carried the load.)			
Sink		X		Tv Desk			X			OTHERS		yes	no	Lighting Element: Floresan, Lamp	
									Mortar (Dibek Taşı)			X			
									İslim			X			
									Coffee ewer (İbrik)			X			
									Coffee Cauldron			X			

Table 11: Musa Savan's Coffeehouse (Plate: 3)

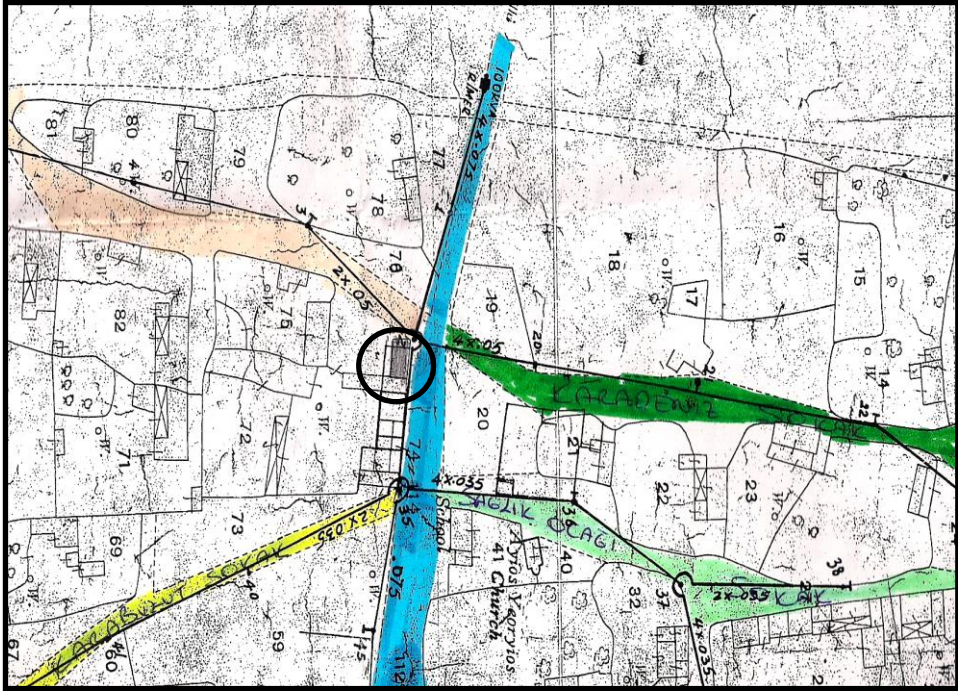
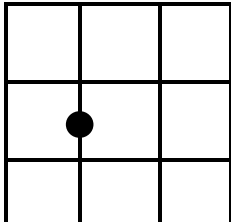
ANALYSIS OF TODAY'S TRADITIONAL COFFEEHOUSES OF CYPRUS: A CASE OF ISKELE REGION		
Inventory No: 12	Name of Village: ÖTÜKEN	Coffeehouse Name: Gençlik Coffeehouse
SOCIAL FACTORS	ENVIRONMENTAL FACTORS	
	LOCATION	ORIENTATION
<p>Usage Time</p> <p>The coffeehouse is operating all day (from 07:3 to 00:00)</p> <p>User Profile</p> <p>Gender: Male member of the village Occupation: During the day time unemployed using the space, after dinner all type of users are visiting the space Social Statue: the social statue and economical conditions are in the middle</p> <p>Usage Context</p> <p>It has traditional aspects as coffeehouse. it has been operating as coffeehouse from the beginning till today.</p>	<p>Site Plan: The coffeehouse is established in the middle of the village, on the junction point of four roads</p> 	<p>Entrance: SOUTH</p>  <p>Schematic representation of the location of coffeehouses on the site</p>

Table 12: Gençlik Coffeehouse (Plate: 1)

ANALYSIS OF TODAY'S TRADITIONAL COFFEEHOUSES OF CYPRUS: A CASE OF ISKELE REGION

SPATIAL FACTORS

Inventory No: 12 **Name of Village: ÖTÜKEN** **Coffeehouse Name: Gençlik Coffeehouse**

SPACE FORMATION

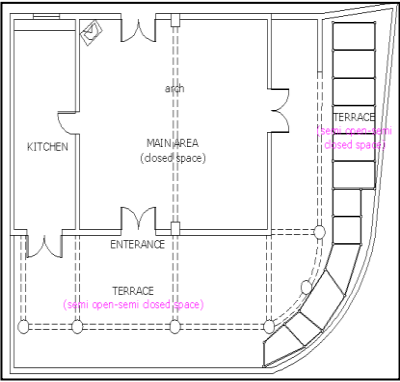
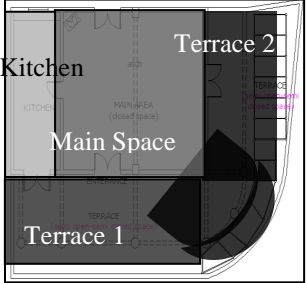




PLAN TYPE	OPEN SPACE				SEMI OPEN - SEMI CLOSED SPACE				CLOSED SPACE		
	Front Side	Back Side	Left Side	Right Side	Front Side	Back Side	Left Side	Right Side	Unseperated Space	Senarated Space	
Construction material: Sun-dries brick  <p>Coffeehouse closed space: 96m². Semi open-semi closed space: 44m². Total area of coffeehouses: 140 m².</p> 					X		X			X	
Coffeehouses does not have open space				 <p>Terrace 1</p>  <p>Terrace 2 formed with pergola</p>				 <p>Main Space</p>  <p>Kitchen Kitchen is in seperated room.</p>			
FUNCTIONS		yes	no	FUNCTIONS		yes	no	FUNCTIONS		yes	no
Entertainment S.				Entertainment S.		X		Entertainment S.		X	
Consuming S.				Consuming S.		X		Consuming S.		X	
Gathering S.				Gathering S.		X		Gathering S.		X	
Guesthouses				Guesthouses			X	Guesthouses			X
Selling/good promoting S.				Selling/good promoting S.			X	Selling/good promoting S.		X	
News-agent/communication				News-agent/communication		X		News-agent/communication		X	
Health-care S.				Health-care S.			X	Health-care S.			X

Table 12: Gençlik Coffeehouse (Plate: 2)









ANALYSIS OF TODAY'S TRADITIONAL COFFEEHOUSES OF CYPRUS: A CASE OF ISKELE REGION																
SPATIAL FACTORS																
Inventory No: 12			Name of Village: ÖTÜKEN				Coffeeshouse Name: Gençlik Coffeeshouse									
OTHER FACTORS and ELEMENTS INFLUENCING THE SPACE																
FURNITURE & FIXTURES						ETNOGRAPHIC ELEMENTS / MATERIALS			ARCHITECTURAL ELEMENTS							
KITCHEN		yes	no	MAIN SPACE		yes	no	OTHER SPACES		Traditional OVEN		yes	no	Roof Construction material:		
Kitchen cabinet		X		Table & Chair		X							X	Plywood		
									There is no traditional coffee oven, instead of it, Cooker is using.							
Shelf / Stand			X	Shelf / Stand			X			Portable Cooker;			Spatial Architectural features			
			Tv Desk				X	The coffeeshouse has no other important furniture						 An arch system carried by wooden beam		
Sink		X								OTHERS		yes	no	Lighting Element: Floresan		
									Mortar (Dibek Taşı)			X				
									İslim			X				
									Coffee ewer (İbrik)			X				
									Coffee Cauldron			X				

Table 12: Gençlik Coffeeshouse (Plate: 1)

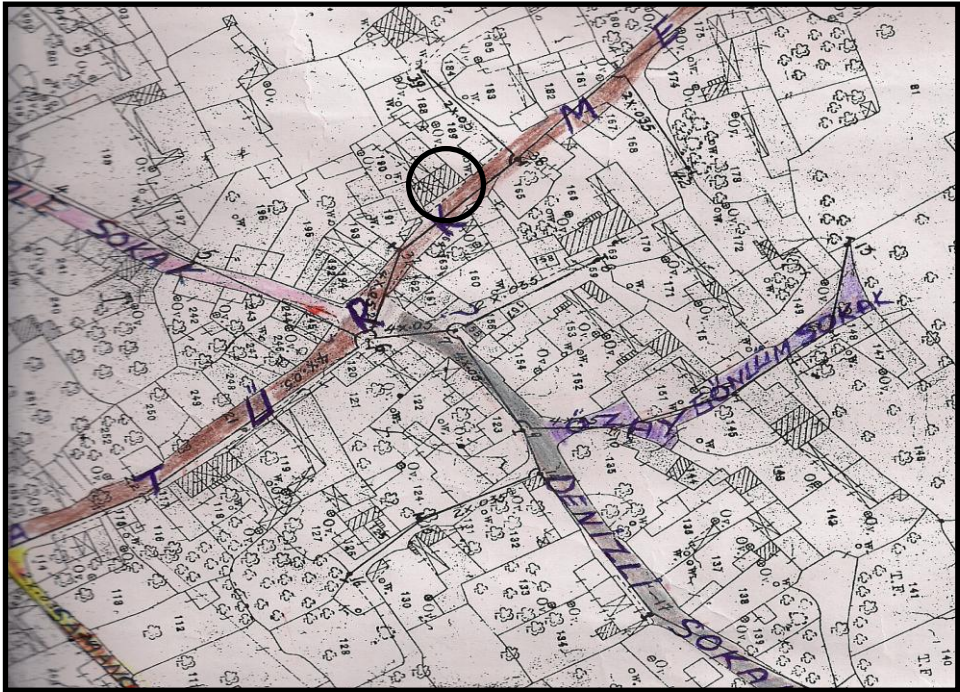
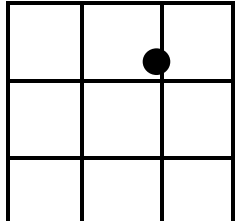
ANALYSIS OF TODAY'S TRADITIONAL COFFEEHOUSES OF CYPRUS: A CASE OF ISKELE REGION		
Inventory No: 13	Name of Village: YARKOY	Coffeehouse Name: Dolu Coffeehouse
SOCIAL FACTORS	ENVIRONMENTAL FACTORS	
	LOCATION	ORIENTATION
<p>Usage Time</p> <p>The coffeehouse is operating at nights from 20:00 till 00:00</p> <p>User Profile</p> <p>Gender: Male member of the village Occupation: after dinner all type of users are visiting the space Social Statue: the social statue and economical conditions are low</p> <p>Usage Context</p> <p>It has traditional aspects as coffeehouse. it has been operating as coffeehouse from the beginning till today.</p>	<p>Site Plan: The coffeehouse is established on the main road of the village</p> 	<p>Entrance: SOUTH</p>  <p>Schematic representation of the location of coffeehouses on the site</p>

Table 13: Dolu Coffeehouse (Plate: 1)

ANALYSIS OF TODAY'S TRADITIONAL COFFEEHOUSES OF CYPRUS: A CASE OF ISKELE REGION

SPATIAL FACTORS

Inventory No: 13 **Name of Village: YARKOY** **Coffeehouse Name: Dolu Coffeehouse**

SPACE FORMATION

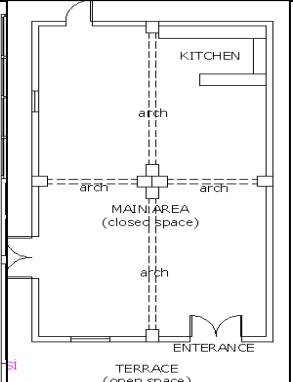


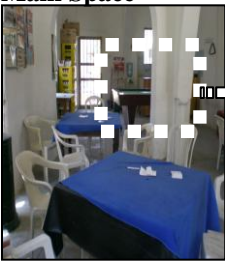

PLAN TYPE	OPEN SPACE				SEMI OPEN - SEMI CLOSED SPACE				CLOSED SPACE			
	Front Side	Back Side	Left Side	Right Side	Front Side	Back Side	Left Side	Right Side	Unseperated Space	Senarated Space		
Construction material: Sun-dries brick  <p>Coffeehouse closed space: 140m². Total area of coffeehouses: 140 m².</p> 	X									X		
	 <p align="center">Open space</p>				<p align="center">The coffeehouse does not have semi open-semi closed space</p>				 <p align="center">Main Space</p>	 <p align="center">Kitchen Space</p>	<p align="center">Kitchen Space divided by partitions.</p>	
	FUNCTIONS		yes	no	FUNCTIONS		yes	no	FUNCTIONS		yes	no
	Entertainment S.			X	Entertainment S.		X		Entertainment S.		X	
	Consuming S.		X		Consuming S.		X		Consuming S.		X	
	Gathering S.		X		Gathering S.		X		Gathering S.		X	
	Guesthouses			X	Guesthouses			X	Guesthouses		X	
	Selling/good promoting S.			X	Selling/good promoting S.			X	Selling/good promoting S.			X
	News-agent/communication		X		News-agent/communication		X		News-agent/communication		X	
	Health-care S.			X	Health-care S.			X	Health-care S.			X

Table 13: Dolu Coffeehouse (Plate: 2)


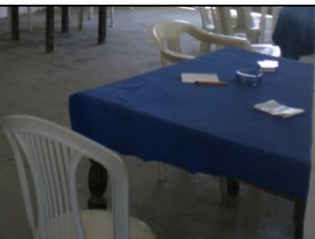







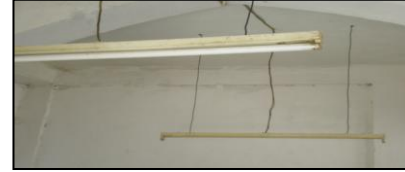
ANALYSIS OF TODAY'S TRADITIONAL COFFEEHOUSES OF CYPRUS: A CASE OF ISKELE REGION																
SPATIAL FACTORS																
Inventory No: 13			Name of Village: YARKÖY				Coffeehouse Name: Dolu Coffeehouse									
OTHER FACTORS and ELEMENTS INFLUENCING THE SPACE																
FURNITURE & FIXTURES						ETNOGRAPHIC ELEMENTS / MATERIALS			ARCHITECTURAL ELEMENTS							
KITCHEN		yes	no	MAIN SPACE		yes	no	OTHER SPACES		Traditional OVEN		yes	no	Roof Construction material:		
Kitchen cabinet		X		Table & Chair		X		Bilard Table (Main Space)				X		Reinforced concrete		
										There is no traditional coffee oven, instead of it, Cooker is using.						
Shelf / Stand			X	Shelf / Stand			X	Portable heater (Main Space)		Portable Cooker;			Spatial Architectural features			
				Tv Desk			X						 An arch system carried by wooden beam			
Sink		X								OTHERS			Lighting Element: Floresan			
										Mortar (Dibek Taşı)				X		
										İslim				X		
										Coffee ewer (İbrik)				X		
										Coffee Cauldron				X		

Table 13: Dolu Coffeehouse (Plate: 3)