

KALEBURNU: OUR ROOTS



Written by

HUSSAIN HASHIM BAKAYI MUSTAFA & ERIM METTO

Funded by the National Lottery Community Fund

Kaleburnu: Our Roots

Foundation book for the Kaleburnu Heritage Project

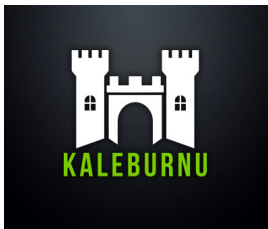
Funded by the National Lottery

CREDITS

Publisher	The Kaleburnu Group
Funders	National Lottery Community Fund
Writer	Erim Metto, Hussain Hashim Bakayi Mustafa
Research	Hussain Hashim Bakayi Mustafa
Editor	Elizabeth Marshall
Sub Editor	Yasmin Metto
Design	Joan Akwue
Contributors	Mustafa Mehmet, Meyrem Ibrahim, Emine Emirzade, Emine Ibrahim Medi (Meyrem), Hanife Ahmet Medi, Meyrem Medi, Meyrem Husseyin Hacimustafa, Hasan şışman Hasanuri, Rustem Mehmet, Misiri Mehmet Abdullah, Huseyin çayır, Emine Cayır Yaluru, Kemal Deveci, Feride Pekri, Meyrem Huseyin, Mustafa Sah (Muhtar), Fatma Hamit, Serife gul Ahmet, Nazifye Gül
Transcription	Yasmin Metto, Mek Mehmet Yesil, Didem Sevinc
Photos	Courtesy of Kaleburnu Facebook Group
Photos of village life	Courtesy of Ecevit AŞIKOĞLU
Photo Colourising	Ahmet Mulla Gul
Printing	Mixam Printing
ISBN number	978-1-80352-065-0

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THE AUTHORS

Hussain Hashim Bakayi Mustafa



Like many from the village of Kaleburnu, my ancestors are descended from the Nomadic peoples of the near East, a mixture of Ottoman Turkmen nomads and Arab Bedouins. Even after settling in our village, these people maintained their simple nomadic lifestyles, grazing herds of sheep, goats, and camels on the fertile plains of the island of Cyprus, while living in simple homes with only two or three rooms with the most basic of furniture. This way of living continued for centuries unchanged, my ancestors living side by side with their Greek Cypriot neighbours from nearby villages, even grazing their goats together.

I was lucky to spend time with my grandparents in Kaleburnu as a child, experiencing this simple way of life at a young age. In 1975, I remember living in a house with only 3 rooms, with ceilings made of wooden beams and the floors of cladded mud, and with no WC, bathtub, TV, or even electricity. My grandmother would cook on an

open fireplace and bath me in a stone sink in the garden. You could count the number of cars in the village on one hand, most using mules and donkeys to travel instead. People at this time were poor, but everyone helped each other. It was how community should be; our mothers would share bread with their neighbours, and when someone was building a new home the whole village would help, even though they worked hard in the tobacco plantations or cotton fields under the baking sun all day.

The working people were poor, but happy. I remember how women would sing folk songs, and how my sick grandad would saddle the donkey and go visit his family, or wash before taking me with him to Friday prayers at the mosque. I still remember the old men in their white shirts and black baggy Cypriot trousers, sitting and drinking tea with the imam after the noon prayer. In the early evenings my grandparents would listen to Turkish folk songs on the small radio which hung on the wall and which only grandad was allowed to touch. He would listen to the news in Turkish and Greek and to old Greek songs, and when the sunset he would tune into the Lebanese or Syrian stations to hear Arabic songs, humming away to the music. Such was the simple life; now we have everything and still want more, yet no one seems to be happy. Our ancestors had hardly anything, but what little they had they cherished and kept going for centuries.

These are golden memories that I will cherish forever.

Erim Metto



For over 30 years, Erim has been a pivotal leader for Turkish Cypriot communities living in the United Kingdom, driving positive change, creating inspirational projects, and empowering some of the most vulnerable within our society.

Erim is a third sector Chief Executive Officer leading the largest Turkish Cypriot charity outside of Cyprus, as well as a filmmaker, project manager, and community leader who has dedicated all his life and career to promoting the forgotten. From helping the homeless on London's streets to promoting the health of vulnerable individuals, creating safe havens for at-risk BAME women, leading the community response to emergencies such as that of the Covid-19 pandemic, and creating films which showcase forgotten communities, Erim is an ardent advocate of the third sector and the support it provides to those without a voice.

Erim has long been an advocate for the preservation of history, making documentaries that protect local stories such as 'I Used to Live in Cyprus', a feature-length documentary tracking the first migrants from Cyprus to the UK. He also produced and directed 'Emergency at War',

a film commissioned by the Imperial War Museum looking at those in the services of the fire brigade, ambulance, and police services. Erim is currently leading a project within the Turkish Cypriot Community Association (TCCA) that aims to preserve the memories of those who migrated from Cyprus to the UK between the 1950 and 1970s.

When it comes to Kaleburnu, his family's village, Erim is passionate about safeguarding the stories that stem from those that lived there, including the pioneers that sacrificed their lives in their hometown to migrate to Australia, UK, Canada, and Germany, and ensuring that these tales are preserved for future generations.

The Editor

Elizabeth Marshall



Elizabeth is a writer and editor from Cheshire. With a PhD in Old English literature and a lifelong interest in history and heritage, she was delighted to learn more about the fascinating village of Kaleburnu while working on this book. She hopes to discover more of this village's vibrant cultural heritage as the project continues and grows – and hopefully, one day, to visit it herself!

FOREWORD

The Kaleburnu Group is a not-for-profit association established in 2007. With 2,877 members as of June 2022, it comprises predominately first-generation migrants who moved to the UK from the Kaleburnu region of Cyprus between 1948 and 1961. The group has a strong internet presence, providing an interface for people from the Kaleburnu area who live all around the world.

The group recently became a constituted association and is now delivering our first project. We are keen to support any new projects which engage with and connect communities, bring people together, build strong relationships in and across communities, and preserve our heritage for future generations.

Over the past few years, we have noticed that there has been a rise in social divisions between young and old within our community. This division continues to grow, and our community is experiencing age segregation due to disparities in language, religion, culture, and heritage. For example, while most first-generation individuals are more reliant on Turkish as main language of communication, those born in the UK, being assimilated within the mainstream community, use English. The divide between generations in cultural terms more broadly is also increasing, with 82% of young people expressing that they felt that older people live in the past. This is a particular issue for migrant communities, however, with the Intergenerational Foundation finding that most elderly immigrants felt isolated from the younger generation, especially in comparison to those living in their hometowns with extended family networks.

With the input of our members, the Kaleburnu Group has developed a project to bridge this gap, and to ensure that there is a collective understanding of the intergenerational issues that can bring people from the community together. Our goal is to create a platform for the elders within the Kaleburnu community, to preserve their stories and to protect the village's culture for future generations.

We are laying the groundwork, but it is up to the community to build upon this foundation and decide the direction in which the project is taken. The foundation includes:

this **book**

a **website:** www.Kaleburnu.org

a travelling **exhibition**

a **documentary**, linked to a series, and

a **Kale-pedia** site, to host all material related to Kaleburnu.



INTRODUCTION

When asked ‘what is the most beautiful village in Cyprus?’ most Cypriots would probably answer with one of the following responses:

A village they visited during their youth.

A village of which they have heard many stories.

The village of their forefathers.

The village that they are connected to.

Kaleburnu is just one such village, a place from which many families have emigrated over the years, but which many regard as their ancestral home and as the best place on earth.

The Kaleburnu Project was established so that, along with the history of the village the stories of both those who live in the village to this day as well as those who belong to the Kaleburnu diaspora could be preserved and safeguarded for future generations. Chronicling every aspect of the village’s past, the Kaleburnu Project aims to create a historical archive, documenting our roots and traditions for future generations. This, and much more, will be contained in our next book.

In this short introductory book, Hussain Hashim Bakayi and Erim Metto discuss many facets of this remarkable village at the tip of Cyprus, including its history, culture, and traditions. As Hussain Hashim Bakayi comments: ‘it’s all part of preserving our heritage, the many forgotten legends, and the stories of those who once lived in Kaleburnu. The project is about keeping their memories alive and providing a window into our past for future generations in Kaleburnu’.

THE HISTORY OF KALEBURNU

Kaleburnu: Place and Name

Kaleburnu village is situated on the Karpaz peninsula, ten kilometres east of Yeni Erenköy and four kilometres northeast of Kuruova. The village has almost always been populated exclusively by Turkish Cypriots.

‘Kaleburnu’ is the Turkish name given to the village when the Ottoman Empire controlled Cyprus. This replaced the village’s Greek Cypriot name, Galinoporni, the origins of which are obscure. Various theories about its etymology have been proposed, including the Greek term for French prostitutes (*Galia* (French) and *pornei* (prostitute)), perhaps because during the Lusignan period, prostitutes with diseases were banished to Kaleburnu. It may also have meant ‘the morning break’ or ‘tranquil morning’, a name perhaps inspired by the amazing sunrises one can see in the village, with the new day dawning over the Eastern Mediterranean. Since the Ottoman period, Turkish Cypriots have called the village ‘Kaleburnu’, a Turkish adaptation of ‘Galinoporni’ which means ‘castle of the cape’.



Populations Past and Present

YEARS	TC	GC	OTHERS	TOTAL
1831*	83	-		83
1891	342	10		352
1901	451	6		457
1911	516	15		531
1921	590	7		597
1931	583	12		595
1946	833	1		834
1960	836	-		836
1973	902	-		902
1978	543**	-	ns	543
1996	377**	-	ns	377
2006	351**	-	ns	351
*In 1831 census only males were counted.				
** De jure population (including other nationals)				

As can be seen from the chart above, Kaleburnu has almost always been populated exclusively by Turkish Cypriots, although a small number of Greek Cypriots lived in the village until 1931.

During most of the British period, the village's population growth showed an upward trend, rising from 352 in 1891 to 836 in 1960. Between 1958 and 1964, Kaleburnu temporarily hosted displaced Turkish Cypriots forced to flee from their homes, and for the following decade, until 1974, the village was administratively part of the Turkish Cypriot enclave of Galatia. While in 1971 the number of people living in Kaleburnu was estimated to total around 950, after 1974 the population of the village became stagnant and gradually declined.

Currently, the village is mainly occupied by its original inhabitants.

Due to its isolated location and its distance to the cities, most young people who grow up in Kaleburnu tend to migrate from the village, preferring to live in other cities in Cyprus or to move abroad. The population has continuously declined since 1974, dropping from 543 in 1978 and then to 377 in 1996. The 2006 Turkish Cypriot census puts Kaleburnu's population at just 351.

Historical Outline

Kaleburnu's small size belies a long and winding history. Scattered across two mountains and built over ancient rock-cut tombs, Kaleburnu is one of the oldest inhabited villages in Cyprus.

Numerous past civilizations such as the Greeks and Ottomans have called Kaleburnu home, contributing to the village's rich history. These ancient peoples left behind several significant sites in the Kaleburnu area, including 'King's Mountain' (Kral Tepesi in Turkish, or Vasili in Greek), where treasures and relics are still being discovered; the ancient manmade Gastro caves; and many rock-cut tombs scattered throughout the village. Prior to its destruction in 1963, the ancient chapel dedicated to the mother of the Virgin Mary, Ayia Annana (St Anne), could be found near the Gastro caves, alongside natural springs where prayers for rain were once offered. Numerous Ottoman-period houses where travellers and camel drivers once ate and rested on their travels do survive, however, as does an Ottoman period mosque, which houses historic tombs belonging to saints and Ottoman officials.

New settlers arrived in the village after the Ottoman conquest of Cyprus in 1571, including Turks and Muslims from Anatolia, Egypt, Lebanon and Palestine. Cyprus was controlled by the Ottoman Empire until 1878, when it was signed over to the British Empire. In 1960 Cyprus became independent, but this prefaced a difficult time in Kaleburnu. During the troubled years between 1963 and 1974, villagers took to the

mountains to safeguard themselves, initially from attacks by armed militia of the radical right-wing group EOKA (Ethniki Organosis Kyprion Agoniston, or the 'National Organisation of Cypriot Fighters') during the Cyprus crisis of 1963–64. Kaleburnu at this time became an enclave, cut off from the rest of the island. Ten years later, on the 20th July 1974 during the Cypriot coup d'état, the village witnessed a large-scale attack by neighbouring Greeks, who pounded Kaleburnu with mortar bombs for several days. The Turks of the village refused to surrender, defending Kaleburnu and its people with very little weaponry and successfully preventing the Greeks from entering the village. Just under a month later, on the 15th of August 1974, the arrival of the Turkish armed forces were greeted by tearful villagers, who had suffered weeks of shelling and bombardment. This was a turning point for the village, and the beginning of a new chapter in its history.

Once the largest village in the district and home to over a thousand people, Kaleburnu has seen a decline in population in recent years due to the village's remoteness, with many leaving to seek a better life. Those who left Kaleburnu took the stories, legends, and myths of the village with them to their new homes. Although many would settle far away from Kaleburnu, their love for the land of their ancestors still burned in their hearts. This is the story of those very people.

Bronze Age Beginnings: King's Mountain

It is well known to those living in Kaleburnu that the roots of their village stretch far back into the past. However, it was unknown precisely how long the site had been occupied until 2004, when a late Bronze Age (*ca* 1600–1050 BC) hoard was unearthed by chance on King's Mountain (also known as Kral Tepesi/Vasili), revealing that Kaleburnu and the surrounding area had been occupied for many thousands of years.

Thanks to heavy rainfall, which washed away a stone which had hidden it for centuries, a pithos (a large earthenware jar) containing no less than 26 artefacts fashioned in bronze was discovered, including sixteen smaller vessels, three offering stands, and seven tools, all of which are now housed at the St. Barnabas Museum near Famagustua. This rare find is important not only for Kaleburnu history, but in the context of the wider history of the entire island. Very little is known of Cyprus and its social and political structure in the late Bronze Age, and so any finds from this age are extremely valuable. It has been surmised from the discovery of well-furnished tombs in coastal towns that society at this time must have had a degree of complexity, although there is little evidence of palaces or grand buildings which could have housed rulers or served as administrative centres, and it is unclear whether Cyprus at this time was overseen by a single monarch or leader, or whether it was divided into smaller regional centres of power.

From the extraordinary artefacts discovered on King's Mountain, the 'exceptional quality' of which are rivalled only by the 'richest burials' found elsewhere on the island, archaeologists surmised that Kaleburnu was an important settlement in late Bronze Age Cyprus, serving as a 'political and economic centre', a significant Mediterranean port for trade, and as 'a centre for cult and ritual of the region', perhaps because of the hill's 'extraordinarily favourable strategic position'.¹ It also appears

1 Martin Bartelheim *et al.*, (2008), 'The Late Bronze Age Hoard of Kaleburnu/Galinoporni on Cyprus', *Pamatky Archeologicke* 99, 161-88 (pp. 161 and 182).

that the area ‘stood in close connection with the high and mighty of its time’;² surveys have suggested that the settlement at Kaleburnu during this period was large and separated according to hierarchy, with an acropolis (a citadel or fortress) on the plateau of the hill and terraces below. The central building within the acropolis appears to have been vast, with walls as thick as 80cm and at least ten separate rooms having been discovered. Items appear to have been stored in numerous pithoi in this building, with many fragments of such vessels having been found within the remains of the structure. It has been suggested that this building was either a residence for an important figure, or else a temple.³ Who knows what other exciting artefacts and remains from this time are hidden beneath the earth at Kaleburnu.

2 Ibid.

3 Ibid., p. 182.

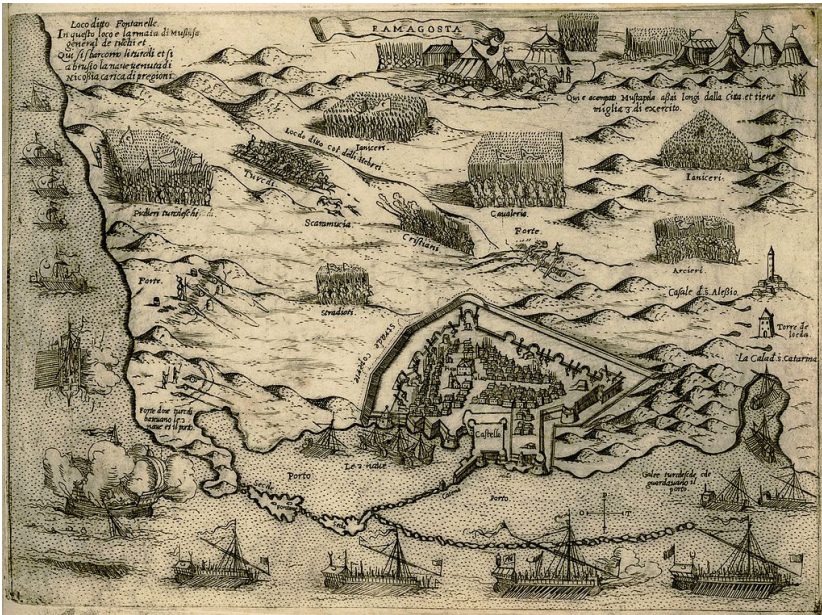
Roman Rule

Roman structures and pottery have also been unearthed in the village which date to the first century BC, the period during which Cyprus was annexed by the Roman Empire. The island remained under Roman control after the collapse of the Western Roman Empire, becoming part of the East Roman Empire (or the Byzantium Empire) from the third century AD until the Crusades of the late twelfth century, when the island came under the rule of the French House of Lusignan and became known as the Kingdom of Cyprus. The island was ruled by the House of Lusignan until the late Middle Ages, when it briefly came under the control of the Republic of Venice. During this time, Kaleburnu was occupied by Greek-speaking members of the Catholic church.



The Ottomans Arrive

In the year 1571 AD, however, the Ottoman Turks took control of Cyprus. The arrival of the Turks led some of the native population to convert to Islam; some to seek refuge at villages populated by Greek speakers, where they embraced the Greek Orthodox religion; and others to flee Cyprus altogether. When the Turks arrived in Kaleburnu (or, as it was then known, Galinoporni), the occupants fled to the nearby Greek-occupied villages of Yaliousa, Ayia Trias, and Rizokarpaso.



In the years following the addition of Cyprus to the Ottoman Empire, numerous Muslim families arrived in Kaleburnu. Although the first Ottoman census was not held until 1831, earlier Ottoman records indicate that most of the families who immigrated to Kaleburnu belonged to various important clans and tribes of Turkic and Arabic origin. These people travelled to Cyprus from a wide variety of places, including central Anatolia, the eastern Turkish cities of Konya and Harput, the Black Sea region, and Syria, though some came from as far away as Yemen, Egypt, Sudan, and the Central Asian Steppe near

Afghanistan. Some one hundred years after the Ottoman conquest of Cyprus, several more important groups arrived in Kaleburnu, including the Karaman'lar, Pasalar, Rejebogluari, MollaEmin'ler, Pasalar and Haji ResulAga families.

Although the original settlers had initially occupied the nearby villages of Yeşilköy (Agios Andronikos) and Avtepe (Agios Symeon), economic reasons led them to move to Kaleburnu. When they arrived in the village they settled according to their status, with the wealthiest situated in the heart of the village and the poorest settled around the Skudeli and Vouno hills. This new population of Turkish Cypriot Muslims began building stone-cut houses, which were unlike the mud brick houses found in the villages of central Cyprus. While these basic dwellings usually comprised two or three rooms, wealthier families owned larger houses enclosed by tall walls. Most houses built during the Ottoman period were structured around a central courtyard known as the avlu, where women were free to work and sit in private without being seen by passing men. Few such houses survive today, the exceptions being those which belong to Ayse Ali Effendi and Tansu, as well as those around the shop of Mevlid Kemaneci, which are fine examples of early and late Ottoman architecture.

Upon the arrival of the Ottoman Muslims in Kaleburnu, a mosque was built along with an adjacent Mekteb (primary school), though unfortunately this latter building and its beautiful Arabic floral carvings on the exterior walls does not survive, having been demolished in the 1980s. A Medresse (high school) was also found in two rooms next to the mosque, while a girl's school was built by the Ottomans in the late sixteenth century. This building still stands today and currently houses the Kaleburnu Spor Kulubu, although the Ottoman Arabic inscription above the door has unfortunately been removed. An Ottoman-era cemetery was also found on the land surrounding the mosque, while another was

situated on the site of today's main school. A third cemetery, still in use today, was built some 150 years ago, while the cemeteries adjacent to the mosque and on the site of the school were demolished by the British administration in the 1940s. It is believed that the gravestones in these cemeteries were transported to Egypt, where they were used in the building of the Suez Canal.

In addition to the mosque, Kaleburnu was home to two ancient churches as well as a monastery on the outskirts of the village. One of the churches was situated at Latchi, opposite the site of the new school complex. The ancient church of Ayia Annana was located near the famous Gastro caves of Kaleburnu, and was in use until 1958. Greek Christians who lived nearby would travel to it to celebrate Easter Mass and the festival of Panagia (the birth of the Virgin Mary). Unfortunately, Ayia Annana was destroyed in 1963, and nothing remains of this ancient building today.

For most people in Kaleburnu during the Ottoman period, the main source of income came from agriculture. Middle class families herded sheep and goats and some owned camels and mules (the primary method of transportation at this time), although wealthier families owned horses. Crops were also grown on the outskirts of the village, a fertile region where large forests once grew. Later, thanks to its well-known underground reservoirs, the Karpaz region served as an ideal place to grow tobacco, becoming the centre of the Cyprus tobacco industry at the turn of the nineteenth century. Natural springs resulting from these underground reservoirs could be found near the church of Ayia Annana. They served as local water supplies for some 400 years, with villagers travelling to the spring to fill vessels and clay pots with water. It was not until the end of British occupation of Cyprus, in 1958–1960, that piped water was first supplied to Kaleburnu from Yeşilköy. Several fountains built by the British during this time may still be found in Kaleburnu.

Until the turn of the eighteenth century, the majority of villagers in Kaleburnu worked in agriculture, continuing to herd goats and sheep as their forebears had done. During this period, at a time when the village was well populated, a boat carrying three young brothers arrived on the shores of Kaleburnu, where they received sanctuary from the villagers. These three strangers arrived with only one possession: a large chest containing ancient manuscripts in Persian and Arabic. The men, it so happened, were great scholars of Kurdish Arabic origin. The eldest brother was called Ibrahim Effendi, and was a well-known mystic from Eastern Turkey. He was soon appointed as the chief hodja of the village. Ibrahim Effendi married a woman from the village, as did his second sibling, though the youngest brother sadly died from a disease he had caught in Syria shortly after he settled in Kaleburnu. Ibrahim Effendi became a well-known figure renowned in all corners of Cyprus, curing people of diseases using the mystical scriptures he had brought with him to Kaleburnu. Many people, from as far away as the southwestern village of Baf (Paphos), travelled to Kaleburnu to seek his blessing and witness his many miracles. It is thought that Ibrahim Effendi was the tutor of most educated people in the village, including Sefket Effendi, Naim Effendi, Catal Ayse Hanim, and Hasan Karagoci. A number his books and works have survived to the present day, with some preserved in the village mosque and others having been passed on to the late Emirzade Bey and Mehmet Emin Gul. Ibrahim Effendi had numerous children, including daughters Zekkiye and Hanifie, the former of whom remained in the village, and the latter of whom was married to Arnavut in the nearby village of Platanissos. One of Ibrahim Effendi's sons, Tefrik Ibrahim, followed in his father's footsteps to become the next hodja of the village, as did his grandson, Hulusi Effendi, who also became headmaster of the village school and mosque.

British Rule

The struggle of the Turkish Cypriot people for their fundamental human rights and their national existence goes back to the beginning of British occupation.

When the Cyprus Convention was signed by the Ottoman and British Empires on the 4th of June 1878, the island was placed under British administrative control, and it was not until over eighty years later, in 1960, that Cyprus gained independence. When Cyprus passed into British hands in the late nineteenth century, many Turkish Cypriots throughout the island decided that they did not wish to live under non-Muslim rule. Many people emigrated from Cyprus between the years 1878 and 1914 as a result, including some villagers of. Many embarked on a journey to Anatolia, where they lived in areas still under the control of the Ottoman Empire.

Those who remained on the island, who were referred to as the 'Muslims of Cyprus', were faced with the near-impossible task of preserving their religious, ethnic, and cultural identities from a Hellenophile British administration that often neglected them, abandoning them to the mercy of the dominant Greek and Greek Cypriot residents of the island (referred to as the 'Christians of Cyprus'), who were often vociferous, aggressive, and bigoted. While the Turkish Cypriots had belonged to the elite ruling classes of Cyprus under Ottoman rule, they now found themselves subjects of both a foreign power and of their Greek Cypriot neighbours, who took advantage of the British rule to become more influential and prosperous while the Turkish Cypriots fell into economic decline. In some instances, the Greek Cypriots benefited as a direct result of the maltreatment of the Muslim Turkish population by the British. In June 1880, for example, the British administration took control of the Muslim religious endowments known as evkaf, properties and lands used for charitable endeavours. These were given to Christian

Cypriots, with large estates and farms in the Karpas taken over. Like many others in the region, the Turkish Cypriots of Kaleburnu faced severe hardship and poverty as a result.

This hardship was exacerbated by extensive drought in the Karpas between 1885 and 1888, which caused crops to fail. More Turkish Cypriots – including residents of Kaleburnu – left the island, some emigrating to Syria and Egypt though most leaving for the Turkish cities of Antalya and Mersin. Those who remained were severely wanting for food, with the Commissioner of Famagusta, Arthur Young, reporting on the 29th of March 1887 that Turks in Rizokarpaso, Komi Kebir, and Livadia were all suffering from famine. The situation was so dire that three days previously, the village commission of Platanissos reported that some 500 people from Kaleburnu and Koroveia were en route to Varosha in Famagusta to demand bread from the British, threatening to loot local shops to feed their starving families if help was not offered. The chief hodja of Kaleburnu was likewise forced to demand food from the British, threatening to leave for Turkey if aid was not received. Help was indeed sorely needed; three people in Kaleburnu were so desperate for food that they ate poisonous herbs and died, while many suffered from cholera and leprosy. Finally, in May 1887 the High Commissioner of Cyprus Henry Ernest Gascoyne Bulwer travelled to Karpaz, where he witnessed first-hand the suffering of the Turkish Cypriots in Galatia and Eptakomi as a result of the drought and famine. Bulwer reported seeing the greatest hardship and poverty in Ayios Siymeon, Koriviya and Kaleburnu, where wheat and barley crops had failed. The British government was forced to lend financial assistance in order to relieve the distress of the people in the Karpas region, ending what was perhaps one of the the worst periods in Kaleburnu's history.

When the drought and famine were finally alleviated, Turkish Cypriots from Kaleburnu sought work and food from the landowners

of the village, the Babaliki family, while others travelled to Greek Cypriot villages to work for wealthy Christians. The hardships were not over, however, with most families becoming servants to wealthy ag-ha (landowners), who confiscated land in exchange for food and employment. Consequently, children worked the fields instead of attending school, and were deprived of an education. It is thought that it was during this period that most of the villagers began to lose their knowledge of the Turkish language and began to speak Greek instead, not only because of the collapse of the education system in Kaleburnu at this time but also because many villagers were only returning from their residences in Greek Cypriot areas for the Bayram festival and after the summer harvest.



Many Turkish Cypriots left to join the army and fight for the Ottoman Empire during World War I, including many male residents of Kaleburnu. Some joined the Sultan's forces and fought in the battles of Gallipoli. While many sadly never returned, those who did survive the war were punished by the British administration because Turkey had sided with Germany. The late Hasan Karagoci (great-grandfather of the Karagozlu family) and Ahmed Gul (great grandfather of the Gul family),

for example, joined the Ottoman forces in central Anatolia, fighting in the great battle of Çanakkale in Gallipoli. Although both men returned to Kaleburnu after the war, Hasan Karagoci was arrested by the British upon his arrival and imprisoned in the Castle of St Hilarion in Girne (Kyrenia). Two other men from the village, Huseyin Ali Babiliki and Nafi Bey, were also held for several months in the castle prison.

In 1925, Cyprus was declared a British colony. With the reality that Cyprus was now fully under British control truly setting in, many more families in Kaleburnu sold what little they had and left the village like so many before them. The majority settled in southern Turkey, with most putting down roots in Mersin, Silfike and Adana, although others went to Izmir and other parts of Turkey where land and property abandoned by Anatolian Greeks was made available to Muslim refugees coming from places which had once belonged to the Ottoman Empire. Many would never return, and they struggled to keep in contact with family back in Kaleburnu as the British frequently confiscated their letters. It was not until Cyprus gained independence over thirty years later that some families returned to the village to finally see their loved ones once more.

As when the British administration first took control of Cyprus, those who stayed behind in Kaleburnu faced great hardships. Wealthy landowners exploited their position, taking advantage of the poorer villagers by paying them very little in compensation for their work. Between 1925 and 1950 poverty in the village was rife, resulting in many men from 1945 onwards emigrating to the United Kingdom to seek work and help their families back in Cyprus.

The fortunes of those who remained in Kaleburnu did not improve in the subsequent decade, with intercommunal violence between the Greek and Turkish populations breaking out across Cyprus in 1958.

Although they had worked side-by-side with their Greek Cypriot neighbours for a number of years many villagers now felt threatened, especially the 15 Turkish Cypriot families from Kaleburnu who were living in the mostly Greek Cypriot town of Rizokarpasso, where they worked in the tobacco and agricultural industries. With the emergence of the extreme radical right-wing group EOKA (the National Organisation of Cypriot Fighters), these families were forced to return to Kaleburnu. For many, Cyprus was no longer the peaceful island they had once known. Like so many before them, numerous families made the difficult decision to emigrate to the UK.

In the midst of the turmoil, Cyprus finally gained independence from Britain in 1960. The new constitution which was prepared for the occasion granted rights to both Greek and Turkish Cypriots. The president, it outlined, would be Greek, and the vice president would be Turkish. The independent Cypriot government was elected the same year, with Archbishop Makarios III serving as president and Dr Fazıl Küçük as vice president.

Leaving Home

1960 saw many people leave Kaleburnu. After they relinquished control of the island, the British government agreed to allow those Cypriots who wished to remain British subjects to start new lives in the United Kingdom. Since numerous people from Kaleburnu had already emigrated to the UK, many of those who had remained in the village left to be with their families. Some of the men who had gone to the UK to seek work in the 1940s took the opportunity to bring their wives and children over to join them.

In 1963, when intercommunal violence broke out between Greek and Turkish Cypriots across the island, those who had stayed in Kaleburnu were deeply impacted, not only because of its remote location but also because the village was surrounded by settlements mostly populated by Greek Cypriots. Along with the small villages of Kuruova and Avtepe, Kaleburnu became the last enclave of Turkish Cypriots in the Karpas region. Cut off from the rest of the island, during the long years of hardship which followed the initial outbreak of violence hundreds of villagers left for the United Kingdom in search of a new life.



Many settled in the most deprived areas of east London, with large communities becoming established in the Aldgate and Whitechapel areas, particularly Brick Lane. Here, finding work in the rag trade, they lived in poor conditions alongside other groups of foreign settlers. Just as they had lived side-by-side with their Greek Cypriot neighbours in Kaleburnu prior to the onset of civil unrest, they coexisted with the Italian and Eastern European Jewish communities of immigrants. Those who did not journey to eastern London settled in the north of the city in Haringey, Newington Green, and Islington, with a particularly large community forming around Bermondsey and Peckham. Although scattered across the city, many people from Kaleburnu came together at weekends. Some sponsored relatives in the process of emigration to the UK and shared their homes with the newcomers, living as large families under one roof.

War and Hardship for Those Left Behind in Kaleburnu

Meanwhile, some 1,000 people – mostly those belonging to the older generation and some younger farmers and their families – remained in Kaleburnu. Surrounded by villages occupied by Greek Cypriots, many of whom were armed, the electricity supply and telecommunication channels were cut off, leaving the villagers isolated from the rest of the world.

The impacts of the violence that gripped Cyprus during this time were felt by all, but it was in 1964 that the pain of war was felt particularly acutely by those in Kaleburnu. That year, two friends named Ali Musali and Abdullah Emirazde, both married men with children, were kidnapped and killed by members of the radical right-wing group EOKA when they dared to venture from the village for work. Killed just miles from Kaleburnu, their bodies were hidden in a ditch, and were not located until 50 years later. Also in 1964, a poor shepherd was shot and killed outside of the village by neighbouring Greek Cypriots. These cold-blooded murders caused widespread panic in Kaleburnu, leading the community to become entirely closed off from the neighbouring Greek Cypriot population. This remained the status quo until Turkish forces landed on the island on the 15th of July 1974, in response to the coup which saw the Greek military junta attempt to seize control of the Cypriot government and install a pro-enosis leader. Five days later, on the same day that Turkish forces arrived in Cyprus, Kaleburnu once again came under attack from the neighbouring Greek Cypriots. A nearby village populated by Turkish Cypriots, Avtepe, also suffered a severe attack and ultimately fell to the Greek attackers. Several people were killed, including a young woman and her baby. The surviving women were detained by Greek Cypriots in the village school and mosque, while the men were taken to Yialousa as prisoners of war. When news of the attack on Avtepe reached the nearby village of Kuruova the

entire population fled to Kaleburnu, where they took refuge in houses and the local cinema. Its only Turkish Cypriot neighbours having fallen, Kaleburnu was completely isolated, although the population had doubled in size with the arrival of the refugees from Kuruova as well as survivors of the attack on Avtepe who had managed to flee. The abandoned village of Kuruova was captured by the Greeks, leaving those in Kaleburnu almost completely trapped, with all but one of the routes out of the village to the sea blocked off.



From this point on, Kaleburnu was under attack. The shelling continued for several days, and although demands for surrender were made, those who had taken up arms in defence of the village refused. Women and children were ordered to evacuate when the bombardment intensified, and they took refuge in the hills and caverns (including the famous Gastro caves) surrounding Kaleburnu. Several villagers also fled to the coast, with three young men attempting to reach a Russian ship that was anchored in the Mediterranean. Two of the men succeeded in swimming to the ship, but the third, Halil Huseyin Kemanci, was lost at sea. His body was never found.

This was the most difficult period faced by the village of Kaleburnu

in living memory. Even after a ceasefire was brokered, Greek forces continued to surround the village, and did not abandon their positions until the Turkish government began its 'Second Peace Operation' on the 14th of August. Kaleburnu was liberated on the same day, and on the 15th of August the villagers greeted the Turkish armed forces with tears of joy. Yet the village had suffered great losses. As with the body of Halil Huseyin Kemaneci, the remains of young man serving in the military who was killed in Kyrenia, Suleyman Gul, were never found. A young married mother, Zalihe Hasan, also died from a bullet injury despite being airlifted to Turkey for treatment. Her body was returned to Kaleburnu, where it was laid to rest.

Bad News Travels to Britain

Following the coup of July 1974, those who had left Kaleburnu for the United Kingdom were desperate to hear news of their loved ones. Many will remember this as the most difficult time of their lives. In London, rumours spread that the village had fallen to Greek forces and a massacre had taken place, due to a BBC report which described the discovery of several mass graves of Turkish Cypriots in the Famagusta area. Those who heard the rumours were desperate for news from Kaleburnu, with some flying to Turkey to attempt to find the family members who remained in the village. Others could not attend work, being unable to tear themselves away from the television and radio reports of the developments in Cyprus. After several agonising days, news reached London that Kaleburnu was safe, and that the fighting had ended.

"All the News
That's Fit to Print"

The New York Times

LATE CITY EDITION
 Weather: Sunny, mild today; cool tonight. Some pleasant showers. Temp. range: today 68-81; Friday 72-82. Highest: Tuesday. Index yesterday: 51. Details on Page 52.

VOL. CXXIII... No. 62,545
NEW YORK, SATURDAY, JULY 20, 1974
15 CENTS

TURKEY LANDS AN ARMED FORCE IN CYPRUS; DROPS PARATROOPERS INTO NICOSIA SECTOR

Doar Urges Committee to Vote for Nixon's Impeachment

6 MAJOR CHARGES
G.O.P. Counsel Backs Appeal to Committee for Senate Trial

By JAMES H. HARGREY
Special to The New York Times

WASHINGTON, July 19—The House Judiciary Committee's senior counsel to both the Democrats and Republicans urged the committee today to recommend a Senate trial of President Nixon on one or more of five serious impeachment charges.

John M. Doar, the special counsel to the Democrats, told the committee as it began its first session today.

Text of prepared article of impeachment, Page 17, 18.

Impeachment deliberations that he could not remain "objective" if President Nixon or any other President committed the "grave duty" of advising the President.

The special Republican counsel, Albert S. Jones Jr., endorsed Mr. Doar's conclusions.

FRANCO DELEGATES POWERS AS RULER TO JUAN CARLOS

Gravely ill Spanish leader, 81, issues decree that delegates authority

By HENRY GONDER
Special to The New York Times

MADRID, July 19—The ailing Generalissimo Francisco Franco, his condition suddenly worsened, delegated his powers as ruler of Spain today to his designated successor, Prince Juan Carlos de Borbón.

From the clinic where he has been under treatment for pleuritis for 10 days, the 81-year-old chief of state issued a decree that retrograded for the first time in 25 years of dominion over his people, in favor of the 35-year-old heir to a throne that has been vacant since 1931.

The six doctors treating General Franco, after talking at length of a "malaise" caused by "serious complications," de-

GLASSES REPORTED
Capital's Airport and Northern Port Are Bombed

By NAY ROBERTSON
Special to The New York Times

ANKARA, Turkey, Saturday, July 20—Premier Bulent Ecevit announced today that Turkey had invaded Cyprus by sea and air.

The attack came after intensive diplomatic activity involving officials of Turkey, Britain and the United States had broken down. The crisis grew out of the continuing hostility of the elected Cypriot Government of Archbishop Makarios to the Greek-backed Cypriot National Guard.

The Turkish Premier, his voice trembling with emotion, announced the invasion after consulting with Under Secretary of State Joseph P. Kamp of the United States at 2 P.M. today, New York time. Mr. Ecevit flew here from Athens last night to set in motion war.



Prince Juan Carlos de Borbón signing Spanish-American declaration in first official act as ruler of state. At ceremony was Adm. Antonio Alvarez, right, U.S. Ambassador.



Premier Bulent Ecevit announcing invasion in Ankara.

U.S. Says Soviet Alerted Seven Airborne Divisions

By JOHN W. FINNEY

House Unit Releases Data On I.T.T. and Milk Affair

CONSUMER PRICES UP 1% FOR MONTH

The following year, when the threat of war had abated and northern Cyprus was under Turkish control, some of those who had emigrated to

the United Kingdom decided it was time to go back home and rebuild lives in Kaleburnu. Some 15–20 families returned to the village, but due to the isolation of the northern part of the island, the majority never went back to Britain again.

Kaleburnu Diaspora

The United Kingdom was not the only place to which those from Kaleburnu had emigrated over the years. As well as Turkey, many built new lives in Australia, while some journeyed to the United States and Germany, among many other places.

Today, it is believed that some 17,000 people with Kaleburnu roots are scattered across the world. Although the majority live in the UK, Turkey, and Australia, people of Kaleburnu origin can be found in France, Germany, and Spain. There are even families from Kaleburnu living in Palestinian regions of the West Bank, Gaza, and other parts of the Middle East.

The aim of the Kaleburnu Project is to source and collect stories not only from the people who remain in the village today, but also from those who live thousands of miles away. Although these people are spread across the globe, they are all bound with a sincere love of their homeland, and the village from which they came.

VILLAGE TRADITIONS OF PAST AND PRESENT: CULTURE IN KALEBURNU

Like many places in Cyprus, the people of Kaleburnu have a rich culture and many historic traditions. These are just some examples which illustrate the varied culture of Kaleburnu.

Kaleburnu Names

Most people in Kaleburnu have a laqab, an Arabic word also used by Turks which refers to nicknames or titles. The majority of such nicknames attributed to people in the village date back to late Ottoman period, although most laqab in fact derive from Greek and Arabic as well as Ottoman.

In 1831 the first Ottoman census of the village took place, although only the names of men were recorded. Very few Greek laqab were noted; instead, one finds titles such as Haji, Hafiz, and Aga, referring to a person who has undertaken a sacred pilgrimage, someone who has memorised the Quran, or an official. Numerous laqabs are still in use today, such as Karaman, Koccino, Bistola, Bakayi, Pasha, Kavazi, Sizizi, Rejebou, Haji, Karamali, Arabi, Mehmedaji, Musali, Misiri, Kafkari, Gutusguda, Fisen, Tavva, Pirilo, Mevlido, Cayla, Kulaha, Karagochi, Memisu, Guleto, Hamada, Gabanoni, Babaliki, Nay, Aspro, Rezvano, Galalta, Baruhi, Kafkari, Deveci, and Resulaga, among many more.

In 1975, every person living in Turkish-controlled areas of Cyprus were given official Turkish surnames. Prior to this, most of the Turkish population of Cyprus, including those living in Kaleburnu, used the first name of their father or grandfather as a surname, or else a title from the Ottoman period. For example, one of the authors' maternal

great-grandmothers was called Ayse Ali Kavaz, Ali Kavaz being her father's first and last names, while his paternal grandmother's name, Arife Ahmet Mustafa Selim Bakayi, comprises her given name followed by her father's and grandfather's names. This practice was common throughout the empire during the Ottoman period, and continued to be used even during the British occupation of Cyprus. It was only after the 1950s that women began to adopt the surnames of their husbands.

Religious Beliefs

Some historians claim that the majority of Kaleburnu's population were originally Christians, who converted to Islam prior to the Ottoman invasion. However, the oral histories passed down by many families tell that their ancestors settled in Kaleburnu from other parts of the Ottoman Empire, suggesting that both Greek-speaking members of the Catholic Church and Turkish Muslims had lived side-by-side in Kaleburnu for much longer.

Upon their arrival in Kaleburnu, the newly arrived Muslim population did not convert the ancient churches of the village into mosques, as occurred in other Christian settlements. Instead, a new mosque was constructed in 1571 perhaps because, as most historians postulate, several churches in Kaleburnu and the surrounding areas had already fallen into disrepair. One exception is the small chapel of St Anne (the mother of the Virgin Mary), known locally as Ayia Annana. Its adjacent spring was revered by local Christians and Muslims alike, and the chapel was a sacred place of worship for not only the Christian population, but also the Muslims who had arrived in Kaleburnu. During times of drought Christians would journey on foot from nearby towns and villages, carrying holy relics of the Virgin Mary to the chapel to attend vigils. Local Muslims would host them, offering the pilgrims water and food including watermelons, hellim cheese, olives, and freshly baked bread. This practice continued throughout the centuries. In

1947 a drought caused crops in the region to fail, with both Muslim and Christian farmers suffering as a result. The Muslim population of Kaleburnu invited Greek Christians from Rizokarpasso to the chapel to offer prayers. Carrying holy relics with them, two priests accompanied by some 2,000 villagers flocked to the village, where they attended a joint prayer vigil. History was made in that remote corner of Cyprus on that day, with Muslim Turks and Christian Greeks alike falling on their knees together, worshipping God and praying for much-needed rain. The two imams of Kaleburnu, Mulla Ali and Hulusi Efendi, prayed alongside the two Orthodox priests from Rizokarpasso. The air was filled with the chants of ancient Greek Orthodox prayers mingled with recitals from the Quran. After several hours of prayer, all said 'amen' and opened their palms towards the sky. Mere minutes had passed before a roaring sound came from above. Clouds gathered, and rain began to fall upon the arid fields and mountains of the Karpas region. Each person who witnessed this incredible event believed that they had been sent a miracle.

News of this marvel soon spread across the island, and many others sought miracles at the church of St Anne. As before, the Muslim population of Kaleburnu hosted their pilgrim guests, offering them food and water. People came from as far away as Paphos, on the southwest coast of the island, making the pilgrimage to Ayia Annana before travelling onwards to the monastery of Apostolos Andreas, at the very tip of the Karpas peninsula.

When the intercommunal violence broke out in Cyprus, news arrived in Kaleburnu that Greek Cypriots had set fire to several mosques across the island. In retaliation, several young men from the village destroyed the chapel 1963, along with another Byzantine church. Only the foundations of the chapel of Ayia Annana remained, and they too soon disappeared. The peace and tolerance which had lasted

for centuries was over.

Relationships and Marriage Ceremonies

The beginnings of relationships in Kaleburnu today are not unlike those in much of the rest of the world. Couples meet, date for a while, and if each decides that the other is the right person for them, a date is set for the parents of the groom-to-be to visit the bride-to-be's house. Turkish coffee is prepared and served by the bride, after which the groom asks her parents for her hand in marriage. At this point, a saying passed down from centuries ago is spoken to the bride's father by the groom's parents: *Allah'ın emri, peygamberin kavli ile kızımızı oğlumuz istiyoruz* – 'We request your daughter for our son with the command of Allah and by the word of the prophet'. Once the bride's father has agreed, gifts are exchanged and the two families agree to the date upon which a civil marriage and wedding feast will be held.

In the past, however, things were very different. Before the 1950s, centuries of Ottoman culture and its rich traditions survived in the village, unlike many other places in Cyprus which had gradually become more secularised during British rule.

In Kaleburnu at this time marriages were frequently arranged by the parents, whether they took place in the village or abroad. The groom's family would seek a good wife for the son, and once they had found a suitable match, they discussed the marriage with her family. The wedding ceremony itself was also very different; unlike today, when wedding feasts last only several hours, in the past the celebrations would continue over several days.

Usually, the wedding would begin on a Thursday, with the bride being taken to the local Hammam (bath house) before a henna celebration the same evening. During this celebration, which was attended strictly

by the women of the family and the village only (with the exception of a brief appearance by the groom), the bride would wear a traditional dress, usually coloured red. Seated in the centre and with a red veil over her head, the henna having been applied, an elder of the village would lead the unmarried women in attendance in walking around the bride and chanting traditional songs. The objective of this ritual was to make the bride cry, which was usually achieved by the singing of a ballad about missing family. After the bride had been moved to tears, her future mother-in-law would place a gold coin in her hand for good luck, and a senior member of her family was entrusted with applying henna to her palm. Afterwards, the groom would enter the room, and a small amount of henna would be placed on the index finger of his right hand. Once he had departed, the women would take turns partaking in a traditional dance, accompanied by a violin usually played by a blind man. It was believed that the rituals of the henna celebration ensured long-lasting love and protection from any tragedy which could befall the couple. Although henna night ceremonies disappeared at the end of the 1970s they have recently experienced a revival, with many now partaking in this traditional custom.

On the following day, a Friday, preparations would begin for the wedding feast, with meat dishes, chicken, and lamb cooked in clay ovens, and rice prepared on open stoves. Just before the midday call to prayer, the groom was given a shave in public by the village barber, during which the men of the village would dance around him and give money to the children who gathered to watch. Once the men had attended the midday prayer, the groom and his family would accompany the local religious teacher – the iman or hodja – to the bride’s house. There, the groom would appoint a best man (known as a *sağdıç* in Turkish, or *koumpáros* in Greek), while the bride would appoint a maid of honour (known as a *kumera*). Afterwards, the groom was invited to the courtyard of the house, where the bride’s male family members greeted him. The iman would

then begin the marriage ceremony, during which short verses from the Quran on the importance of marriage would be recited. Subsequently, the iman would ask the bride's family whether she accepted the groom's hand in marriage. The bride and her female family members would be listening at the door of the house, and the bride would nod three times to show that she accepted the marriage offer. Her kumera, the maid of honour, would announce to her father that she had indicated her acceptance. The iman would then ask the groom if he too accepted the marriage. Once he too had agreed, a contract was signed and witnessed by all present. Finally, the iman would have a private discussion with the groom, in which he advised the newly wed upon the importance of marriage, being good to his new bride, and always being respectful of his in-laws. The same advice was also privately given to the bride. Upon the completion of the marriage ceremony, a collective recital of the first chapter of the Quran was carried out by all those present. With the ceremony complete, the bride's father entered the house, placing a veil – usually red and embroidered with beads of many colours – over his daughter's face. She then made her way into the courtyard, where her father and brothers tied a maidenhood belt – often a red sash – around her waist, before she bade farewell to her family and prepared to leave the house. Sometimes, a male family member would light-heartedly block the doorway, or else sit on the box in which the dowry was held to prevent the bride from leaving. Traditionally, to resolve this, a tip from the groom's family would be given.



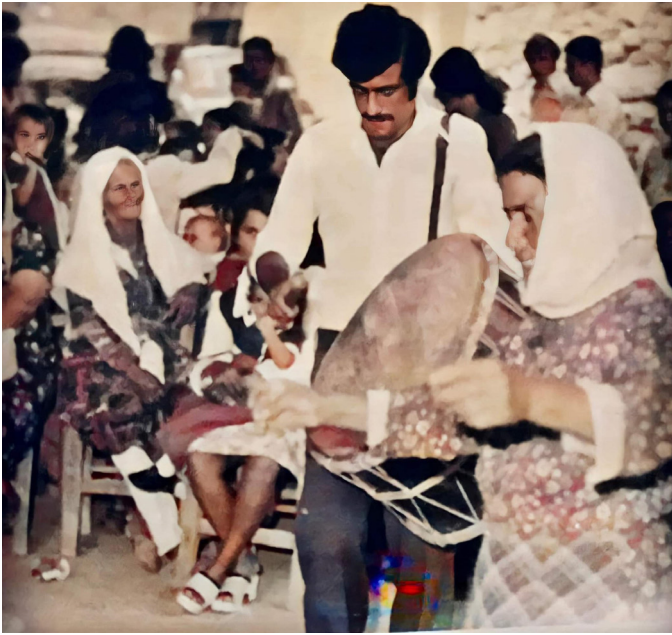
Once the bride was finally able to leave the house, she was taken on horseback around the village, announced by drums, pipes, and violins and followed by women burning olive leaves and incense, so that every person in Kaleburnu knew that the marriage ceremony (known as the Nikah) had taken place. Eventually, the journey would end at the house of the groom, where food was served. The men would be entertained in courtyard, singing and dancing, while the women gathered in a separate area to dance around the bride to the music of a blind violinist. Later, unmarried women and girls each took turns to dance with a clay vessel filled with sweets and money and covered with a red, embroidered headscarf. Afterwards, the vessel was thrown on the ground and broken, leaving young children to fight for the sweets and coins which spilled across the floor.

On the final day of the wedding, after 72 hours of celebrations, the bride's dowry and gifts for the newlyweds were laid out in the bridal chamber. Guests would come to see what had been given, and incense would be burned to ward off the evil eye. A newborn baby boy was

also rolled on the bed, to wish an heir and healthy children upon the new couple. Afterwards, the groom would enter the bridal chamber, standing near the bride and greeting each guest and kissing the hands of the village elders. Meanwhile, the family and other villagers would pin money on the bride and groom.

Although the henna ceremony has been revived in recent years, weddings in Kaleburnu today are generally quite different from this picture. Since the late 1950s, the religious ceremony has tended to be replaced by a civil service. Brides no longer wear traditional Ottoman *bindalli* (a type of dress), instead favouring the European-style white wedding dress, and the shaving of the groom in public has ceased. The wedding itself is usually far shorter in duration, taking place in public spaces rather than at the bride's house, with food not usually offered to guests in the village any longer.

Those who left Kaleburnu and emigrated to other countries, however, have preserved some wedding traditions. Marriages still often take place between natives of the village despite their living abroad, and when an engagement or marriage takes place, fellow Kaleburnu natives are invited to present gifts to the bride and groom. Yet, in a break from tradition, the money is usually placed in an envelope, and only close relatives of the bride and groom partake in the ceremony in which money is pinned on the married couple.



Childhood

The practice of circumcision is one of the most important traditions among Turkish Cypriots, and one of the most widely-observed religious practices in the community. *Sünnet*, the Turkish word for circumcision, is Arabic in origin. It comes from the word *sunna*, meaning ‘custom’, which was adopted in Islam as *sunnah*, to refer to the prophet Muhammad’s way of life.

Nowadays, circumcision takes place in a clinical setting. After the child had recovered and is discharged from hospital his family hosts a celebration, during which the child is taken around the village on horseback to the sound of pipes and drums, with family and village members following. Afterwards, the family provide food for the other villagers, who present the child with gifts.

At half a year of age, girls and boys alike are given blessings during a henna celebration, a ritual unique to the Turkish Cypriot

community. During the ceremony the children are dressed in traditional attire, and in the presence of family and friends a religious leader recites prayers (known as the mevlit) at the child's home. Once the prayers are complete the grandmother places henna – which represents long life and good health – on the baby's right palm and left foot, after which it is offered to guests. This age-old tradition is still observed, even by those living in the Kaleburnu diaspora.



Death

The Kaleburnu people are extremely proud of their village cemetery, and it is one of the oldest and best-kept cemeteries found in North Cyprus. Despite the fact that the majority of people of Kaleburnu origin live abroad many still arrange for the bodies of loved ones to be transported to the village, although others choose the country to which they emigrated for their final resting place. The first burial of a Kaleburnu villager in the United Kingdom was of Cemal Misiri, who in 1947 was interred in Tunbridge Wells following his sad death at a young age following a motorbike accident.



When a person passes away, it is common for the burial to take place within 24 hours of their death. The body is washed, shrouded, and placed in a shallow grave facing the direction of Mecca. After the recital of a communal prayer led by the imam, family members and villagers are called upon to forgive the deceased, and the giving of helallik (blessings) take place. Following the burial, it is customary for the family to visit the grave every dawn for three days. Holy water blessed with verses of the Quran is sprinkled on the grave each day, and incense is

burned while prayers are offered. For three nights, prayers are recited at the home of the deceased. On the third day food is offered to guests, while on the first Friday after the burial a dish of sweet halva wrapped in a pitta bread, known as bishia, is cooked.

Mourning lasts 40 days, during which time family members of the departed do not listen to music. In times gone by, the whole village would cancel all celebrations in those 40 days out of respect for the deceased and their family. The fortieth day ended with some final prayers, with the deceased's favourite foods prepared and offered to attendees. In recent years, the food has often been gifted to school children.

Every year, the late person is remembered their family and friends, who come together to offer prayers for their loved one.



KALEBURNU MEMORIES

This book lays the foundations of our next publication, Stories from Kaleburnu – Our Next Chapter, which will contain the stories of more than 50 elderly members of Kaleburnu who live in Cyprus, UK, Turkey, United States of America, Canada, Palestine, and Australia.

This book serves as a preface to a large project, highlighting memories as a child and their feelings about their birthplace. Some of those interviewed still living in the village and some in the UK.



Mustafa Mehmet



*Resides in the UK
from the Biluha family*

“When we were young, it was the case that when you were poor you were really poor and had to make do with what you had. One meal a day was your standard course, which only contained meat on special occasions”

“Kaleburnu holds many of my secrets that I will never give up.”

Meyrem Ibrahim



*Resides in the UK
from the Yildirim family*

“As a child we used to cook with our mum, helping her when she made bread. We played games such as 5 stones (a game like marbles), and we used a rope to make a swing and played with that as well. We had a very happy childhood. We were also lucky in that our school was only across the road. I went to school for four years then left to help my father with his farming.”

“I love Kaleburnu. I go every year to visit and every time I go, I end up crying”

Emine Emirzade



Resides in the UK

From the Emirzade family

“I would wake in the morning and feed and water the animals. My dad’s rule was that once the school bell rang, only then would you go to school. I would have toast after my chores and once I heard the school bell I would run to school, even if hadn’t had a chance to eat my toast.”

“I love my village, I love my villagers, I love my family.”

Emine Ibrahim Medi (Meyrem)



Resides in the UK

From the Medi Mevliduri family

“We had no games, but we used to play 5 stones (like marbles) and one foot (like hopscotch), gathering all the neighbourhood children after school so we could play. We were very happy. School was from the morning to midday, when we’d go home before going back to school again in the afternoon. We even had to go to school on Saturdays.”

“When I hear the word ‘Kaleburnu’ I feel proud. Sometime people ask me if I come from Kaleburnu and if I speak Greek, and I always respond that speaking many languages is a richness. I speak Turkish, I speak Greek, and I can speak English to a level that people understand me.”

Hanife Ahmet Medi



Resides in the UK

From the Medi family

“We are a large family of six boys and six girls. In the morning we would follow my father like baby rabbits to help him with the animals, and when we came back home mum would have prepared hot bread for us, which we would eat with olives and onions. We didn’t have much, but we were very happy as children.”

“People that come from Kaleburnu are unlike anyone else in the world; we are unique.”

Meyrem Medi



Resides in the UK

From the Medi family

“When I was at school the headteacher was Ismet bey, and we used to have six classes a day. I loved school, although I had to do chores at home even before we left in the morning. We attended the mosque every Friday and we celebrated all the bayrams: Childrens Bayram, National Day, and Victory Day on the 30th of August.”

“When thinking about my village, Kaleburnu, I have a longing.”

Meyrem Husseyin Hacimustafa



Resides in the UK

From the Misiri family

“As a child I loved to climb trees in the village, picking fruit from them to eat. While school at that time did not last long, I still found it difficult to learn, although I did pick up handwriting quite easily.”

“The happiest time of my life was meeting my husband, who is also from Kaleburnu.”

Hasan ŐiŐman Hasanuri



Resides in the UK

From the Hasanuri family

“We used to have breakfast before going to school. After morning classes we would go home at midday, before going back for more lessons in the afternoon until around 4-5pm. I was a good student, always scoring 10s. This was a very happy time.”

“When I think of Kaleburnu it makes me happy and excited. It was the place I was born, grew up and where my roots are.”

Rustem Mehmet



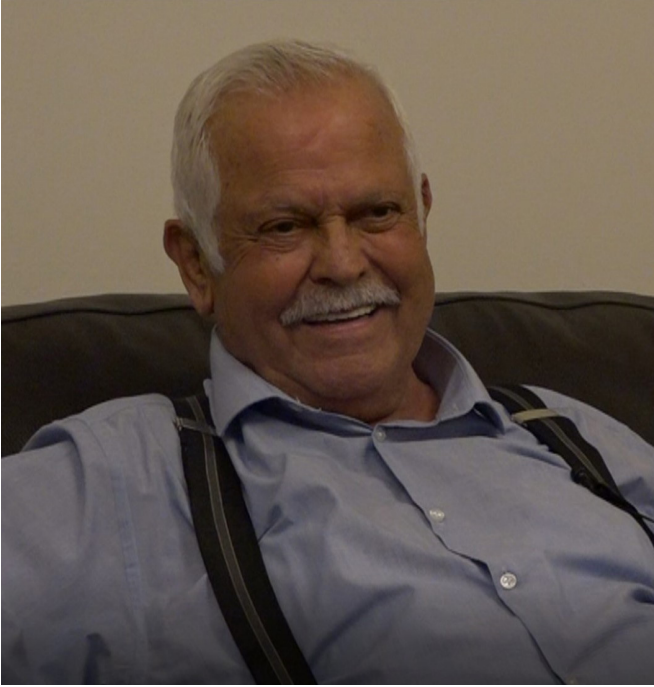
Resides in the UK

From the Hamada family

“I was born in Kaleburnu, and I left the village with my parents at the age of two, we returned when I was nine. My earliest memory of coming back to the village was seeing another child chasing a snake. The child grabbed the snake’s tail as it slithered into a hole, although it did manage to get away after a short while. I remember thinking, ‘where on earth have I come to?!’.”

“My most prized possession in relation to Kaleburnu is a framed copy of my grandfather’s signature. He was a haci and could not write or read, but he was able to sign his name.”

Misiri Mehmet Abdullah



*Resides in the UK
From the Misiri family*

“We were a very poor family – so poor that I used to go to school barefoot. My father was disabled, so I spent a lot of time looking after the few sheep we had and only spent a few years at school.”

“Kaleburnu is my home.”

Husyein çayır



Resides in the UK

From the Cayiri family

“I remember we were poor, spending most of my childhood barefooted. We used to play with the other children, mostly games with marbles. I left school at eleven and spent time as a farmer preparing the land and harvesting crops. When I was very young there were no buses, and camels were used to travel to other villages. Buses were only introduced to the area in the mid-1940s.”

“Kaleburnu is the place where I was born and grew up; I can't forget it. If anything happens to me, it's where I want to be buried.”

Emine Cayır Yaluru



Resides in the UK

From the Cayiri family

“Life was very tough back when I lived in Kaleburnu, especially because my dad wouldn’t work, so my mum had to do everything for us – cooking, cleaning, and working. At night we would gather around with the girls from the village and talk, gossip, and sing.”

“I love Kaleburnu, my people, my family, the village: everything about it.”

Kemal Deveci



Resides in Cyprus

From the Deveci family

“When I was young there was a lot of poverty in Kaleburnu. Most of the village went around barefooted and work was mainly restricted to agriculture, working with animals, and the production of coal. But despite the poverty, it was a beautiful time.”

“I love Kaleburnu and our Cypriot culture. For me, it so important that our culture is preserved.”

Feride Pekri



Resides in Cyprus

From the Pekri family

“I spent my childhood mostly in Dipkarpaz, as that was where my dad used to work. However, when school started, I was sent back to the village to stay with relatives so that I could attend.”

“Over the years I have written story songs that tell the story of the village, its people, and its culture.”

Meyrem Huseyin



Resides in Cyprus

From the Liyeri family

“As a child I remember my father used to collect wood and make it into coal to sell on. He supported and brought up seven children doing that.

Our village still produces bread and helim; they produce everything locally. People should come and see.”

Mustafa Sah (Muhtar)



Resides in Cyprus

From the Mehmet Sah family

“Kaleburnu only received electricity in the mid-1970s and only had one phone, which was tied to the village café.”

“Kaleburnu is a secret heaven. We live in this place, and truly it is a heaven.”

Fatma Hamit



Resides in Cyprus

From the Bitua family

“My dad was so strict that I was not allowed to go out; if I was to try to go a Bayram event I would get hit, and I was only sent to school for one year. I had a very hard life, especially as a child.”

“What can I say about Kaleburnu? It’s my home.”

Serife gul Ahmet



Resides in Cyprus

From the Guleta family

“Most of my childhood memories are gone. From the moment I lost my son during the troubles, I lost many of the memories I had from when I was a child. My dad passed away at the age of 50, and I have also lost four of my five siblings.”

“Thinking about Kaleburnu, I am filled with sadness.”

Nazifye Gül



Resides in Cyprus

From the Gaboni family

“I didn’t go to school for long as we were hit by poverty; instead, from a young age I started doing farm work with animals.”

“I want to send my love to all those Kaleburnu people throughout the world.”

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ISBN 978-1-80352-065-0



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website link www.Kaleburnu.org and state price UK : Free first print run £9.99 thereafter