

## MORPHOU AREA

### Participants:

- 1- First generation (1963), from Dereliköy/Potamia (Nicosia), now in Akçay/Argaki (Morphou).
- 2- First generation (1963), from Arpalık/Agios Sozomenos (Nicosia), now in Akçay/Argaki.
- 3- Second generation (1974) from Altıncık/Chrysochou (Pafos), now in Akçay/Argaki; family in Zümrütköy/Katokopia (Morphou)
- 4- First generation (1974), from Aydın/Agios Ioannis (Pafos), now in Bostancı/Zodhia (Morphou).
- 5- Second generation (1974), from Kalkanlı/Arodes (Pafos), now in Kalkanlı/Kalochorio (Morphou).
- 6- First generation (1963), from Zeytinlik/Alifotes (Nicosia), in Lefke until 1974, now in Zümrütköy/Katokopia (Morphou).
- 7- Second generation (1974), from Piskobu/Episkopi (Limassol), now in Bostancı/Zodhia
- 8- Second generation (1974), from Mandria/Yeşilova (Pafos) and Baf/Pafos, now in Güzelyurt/Morphou.
- 9- Second generation (1963), first generation (1974), from Bağlarbaşı/Malya (pafos), now in Aydıncık/Prastio (Morphou).
- 10- First generation (1963), from Dereliköy/Potamia, now in Akçay/Argaki and Nicosia.
- 11- Second generation (1974), from Peristerona (Nicosia), now in Zümrütköy/Katokopia and Nicosia.
- 12- Second generation (1974), from Yayla/Yialia (Pafos), now in Yayla/Syrianokhori (Morphou).
- 13- Second generation (1974), from Binatlı/Polemitia (Limassol), now in Morphou.

### Memories:

- Life from 1963 to 1974 is about being refugees.
- We couldn't see our property in Dereliköy/Potamia for 11 years [1963-74]. We were refugees in Akıncılar/Louridjina (Nicosia). After that we came to Akçay/Argaki.
- We were refugees in Lefke until 1974. Then we settled here.
- We were shepherds. I knew all the area in my old village, who owned what etc. (in 1974).
- I only remember our house. In 1974 I was young and had no idea about my father's property. My father was from Sarama and mother from Chrysochou.
- When we came over here we were completely disoriented.
- When we left our homes [in 1974], we were expecting to be back. Most of us thought that way. For months we lived out of our suitcases not settling down.
- We were hoping to be back after we left our village.
- In 1974 there was an organized effort to make people believe that they wouldn't be safe in their village and that therefore they should leave. And most of us left believing that we'd be back after a while. Other places may be different but this is how it was in the case of my village [Kalkanlı/Arodes (Pafos)]. My father, approaching 90, is still hoping that. He is energized when he visits his village [in the south]. He still feels like a refugee; I do too.

- I disagree with the view that we can't live together with the Greek Cypriots. There was no Greek Cypriot attack on our village (Mandria/Yeşilova) between 1963 and 1974. There were no Greek Cypriots in our village – they had escaped in 1958. There were a few incidents provoked by our side, Turkish Cypriots, but these were always resolved through diplomatic intervention by Dr İhsan Ali (from Pafos). The biggest problem at the time were Turkish officers who would, for example, prevent us selling our agricultural produce to Greek Cypriots.

### **Displacement and properties:**

- Agricultural land.
- Agricultural land which should be worth more now as it is potentially development/building land that could comprise many plots.
- In 1974 I was young and had no idea about my father's property.
- From Larnaca Airport all the way to Paphos, it is all Turkish Cypriot villages one next to the other. These are [potentially] valuable areas.
- I inherited from my father an orchard (originally Greek Cypriot-owned). I built my own house on land which is also originally Greek Cypriot-owned.

### **Help from Government:**

- After 1974 committees were set up in every village in order to give people property for what they left behind. I left a field of 18 donums and, because I registered it as dry land, they gave me here only 2 donums minus an evlek.
- We were given a house, and an orchard. But we left behind a lot and when I compare I see that we've lost considerably.
- *Criticism of property distribution process:* I remember after 1974 the workings of the commissions distributing Greek Cypriot properties to Turkish Cypriots: the method was meant more or less to enrich those who didn't have land and to reduce the circumstances of those who were landed. For that reason I never believed in the post-1974 property regime of the north.

### **Return to Property:**

- No question of going back even though we left property there. We would like to exchange our properties. Never thought about selling them [to someone from the south outside the arrangements that our government have put in place].
- We won't return. Everybody should stay where they are now. Exchange is the answer. This is what our children think and we agree.
- We left properties and they gave us something against those but certainly not matching in value what we left. But still, there's no going back and I don't believe any TC would want that.

- I don't believe any TC would want to go back.
- If the whole village went back I would go too, provided they build me a house there as the original village [1963] is now destroyed.

### **How the partial opening of borders in 2003 affected ideas of unification and/or return:**

- Seeing my destroyed home and village made me realize that return is impossible, either for us or for the Greeks.
- I was terribly disappointed when I went back to my old village. It was badly destroyed, ruined as if it were enemy property. It was loathsome.

### **Did seeing the places you were displaced from affect your vision of the future?**

- The [Turkish Cypriot] government's valuation of our property in the south was in many cases based on casual testimonies and was done without actually seeing the property. Therefore it was arbitrary and unfair. The exchanges done on the basis of those evaluations are not right and need to be revisited, now that it is possible to go to the south and actually see the properties.
- Certain properties are worth a lot more now. That should be taken into account and contracts/agreements of property exchange and/or compensation (*feragatnames*) should be reviewed.
- A number of personal or other Turkish Cypriots' experiences during visits to the south were related: these were stories of incidents arising from emotional and/or hostile attitudes of some Greek Cypriot individuals. Admittedly caused by a small minority of Greek Cypriot individuals, and often with other Greek Cypriots coming forward to help to calm things down, these were described as examples of situations which reminded them of how difficult and problematic it could be for Greek Cypriots and Turkish Cypriots to live close together.

### **Compensation, exchange or return:**

- *Possibility of exchange between individuals:* The person who now holds my 18 donum land (in Arpalık near Geri or Athalassa in Nicosia) offers to exchange that with 16 donums he left in Kумыali (which the government gave to another person who now uses it as irrigated land, but also it's valuable because it's near the main road and is in a touristic area). But this is not possible as the property is possessed by someone else.
- Nor is it up to us [individuals] to do the exchange. We have done the exchange already (that is to say with the government, relinquishing to it [*feragat*] our right to the property in Arpalık). This is an issue for the governments to resolve. I trust the TRNC government to talk and agree on these matters with the Greek side.
- There are many Turkish Cypriot big landowners who would like to do exchange with Greek Cypriot big landowners because they feel they didn't get good value from what the State gave them as equivalent property here.

- *Solution is up to the government:* Property we were given here in exchange of our property in the south which we handed over to the [Turkish Cypriot] government is now worth a fraction of the property we relinquished. This is not good for me but the deal was done in the past and we can't really question that now. It's up to the governments to resolve these issues.
- Although I am not happy with what I received as my lot, what can I do? The government did what it did, including giving property to those from Turkey or those who didn't have anything [before]. They should now solve it in whatever way they think is right. What matters is to find a solution.
- *Objections, regrets, questions about the points system* and the equivalent property comparisons and exchange based on this system.
- It was a period of confusion when we signed those agreements/contracts relinquishing our rights to our properties in the south.
- About the exchange contracts (*feragatnames*) the refugees signed with the government: there is a clause in it which says 'if I am not satisfied with the compensation I received, I am entitled to unilaterally rescind it.
- We gave a lot of property and received little in return. We still have lots of points against which we received nothing. What will happen to those? Are the properties associated with those points mine or does the state own them? I want to know.
- What will happen to those who bought property which originally belonged to a Greek Cypriot by paying and getting the *kochan*?
- The TRNC Constitution stipulated that all the equivalent property distribution (exchange with the State) would be completed in 1990. This hasn't happened. All this point system and *feragatnames* should be abolished.
- *About the validity and/or implications of Turkish Cypriot government's acts in relation to property rights:* Right to private property is unquestionable in today's world and State's cannot meddle with it in the way Turkish Cypriot government has and is trying to do, e.g., to effect global exchange between the two sides. What they have done, is all contradictory to the law, including the title deeds given and contracts/agreements of property exchange and/or compensation (*feragatnames*).
- The property here belongs to Greek Cypriots. And we don't want to lose our property in the south.
- I don't believe in the kochans they gave us here. The kochans for our property in the south: they are the real ones.
- The idea of return strikes me as highly utopic. On the other hand property rights should be respected. What is real is what we call the *beynelmilel kochan* (internationally recognized title deed). A resolution of the property question should be based on those titles, not the ones created by us here in the north.
- You can't both remain within a system that recognizes private property rights and also promote global exchange. If you are going to do the latter then all property should be nationalized and then distributed according to need.
- *Demanding return to property in the south because of attachment to original place:* I and my family, we never signed a contract with the Turkish Cypriot government handing over our property [in the south]. I would never exchange my property there for anything here. For me my own property is priceless. In a solution I want to get my property back. I will

give back any property I am using here back to its owner. People, if they want, should have their properties back.

- *Misgivings about treatment of /developments relating to Turkish Cypriot properties in the south:* A lot of Turkish Cypriot property in the south has been expropriated by the government there. It was done deliberately with the intention to reduce the amount of TC property. I know a lot of people whose property has been expropriated like that.
- There are people who hold property here on account of their property in the south, but at the same time sold that property in the south. What will happen in such cases?
- In order to escape the effects of the north's property regime, get compensated for our losses as well as register ownership of my properties I applied in 1999 to the European Court of Human Rights. But the Greek Cypriot government is not cooperating. Indeed, in allowing exploitation of Turkish Cypriots' properties without any compensation and creating difficulties in reinstatement of possessions, they seem also to have adopted the same partition mentality as in the north. This is not consistent with their apparent policy of demanding that everybody be granted the right to return.
- *Political objection to perceived national policies of the Turkish Cypriot side:* since 1958 the development of the political problem and the property issue have been related: *Taksim* (partition) has been the target and the 1974 was a significant point in that.
- *Güzelyurt /Morphou may be handed over to Greek Cypriots:* Greek Cypriots demand this area as *a sine quo non*. This area's return has always been on the cards. The people now settled there would pay the price if and when the area is returned.
- Should Morphou come under Greek Cypriot administration, I would want to be paid the value of the property I left in the south so that I can settle somewhere I prefer not where the government decides.
- I might want to stay where I am now even if it comes under GC administration. I cannot decide now. Experience will show.
- I built my house on Greek Cypriot land. I shouldn't have to leave.
- Should Morphou come under Greek Cypriot administration, I would not stay there as the possibility of trouble is always present due to ill-feelings caused by past events.
- Individual should claim the properties they left in the south. This is essential for those who are going to be displaced again (as a result of solution). In that case, I'll be able to decide what to do with my property. I want to have the say about my property. I can sell, or exchange. The so-called global exchange system is not in my interest.
- If I were to be relocated, the only thing I can rely on is the internationally recognized *kochan* that I have inherited from my father (for property in south). If I lose that I lose everything.
- No bank accepts property in Morphou as collateral. Also property values here are very low compared to other places. The people here lost a lot and continue to lose.

### **Where is home for you?**

- We are now settled here. We won't go back, nor will our children.
- Children, grandchildren, young people don't know the other side so the longing for going back is fading away.

- I still feel myself a refugee. I've built nothing here. The house in which I live doesn't belong to me. Should Morphou be given to Greek Cypriots, I would want to go back to from where I came.

### **IPC:**

- One commission for the Greeks only, this is not fair because it is one-sided. There should be commissions for both sides. There are people in the north that haven't been compensated adequately. For example where can I apply for compensation for the destruction of my house by the Greeks?
- Compensation for one side only through the IPC suggests that the other side that is paying the compensation is the guilty one. This is not right.
- A similar commission for Turkish Cypriots ought to be established too.
- Greek Cypriots are asking for compensation at today's prices.
- The establishment of the commission is proof of acceptance by Turkey and the TRNC that holder of the *kochan* [original title deed] is the owner.
- The commission pays compensation to owners of big and important property, like property now used by METU, or some big hotel in Kyrenia and another one in Nicosia, etc. It is not paying for property held by you or me.
- As far as I can see it's just to help remove obstacles facing Turkey.
- It's something invented by the Europeans. Its purpose is to acquit Turkey. It just shows that even the international law is relative and not really independent.
- It is a slow process and clearly not a solution.
- The TRNC constitution was bypassed in order to establish the IPC.
- It was accepted by the ECtHR but not as a TRNC body.

### **What do you need to return?**

- I would return if I got my property back but not alone, not without community.
- I would go to live in my village if the whole village returned and if a house were build for me as our original village [1963] is destroyed.

### **What does a solution look like to you?**

- A bizonal federation is the only way.
- A solution can only be based on global exchange and compensation.
- A solution based on exchange but with fresh real value assessments by independent and competent experts for both Greek Cypriot and Turkish Cypriot properties. Turkish properties in the south are worth more than the Greek properties in the north.
- A bi-zonal solution in which I could be allowed to own my property in the south and a Greek could keep his in Kyrenia. I don't want to be cut off from my ancestral village.
- *Getting a property settlement is extremely difficult.* There are too many complicated

situations. Expropriation of Turkish Cypriot properties without payment of compensation is one thing. There is also the problem on our own side: granting of property not only to refugees but also to people from Turkey. Moreover, many of these properties have changed hands.

- Difficult to imagine what will happen. Suppose a bizonal solution is reached. How are we going to settle accounts internally? Whereas we, the refugees, still haven't recovered our losses, some people who had nothing received a lot of property then built on it and increased its value even more. Will such people pay anything?
- *Compensation*: I think money is the key: Turkish Cypriots and Greek Cypriots can be satisfied with compensation that is adequate.
- The property issue can only be resolved on an individual basis. Not on the basis of global exchange between states. This is evident from the decisions of the ECtHR in many individual cases.
- *Objection to Turkish Cypriot proposals*: The Turkish side's proposals are unacceptable for me. They assume that the TRNC owns all the TC properties in the south (due to *feragatnames*) and therefore is entitled to do the bargaining for all that property. Since the Greek Cypriot individuals still own their property [according to the ECtHR decisions], the TRNC is supposed to bargain with individuals and do a deal. I don't believe Turkish Cypriot property owners will generally accept this. But the Greek Cypriots might.
- We should try to look at the situation calmly and without prejudice. It may be true that the Greek Cypriots don't want us among themselves but we should insist on living together peacefully. The alternative is separatism which would bring further problems, constant conflict. This could be overcome by living together and having a common economy.

### **Messages for negotiating teams:**

- Property negotiations need to be transparent. They talk about Morphou, but tell us nothing. I don't trust the outcome of such a process. There will be trouble in the end.
- In case of a solution, the important question is 'who will do the valuations?' I trust neither Turkish nor Greek Cypriot politicians. I don't trust anybody. It's always the individual who loses.

### **About the Greek Cypriot community:**

- Not feeling entirely safe when I go to the other side. Worry that there may be trouble from some fanatics (remember what happened following a football match; or how Greek Cypriot youths beat up some Turks in Troodos), even though these are a minority among a majority of sensible people. 'They can bash your car or your head just because you are Turkish.'
- We do not want to live together with Greek Cypriots.
- We cannot live together with the Greek Cypriots. We can do business together, eat and drink together but there should be a border between us; our homes must be separate. I don't trust them for my safety.
- They can come and live on our side as long as they remain in the minority.

- Looking at it from a humane point of view, I wished we could live together with Greek Cypriots as brother. But the truth is Turks and Greeks are like fire and gunpowder which when kept apart pose no danger but explosion occurs when they are brought together. Because of mistakes made by both sides, there are ill-feelings between the two communities which seem ineradicable for the time being. Generations need to pass for these to be forgotten.

## **KYRENIA AREA**

### **Participants:**

- 1- Second generation (1974), from Düzkaya/Evdhimou (Limassol), in 1975 settled in Minareliköy/Neo Horio (Nicosia) – although people from this village were generally settled in Çatalköy/Ayios Epiktitos (Kyrenia) and İncirli/Makrasyka (Famagusta) – since 1993, has been living in Çatalköy/Ayios Epiktitos.
- 2- Second generation (1963), from Peristerona (Nicosia), returned in 1972, and first generation (1974), again from Peristerona, now in Karaoğlanoğlu/Ayios Yeoryios (Kyrenia)
- 3- First generation (1963), from Yerovası/Yerovasa (Limassol) to Kantu/Çanakkale (Limassol), and from there to Karaoğlanoğlu/Ayios Yeoryios in 1974.
- 4- Second generation (1963), from Lapta/Lapithos (Kyrenia) to Gönyeli (Nicosia), and back to Lapta/Lapithos in 1974.
- 5- First generation (1974), from Konya (Turkey), came to Cyprus as a soldier during the 1974 war, settled in Lapta/Lapithos.
- 6- First generation (1974), from Sivas (Turkey), settled in Çatalköy/Ayios Epiktitos in 1975.
- 7- First generation (1974), from Mandria/ Yeşilova (Pafos), now settled in Alsancak/Karavas (Kyrenia).
- 8- Second generation (1974), from Yolüstü/Koloni (Pafos), now settled in Alsancak/Karavas.
- 9- First generation (1974), from Limasol/Lemosos, now settled in Girne/Kyrenia.
- 10- First generation (1974), originally from Malia/Bağlarbaşı but displaced from Limasol, now settled in Kyrenia.

### **Memories:**

- It was in the 1970 and I was talking to a friend of mine from Malia/Bağlarbaşı who, although he was owned vineyards there, was also busy planting vines in the Kırmı (Krini)/Pınarbaşı (Kyrenia) area. I asked him why he was bothering to do that given that how well he was doing with his vineyards in Malia and other business (inter-town bus transport). His reply was: ‘For years we shouted “*Ya taksim ya ölüm*” (partition or death). If we ever have *taksim*, Turkey isn’t going to take the south. She will go to the north and leave [our places in the south].’ Indeed that’s what happened and we left everything and fled to the north!
- When troubles began, we were trapped in the village, my village, Yerovası/Yerovasa. We were told by the Organization (*Teşkilat* i.e. TMT) to stay put. In February 1964, I



attempted to go to Limassol together with a friend, but we were arrested and held by the Greek Cypriot police in a Greek Cypriot village. We were badly beaten up, etc. We were being accused of intending to go to Limassol in order to agitate Turkish Cypriots against Greek Cypriots as instructed by Denktaş. Which we denied because it wasn't true. I wanted to go there because that was where I worked. Eventually they released us in return for Malia/Bağlarbaşı (Limassol) (a neighbouring village) Turkish Cypriots promising not to do anything to the village's Greek Cypriots (who were a minority in the village). We came to Malia/Bağlarbaşı and then to our village. But in order not to cause panic we didn't tell people what happened. We told them we had an accident. Later, when they [Greek Cypriots] started shooting and killing a couple of people, the villagers panicked and ran away to Malia/Bağlarbaşı and other places. Turkish Cypriots from Yerovasa and two other villages in the area all came to Malia/Bağlarbaşı. In March 1963, Malia/Bağlarbaşı fell as well and we all gathered in Kantu/Çanakkale as refugees.

- Lapta/Lapithos was one of the few places in the Kyrenia area where a Turkish Cypriot population lived. In our village Turkish Cypriots and Greek Cypriots lived together in a mixed environment. The majority were Greek Cypriots. We had Greek Cypriot neighbours. During the troubles that began in 1963, some of our people were killed and Turkish Cypriots of the village had to escape at night by donkeys over the mountains. We came to Templos/Zeytinlik and from there we were taken to Nicosia where we stayed with our relatives. We stayed with my uncle's family for some months. Later we moved to a refugee accommodation built for this purpose in Gönyeli (Nicosia): 2 room, mud-brick houses with corrugated iron roofs and external bathrooms. We lived there as refugees 9 years. During this period, we used to be allowed to travel back to our village in special convoys in order to look after our orchards, etc. After 1974, we came back to Lapta/Lapithos and settled in a Greek house as our own house was turned into a ruin between 1963 and 1974. After university I got married and settled in Karaoğlanoğlu/Ayios Yeoryios. Recently, I've built a house in Lapta/Lapithos and moved back to my village again.
- I was 23 and a mudjahid [Turkish Cypriot fighter] in 1974. We were a farmer family, attached to land both materially and emotionally. I used to believe that I'd never be able to carry on living if one day I had to leave my village. However, when Turkey landed its troops in Cyprus, the Greek Cypriots attacked us there. There was no place to escape to, e.g. the British Bases, or another bigger Turkish Cypriot village nearby. We were against the sea behind us and the enemy ahead. So we had to fight. We fought for two days resulting in 25 martyrs and 40 injured. We fought hoping that the Turkish army would come to our rescue. But no one came and the Greek Cypriots eventually took over the village. Young people like me, 60 of us, were separated and taken down to Ovalik/Timi to be killed. But then the news came that Kyrenia fell, and somehow our captors changed their minds and took us to what we later discovered was Yeroşibu/Yeroskibu prison camp. While we were there, just before the cease fire [of 23<sup>rd</sup> July], Turkish jets bombed the camp. We were terrified.
- I was a prisoner for 67 days. We were released and came to the north during the exchange of prisoners (Greek Cypriot prisoners who were in prison camps in Turkey and Turkish Cypriot prisoners in the south). We were given temporary accommodation in a school in Nicosia. Then we were told that we'd be taken to Karavas/Alsancak and Lapta/Lapithos to work in the orchards for which we'd be paid. There we were also allocated a house to

live in and wait for our families to join us. We lived there, about 40-50 men, on our own until our families who had stayed in the village until then were brought over to settle in Karavas/Alsancak. This was possible after the Vienna Agreement [2 August 1975] as part of reunification of families as stipulated in that agreement. We have been living here since then.

- My father kept hoping that he'd be able to go back. But he died before the border checkpoints opened. When the borders opened I went and took my mother there too.
- We used to live in the Greek Cypriot part of Limasol/Lemesos. In 1974, we escaped and took refuge in the Turkish Cypriot quarter of town, and from there to the Agrotiri Base. From there we were flown to London and then to Turkey whence we came back here to the north and settled in Kyrenia.
- In 1963, we, especially young men, were instructed by the Organisation, to leave our village and go to places where Turkish Cypriots were a majority. My parents, who were very attached to their land (Peristerona) didn't want to leave. My brother and I left and went to Doğançı/Elea (Nicosia). After a while my parents left too and went to Limnidis/Yeşilirmak where I joined them. In 1967 we were allowed to go abroad for higher education, an opportunity I took to go to university in Turkey. I came back in 1972. At that time, my parents went back to Peristerona as they wanted to be near their properties. I went back with them. Later there was war again and we escaped once more.
- I was a soldier of 22 in the Turkish Army that landed here in 1974. After the ceasefire, we retired to [one of the hotels on the Kyrenia coast]. I liked the country very much. Then we were offered by the Turkish Cypriot government a chance to stay and settle in Cyprus. The offer included a house, an orchard and a job for a livelihood. We accepted and this is what happened. I also married a Turkish Cypriot woman. The house we now live in is a Greek Cypriot property.
- It wasn't difficult to decide to leave Turkey. The conditions in Turkey at that time were difficult and what we were offered was attractive. I also liked the island. Moreover I got married to a local lady.
- We came to Cyprus in 1975. Reasons: there was already a lot of migration (to big cities in Turkey) from our village in the İmralı district of Sivas whence we came. In those days it was a very backward place: poor soil, no electricity or telecommunications, poor housing conditions, etc. As such, if we hadn't come to Cyprus we would have very likely been somewhere else, not in our original place. We came to Cyprus as part of then implemented policy of bringing 'agricultural labour force' from Turkey. We have since managed to adapt to life in Cyprus which is a great improvement compared to where we started from. We are grateful to what this place has offered us.
- In 1974 my husband arrived in the north through the prisoner exchange after 100 days in the prison camp. I arrived after that assisted by the Red Cross as I was pregnant.
- The people of Malia depended on their land for their livelihood. During the displacement of the 1963-1974, the Malia Turkish Cypriots had lost all their income because they had no access to their properties.
- From Evdim [Evdhimou]/Düzakaya, we took refuge in the Ağrotur/Agrotiri British Bases on 21 July 1974. After living there in tents for 6 months, we were transferred via planes to Adana in Turkey and from there to the north via the sea. People of our village were resettled in Çatalköy/ Ayios Epiktitos, but at the time we arrived some Greek Cypriots inhabitants of the village were still living there and therefore we couldn't find a house

there. Instead we settled in Minareliköy/Neo Horio.

- *Our settlement in Çatalköy/Ayios Epiktitos* – We discovered Cyprus through our relatives who fought in the 1974 war. Until that time we didn't even know where Cyprus was on the map. This is the beginning of our eventual settlement in Cyprus. First our family elders came to Cyprus to visit the graves of relatives who became martyrs in 1974. Hearing that martyrs' families were offered property and the right to settle in Cyprus, they decided to stay.
- When we were about to be released from the prison camp (Yeroşibu/Yeroskipou), a Greek Cypriot officer accompanied by a UN officer asked us where we wanted to go: Turkey or our village? Of course at that time our nationalist feelings ran high, Greek Cypriots had attacked us with mortars, 40 of us were killed, many injured, etc. The answer turned out to be Turkey. We were very emotional when we came to the north, hugging the Turkish soldiers we encountered. It was the end of a great longing. I remember being so moved that I cried on hearing the sound of ezan issuing from Nicosia's mosques early the first morning after we arrived.
- In the house I chose in Alsancak/Karavas, the contents were untouched even though the door was broken open. On a mirror in one of the bedrooms, there was a note written in lipstick which said: 'I have escaped with my child,' probably a message left by the wife for the husband. There were pictures of saints on the walls and other pictures made by the woman herself. We didn't touch any of these. When the borders opened, the former inhabitants of the house came and saw most of their furniture there the wife cried. We told her not to cry, and that they can come anytime they wanted to this place which was their home too, etc. What could one say? We told them that we left properties in Mandria and we can't go there now. So this is what we were given here instead. They were surprised when we told them that we came to the north because Greek Cypriots attacked our village. Most Greek Cypriots have no idea that during the landing in Cyprus of the Turkish army, Greek Cypriots attacked Turkish Cypriot villages.
- We became friends with the former owners of our house here, and visited each other. They never mentioned anything about wanting to have their properties back.

### **Displacement and properties:**

- Our position is different from our Cypriot friends who came here as refugees from the south. We came here [from Turkey] on our own accord, no one kicked us out from where we came or sent us here. Nobody confiscated our home or land. Whereas these things happened to the refugees. Therefore they are perfectly entitled to the properties they are given here as compensation for what they left behind.
- In 1974, I was 19 and had no property registered in my own name but my family owned property in Evdim [Evdhimou] including vineyards, carob groves, agricultural land (dry), a cowshed, flock of sheep, a tractor, and the house we lived in (an old house originally built in about 1927).
- My parents owned a lot of property. I had some property which proved to be insufficient against which to receive a house and another piece of land here. I managed to get title for these eventually by using some of my father's property.
- We lost whatever we had back in 1963: some agricultural land, a vineyard, a house. We were displaced to Kantu/Çanakkale where we lived until 1974. There, after 7 years, I

gave up hope of going back to my village and bought land and built another house. In 1974 we left as well. My wife also left property in Aşağı Alsandık/ Kato Kividhes.

- In 1963, we left our properties in Lapta. When we returned in 1974 we found them destroyed. So we were allocated a Greek Cypriot house. Later my father managed to get title to this house from the government using his 'points' rewarded for his service as a mujahid [under 44/1977 ITEM Law].
- My father used to say about Greek Cypriot properties 'These are not ours'.
- We came back to our village [Lapta] in 1974, so we didn't lose our property. Our main loss is due to the damage suffered by our property.
- In 1975, on the night before the day the people in my village was to leave for the north as part of exchange of populations, my father visited his fields he so lovingly cultivated. Then they came over and were resettled in Karavas/Alsancak. He always kept his title deeds with him. He had them clasped against his chest on the day he died.
- All our property back in Yeşilova/Mandria was registered in my father's name. He hadn't distributed property to his children yet. It comprised a well-maintained, partly mudbrick house in a large garden with a big granary and land which included a 50-donum irrigated field in Yeşilova/Mandria and a 13-donum field in Kuklia/Köprü (Pafos), another 13 close to the Pafos-Limasol road (to give an idea of the present value of the latter piece, recently we have been offered 5 million TL [roughly 200,000 euros per donum] to sell it; of course we are not in a position to sell).
- Our house in 1974 was behind the Castle in Limasol which was a very good position. We also owned three shops in the same location. My husband also had other properties in various places.
- We left two houses in Limasol. In Malia, there were vineyards, 15 donums belonging to my mother and 30 donums to my grandfather. There was also a house in Malia belonging to my grandparents, who died before the departure of Turkish Cypriots to resettle in the north. In the north they gave us a house and a 6 donum olive grove. After I married, we built our house on that land.
- We are not among those people who having left behind a shed moved into a palace here.

### **Help from Government:**

- When we came over to the north, we were faced with the arbitrary practices of the Turkish Cypriot Department for Rehabilitation (responsible for resettlement of refugees). By the time we arrived, there was apparently no place available for us to settle in Kyrenia and so we were sent to the village of Zodhia/Bostancı which we, being from Limasol, didn't like. So we came back to Kyrenia and rented a flat in a Turkish Cypriot property where we stayed for several years. Later we were given a half-built house in Kyrenia which we completed with our own means. Eventually, we built our own house where we now live and several shops on the land we were given in exchange for our equivalent property 'points'. We were also given in exchange for points, a shop on the Kyrenia sea front.
- The Turkish Cypriot Department for Rehabilitation (of refugees) made many mistakes during its operations.
- To assist us refugees when we came over as refugees and were looking for a house, there

were government appointed ‘guides’. I have to say that even in those days these guides were not all that careful to effect a distribution of properties on an equitable basis.

- Often people just occupied a house a record of which was then made by the guide of the area.
- The house we moved in in Minareliköy/Neo Horio was in poor shape and the government helped us to repair it.
- In the area of refugee rehabilitation, our community failed the test; 50,000 people from the south arrived in the north whereas about 200,000 people left from here. But still those 50,000 people could not be properly resettled.
- There still remain people who couldn’t get a title deed for the [Greek Cypriot] properties they have been allocated.
- We received the TRNC title deed to the [Greek Cypriot] house assigned to us in exchange for the equivalent property points given to us by the government based on the value [as assessed by the government] of our property in the south.
- We know that the TRNC titles given to us for these [Greek Cypriot] properties have no international validity.
- I traded some of my equivalent properties for a plot of land a relative of mine had assigned to him in Çatalköy/ Ayios Epiktitos. I then built a house on this plot where I am now living with my family.
- When I [as a Turkish soldier who fought in the 1974 war] decided to settle in Lapta, I found a [Greek Cypriot] house that was to be vacated by a Larnaca/İskele refugee who wanted to go to Yeni İskele/Trikomo (Famagusta) where his community was resettled. He agreed to let me have it. Having also informed and secured permission from the government guide/rehabilitation commission<sup>1</sup> official in Lapta, we settled there. However until much later when point assignment and exchange operations got underway, our status in relation to this house was as a tenant. Only in 1995, using the points awarded to me for my war service and also points my wife acquired – not equivalent property points but mudjahid points – we managed to receive the *koçan* /title deed.
- In my view, the real problems relating to the rehabilitation process began after the initial resettlement phase, when it came to points-based allocations of properties.
- Being refugees from Lapta, we were among the first to go there [after 1974], before the refugees from the south arrived (Some Greek Cypriot, largely old people, who couldn’t escape were still there). In those early days, army and police officers were in charge of the place. There were many empty houses from which to choose from. Our own house we left in 1963 was a ruin so we took a Greek Cypriot house and went back to Gönyeli to pick-up our belongings. When we returned the next day, we discovered the house was taken over by other people. Since there were many more houses we didn’t argue and simply chose another one that was empty. Then we were told to mark the house as ‘*tutulmuştur*’ [taken, occupied] as everybody else was doing. Later government officials were put in charge and some kind of numbering of houses began.
- During the initial re-housing of refugees, people were moving into houses without much, if any at all, consideration of taking equivalent or similar property to that they left behind.
- We came to the north expecting, as we were told, that we would be immediately given a furnished house to settle in. In reality, what we found was chaos. From Limasol we came to Kyrenia as this was where Limasolians were supposed to be resettling. But there were

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<sup>1</sup> *İskan komisyonu*

no available houses. They were all marked either as ‘*tutulmuştur*’ (taken) or as ‘British house’, etc.

- *Criticism of the way refugees were housed by the draw* – My aunt, who used to live alone, was given a house in Zodhia/Bostancı as a result of a draw (which was a method used in distributing houses to refugees). It turned out to be a much more than what she needed.
- *Criticism of the point system for equivalent property distribution* – When it came to value assesment [translated into points] of properties left in the south, officials in charge did their best to ennsure that properties of people close to them were put at high values. In many other instances properties in the south were undervalued while properties in the north to be allocated against them were overvalued. In fact the way all these property allocations, awarding of points, issuing of ‘definitive possessory certificates’ (*kesin tasarruf belgesi*) were carried out was all wrong. For example, the invention of mudjahid points, allowing points to be traded on the market, etc. Because of all these mistakes, the property situation has become extremely complex now. People without property in the south should not have been given ownership of properties here. What was done was not compatible with universal norms.
- We still have got points which we haven’t managed to use to exchange for property.
- *We came from Turkey as a large family* – with children some of whom married – and settled in Çatalköy/Ayios Epiktitos. Based on rights given to martyrs’ families, we were given a house and a 12 donum orchard. After a while I moved out of the family house into a new place – which somebody had used as a cowshed for a while! – I was allocated in the same village together with 27 donums of land. Eventually, the point value of all this property was calculated at 6,000,000, which was what we needed to pay the government in order to receive the title deed for this property. Of course we didn’t have any points so we put together the required amount by purchasing mudjahid points from the market – worth in those days \$15,000.
- In the law, there were two sorts of point: equivalent property point and mudjahid point. Later the government amended the law making available to people who had neither sort points that could be purchased from the government at a ‘nominal rate’ up to a capped maximum amount.
- In the initial distribution of property to refugees, they gave us a 12-donum orchard. We told the officials that this was not enough for us as we had left 60 donums with three artesian wells. They allocated us more. We looked after these for several years. Then the government announced a land distribution plan according to which each family would be allocated 7 donums. [This process was introduced by the ITEM Law.<sup>2</sup>] Alsancak was not a big place; it had 3,000 donums of citrus orchards. In this distribution they took away 20 donums of what we had been cultivation, leaving us 7 donums and giving the rest to other people. When we objected, we were told that we had the right to take the matter to the court, which we did. We got an injunction for some of the land but we were in conflict with the people to whom the orchards were given. Eventually, we were allowed to keep some of it based on the points awarded for the properties we left behind. But according to the government’s evaluation, land in Alsancak was put at a value three times as high as the value of our land in Mandria/Yeşilova. The property we left in the south was valued at 4,000,000 points, and what we were allocated here 3,500,000 points. The difference, 500,000 points, we still keep. The mudjahid points awarded to me and my father also

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<sup>2</sup> 44/1977 İskan, Topraklandırma ve Eşdeğer Mal Yasası (Housing, Land Distribution and Equivalent Property Law)

remain unused.

- I agree with others that the government's evaluation of our properties in the south was generally not fair. For example our house was not luxurious but it was a large mud-brick house that met our needs. Its stockroom alone was larger than the whole of my present house. It was however given a low value because it wasn't made of concrete.
- I didn't trust mudjahid points so I exchanged my equivalent property points in order to get title deeds for the properties I was holding. As for the mudjahid points, I sold them!
- The government in effect deceived us into relinquishing our right to the properties we left in the south when it told us that the title-deeds we were given for [Greek Cypriot] properties on here would be valid.

### **Return to Property:**

- We settled here. For one of my sons I bought an originally Greek Cypriot-owned house, and for the other I built a house in my [formerly Greek Cypriot-owned] land. My children do not intend to go back to the south. I myself feel a longing but the new generations don't want to return.
- If we get our property back, wouldn't bizonality vanish? How are we going to go back? What shall we do with our property? I don't want such a situation. Return to property would turn everything upside down again. I wouldn't return even if they paid me in addition to reinstating all my property.
- What is there to go back? Many people's houses are now ruins; what used to be orchards or vineyards have turned into forests. Some villages have been destroyed completely. There is no life there to go back.
- I can consider going back only if everybody is to go back.

### **How the partial opening of borders in 2003 affected ideas of unification and/or return:**

- After 2003, I went to see my house, which in my case isn't in a bad shape. Memories of my life there didn't come alive much because the house now is just a building. I wasn't moved all that much. Because it was so many years ago. I have got used to here because I have had a longer part of my life here. I wouldn't want to go back even if they gave me all my property back. We are all right on this side.
- The Greek Cypriot [a refugee] living in my house in Limasol had done no work on the house until the time the borders opened. She visited the north. Following that when we went back to Limasol again we found the house completely transformed, modified, repaired and redecorated all over. Obviously she gave up hope of return and felt more like an owner of the house.

### **Did seeing the places you were displaced from affect your vision of the future?**

- I was very moved when I went back to my village. But I still think a solution should be bizonal.

- I went back to my village to hoping to meet the place that has remained with me in my dreams. But the place had changed so much that I couldn't even locate my own land. I also discovered that refugee houses had been built on rather fertile lands that were Turkish Cypriot-owned. It seemed to me as if they did this to prevent our return.

### **Compensation/exchange or return:**

- Everything started because of the GCs dream of joining the island with Greece. This eventually led to 1974 and we all had to move from our homes. Everything was disrupted and matters of property are a big confusion.
- There was an exchange of populations, it was only normal that this should be followed by an exchange of properties. How else were people going to carry on with their lives?
- I don't believe the property claims can be dealt individually, e.g. with exchanges between individuals. Because today I don't live in the house of the Greek Cypriot who lives in my house [in the south].
- Our title deeds are now with our government which gave us title deeds for properties here. It's up to them to make the exchange and settle the balance.
- I don't want to go back and I don't want my properties back. Compensation yes but no return. I want to live here, in a separate area under Turkish Cypriot administration.
- There was an exchange of populations with the consent of the leaders and the international community. In the same way let's have compensation of properties. But at this stage, return and life together with Greek Cypriots is not possible.
- How can we go back when all our and children's lives and work are established here?
- There are many different views on property because of everybody's particular situation. Those who received good and ample property here are happy but there are others who are not because they have many complaints. There's no way to make everybody happy. A compromise solution needs to be worked out.
- As I am a 1963 refugee, my losses span around 45 years. And these losses relate not just to property but also to income we couldn't have due to not being able to cultivate our property.

### **Where is home for you?**

- Where I have lived for the last 37 years.
- Here. I haven't been back since 1974. Before that, for eleven I couldn't go back to my village which is destroyed. I can't even find my father's grave. I have no reason to go there. Anyway, some fanatic may say something that irritates me and gets me into trouble.

### **IPC:**

- Accepting Greek Cypriot claims only, it seems to be processing them rather slowly. It cannot be provide the solution.



## **What do you need to return?**

## **What does a solution look like to you?**

- I think that the two communities will find it very hard to live together. They have been separate for a long time. A solution will have to be based on two separate regions and property issues resolved accordingly.
- These places where we have been living in for 37 years and which we have improved, we would like to be able to regard them as properly 'ours' (such that, e.g., banks would accept them collaterals). Shouldn't they be recognized, even internationally, as our property after so many years' use? A solution needs to provide answers to these questions. Reversing all this strikes me as impossible. But people need to know where they stand.
- Property issue should be resolved through global exchange. At the moment our property in the south is owned by our state [the TRNC]. We have already relinquished our property in the south to it in return for properties here. The two sides' governments then ought to make an agreement.
- I don't believe there can be any going back after 37 years. We have settled and became rooted here now. I was single when we first came here. I got married, had children; my children got married, bought property, set up home, had children... Their jobs are here. Solution should be based on the present situation.
- There are many different situations at the level of individuals. So different individuals may want different things from a solution, in the form of what will be best for their situation. So solution of the property issue is a matter that goes beyond individual interests.
- Too much time has elapsed with the two communities living, developing, generally evolving separately. So I think it will be difficult for the two communities to live together again. Therefore a bizonal solution is the answer, like in the Annan Plan.
- The general form of a solution will have is clear: bizonal, bicomunal federation based on the political equality of the two sides.
- A solution needs to be a political compromise. The problem cannot be solved legally.
- I have a house which I am letting and the law prevents me from evicting the tenant. I can't tell him to leave my house. How come the Greek Cypriots are telling us to leave?
- Solution to the property issue should be through exchange, but that done collectively not between individuals. No one here wants to go back.
- I don't think there can be a solution for several more years to come, not before the generations on both sides that have been affected by the troubles of the 1950s and 1960s and 1970s pass away. After that something akin to the present situation will be accepted by everybody.
- In the beginning we didn't know we were here to stay. Later in the 1980 when we [almost everybody except a very small percentage of people] submitted the title-deeds [to properties in the south] to the government, it became clear to us that there was no going back. Life moved and people settled in and started regarding the properties they were given here as belonging to them. If we were to become emotional about the places we left

behind, I am the most emotional one: I saw my village crying. Can a village cry? There, I saw it. When we were being brought back the prison camp, we passed by our village, and I saw barley stalks in the fields crying. But we should avoid being emotional, and consider the realities. And the realities are: we can't live together with the Greek Cypriots. They also accept this and so does the rest of the world. This is why everybody is talking about a federal solution. As for the properties, for me property belongs to the person using it. Whoever has suffered losses should be compensated through a commission in a fair and just way.

### **Messages for negotiating teams:**

### **About the Greek Cypriot community:**

- The young people are being educated in such a way as to think that Turkish Cypriots are not quite human beings.
- I think the whole conflict started because of the Greek Cypriot desire for *enosis*.
- Greek Cypriots are still very emotional about losing the north because their church is constantly inculcating them with ideas about how they should all return there.
- Greek Cypriots tend to blame Turkey for everything. This is why they are suing Turkey for compensation, etc. But actually the culprit is not Turkey. Turkey intervened as a guarantor country. The real culprit is the Greek Cypriots who wanted to bring about *enosis*.
- Greek Cypriots, through education or ideas instilled in them by the Church, seem to dislike Turkish Cypriots.
- The Greek Cypriots generally feel that because they are the majority they should dominate. They never gave up this idea.

## **NICOSIA AREA**

### **Participants:**

- Second generation (1963), from Küçük Kaymaklı/Omorfita (Nicosia), now in Nicosia
- Second generation (1963), from Küçük Kaymaklı/Omorfita, now in Nicosia
- Second generation (1963), from Lakatamia/Lakadamyia, now in Nicosia
- Two sisters: both first generation (1974), from Tohni/ Taşkent (Larnaca), after 1974 in Taşkent/Vuno (Kyrenia), recently moved to Hamitköy/Mandres (Nicosia)
- Second generation (1963), from Stavrokonnou/Aydoğan (Pafos) to Limasol, and first generation (1974), from Limasol to Akdoğan/Lysi (Famagusta)
- First generation (1974), from Taşkent/Tohni (Larnaca), now in Taşkent/Vuno (Kyrenia)

## Memories:

- We used to live in what you might describe as the square of Küçük Kaymaklı/Omorfita, called Ortakuyu, which was the social centre of the village with a grocery shop, butcher, barber, *kebapçı* (kebab restaurant), coffeeshop, etc. The population at the time of displacement was about 7,000. Our village, then a Nicosia suburb, was where people migrating from other districts on the island, e.g., Pafos, used to settle. I remember the skirmishes of 1958 as a child and being very frightened by it all. In 1963, when the clashes broke out, we were among the group (as big as 4,000) that – anticipating an attack – escaped to Hamitköy/Hamitmandres, then a small village of 3-400 people. Others from our village took refuge in Nicosia. Those who didn't escape were taken as prisoners by the Greek Cypriots – headed by Nicos Sampson – who entered the village two days later. In other words the village was vacated before there was an actual attack. The Greek Cypriots who entered the village looted and burned down some of the houses. In Hamitköy, the first to visit us were British soldiers. In couple of days we started receiving help and tents went up. In our case, we (my parents and I – my brothers were mujahids) moved to my aunt's house in Ortaköy for a few days and then to a small shop without electricity or water, and with a common toilet outside. We used to go to a relative's house once a week to have a bath. We lived under these circumstances for about 2 years. In 1966 the first refugee houses in Nicosia were completed and we moved into one of these and lived there until 1974.
- At the time of 1963 events I was at primary school age. On the 4<sup>th</sup> day of the clashes we there was a scare suddenly because of news that our defence fell so we left everything as it was and fled to Hamitköy/Hamitmandres. There for about a week we (women and children) stayed in a house together with another 100 or so people (Hamitköy/Hamitmandres was a much smaller place than Küçük Kaymaklı/Omorfita where we came from).
- After the fleeing to Hamitköy, my grandfather was going back every day to care for and feed his disabled son who stayed behind in his house. On one of these occasions, he noticed some paramilitaries in the street who, according to his account, spoke *Ellenika* (that is non-Cypriot, mainland Greek). Then a man came out from a house running towards them with a weapon in his hand which consisted of a knife tied at the end of a broom-stick. They machine gunned him. Then they came into my disabled uncle's house and shot him too. My grandfather who hid in the toilet survived.
- After a week in Hamitköy, we moved to my grandmother's small house (2 rooms) in Samanbahçe, Nicosia. My grandmother and aunt, who were living there found a single-room place and left the house to us: a family with 5 children. It wasn't a bad life really. The neighbourhood community was quite big, we had great friendships, there was a sense of equality in the community.
- In 1967, there was a period when we were allowed to go out of the enclave and, as happened more recently in 2003 when the borders opened, we all rushed to our houses in Küçük Kaymaklı. There were bullet holes on the walls, etc., but our house was more or less as we left it. It wasn't looted. In fact it was looted after 1974 by Turkish Cypriots who regarded it a Greek Cypriot house.

- Lakadamyia, located to the south of Nicosia, used to be a mixed village with a Greek Cypriot majority. In the 1950s, it was one of the strongholds of the EOKA movement. Because of the inter-communal tensions, in 1958 Turkish Cypriots of Lakadamyia moved to the Turkish Cypriot quarter of Tahtakala in Nicosia. My family was living in a rented house. I was born there. In 1961, after the establishment of the Republic of Cyprus, the situation got back to normal and we went back to our home and property in Lakadamyia.
- In 1963, when the trouble began, my father, who used to run a coffeeshop and a restaurant, sent a taxi to fetch us and bring us to Nicosia. Thus we found ourselves in Nicosia with a few belongings and some money. For the first few days we stayed in a hotel, and then joined a group of refugees in a school. After some month there, we settled in a shop in the Yediler quarter – from where Greek Cypriots and Armenians fled. We lived there for some years in very primitive circumstances until we were given a better place, a small apartment in the same quarter – left behind by the Greek Cypriots who were displaced from the area. My mother still lives in this apartment. Together with us as refugees there were people displaced from the villages of Yorgozlu, Matyat/Mathias and Koçcat/Kotsiatis.
- I was newly married in Tohni. My husband was taken away and killed by the Greek Cypriots.
- I was married for 6 years in Tohni. My husband was also taken away and killed by the Greek Cypriots.
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- On 15<sup>th</sup> July when we went to work (in Limasol), we heard the news about the coup against Makarios. We were then told to run away because we – Turkish Cypriots – were going to be the next to be attacked. We went back to the village and shut ourselves in our homes. On 20<sup>th</sup> July, we were happy to hear that the Turkish army came. On 22<sup>nd</sup> July UN soldiers and Greek Cypriot police from Kalavason/Kalavassos came and asked us to surrender our weapons. We only had a few shotguns which we didn't want to give up. But the UN officer assured us that they would protect us. We believed his word and submitted our guns. They took the guns and left. Following that on the same day our village came under Greek Cypriot fire for 4 hours. We could do nothing but hide in our houses. Until 13<sup>th</sup> August, every day the Kalavason police would come and take away a few men from the village to the police station where they would interrogate them under torture to find out about who has guns, where they were, etc. On the 14<sup>th</sup> they, some of them our neighbours in the village, came and gathered all the men. A few of men, including myself, escaped and were hiding in the hills outside the village. Greek Cypriot Andrikko, one of our fellow villagers, was shouting to those who may be hiding to come out, warning that those who didn't would be killed when found. They were kept one night at the Greek Cypriot village school. The next day they were put on two buses supposedly to be taken to the Limassol prison camp. However, they were all shot dead. During all this time, the UN Peacekeepers were nowhere to be seen. They came to the village and set camp there only after the news of the massacre got around and Mr Denктаş intervened. This is the reason why we don't trust any other soldiers than Turkish ones. We trusted [the UN] in 1974, and we paid with our lives. We, the surviving men, stayed on the hills for 15 days, eating carobs and grapes. After that we returned to the village. We were then clandestinely taken to Geçitkale/Kofinou (Larnaca) and then to the north via the Dhekliia

British Base. When we crossed to the north at Pergamos/Beyarmudu and saw the Turkish soldiers were kissed the soil. We were full of emotion, crying. Our village was the first to come over to the north.

- My husband was taken away by the Greek Cypriot police from Kalavasson as he was on his way to take food to his father who was a shepherd out on the plain with his herd. He was kept there for interrogation during which he was tortured. After some days he was released and came home (Taşkent/Tohni) only to be dragged away by them again a couple of days later. He never returned.
- The UN soldiers came to the village to assist our passage to the north. They told us to take all our belongings with us.

### **Displacement and properties:**

- House in Küçük Kaymaklı/Omorfita to which we lost access in 1963.
- The question still bothers the pre-1963 Kaymaklı residents as to whether their displacement from Kaymaklı was inevitable or whether it was the result of confusion about the gravity of the safety situation at the time. In fact it is not uncommon thinking among the people displaced from there that they were forced to leave unnecessarily, in order to strengthen the image of (or give credence to the story of) Turkish Cypriots suffering under Greek Cypriot attacks.
- We were a well-to-do family. After 1974 we left all our property in the south, Pentakomo and Tohni.
- Our village, Taşkent/Vuno was a mixed village. We came to the north in October 1974 and settled in the Greek Cypriot village of Vuno. We left all our property in the south.
- We were living in Limassol. My husband used to work as a fire-fighter with Greek Cypriots. He went to work on the day the events (1974) began and never returned. I was left with my two children and my mother-in-law in the house. I must admit my Greek Cypriot neighbours were nice to me, they were very helpful. After some months [possibly after August 1975] we were told [by community leaders] to prepare to move – we didn't quite know where yet. About the same time, a Greek Cypriot refugee woman came to my house and, since we were due to leave, she asked for permission to move in there and then, even before we left – which she did; in fact she is still living there now. She proposed to give me the key to her house in the north – in Paşaköy/Asha (Famagusta) – from where she came so that I could take her house there while she got mine. They stayed with us that night – none of us could sleep, of course. In the morning she helped me with my children, cut grapes from the vine in our garden for us to have during our journey. Then she accompanied us to the bus which was to take us away.

### **Help from Government:**

- Refugee housing of some kind was made available to 1963 refugees starting in 1966.
- After 1974 the government decided to resettle 1963 Küçük Kaymaklı/Omorfita refugees in the Kızıldaş (Kızılay)/Trakhonas area. My father applied to the government – at least twice – to get permission to go back to our house in Kaymaklı, which after 1974 ended

up on a military zone border area. He also asked for materials in order to repair it. He was strongly attached to that house because he had built it with his own hands. They turned him down on this request but gave him instead a house in Kızılbaş and also points for the damages to the Kaymaklı house.

- After 1974, the priority was given to the rehousing of the refugees from the south. The 1963 Küçük Kaymaklı refugees felt this was unfair and organized a demonstration to protest against the policy, to claim their right to better housing than the refugee houses they had been living in. Upon this, the government agreed to let them be resettled in the Yenişehir/Neapolis and Kaymaklı areas of Nicosia.
- Many of our refugee neighbours in Yediler got resettled in Varosha in exchange for what they had left in the south in 1963.
- There were many people who were given much more in Greek Cypriot properties than they were dispossessed from. There were also many who, although entitled according to the law, got little or nothing. There even used to be an association (a pressure group) of rehabilitation process victims (*İşkan Mağdurları Derneği*) to defend the rights of the latter group.
- We, the refugees from Taşkent/Tohni (Larnaca) were the first village to come over to the north (October 1974), thanks to Mr Denктаş's intervention – upon the news of the massacre. We came with our belongings and furniture. The government resettled us in the Greek Cypriot village of Vuno/ Taşkent. The houses were distributed to us – by lot – and we were given aid in the form of food, etc.
- When we were brought over to the north – with very few belongings – for the first month we were put up in a dormitory with many other refugees. We were told to wait there until we were shown a house to move in. In the meantime, my parents came over separately from their village and were resettled in Akdoğan/Lysi. We, my children and I, moved in with them. I have been living there since. Life was very difficult at first, and we survived thanks to my mother. She looked after us as for several years I was quite unwell as result of what had happened to us. Later, the government also started paying me a salary because my husband was considered a martyr. In that we owe a lot to our Association [*Şehit Aileleri ve Malul Gaziler Derneği* – Martyrs' Families and Disabled Veterans Association]. They took great care of us.

### **Return to Property:**

- I would have liked to return to my house because it is where my memories are, but I cannot because it was burned by Greek Cypriots in 1963, remained in a Turkish Cypriot military area after 1974 and was eventually destroyed.
- My family owned significant amount of property in Lakadamya. For me however, those properties are not very important because I have very few memories in them. But they were important for my mother. After the opening of the border, I took my mother – who is now in her 80s – to her house in Lakadamya, which was in a street where my various relatives also owned homes. The house is now turned into a hardware shop.
- We went back to Limassol to see our house. People now living there were extremely nice to us, so were our former neighbours who were still living in the same house. I felt sad when I saw the place because it was a nice house and area where I'd have liked my

children to grow up. But now it is impossible to return there unless all Turkish Cypriots who left were to come back.

- We did visit our village [Tohni]. Many of the houses are destroyed.

### **How the partial opening of borders in 2003 affected ideas of unification and/or return:**

- When the Greek Cypriot owners of the house we are living in now visited after the opening of the borders in 2003, my mother was worried and exclaimed 'I have been living in the house for 30 years. How can I be expected to give it back?' She calmed down and sympathized when I asked her to think what she would have wanted to do if she were in their place. Later when the Greek Cypriots owners came back again we told them that the house was theirs and they could have it back whenever they wanted.
- Greek Cypriots reactions to people now living in their pre-1974 property vary depending on whether those people are Turkish Cypriots, Turkish immigrants or third country nationals. The reaction is most negative in the latter case.

### **Did seeing the places you were displaced from affect your vision of the future?**

- My wife is from Lemba/Çıralı (Pafos). There is property of her parents there where property values have really gone up. The house has been turned into a restaurant. We had coffee there for which we were of course charged.
- We inherited from my father significant amount of property in Lakadamyia and received nothing other than the small flat my mother now lives in. So when the borders opened, I persuaded all my involved relatives and we tried to sell some of that property, an empty plot of land. Within a year, someone erected a building on it! What seems to have happened is that the estate agent who was supposed to be helping us got from us the details and documents related to the property (title-deeds, site plans, etc.), and then managed to lease the property on a long-term basis from the Custodian of Turkish Cypriot properties to develop it himself. So what goes on in the south regarding other community's properties is not very different from that in the north. It is also remarkable that new roads in Lakadamyia have generally been built on Turkish Cypriot properties.

### **Compensation/exchange or return:**

- I regard the house I have been given as an asset I can pass onto my children. I believe that just as one acquires rights through ownership, one also acquires rights through usage. I took it in return for what I lost, not just materially but also emotionally [from 1963 to 1974]. I also bought a house built on Greek Cypriot land in Esentepe/Ayios Amvrosios. That's a second home so I wouldn't mind giving the property back provided I was paid compensation.
- We relinquished to the state our rights to properties we left in the south. Here we received property according to the property we left there that is to say equivalent property.

### **Where is home for you?**

### **IPC:**

### **What do you need to return?**

### **What does a solution look like to you?**

- I said no to the Annan Plan because I don't trust Greek Cypriots and I don't want to live in an environment where we'll be mixed with them. Our village was mixed. We were living together with Greek Cypriots. I haven't been born from my mother with feelings of enmity towards them. We used to go share life, go to each other's weddings, shops, etc. And yet they could do be so hostile to us [in Tohni in 1974]. How can I live together with these people again? How can I trust them? We would like to live here in the TRNC and let the Greek Cypriots live in the south. However, I have no objection to cooperation between governments – ours and theirs.

### **Messages for negotiating teams:**

- The property rights of Turkish Cypriots who were displaced in 1963 or 1974, should be considered separately from the situation of those who arrived in the island [from Turkey] post-1974. Because of past events, there are victims on both sides and as a result an account to be settled between the two Cypriot communities. Persons who have come from the outside might have certain rights because they have been living in a certain property for 30 years, but handling of those rights should be arranged differently from the handling of the rights of the Turkish Cypriot refugees.
- The property issue hasn't started in 1974. It existed, in 1958 and 1963 too. The trauma of displacement and dispossession spans several generations.
- People's homes and memories should be respected. Original owner of course has the right to property but the people living in the properties belonging to members of the other community are not responsible for the problems facing us today so they should not be made to suffer again. The politicians and external powers are the ones who are responsible. This island is big enough for its inhabitants.

### **About the Greek Cypriot community:**

- The Greek Cypriot community seems to me to be responsible for what happened in 1963. I had to leave my home because of them. After 1974 I started living in a Greek Cypriot house but I didn't feel I was trespassing in somebody else's property. I recognize Greek Cypriot property rights but I also have rights: the right to life.



- During the first visit of the Greek Cypriot owners of our present home, we were pleasant hospitable to them. But when they came again later my wife wasn't all that welcoming. She didn't offer them even a drink while they went looking around the house, including the bedrooms as if they were in their own home. When I asked my wife why she was so inhospitable, her reply was that she couldn't understand why they kept coming back, and was irritated by that as a sign of lack of respect for the fact that the house had been our home for more than 30 years. Moreover, she talked about the impolite attitude of the Greek Cypriot police at the border check as well as about how worrying it was that son was insulted by a Greek Cypriot during one of his visits to the south and that this could have developed into a skirmish if he hadn't restrained from replying to the insult. This shows that upon the opening of the borders, we, the two communities, needed to be put through a rehabilitation programme to help them to do better in their interaction.
- I am sorry to say this but, perhaps because I am a martyr's wife, I don't feel any warmth towards Greek Cypriots. I understand those who come to see their house, but I am not happy to see them around (sentiment shared by the other two women from Tohni).

## **FAMAGUSTA AND KARPASIA AREA**

### **Participants:**

- Refugee couple, first generation (1958, 1963 and 1974), in 1958 and again in 1963 from Yukarı Bahçalar quarter of Pafos to Mutallos (Turkish Cypriot quarter of Pafos); in 1974 from Pafos to Famagusta, now in Maraş/Varosha (Famagusta).
- Refugee couple, first generation (1963 and 1974), originally from Pafos, displaced from Sylyatos (Greek Cypriot village near Akaki/Akçay (Nicosia), now in Maraş/Varosha (Famagusta).
- Second generation (1974), from Pafos, now in Maraş/Varosha (Famagusta).
- Second generation (1974), Yayla/Yialia (Pafos), now in Maraş/Varosha (Famagusta).
- First generation (1974), from Cevizli (Civisil)/Kivisili (Larnaka), now in Varosha (Famagusta)
- First generation (1974), from Larnaka, now in Varosha (Famagusta).
- Second generation (1964), from Mansur/Mansura (Tilliria area, Nicosia), now in Yenierenköy/Yaloussa (Karpas)
- Born after 1974 to a refugee family in Yenierenköy/Yaloussa.
- Three persons, second generation (1964) from Erenköy/Kokkina (Tilliria area, Nicosia), now in Yenierenköy/Yaloussa.

### **Memories:**

- I remember the EOKA activities in our area. I used to come across people sticking posters on walls, etc. They were a bit worried when they saw me as my father-in-law was a

policeman [for the British government]. When the 1958 clashes began in Nicosia, we thought it was no longer safe to stay in our mixed neighbourhood in Yukarı Bahçalar, so we fled to the Turkish Cypriot quarter of town and stayed there until 1960. After the 1960 Treaties, we went back to our house to find it looted and partly burned. We repaired it and moved back. Similarly most of Turkish Cypriot neighbours also came back. In 1963, we fled again unable to take any of our belongings with us. Until 1974 we were refugees living in Mutallos (Pafos). For about a year in the beginning, we – a family with 4 children – lived in one room in a relative's house. Later I managed to buy a plot in which I built a house with simple materials. I was a joiner and built it myself. In 1974 we had lost all that yet again.

- At the beginning of the 1963 troubles, I got trapped in Larnaka together with a few of my fellow pupils. We were from various villages. We were there because we were pupils at the Larnaka Bekirpaşa Secondary School. The school was in the Greek Cypriot quarter of town but our school bus came back and took us to the Turkish Cypriot quarter from where we couldn't go back home as, because of the troubles, roads were closed. For a week we stayed in Larnaka, and our families thought we were killed. But then we were helped to go back to our village walking through the fields. Once we were back, we were called up and became mujahids defending the village. In May 1964, things improved and roads opened, so we started school again but this time staying in the school boarding-house. We were pupils at school during the day and soldiers at night. I carried on as a mujahid – as everybody else did – after graduation [in 1966]. This went on until 1968 when we were released and allowed to go to university in Turkey. I didn't come back until 1974. I came back on 23<sup>rd</sup> July and participated in the war as a mujahid again.
- In 1974, after fighting for 2 days, Larnaka [Turkish Cypriots] surrendered. All men from the age of 14 – myself included – were taken prisoner and put in Bekirpaşa Lyceum where we stayed for 65 days. In the beginning our guards were hard on us but in time, especially after the second military operation [by the Turkish army] they started treating us more leniently. They began allowing our families to bring us food. In the meantime, people were fleeing clandestinely from Larnaka via Dhekelia or other routes, e.g., by paying Greek Cypriot taxi drivers to drive them through. This is how my family left after my encouragement. Eventually, when it came to our release from the prison camp, we were asked where we wanted to go: back to Larnaka or to the north? We all chose the latter. Thus we were taken to the Ledra Palace where we were exchanged for Greek Cypriot prisoners.
- Following the coup [15 July 1974], my Greek Cypriot neighbours started warning me to close my shop and leave the area – which was on the border – as they thought the current crisis may eventually spread to include attacks against Turkish Cypriots.
- I was 16 in 1964. Mansur village is about 120 years old. It was established by my great grandfather.
- In 1974 and 1975 all of Turkish Cypriots in the south arrived in the free zone [Turkish Cypriot-controlled north]. We, the heroes in Erenköy, were the only exception; we were kept there in order to continue defending the enclave. But we were quite fed up with this role and all the deprivations that came with living in that enclave cut off from everywhere. Eventually we rebelled demanding to relocate from Erenköy which we were allowed to do in 1976.
- Our life between 1963 and 1976 in the cut off enclave of Erenköy was a life of

deprivations. We lived on Turkish aid that was delivered to us by the UN. We had no easy access to a hospital or doctors. All we had was an infirmary with two nurses which was visited once a week or a fortnight by a doctor, and a bit more frequently by a mid-wife. The contribution of the people of Erenköy in the creation of this Turkish Cypriot [national territory] has been huge.

### **Displacement and properties:**

- First, we managed to arrange for a Greek Cypriot bus-driver to take our two small children to Dhekelia [British Base Area] where they were picked up by a nephew of mine who worked at the Base as an auxiliary police. For this we paid the bus-driver a 100 [Cyprus] pounds per child. We tried to send our two older children in the same way but the police discovered them when they searched the bus at one of the check-points. They were taken to the Limassol police station. They didn't harm the children but they beat up the bus-driver really badly. The children were sent back to Pafos. Later it became possible to send them to via Bayreuth to Turkey where they were to go study at the university.
- Then sometime in 1975, a man helped us to flee from Pafos to the north. First he brought us to Limassol, and from there my husband and I were clandestinely transported in the boot of a car driven by a Greek Cypriot man and dropped in a field somewhere near Louridjina/Akıncılar. From there we got to my brother's house in Nicosia.
- In 1963, we were living in the Greek Cypriot village of Sylyatos where my husband worked as a forestry department official. When troubles began, a Greek Cypriot friend of my husband's told him that we should not stay there. So we did taking with us my baby's clothes only. We left everything, thinking we'd be coming back in a few days' time. We went to Lefke where we stayed for several months. Then we went to Pafos. There after a period of deprivation we managed to sort our lives out. After 1974, we had to leave everything once again. We crossed to the north during the exchange in August 1975.
- On 7 December I set off with a group of friends (ages from 16 to 21) from Pafos, walking via Vretsia/Dağaşan over the mountains, arriving in Lefke the next day. We carried guns which were given to us to bring over. The rest of my arrived in August 1975 with the exchange. We were resettled in Varosha.
- Civisil (Cevizli) is now an adjunct to İskele/Trikomo: its people resettled by the government in the village of Bahçeler/Pervolia tou Trikomo (Famagusta) but its name couldn't be carried on. Although a relatively small – Turkish Cypriot – village (a population of 250), our people nevertheless got dispersed to many different places: Kyrenia, Morphou, Nicosia, Mormenekşe/Limnia and Varosha. It turned out this way because people, especially younger ones, tried to resettle in places they preferred and where they thought they could do better in setting themselves up – house, furniture, job, etc.
- Ours was the wealthiest family in Mansur. My father owned a shop, a petrol station and 350 donums of land which consisted of irrigated land, dry land and olive and almond groves. He also had water which he was able to sell. Moreover he built a house for each one of his children, which makes 5 houses. In 1964 we were displaced to Erenköy/Kokkina, as were people from other villages in the area such as Bozdağ/Ayios

Theodoros (Tilliria). We lived there as refugees until 1976. In 1976 we came here, to Yenierenköy/Yaloussa (Karpas).

- In 1976 we came over to the north from the enclave of Erenköy by small boats as no land route was available to us. So we couldn't bring anything. And following our arrival in Yenierenköy/Yaloussa, there were many injustices in the way of distribution of homes and properties. For example, in my case, even though we left behind plenty of property (which we had before 1963), and I have got four children, I was given only 14 donums.

### **Help from Government:**

- In 1975 we came over to the north and were taken to what is now EMU [Eastern Mediterranean University] which was turned into an accommodation for refugees. We were then given the houses where we now live. The houses were empty so we were also given some basic furniture and a small amount of money. In later years, we got the title-deed to this house in exchange for submitting our title-deed to what we left in the south.
- We came over to the north in 1975 through the exchange. Our village, Yayla/Yialia, was generally resettled in Yayla/Syrianokhori near Morphou which wasn't big enough to take everybody so some 20 families were resettled in Varosha, Famagusta. The government also gave my father a 10-donum citrus orchard – but it's all dried up now.
- After the war ended, in September 1974, I was released from the mudjahid force and the government gave me some pocket money (6 Cyprus pounds) and also paid for my return to Turkey where I came from and where I wanted to return in order to join my fiancée. When we came back to Cyprus in 1976, I didn't want to live in the village but because of job prospects preferred to be in the town. So I looked for a house in Varosha and managed to find a place there – which, though in bad shape, was conveniently empty as its occupier was deported because of committing looting crimes. Later I got the title-deed to this house in exchange for property we left in the south. Eventually I sold it and went to live abroad again.
- I left a lot of property in the south (60 donums of land in Ayias Varvara/Engindere [Pafos], a house in Pafos, 23 donums of vineyards in Pitargou/Akkargı [Pafos]) but in return I have only managed to get a house. I couldn't exchange the rest of my property.
- Here in Yenierenköy, without any help from the state or support as bank loans, we made a lot of investment repairing old houses and for starting businesses, e.g., repair a shop, build a little hotel, etc. Whereas Greek Cypriots destroyed our houses.
- When we came over to the north, we were given a certain amount of land according to the norm specified in the law [ITEM Law]: it was 65 donums in our case. But later, our property [in Erenköy] was valued at such a low level – despite all our objections – so that the equivalent property points we were awarded was enough to get title-deeds for 14 donums only plus a house. I had to accept this, because at that time there was no possibility of purchasing cheap points from the government [such a provision was introduced later in the 1990s]. So we say that the valuations and the implementation of the points system are dubious and need to be reviewed.
- Our properties in Erenköy, although along the coast, were assigned very low values. Thus, we were given only 1 donum in exchange for 7 donums of our original property. We had no option but to accept this unfavourable exchange because it was the only way we could obtain some property to carry on with our lives. In other words we were forced

into it against our will. For example, I had a house along the coast on 21 donums of land. The points I was given for that were not enough to enable me to get this small piece of land [about 3 donums] on which I built this hotel. I had to supplement my equivalent property points with my mudjahid points and points I purchased. This is why I don't accept the *feragatname* practice as valid. I also don't accept global exchange that may be based on this practice. It is contrary to human rights.

- Immigrants from the north [i.e., Turkey] have been given the opportunity to purchase at a cheap rate up to 2,000,000 points which then they used in getting title-deed for the properties allocated to them. Whereas my father's points for all his property in Erenköy (tens of donums of land) were barely enough to obtain the title-deed to a small house allocated to him in Yenierenköy/Yaloussa.
- There is a consensus among virtually all of us, Tillirians (Erenköy/Kokkina, Mansur/Mansura, Bozdağ/Ayios Theodoros (Tilliria), Selçuklu/Selain Tappi, Küçükselekuklu, Alevkaya/Alevga; population in 1976 was approximately 1,200), that we have been cheated in the equivalent property exchange scheme.
- When we first came to this area [Yenierenköy/Yaloussa], there were some Greek Cypriots still living in Karpas. They had a special status following from the 1975 Vienna III Agreement which allowed them to stay. However, the truth is that we were put there so as to force these people away. In fact their houses were numbered while they were still there and then some of these houses were assigned to Turkish Cypriots who were told that they would be able to get in once the Greek Cypriot inhabitants of the house left. Thus began harassments against the Greek Cypriots which eventually resulted in many of them leaving. In summary, after all those years of suffering under siege, the Turkish Cypriots of Tilliria were used again, this time to chase away the Greek Cypriots of Karpas.
- Some in the group disagreed with the above account of events arguing that the Greek Cypriots left voluntarily.
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### **Return to Property:**

- I went back to Pafos to visit. It didn't mean much to me. But I showed the property I or my family left there to my children one of whom simply said: 'Sell it and buy me a car!' When I told him I couldn't he laughed and said: 'Why do you say it is yours then?'
- Two years ago I went back to Mansur (Tilliria) to see my house. But it was in a military area controlled by Greek Cypriots and I wasn't allowed to get near.
- I would not return unless under Turkish Cypriot administration.

### **Idea of return, how seeing south affected ideas of unification and/or return:**

### **Did going back affect your vision of the future?**

### **Compensation/exchange or return:**

- Strong misgivings about the way government distributed Greek Cypriot properties but also the way properties were given to immigrants from Turkey.
- In the 1990s, the government started issuing *koçans* [title-deeds] to people for the Greek Cypriot properties they were given upon submission of points they held [equivalent property points, mudjahid or other benefit points awarded by the state or purchased points]. But these are of course not really ours. Let's not assume and rejoice that we'd be allowed to keep these *koçans*. I still don't believe that the house I live in – above which I built a place for my daughter – is mine.
- This area of Varohsa, where there are refugees from a number of places (mainly from Pafos but also from Limassol and Larnaka; in addition there are immigrants from Turkey), is one of the most neglected places. There is no infrastructural investment here; even the municipal services are not delivered properly. This is due to the possibility that the area may eventually be given to Greek Cypriots.
- We do not accept the contracts/agreements of property exchange and/or compensation (*feragatnames*) as valid. We had to sign those exchange contracts at that time because it was the only way to receive property which we needed to have in order to get on with our lives. It was only an internal arrangement necessary under extraordinary circumstances and obviously not compatible with international law or human rights standards.

### **Where is home for you?**

### **IPC:**

- A commission to which Greek Cypriots apply for compensation. What about our losses? Where is there a commission for people like to apply for losses since 1964?

### **What do you need to return?**

- If my original place is to remain under Greek Cypriot administration, I will never consider return. Of course, if this place – where we are now – is to become Greek Cypriot, then we have no option but to go somewhere else, may be to Nicosia or perhaps to our original place provided it comes under Turkish Cypriot administration.
- My father would like to return especially after he retires. But we will need to be provided with a house and a social environment to live in which is not there at the moment. Myself I can't really go as there's no job, nothing for me to do there. Would go if I could have a job.
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### **What does a solution look like to you?**

- Bizonal, not mixed together. The latter is not possible. The Annan Plan was ok. We said yes even though where we are now would have been handed over to Greek Cypriots.
- I don't believe there is going to be a solution. Most people in this neighbourhood of Varosha (Famagusta) think similarly.
- People in this neighbourhood of Varosha (Famagusta) are anxious because we don't know what will happen. We can't decide whether we should invest in our property or not.
- A solution is needed in order for the economy to improve.
- I want a federal solution. Bizonality is a must. Of course there will have to be some adjustment to the borders so this area, certain villages and Morphou may become Greek Cypriot. I would accept such a solution even if I had to give up the house I live in now. I said yes to the Annan Plan and this area was to be given to Greek Cypriot. I wanted a solution because it would have brought me better means of livelihood.
- In a solution, after border adjustments and return of some Greek Cypriot refugees to this side, some people will have to be relocated. These should not be Turkish Cypriots. Take my case. This area will likely be given to Greek Cypriots. I have a shop, a house and I've built on top of it. I shouldn't be worse off in the event of a solution. I should be compensated with something equivalent. However, I have no trust in the politicians that they will be able to arrange for that.
- In a solution the property issue should be resolved through global exchange. Solution to be agreed at the political level should not be in terms of individuals, it should be a deal between the two administrations/states in which individuals will not be affected.
- The injustices of property distribution to individuals – which in many cases led to people who had property not receiving the equivalent of what they left while others with little or no property ending up with much more.
- No one is willing to imagine a solution based on return. Some say may be if we were to return all together.
- What will happen to the population that came here from Turkey? The government gave them title-deeds too. They are citizens but not of a legal state. So in the event of a solution, in order to ensure that original Turkish Cypriots do not suffer another displacement, the population should be reduced by sending back some of these people from Turkey. But of course this is a very difficult problem.
- We favour a federal solution. But we should have the right to secede should the federation collapse – of course we don't want this to happen but you never know with Greek Cypriots. This should be included in the terms of a solution in order to prevent us from ending up in a situation like the one we ended up with after 1963 – thrown out of the state.
- Greek Cypriots demand return to their properties. We on the other hand are totally opposed to this. My family lost everything it had in 1964. We somehow survived until 1976; then we came here to Yenierenköy/Yaloussa. I built things here, repaired the house and everything. Am I now supposed to give it to Greek Cypriots again? No way!
- I am against Karpas being given to Greek Cypriots.
- I would like to see the peace established in this island.
- A solution has to tackle the situation created by distribution of property to people from Turkey, many of whom having sold that property to others.

- We accept a solution that is bizonal, bicommunal and based on the political equality of Greek Cypriots and Turkish Cypriots.
- In the north, Turkish Cypriots should have the majority of property ownership and population.
- In my view Tilliria area should be joined up with the Turkish Cypriot zone. The Turkish Cypriot side for its part should recognize the Greek Cypriots right to return to Karpas as accepted in the Vienna III Agreement. Of course, Turkish Cypriots leaving Karpas should be compensated for their investments and past losses. Karpas is not Turkish Cypriot property whereas most of Tilliria is.

### **Messages for negotiating teams:**

- If, in a referendum, our side says yes and the Greek Cypriot side says no, then our state should be given international recognition. There should be an end to these negotiations and the two sides go their separate ways.
- A commission should be set up that should pay people like me for our losses of property since 1964.
- In a solution the burden should not be put on the shoulders of the individual. I am in favour of Turkish Cypriots' return to Erenköy but arrangements should be put in place that will enable me to transfer to Erenköy the assets I have created here [in Yaloussa].
- Compensation for loss of use is one thing that needs to be included in a solution. The other thing – especially important for people like us trapped in Erenköy until 1976 with no economy to speak of, with no links to the wider economy in the country, is the losses incurred due to prevention of probable development of economy. Under normal circumstances, our area would have developed and turned into something like Limnitis/Yeşilirmak as the area also is rich in water resources; before the troubles struck, there was a plan to build a dam there. It is a place with great potential.
- My family has got Greek Cypriot property some received in exchange for equivalent property points, some for mudjahid points. But their status is uncertain and we hope a solution will remove that uncertainty.
- The special regime proposed in the Annan Plan for Tilliria area is regarded as acceptable by some but utterly objectionable by others. An objecting participant said: no Greek Cypriot police in our midst. Another point of objection is that this is yet another idea that discriminates against Tillirians by putting them under Greek Cypriot administration, albeit with cultural autonomy.
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### **About the Greek Cypriot community:**

- We can't live with them. They are inculcated with ideas against us starting in schools, continuing in churches. We accepted the Annan Plan but they didn't want that. The most remarkable thing is that AKEL rejected it.
- After 2003, I worked in a Greek Cypriot workshop for 5.5 years. I also participated in many bicommunal meeting that used to take place in Pile/Pyla. What I noticed is how



little the people over there were interested in a solution. They seemed generally to be content with the present status quo. Of course, leaving aside their demand to have their properties back. There are many among the better off who are worried that a solution may disrupt the good life they are enjoying now.

- Their school kids are very fanatic. Such a kid, when he was told that I was Turkish, said straight to my face that he didn't like Turks.
- Greek Cypriots think of Turkish Cypriots as second class citizens.
- In 1964 the Greek Cypriot state is responsible for my family's losing everything we had. They threw us out of our village by force of arms.
- All the problems [we have been talking about] are due to Greek Cypriots. They started the war.