

It states clearly that the camp was located on a site where today there is a strip of hotels, stretching a few kilometers south of the Old City much as possible their lives in the camp. Following their tradition of democratic community culture, as was practiced in Palestine as well, t educational services.

Moreover, the historical break between Templers and Evangelists (also called Kirchlers--literally, 'Church-goers' in German) that occurred i services were conducted in part by the Templers and in part by the Evangelical church members." (27) Each group, however, did have its i

The Largest group, by far, to be hosted in Famagusta were the Jewish refugees, held in a cluster of camps, some of which were also in Kar Famagusta, they built another camp cluster in Dekelia. Altogether there were about 52,000 Jewish refugees, out of which about 30,000 we (28)

These were the days of the aftermath of World War II in Europe. Many Jews were left homeless and had lost their families, including those promising, as the British Administration had just issued new regulations, limiting the number of Jewish immigrants to Palestine.

There were a number of reasons for this new policy, the most crucial being the attack on King David Hotel in Jerusalem, carried out by IZL including British officials and occupants of the building. In addition, the British preferred to limit or stop altogether Jewish immigration for i Secretary of State for the Colonies that some Jewish immigrants were potential recruits for radical Jewish underground movements. The B the Americans and the British on basic issues regarding a feasible solution to the Palestine problem. Stopping Jewish immigration was ther illegal Jewish immigration. (30)

The anchoring of the Empire Rival and Empire Haywood in Famagusta harbor on August 14, 1946, marked the beginning of the Jewish refu and a few days later the British opened 'Camp 60', next to Camp 55. Altogether in Karaolos there were five camps: 55, 60, 61, 62 and Car 68--was built between September 1946 and March 1947, and was located between Dekelia and Xylotimbou. These too were designed for 2 seven near Larnaka. (31)

The architecture of the camps near Larnaka was different to that of the Famagusta camps. Housing at the Larnaka camps was of the 'Nisse "surrounded by a double electric wire fence with spotlights and an observation point every 100 meters. British soldiers kept watch with Tor

As did the Turkish POWs in WWI, so some of the Jewish refugees attempted to escape. Some were successful, mainly due to assistance fr follows: 883 escaped after June 1948; out of these, 407 were smuggled to Israel in a specially designated ship, 45 were shipped away as t

Escapes were made through tunnels and by breaking the fences. (35) At least one tunnel in Karaolos probably exists today; it was observe civilians. (36)

As expected, the British authorities tried to counter the escapes and demonstrations that the Jewish refugees initiated. They issued warnin

There were 134 deaths in the camps, and about 2200 babies were born. (37) The dead were buried with the British authorities' assistance out of bounds for civilians. However, in 2001 an Israeli writer visited and documented the cemetery with special permission from the Nort initiative of Rabbi General Y. Goren, then IDF's chief Rabbi. (40)

Both the Jewish refugees and the German Templers were resident in the Famagusta and Larnaka camps at the same time. The same Britis decided not to create a separate administration for the two groups, but kept the Jews and the Germans apart in separate and dedicated ca Local Cypriots were not made aware of the German presence in their own town, perhaps because the British feared possible hostilities betw too were an angry group, having been expelled from their colonies--which they regarded as their homeland, suffered the expropriation of t

The Templers and the Jews recorded positive relationships with Cypriots. The Templers recall walking the neighboring Greek village, being the locals would whistle, stamp their feet and 'jeer' loudly in protest. The Cypriots' feeling was that now is their turn to be rid of the British

The German Templers had some 'informal' trade relation with the locals. Hornung recalls how a German POW who was working in 'Golden

[He] made sure during the day that some unused bags of cement remained on the job, and at night he came back with his 'armored cruiser' [makeshift boat the POW made] to pick them up, [...

Some Templers found employment in Cyprus while in camp. Blaich describes how she applied and accepted a position with a British family

The Jewish camp residents, on the other hand, had a much more complex and operational relationship with the Cypriots. The first move th their own sufferings, saying that they shared with the locals the same struggle against the British. They also made it known that they had

The most intensive interface of cooperation between Jewish camp internees and locals was in matters of escapes. Members of the Jewish u national struggle, aimed at liberating the two peoples from the British. The Jews needed a local infrastructure to support their escape oper suspicion. In turn, the Greeks wanted from their Jewish counterparts assistance in organizing and structuring an anti-British underground i but with sincere intentions in assisting the escapees, amongst them drivers, informants, guides, and those involved in the provision of safe

Both Templer and Jewish sources documented the British attitude as mostly fair. Templer sources describe the camp commandant as a per (relative to 52,000 total population) died, may be attributed to the humane attitude of the British, (50) and the involvement of Jewish care Bogner, (51) resulting from the traumatic background of the camp's population. The Templers' camp was small and more humanly homog togetherness and camaraderie. The only four deaths in the Templer camp may also be associated with the fair British attitude and the fact their being.

The British granted independence to Cyprus in August 1960. The British are gone now, except for limited presence on the 'Sovereign Base' of the old trees in the quiet cemeteries of Famagusta, there are the graves of the war refugees and POWs from the camps, the only remain descendants of the friendly Cypriots and their welcoming island.

* The author wishes to thank those who contributed information and personal experiences for this documentation. Among these, in randor Haifa; Horst Blaich and the Albert Blaich Family Archive, Melbourne; Peter-Klaus Hoffmann, Sydney; Neomi Izhar, Atlit Detention Camp Me

- (32) M. Schulman, Larchmont Ex-Prisoner Returns to Famagusta, in Larchmont Gazette [http://www.larchmontgazette.com/2003/features
- (33) P. Ch. Papavassiliou, personal communication, March 2005; Bogner 1991, 307-313.
- (34) Bogner, Deportation Island, 311.
- (35) There were five completed tunnels and seven more which were not completed because they were found by British surveillance. Out of
- (36) Interview with M. D., February 2005.
- (37) Bogner, Deportation Island, 222. Somewhat different figures were given by CNA (Cyprus News Agency, broadcasted June 6 1988, doc
- (38) Z. Vilnay, Encyclopedia for Land of Israel Studies (Tel Aviv: Am Oved, 1976), 7031.
- (39) Y. Roman, "The Forgotten Jews of Cyprus," Eretz July-August (2001): 26-38. Margo (today Gaziler) was in the past a Jewish colony in
- (40) P. Ch. Papavassiliou, personal communication, March 2005; E. Gilan, From a Land of Exile to the Chosen Land, the Story of a Comma
- (41) Sauer, Holy Land Called, 271.
- (42) P. Ch. Papavassiliou, personal communication, March 2005. Papavassiliou was in a senior position in Famagusta at the time, with dail
- (43) Lobert, "Templers," 3.
- (44) Hornung, From Palestine to Cyprus, 3. The British intended to develop 'Golden Sands' into a resort spot for British military personnel ;
- (45) Blaich, Wennagel Family, 51.
- (46) Gilan, 'Shurot Hameginim', 43-61 describes in detail the involvement of the Jewish underground in the camps.
- (47) Bogner, Deportation Island, 49.
- (48) Ibid., 310, citing the report of the "special ship", August 1948--January 1949, IDF Archive document 1046/70/110/ZA.
- (49) Hornung, From Palestine to Cyprus, 2.
- (50) Bogner, Deportation Island, 218. citing M. Laub, Last Barrier to Freedom: Internment of Jewish Holocaust Survivors on Cyprus, 1946-United Kibbutz Movement, 1985) [Hebrew], describing Major Maitland, the commandant of camp 65, where all the children were housed, a Jewish factors in Cyprus, covering up voluntarily for illegal activities [DG].
- (51) Bogner, Deportation Island, 219-235.

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