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**SPECIAL ISSUE DEDICATED TO THE MEMORY OF PETER LOIZOS**

**Olga Demetriou**

Preface: In Memory of Peter Loizos

15 – 21

**Articles:**

**Peter Loizos**

(with assistance of Egli Pittaka, Marios Sarris, Dimitris Theodossopoulos)

Procreation Metaphors in Rural Cyprus and Greece

25 – 36

*Some social scientists have been tempted to make wide ranging comparisons of whole societies, or cultures, using key metaphors as the units of comparison. Carol Delaney in her monograph on a Turkish village and subsequent wide-ranging paper suggested that concepts of bio-social procreation could be generative of wider and deeper cosmological, theological and gender ideas, for the Abrahamic religions. This idea was ‘tested’ using data from older people in Greek Cypriot villages and in Greece who had been less exposed to medical and bio-scientific discourses during higher education. The findings were both suggestive, of similarities, but also did not support Delaney’s wider and wilder imaginative constructions. This paper suggests we need to work closer to specific regions and identifiable social cohorts, and that we need to pay more attention to successive folkloric texts, rather than theology to understand these issues empirically.*

**Keywords:** Carol Delaney, key metaphors, procreation beliefs, Geertz

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**Gisela Welz**

Halloumi/Hellim: Global Markets, European Union Regulation,  
and Ethnicised Cultural Property

37 – 54

*Halloumi/hellim is a cheese that does not belong to any one ethnic group or nation alone. Rather, its messy genealogy mirrors the complicated histories of the peoples of the Eastern Mediterranean. Historically, the multi ethnic and multi-religious population of Cyprus had many food traditions in common, and Peter Loizos in his work repeatedly referred to the importance of commensality and the shared culinary practices of Greek and Turkish Cypriots. Recently, however, Greek Cypriots are laying claim to halloumi cheese as an ethnicised national product. Since the EU accession of 2004, the Republic of Cyprus has become eligible to apply to the European Commission’s programme for protective food labels to be awarded to so-called origin products. When a food item is declared an origin product, it is taken to represent the group’s history and its distribution is mapped onto the group’s territory. The conflicts that ensued with the Republic of Cyprus’ halloumi application to the EU are evidence of this type of ‘gastronationalism’ (DeSoucey, 2010), but also show how the claim to exclusive cultural property is contested by local actors under conditions of globalising markets and supranational political regulation.*

**Keywords:** European Union, Cyprus, dairy products, nationalism, heritage

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**Murat Erdal Ilıcan**

The Occupy Buffer Zone Movement:  
Radicalism and Sovereignty in Cyprus

55 – 79

*As a response to the call of the global Occupy Movement in 2011, a number of people occupied the Cypriot no-man's land in the UN-controlled Buffer Zone of the capital Nicosia, a space that has historically divided the two ethnic communities, in the old part of town since the late 1950s. The re-insertion of human life on the border, in the midst of derelict buildings, barbed wire and under the watchful eyes of contesting sovereignties came under scrutiny and was contested by various actors in 2011 and 2012. The article is an ethnographic study of the Occupy Buffer Zone (OBZ) movement, which explores these contestations. It traces the development of OBZ from a small anti-authoritarian group to a movement that momentarily gained the support of various anti-establishment and anti-capitalist groups and individuals and its eventual dissolution after a violent police raid. In doing so it shows how a space for alternative politics was opened up, as well as the limits that claim to space hit upon.*

**Keywords:** Occupy movement, Cyprus, Buffer Zone, resistance, sovereignty, animal-human, anti-authoritarianism, anarchists, property

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**Sossie Kasbarian**

Diasporic Voices from the Peripheries – Armenian Experiences  
on the Edges of Community in Cyprus and Lebanon

81 – 110

*Post-genocide Armenian diasporic communities are historically structured around the same diaspora institutions which act as transmitters of traditional identity. Broadly speaking these are: the Churches, schools, the political parties and their offshoots (clubs, associations, media, youth groups, cultural groups etc). These transmitters effectively create and control the infrastructure and 'public space' of the diaspora community, espousing what is often in substance a prescriptive 'Armenianness'.*

*The linear, fixed versions of 'Armenianness' represented and perpetuated by the leaders and elites 'from above' tend to alienate various groups of people, whose voices are marginalised and not represented in the official, hegemonic history and identity of the diaspora or the community.*

*This paper focusses on four distinct groups of Armenian Cypriot and Lebanese individuals (identified as the Dislocated, the Assimilated, the Outsider and the Disillusioned) and makes substantial use of ethnographic interviews in order to allow these authentic voices to be heard. The findings reveal that the voices from below or from the side-lines are gaining legitimacy and influence through dynamic dialectical encounters with the host state structures, the transnation and the homeland, being rooted and routed in alternative new spaces and possibilities carved out by the process of globalisation.*

**Keywords:** diaspora, Cyprus, Armenians, Lebanon, identity, community, identity

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**Nicos Philippou**

Between East and West: John Thomson in Cyprus

111 – 131

*Thomson's 1878 Cyprus expedition is a key moment in the history of representing Cyprus. This paper highlights the disconnectedness between the mostly uncritical contemporary consumption of Thomson's images and historical realities. The paper argues that Thomson's photographs are much more than documents of a Cypriot past and are, in fact, the product of complex political, ideological and cultural concerns of his time. The context, within which he operated, notably colonialism, was instrumental in shaping the vision of Cyprus his photographs construct. His text and imagery emphasised decay but also Thomson employed a narrative of salvaging. When dealing with people Thomson emphasised physical characteristics over culture and typicality and collective character over individuality. Further, and almost inevitably, Thomson engaged in a discussion about the cultural orientation of the place and its people. Yet, Cyprus proved to be a non-straightforward case. It was a geographical, historical and cultural territory that would 'resist' a direct and uncomplicated categorisation and placement within either cultural sphere.*

**Keywords:** Photography, Travel, Colonialism, Orientalism, Cyprus

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**Susan Pattie**

Refugees and Citizens: The Armenians of Cyprus

133 – 145

*This article explores themes raised by Peter Loizos in his work with refugees post-1974 in Cyprus. Using examples from the experiences of Cypriot Armenians over the twentieth century, comparisons and connections are made with these themes, particularly regarding the reconstruction of narratives of meaning and belonging following disruption. Armenians have dwelt at length on the defining transformation of the 1915 Genocide but many other kinds of disruptive changes preceded and followed this most radical one, continuing into the present. Physical and economic instability of host countries, including Cyprus, has precipitated continued displacement and migration for many Armenians. This continually creates a kind of demotic cosmopolitanism that is an openness to the world based upon a diasporic people's juggling of identities, seeking a rootedness in a particular place alongside connections across time and space.*

**Keywords:** displacement, memory, identity, homeland, demotic cosmopolitanism, refugees, citizens, Cyprus, Armenians

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**Essay and Research Notes:****Eral Akarturk**The Intercommunal Relations between Greek Cypriots and  
Turkish Cypriots in the Mixed Village of Argaki

149 – 167

*This article continues the story from where Peter Loizos' celebrated study left off. It looks at how Turkish Cypriots experienced life in the mixed village of Argaki/Akçay from 1955 to 1974 and explores their relationships with their Greek Cypriot neighbours during the periods of tension and crisis in Cyprus. It also produces an*

*ethnographic description with some narrative about intercommunal relations in the village of Argaki.*

**Keywords:** Argaki, intercommunal, tension, narrative, demographic, crisis, Turkish Cypriots, Greek Cypriots, neighbour, relations

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**Roger Zetter**

Through the Anthropologist's Lens – A Retrospective on the  
Work of Peter Loizos 169 – 182

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By Sarah F. Green  
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(Yiannis Papadakis) 197 – 198

*Cyprus and its Places of Desire: Cultures of Displacement  
among Greek and Turkish Cypriot Refugees*  
By Lisa Dikomitis  
(I.B. Tauris: London and New York, 2012), xviii + 229 pp.  
(Spyros Spyrou) 199 – 202

*The Cyprus Problem: What Everyone Needs to Know*  
By James Ker-Lindsay  
(Oxford University Press: New York, 2011), 125 pp.  
(Craig Webster) 203 – 205

*50 Years of the Republic of Cyprus: A Painful Path [in Greek]*  
Edited by Chrysostomos Pericleous  
(Papazisi: Athens, 2010), 795 pp.  
(George Kyris) 207 – 209

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