



Kalamaki pictured in the early 20th century prior to the exchange of populations

KALAMAKI: KASTELLORIZO'S ANATOLIAN 'COLONY'

by Nicholas G Pappas, Sydney

'The Province of Meis' - this is how some 19th century charts label the Anatolian shore opposite Kastellorizo, from Makri in the west, as far as Finika to the east. And if this so-called 'province' had a Kastellorizian epicentre, then it is arguable that this lay in the wide bay of Kalamaki, the ancient Tlos of the Lycians, where a bustling market town was founded in the aftermath of the Greek Revolution.

Contrary to popular belief, it was not *only* Kastellorizians who settled here from the late 1820s. Contemporary 19th century accounts attest to the presence of Greeks from northern Epirus (whose skills in timber-felling were sought after), and also Greeks from Kastoria and other towns of Macedonia. The latter group included one of the town's foremost benefactors, **Nikolaos Gerasemides**, who financed the building of the town's only school in 1901. Upon its opening, this mixed school catered for 120 children for 4 years of instruction.¹

But there is no doubt that the early settlement and growth of Kalamaki was primarily a Kastellorizian phenomenon. With ready access to the Turkish villages of the hinterland and a small, but accommodating, anchorage point, Kalamaki was a logical choice for its Kastellorizian settlers. By 1840, the village had expanded along the shoreline and Kastellorizian traders and shipowners had

established commercial connections with Turkish growers & graziers who inhabited nearby villages like Bézirgan (the closest village that sat in the mountain range above Kalamaki), Mágina (Sené) and, on the road to Pátara, Fournós.²

Two islets which guarded the entrance to Kalamaki's wide bay were also of value to the Kastellorizians. *Ochendra* (literally 'snake island') and *Vólos* were both used for safe grazing, but both had deeper value to these merchants. *Vólos* had a distinctive red soil (even redder than Kastellorizo's) which was highly valued as a source of dye for Easter eggs and fabrics, while *Ochendra's* rich soil produced both capers and cardamom.³

Administratively, Kalamaki was overseen by a local *múhtar*, usually a Greek whose title was inherited. Prominent among these was **Theodosios Atherinos** who represented the Ottoman regime in the town and was a vital link between Kastellorizian business interests and an increasingly intrusive Empire in the last decades of the 19th century. The only other area of Ottoman inspection was in the collection of customs duties on both exports and imports by the town's traders, albeit at fairly generous rates.

Locally, a 'Church & School Council' oversaw the educational and religious needs of the community. It comprised two locally elected

KALAMAKI: KASTELLORIZO'S ANATOLIAN 'COLONY' (Cont.)



A charming portrait of **Hatziyiannis Barbouttis** in his timber mill in the outskirts of Kalamaki.



The *Panaghia* church in 1999 nestled among the former homes of departed Christian families.

residents (for many years prior to and immediately after the turn of the 19th century these were **Kyriakos Kouvanides** and **Agapitos Kalaitzoglou**), the *múchtar*, the town's resident priest⁴ and the school's teacher.⁵ Together, they dealt with all matters relevant to the religious and educational needs of their community.

Kalamaki was adorned with two churches, both dating back to the early to mid-19th century. The principal shrine was dedicated to the *Panaghia* and commemorated *Ta Eisódhia tis Theotókou* (the Presentation of the Theotókos, 21 November). Built in the ogival & domed style characteristic of the Dodecanese, its famed icon of the Virgin was hurriedly shipped to Alexandria in the Christian exodus (and thought lost for a period), until it was 'repatriated' to Kastellorizo by **Nikolaos Atherinos** in 1934. The icon was placed in the church of *Ayios Yeórgios tou Pigadhioú* in a highly decorative *proskynetáron* (icon stand) donated by **Paraskevas Agapitou Kalaitzoglou** in March 1936.⁶

Today, the church is a mosque, but it retains many of its original architectural features. It is hardly known that the shrine would not exist at all were it not for the **Koçá Mustafá** family of Kalamaki who purchased the church from the Ottoman authorities in the aftermath of the Greek departure so as to block plans to convert it into stables. The brave family kept the church shut until 1934 which enabled most of its vestments and ecclesiastical literature to be safely removed to Kastellorizo. They are housed today under lock & key in one of the island's secure locations.⁷

A second church, about which little is known, stood adjacent to *Panaghia*. Characteristically, it was dedicated to St Nicholas, the favoured saint of the region. A Christian cemetery was also located within this precinct, but neither this, nor the second church, survive today.

With a resident population of around 1,000, Kalamaki, at its peak, was undoubtedly a hive of commercial activity.⁸ Greek enterprises ranging from food and fabric establishments to timber workshops

and metal foundries, created a daily hustle and bustle. Not surprisingly, the local architecture mimicked the styles of dwellings & shops on Kastellorizo. Most homes were brightly coloured in the neo-Classical style, with decorative doorways, gables and parapets that signified wealth and prosperity.⁹

But the real wealth lay in Kalamaki's rich hinterland, particularly in the timber sourced from the forests of coastal Anatolia. One of the early pioneers of Kalamaki, **Hatziyiannis Barbouttis** (b. 1813), established one of the region's largest timber mills near Márgaza and shipped his product to markets as diverse and distant as Trieste and Beirut. His enterprise assumed greater prominence with the boom in rail networks in the later part of the 19th century for which he supplied rail-sleepers to French & British consortia in Egypt.

But there were ominous signs that change was in the air. Random acts of violence against Greek Christians had become part of life for these residents of Kalamaki since at least the 1870s. In August 1879, for example, a gang of drunken Turkish males descended on the town in a fit of rage and broke into Greek establishments seeking food and clothing. The next day, the town's Christians were compelled to lock themselves in the *Panaghia* church and send frantic representations to the Ottoman customs officer at the port. A formal complaint to the Ottoman authorities was made by the Greek consul in Antalya, but it came to nothing.¹⁰

By the late 1890s, such unfortunate events had become more the rule than the exception. This heightened hostility was fuelled in 1897 by events in Crete where a Greek revolt had led to a bloody war on that island. In Kalamaki, women and children were hurriedly shipped to Kastellorizo as word spread through the Greek community that a pogrom was being planned to coincide with Easter celebrations. The plan was scuttled, ironically by some sympathetic Turks from a nearby village, but the incident left a deep imprint on relations between the two communities that was never to be erased.¹¹

KALAMAKI: KASTELLORIZO'S ANATOLIAN 'COLONY' (Cont.)



The vernacular architectural style of Kastellorizo is a feature of the early built environment of Kalamaki.



Enclosed timber balconies, characteristic of Ottoman architecture, combine with neo-classical features popular from the mid-19th century among Greek communities.

With the onset of war, the Greek presence in Kalamaki quickly faded, particularly after Kastellorizo was occupied by France in December 1915 and became an active participant in the war against Turkey and Germany. And with peace, and the treaties that followed, a Christian 'colony' in Anatolia seemed like an outdated remnant of a weak empire that had tolerated co-existence, a notion anathema to the concept of the homogenous nation state.

The events that followed sealed the fate of Greek towns like Kalamaki. Greece's failed foray into Asia Minor served only to bolster Turkish nationalism, while on Kastellorizo one occupier replaced another when France handed the island to Italy. With the exchange of the remaining populations that followed, it was left to the representatives of the Italian regime on Kastellorizo to collect and collate the claims for lost Kastellorizian landholdings in Kalamaki, Antifilo, Myra, Finika, Makri, Livisi, Antalya & Smyrna.

Of the 558 claims made in December 1924 to Kastellorizo's Italian overlords, 168 related to Kalamaki. These comprised just under 20% of all claims made based on their declared values. Principal claimants included **Pantazis Emanuel Pantazides** (3.4m lire), **Anastasia Stamatiou Barboutti** (1.7m lire), **Agapitos Kyriakou Kalaitzoglou** (.675m lire), **Kyranna Theodosiou Atherinou** (.604m lire), **Efstathios Kondilios** (.493m lire), **Yeorgios Karayiannis** (.463m lire), **Kyriakos Mihail Boyiatzis** (.459m lire) and **Theoharis Dimitriou Alvanos** (.38m lire).

A predominantly Greek town that had served as a bustling centre of commercial activity for over 100 years had been reduced instead to a bureaucratic file of compensation claims. Over time, Kalamaki's empty homes would be re-settled by Turks from nearby villages and it has since re-emerged as 'Kalkan', a vibrant and pretty touristic town forming part of Turkey's popular azure coastline. Today, only Kalamaki's distinctive traditional architecture serves to remind the discerning visitor of who was once here.

Acknowledgments: I am grateful once again to Irini Toliou of the General State Archives in Rhodes for permitting me access to her archive. Sincere appreciation is also due to Angelo Hatsatouris for allowing me to reproduce his images of Kalamaki taken in 1999, and to Fotini Chavantzi for assisting with my research for this article.

¹ The foundation stone of the school, which was demolished in the 1980s, was recently found in pieces and preserved by a Turkish architect working on the restoration of the town's vernacular architecture. The inscription records Gerasimides' generosity, his place of origin and the year of foundation of the school.

² Based on the extensive recollections of Konstandinos Kyriakou Kouvanides (b. 1887, Kalamaki) to the Centre for Asia Minor Studies in 1970, Bézirgan produced legumes and corn. Mârgaza, a village of a mere 30 houses, was a centre for vine-growing, while villagers from Fournós sold a variety of fruit and vegetables.

³ Reminiscences of Vasilios Asvestis in K.M. Hondros, *Η Μικρά Ασία των Δωδεκανήσιων*, 2009, p.139.

⁴ A number of priests from Kastellorizo served the Kalamaki community over the years. Prominent among these were Stefanos Diamantides (d. 1910), Theodosios Simonides (d. 1933) and Ioannis Kisthinios.

⁵ At the turn of the century, the school's teacher was Spyros Apostolou Diamantaras, the nephew of Kastellorizo's great chronicler Achilles Spyridou Diamantaras.

⁶ Based on a dedication at the base of the icon, it appears that it was returned to Alexandria in 1938 for restorative work by Savvas Moschos to its silver casing.

⁷ The church was converted to a mosque in 1934 and carries the name Koça Mustafa Çamii.

⁸ For Kalamaki's population statistics see Xenophanes, vol. 2, no. 1 (October 1904).

⁹ The surviving Kastellorizian dowry archive for the period 1896-1930 contains numerous references to properties in and around Kalamaki given as part of a bride's dowry. In the period before the outbreak of WWI (1914), these landholdings were gifted unconditionally. In the later period, the gifts were poignantly expressed to be conditional on a 'return' to these lost lands.

¹⁰ The file of the Greek consular agent in Antifilo records other similar events in Kalamaki in the last decades of the 19th century.

¹¹ A detailed account of this event was given by Konstandinos Kouvanides in his reminiscences to the Centre for Asia Minor Studies.



LIVING THE DREAM

by Despina Tanner

For my husband and me, a typical day here on Kastellorizo usually begins with a morning hike up to Avlonia where the locals used to live during the wintertime. We explore old farms and the remains of their orchards, and the ancient Patitiria where they used to make wine and olive oil. It is so lush and green and now with the spring the wildflowers are abundant.

As a passionate gardener, living here in the winter and discovering the beauty of the environment and plethora of flora and fauna is truly a blessing, to learn what grows and the ancient use of these herbs and plants. The soil here is incredibly fertile and rich with minerals; the mountains are lush with an abundance of oregano, thyme, sage, votania, mint, lousfakia and chamomile. There are countless fig, pink peppercorn, olive, carob, wild pear, almond, and pomegranate trees. There are wild garlic, shallots, and caper bushes. Horta (wild greens) grows profusely in the winter, as do chickpeas. Together with goats, sheep and of course, fish one could easily live with these essentials.

There are many exotic flowers including iris, white and maroon coloured lilies, a variety of daisies including chamomile, crocus, pink lisianthus, cyclamen, and asphodels...currently there is a bush flowering with a brilliant yellow flower called Stouvi; once it is dry

the wood is a useful fire starter. Now the nasturtium flowers and leaves are rocket to our salads. We have begun preserving olives, capers, fig glyko, naranzi glyko, and my daughter has even made syrup and flour from the ancient carob fruit.

Living on Kastellorizo does come with some challenges and it can take some adjusting especially when you are island-bound, such as knowing where to order things that you can't buy here. My husband and son in-law are devoted bread makers and have sourced a biodynamic ancient grain from Crete. We often imagine how wonderful it would be to grow all our own fruits and vegetables, to make cheese and yoghurt from the goats and sheep like they do on other islands. My husband, Brian, is very passionate and would even love to make wine with the native ancient vines. Who knows, perhaps one day we can revive these ancient traditions?

Even though Easter wasn't the same for us this year, the live broadcast from Saint Constantine and Helene was very moving. Fortunately, our daughter and son in law were with us so in addition to our slow cooked local goat and fresh dolmades, my son in-law made goat liver paté served with his own bread, and cannoli with his own ricotta, reminiscent of his childhood memories in Sicily.

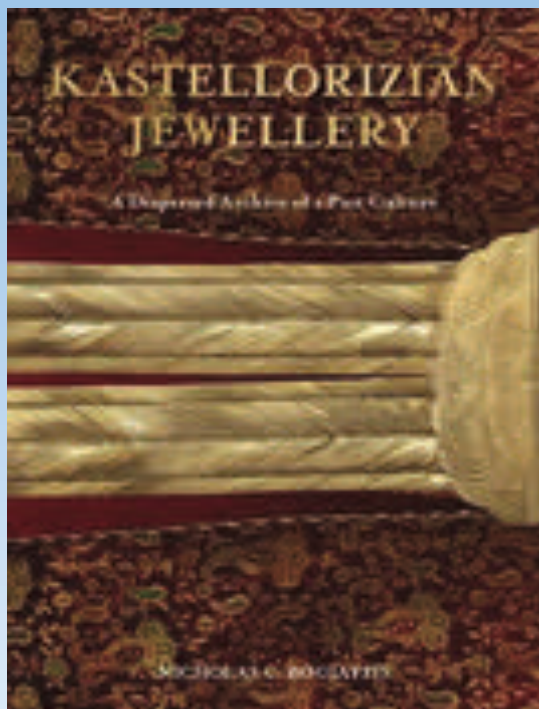
LIVING THE DREAM (Cont.)

Covid19 has certainly reinforced my appreciation and bond with the simple things in life, as I am sure it has for many, in particular my love of the outdoors and a baking for my loved ones. I am grateful to be here surrounded by nature, far away from a consumer-based lifestyle.

My husband and I moved to Kastellorizo in 2018, after selling our cafe Boucla and restaurant Lady of Ro. Since building our house back in 2008, it was always our dream to spend an indefinite period of time here to bear witness to each season and its glory. I first visited Kastellorizo in 1973 at the age of 12, with my beloved father John Komninos Kannis, adored still today. This was a pivotal experience for me which has significantly shaped my life. When my father and I came that year in 1973, it was his first time back since the Second World War, when sadly thousands of people were forced to leave as their homes were destroyed. I was very fortunate to have been able to go with my father, as he died suddenly from a heart attack at the age of 49. It took me many years, but finally we committed to buying a block and building a house here. It seemed to all happen with such ease that I knew in my heart we had made the right decision. A lover of nature and the sea makes Kastellorizo a paradise.



KASTELLORIZIAN JEWELLERY



A Dispersed Archive of a Past Culture

Have you inherited a piece of traditional Kastellorizian jewellery?

Have you been intrigued by the historical photographs of women and men with their jewellery?

Have you realized that jewellery was critical to the traditional Kastellorizian economy, and social life?

Why was jewellery so important to Kastellorizians, and what are the stories behind the various pieces?

As a researcher and collector of the social history of Kastellorizo, Nick Bogiatzis has written an absorbing and informative account of the island's jewellery.

Kastellorizians from around the world have shared photographs of their jewellery to beautifully illustrate the pages of this book. These images illuminate the stories behind the jewellery and take you on a rich journey into a past culture.

What inspired the work was the recognition that this heritage was being lost. The stories were being forgotten. The pieces scattered and overlooked.

This book for the first time brings such information together. Its aim is to help preserve knowledge of the island's extraordinary social history. It is a unique story.

Piecing together the information has taken years, drawing on individuals' memories and the few written resources available. Importantly ***Kastellorizian Jewellery*** provides the cultural context for this jewellery. It also includes useful glossaries of Kastellorizian words for their jewellery, and for coins used on the island, usually of gold.

This is fascinating reading for those with an interest in the island of Kastellorizo or in traditional jewellery.

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