

By Reverend Demosthenis Demosthenous
Dr. of Theology - Conservation

THE OCCUPIED CHURCHES OF CYPRUS

NICOSIA
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To His Beatitude
CHRYSOSTOMOS I
Archbishop of New Justiniana and All Cyprus

*The Writer
his wife Chara,
and his children
Spyridon, Alice, Philippos and Ioanna*



† Ο ΑΡΧΙΕΠΙΣΚΟΠΟΣ ΚΥΠΡΟΥ
ΧΡΥΣΟΣΤΟΜΟΣ

**ADDRESS BY HIS BEATITUDE
THE ARCHBISHOP CHRYSOSTOMOS OF CYPRUS**

It is with great satisfaction that we welcome the publication of the monograph entitled 'The Occupied Churches of Cyprus', which aims at presenting the problem of the ecclesiastical monuments of Cyprus still illegally occupied by Turkey.

One quarter of a century has already passed since July 20, 1974, the day when Turkey invaded Cyprus, occupied 40% of its territory and used all possible means to force the Christian inhabitants of the occupied area to flee their ancestral homes and settle in the free southern part of the island as refugees. More than 7,000 of our brothers were murdered by the invaders and around 2000 were held hostages and their fate remains unknown to this day. Our holy cemeteries in the Turkish-occupied northern part of Cyprus were destroyed, crosses were broken, graves were opened and the bones of our fathers were removed. Our churches, chapels, monasteries, places of martyrdom and pilgrimage in the occupied area, 520 in total, were pillaged and desecrated. Many of them were demolished or converted into Muslim mosques, horse stables and warehouses. The holy icons and the ecclesiastical vessels were removed and/or destroyed or sold, and today adorn public foundations or private collections abroad.

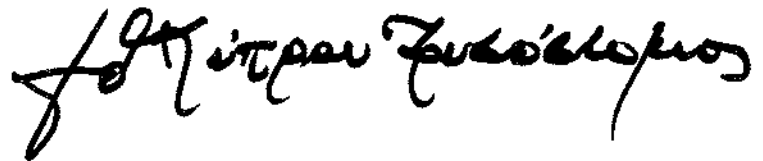
These religious and ecclesiastical places are recorded and presented in the present monograph, which also includes photographic evidence on the extent of the desecration and destruction by the Turkish occupation forces and the settlers.

We hope that this book will touch the hearts of the readers and urge them to voice their protest against the unacceptable situation in the northern occupied

part of our island as we approach the end of this century. We hope that they will take all measures necessary to put an end to the atrocities committed against the sanctities of our Christian faith, for the withdrawal of the invasion troops and the settlers and the restoration of unity and integrity in our country and in our State, so that all Cypriots may live in conditions of safety, justice and peace and be free to perform their religious duties.

We would therefore like to warmly congratulate Reverend Demosthenis Demosthenous for his initiative in publishing this monograph and wish him every success in the attainment of the noble aims pursued with this significant piece of scholarship.

With our warmest blessings

A handwritten signature in Greek script, likely belonging to a high-ranking clergy member, written in black ink. The signature is fluid and cursive, starting with a large initial letter.

Holy Archbishopric of Cyprus
September 3, 1999



MESSAGE BY THE PRESIDENT OF THE REPUBLIC OF CYPRUS
MR. GLAFCOS CLERIDES
IN THE ALBUM OF THE BYZANTINE ACADEMY OF CYPRUS
ENTITLED "VOLUME ON THE OCCUPIED CHURCHES"

It is with pleasure that I welcome the publication of the album entitled "Volume on the Occupied Churches".

This work, which is based on many years of research, helps fill a big gap regarding the problems affecting church monuments in the northern part of the Republic, which is illegally occupied for 25 years now by Turkish forces.

The European Union, with whom Cyprus has started accession negotiations, is particularly sensitive to the protection, preservation and maintenance of places of worship and of religious and other cultural monuments in general.

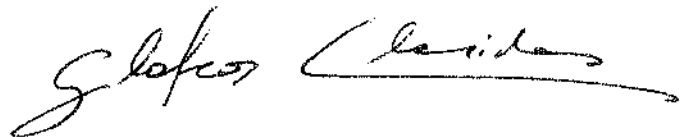
I am certain that this album on the 520 churches in the occupied area will make public opinion in Europe even more sensitive about their fate and will help us in our effort to protect and maintain them.

As is clear in the album, many churches are in a terrible state of disrepair and nearly all of them have been looted and stripped of their contents.

I would like to take this opportunity to stress that the Cyprus Government is concerned about the protection and maintenance of places of worship and monuments in the Turkish-occupied area and

sees to it that monuments of all religions and creeds in the free areas of Cyprus are properly maintained.

Concluding, I would like to congratulate Dr. Demosthenes Demosthenous and the Byzantine Academy of Cyprus for publishing this album. I also wish to thank them for their important contribution to our effort to protect and maintain the places of worship and religious monuments of the Christian citizens of the Republic of Cyprus.

A handwritten signature in black ink, reading "Glafcos Clerides". The signature is written in a cursive style with a long horizontal flourish at the end.

(Glafcos Clerides)
President of the Republic of Cyprus

For the inhabitants of an island, the sea is the source of their history.

From the sea, they draw their resistance for tradition and form their character. The Holy Island of Cyprus had a number of invaders coming from the sea. All of them respected the character of its people, its unbroken Christianity, as well as the traditions and monuments of the island. On the contrary, the barbaric Turkish invasion deadened and interrupted history of a great part of the island. It removed Cyprus from the group of peaceful and disarmed countries. Until today, every peaceful effort on behalf of the international factor meets with Turkey's bulimia, which continues to disrespect the geographic, political and cultural integrity of a small country, which is a UN member.

The Ethnarchic Church of Cyprus, founding member of the World Council of Churches and dedicated with faith to the dialogue among the Churches of the East and West, continues to encourage and cater patiently for half of the population of Cyprus who are refugees and exiled, both Greeks and Turks. It teaches persistence to justice in order to definitively restore the undivided peace, which will be free from the violence and threat of Turkey's gunboats. The permanent and enduring peace is the most difficult part of the kingdom of virtue. In an undivided country where its citizens, regardless of their nationality and religion, can live together in harmony exercising freely and safely their religious duties.

To date, 520 occupied churches of the Holy Island of Cyprus await to celebrate mass.

"... Then I said, I have been cast out of your sight; Yet I will look again toward Your holy temple" (Jonah 2.4).

INTRODUCTION

Cyprus has been a Christian land since the beginning of Christianity. It is referred to in the book of the Acts of the Apostles in the New Testament as one of the very first places to which the Christian religion spread. *But other believers, men from Cyprus and Cyrene went to Antioch and proclaimed the message to Gentiles also, telling them the Good News about the Lord Jesus... so they sent Barnabas to Antioch* (Act 11,20). Apostolos Barnabas, of Cypriot origin (Act 4,36), was the founder of the Church of Cyprus along with Apostolos Pavlos in 45 A.D. It was in Cyprus that the first high ranking official of the Roman Empire, Sergius Paulus (Act 13,7), embraced the Christian faith.

Despite its occupation by various conquerors throughout the centuries, Cyprus was able to preserve its own character and safeguard its Christian faith. For example, under the rule of the Ottoman Empire (1571-1878), compulsory islamisation was inflicted upon the Christian inhabitants of the island. When a Cypriot village could not pay its taxes or had violated a law, the conquerors would visit its inhabitants and pose the following dilemma: The villagers could either pay their taxes or become Muslims in order to avoid punishment. Faced with this danger, Christians pretended to obey but worked instead to preserve their Christian faith. However, because Cyprus was subject to foreign dominance for over three centuries, islamisation could not always be avoided. This explains why Cyprus has nineteen Turkish villages named after Christian saints. Islamised Turkish Cypriots lived in eleven of these villages, while the inhabitants of the remaining eight villages were both Christian Cypriots and Cypriots islamised by force. Some of these villages are: Agios Georgios, Agios Nikolaos, Agios Efstathios, Agios Ioannis, and it is important to emphasize that Greeks and Turks lived harmoniously in these mixed villages. Thus, we find that many places of worship that were built originally as Christian churches were at this time converted to mosques, and today still function as such. This is the case of Agia Sofia in the old city of Nicosia as well as Agia Aikaterini and Agios Nikolaos.

The 1974 Turkish invasion visited yet another trial upon the Greek Orthodox ecclesiastical tradition in Cyprus. Although this was a modern military invasion, it was based on the most primitive principles. The invasion was mounted in the last quarter of the 20th century, from July 20 — August 14, 1974 and it caused the almost entirely Greek population to be uprooted from an area covering 37.5% of the territory of Cyprus. The invasion led to the 'death' of the Christian religion on half of the island and made refugees of more than half of the population. For three decades, a new road to Golgotha and Crucifixion has been unfolding before the people of our island, at a time when mankind is welcoming the third millennium of Christian history. Cyprus was established by virtue of a joint agreement between Cyprus, Greece, Turkey and England in 1960, and since that time has been recognized by the international community as the Republic of Cyprus. Small and defenseless, in 1974 Cyprus was confronted with the destructive war machine of one of its own guarantors, Turkey itself. During the tra-

gic events of the invasion Cyprus, the United States was responsible for its support of the Turkish war machine that was deployed against Cypriot civilians, in the form of destruction, pillaging, massacres, captivation, enslavement and the violent displacement of the population. Following the invasion, and at the instructions of Ankara, most Turkish Cypriots abandoned the free area of Cyprus and settled in the zone seized and still occupied to this day by Turkey. Greek Christians were forced to flee the area and became refugees in their own country, awaiting with undying desire the day of their return to their ancestral homes.

Such events undoubtedly fall within the category of the most primitive and shadowy principles of pre-Christian morality. Nonetheless, they continue to astound humanity at the end of the 20th century. We pray for an end to such inhumanities, and hope that no country - especially the small and defenseless - will experience such destruction and suffer such injustice as was inflicted upon Cyprus.

At the Hieratical Convention which was held in the Church of Agios Demetrios in Akropolis, Nicosia, on the 21st of October 1976, the Archbishop of Cyprus, Makarios the 3rd, highlighted the problems resulting from the long-term consequences of the 1974 Turkish invasion. This is a representative excerpt of his speech taken from the Official Review of the Church of Cyprus 'Apostolos Barnabas':

"The purpose of this gathering is to discuss and exchange views on the problems created by the Turkish invasion and the subsequent obligations of the holy clergy and the Church in general. Within this framework, we shall of course discuss problems relating to the refugee members of the clergy as well as specific matters on the work of the priests and, in general, the noble mission of the clergy which under the present circumstances in Cyprus entails increased responsibilities and obligations.

Since our last Hieratical Convention held years ago, many tragic events have fallen upon us and deeply hurt the Church of Cyprus and the Cyprus State. I personally experienced bitterness, grief and hardship and my life was threatened on numerous occasions. But, thanks be to God.

The coup against me on the 15th of July 1974, organised by the then military junta of Greece, gave Turkey a pretext and an opportunity to invade Cyprus. Ever since, a terrible tragedy has been unfolding in our much afflicted island. The Greek Cypriot population was led into an adventure and suffered an ordeal which took the dimensions and the form of national destruction. The Greek soul of Cyprus is mourning today upon the tombs and the ruins.

The Church has also suffered heavy blows by the Turkish Attila. Holy churches were pillaged, icons of saints were destroyed or are being sold abroad as ordinary merchandise items, ecclesiastical vessels and relics have been looted, considerable Church property

has come under Turkish control and hundreds of priests were displaced while others were brutally murdered. As an indication, I would like to mention that 158 churches, 103 of which belong to the Holy Archbishopric, are today in the Turkish-occupied area. 198 priests were displaced and became refugees, 140 of whom come from parishes of the Archbishopric area. Four priests were murdered and one deacon is missing. The Holy Archbishopric and the Bishopric of Morfou lost most of their property, while the Bishopric of Keryneia lost everything. The above facts illustrate the blows and wounds inflicted upon the Church of Cyprus founded by Apostolos Varnavas. However, our Church, faithful to its noble mission, is called upon to lead the struggle waged by Cypriot Hellenism for its natural and national survival and existence.

It is the obligation and duty of the Church, within its administrative authority, and the holy clergy to help restore the ruins, heal the wounds, treat the sufferers, console the mourners, inspire courage, boost morale, strengthen people's faith and work towards resolving the social and various other problems arising as a result of the Turkish invasion. I do not wish to overlook the fact that the members of the clergy, especially refugees, have their own problems and also suffer from the serious traumas of the Turkish Attila. The Holy Synod and the Church will deal with the problems of their priests with great sympathy and understanding and will make every effort to find solutions. However, regardless of the above, in no case should priests show indifference vis-à-vis the obligations deriving from their mission.

The fact that thousands of Greek Cypriots were displaced and became refugees has brought about many social and moral dangers. The indications that we already have are worrying. Therefore, both the Church and the State are called upon to exercise great care, attention and vigilance. The clergyman, in his capacity as priest, confessor, spiritual shepherd and guide, has an important mission in preventing and curing evil. Because of the Turkish rage 'the sheep were dispersed'. The duty of a good shepherd is to search for them, so that they are not lost. I would also add that some may take advantage of this national adventure and ordeal of our people, in order to propagandise heretical doctrines or shake the Orthodox faith. In view of this danger, we should all exhibit great care and attention.

I do not intend to describe in detail the increased responsibilities and duties of the clergy with regard to the many problems caused by the Turkish invasion. I will only say, in conclusion, that the conditions created by the invasion lend new dimensions to the struggle of the Church and its clergy. It is a struggle for the holy and the sacred, a fight for home and religion. It is an all-out struggle. We are all aware of the difficulties of this struggle and the adverse circumstances. But let us not lose heart and have faith in God. And may God be with us.'

We should not allow the history of the occupied area of Cyprus with its 520 churches, chapels, small temples, places of pilgrimage and monasteries to come to an end. But it

is depressing to note that the scars of time are becoming more and more visible on these monuments, most of which are significant works of architecture. Turkey and the Turkish occupation army do not allow the return of Cypriot refugees to their homes under conditions of safety and refuse to cooperate in any way either with the Church of Cyprus or with the Republic of Cyprus, for the conservation and maintenance of our occupied churches. We must await the permanent, viable, and peaceful settlement of the Cyprus Problem, within the framework of the Principles of the United Nations, full freedom and demilitarisation of Cyprus, the return of all refugees to their homes and freedom of movement and settlement.

Our two-thousand-year-old ecclesiastical and cultural heritage offers an uninterrupted course in religious history, and one which could be scientifically documented – as monuments representing all time periods up to the present day abound throughout the island. For example, the occupied catacombs of Chrysokava in Keryneia and the tomb of Apostolos Varnavas himself in the area of Famagusta - which the invaders have desecrated and ravaged - date back to the era of Christ and the Apostles, that is, 45 A.D. But even up until the Turkish invasion, both the construction of new churches and the architectural conservation of old and ancient ecclesiastical monuments were flourishing. For Cypriots, the construction of churches, iconography and other ecclesiastical arts were a manifestation of absolute religious freedom, combined with the theological aspect of their inherent love and honour for God, the Virgin Mary, and Cypriot and foreign Saints, passed down from one generation to the next. The scholarly research carried out by the ever-memorable Ethnarch and Archbishop Makarios refers to almost three hundred names of Cypriot Saints celebrated by our Church up to this day. The list includes, among others, holy figures who cannot be honoured today in the places where they led their ascetic life or suffered martyrdom, nor in the churches dedicated to them, since they are situated in the Turkish-occupied area.

At present, apart from the legal army of the Republic of Cyprus, the island unfortunately bears the burden of the Turkish occupation army, the presence of the British army at the two British bases in Episkopi and Dhekelia and the United Nations Force which oversees the cease-fire between the occupied and the free areas of the Republic.

Today, many of our occupied churches are either in poor condition or ruined. Moreover, apart from the occasional looting and plundering of our religious monuments, the Church of Avgasida has been completely destroyed, as have three chapels in Trikomo (dedicated to Agios Demitrios, Agios Mamas and Agia Aikaterini) and the chapel of Profitis Ilias in Filia, Morfou. This is one of the many reasons why a systematic and organised investigation into the state of the 520 occupied religious monuments of Cyprus has not yet been permitted. The Turks persistently refuse such research to be conducted, not only by Cypriots but also by representatives of certain International Organisations who came to Cyprus specifically to address the issue of our occupied

churches. Our Christian soul is filled with sorrow whenever our holy areas of pilgrimage are desecrated and destroyed.

The graves and the ruins, however, not only bring to mind decadence and ravage, they also remind us of our historic glory, renaissance and immortality. For this reason, the invaders wish to enforce destruction and oblivion. Most cemeteries in the occupied area have been destroyed, but the grave robbers cannot rest in peace since unwritten law considers the dead who are wronged are often more alive than the living. The author comes from the occupied village of Karavas which is situated about 12 km west of the occupied town of Keryneia and herein denounces that the cemetery of his village was destroyed due to a deliberate act of vandalism. The Department of the Cyprus Broadcasting Corporation called 'Den Xehno (I do not forget)' broadcast photographs of the ravaged cemetery in September 1974. This is the cemetery where the author's grand-father, Loizos Christodoulou, was buried at the age of 84. They broke the cross and threw it on the ground and opened the grave, believing that they could thus erase the history of Christianity in Cyprus, and in particular in the area of Keryneia where Christianity has been present since the beginning of the Christian era. In fact, many locations in the area were named after their distance from the capital of Keryneia, which is also the seat of the Bishop of Keryneia. For example, Pente Mili (five miles), Exi Mili (six miles), Okto Mili (eight miles), etc. This was also common in ancient Rome and other Christian cities where many Christian catacombs were named after their distance from the city which was their spiritual centre. In occupied Cyprus, most catacombs are found in the area of Keryneia, and during the 1974 invasion, the inhabitants of the surrounding areas attempted to take refuge in these catacombs to avoid captivity and enslavement by the Turkish invasion army. It is indeed a story of a never-ending alternation of death and renaissance, a bipolarity which calls for people of virtue, able to cope with these changes regardless of how long they last. These virtues are patience, persistence and stoicism.

Today, more than ever, our occupied churches, as works of architecture and environmental and interior spaces, are in need of conservation. Furthermore, the stolen relics, icons, ecclesiastical vessels and sacerdotal vestments must be returned. The iconostases must be restored, while the stolen frescoes and mosaics must be tracked down and placed back in their original position. For this reason, we request the cooperation of European and International Organisations and of all Traditional Churches whose history dates back to the times of the persecutions, in order to turn theory into practice. For, the living Christian religion is also witnessed by our half-destroyed, occupied churches and nested in the hearts of all refugees awaiting the day of their return; a day which will mark the renaissance of the life that came to a standstill with the Turkish military invasion of 1974.

The historic and aesthetic integrity of our occupied churches cannot be fully restored merely with superficial conservation work. It must be accompanied by the revival of the worship of God in all our churches and the return of refugees to their homes.

Conservation without restoration of justice in Cyprus, and the conservation of a church without the holy sacrament of liturgy, would be inconceivable. A church cannot serve its cause, regardless of the conservation work it may undergo, if its people, who are currently refugees a few kilometres away and forbidden to return to the land of their fathers in conditions of safety, cannot attend the liturgy.

The beginning of life and existence of each nation lies in its religious traditions. And our occupied churches bear witness that Cyprus had adopted a Christian Orthodox course which was uninterrupted until the 1974 Turkish invasion. With the unsettled and dangerous situation created on the island and the military occupation of 37.5% of the territory of the Republic of Cyprus, Turkey seeks to impose conditions of insecurity not only in the occupied zone but also over the entire island. The successor of Archbishop Makarios, the Archbishop and Ethnarch of Cyprus Chrysostomos, repeatedly refers to this serious problem. His pastoral speeches delivered in the churches of the free area of Cyprus, as well as the yearly Christmas and Easter archbispheic circulars, graphically describe the moral and social problems resulting from the Turkish military interventionism. We shall not forget until we fully restore our life of liturgy and worship, and identify our lives with the Christian duties and the acts of worship of our refugees, in conditions of safety. Only in this way will our 520 occupied churches regain their historical and aesthetic integrity.

Today, in the midst of our communities and villages in the occupied area of Cyprus, there are churches which, before their forced abandonment, were the center of the people's lives. Our refugees lived there, and associated every moment of their lives with their church: baptisms, engagements, weddings, funerals, blessing of the early fruit, their work, prayers for a life without insurmountable difficulties, for temperate weather. The Church was central to these people's lives. On January 2 1999, the Association of the Inhabitants of Yerolakkos held its annual Christmas event away from its homeland and its churches. For as long as the inhabitants of Yerolakkos remain refugees, this event will be held in the free area of Nicosia, up until the blessed day of their return to their homes. Similar events are organised by all refugee communities and villages in the free towns of Cyprus.

We hope that the speeches of his Beatitude the Archbishop of Cyprus Chrysostomos will soon be published not only in the Greek language but also in English and in other European languages. This initiative demonstrates the real role of the Church as the leader of the struggle for the restoration of moral order and justice, presently violated in the Eastern Mediterranean by Turkey.

In 1995, the Byzantine Academy of Cyprus launched a systematic study of the occupied churches of Cyprus, as well as on the problems deriving from the continued Turkish invasion in Cyprus. These studies focus on our occupied churches, chapels, small temples, places of pilgrimage, tombs of saints and martyrs and monasteries. Due to the Turkish military occupation, it has not been possible to form a complete picture of

the tragic condition of our occupied monuments. We are aware that every piece of information that we record may be altered at any moment, at the expense of both Christianity and the identity of the occupied area. Our churches have been turned into warehouses, stables, coffee shops and toilets. Turkish propaganda falsely claims that the churches have been converted into 'cultural centres' or 'museums', 'coffee shops' or 'societies'; thus they allege that the Holy Monastery of Apostolos Varnavas, as well as the Metropolitan Church of Archangelos in Keryneia and the Metropolitan Church of Agios Mamas in Morfou have been converted into 'Museums'. At the same time, according to the Christian Orthodox tradition, the deceased venerable bishops of Keryneia, (Gregorios) and Morfou, (Chrysanthos) are awaiting the transfer of their relics to the cemetery of their Metropolitan church, in accordance with the Orthodox Christian tradition, impossible now due to the Turkish occupation. However, it would be immoral to negotiate even a single superficial conservation project on our Orthodox churches without ensuring their full theological and religious restoration, including the refugees' return to an active life of worship. We should not forget that these monuments constitute an integral part of their Greek Christian soul. The study and implementation of a traditional method of conservation, and the maintenance of our occupied churches must be conducted according to moral principles aimed at restoring their initial glory. Any other way would be unacceptable and constitute a violation of fundamental human and religious rights; this, in turn, could set an ill-omened precedent for other small peoples threatened by powerful neighbours.

Despite the difficulties encountered by the Byzantine Academy of Cyprus in the process of recording and archiving our occupied churches and the ecclesiastical treasures of our island, we consider it our sacred duty to pursue our efforts and work for the denunciation of the Turkish crime still perpetuated in Cyprus. In this effort, we have always received the full cooperation of refugee municipalities, societies, committees, individuals and other agencies, which provide us with all manner of information. A significant number of the photographs published in this volume is the fruit of this cooperation. We believe that this research, which continues despite difficulties due to Turkey's lack of cooperation, guarantees a happier future for Christianity in Cyprus for the Orthodox, the Roman Catholics, the Maronites and the Armenians. It constitutes ipso facto a creative act which manifests our never-ending struggle to inform the world of the state of our occupied churches, regardless of the prospects of a political settlement.

As time passes, and if Turkey persists in perpetuating the conditions of invasion and occupation, Cyprus will continue its struggle for religious and cultural survival, facing the challenges and hardships indefatigably. Our origins, our Christian virtue, piety, will, love for God and Christ, which have always characterised us as Cypriots, leave us no alternative.

REVEREND
DEMOSTHENIS DEMOSTHENOUS
Dr. of Theology - Conservation

EVIDENCE ON THE EXTENT OF THE DESTRUCTION RESULTING FROM THE CONSEQUENCES OF THE 1974 TURKISH INVASION

The Turkish invasion of 1974 unfolded in two phases: the first phase lasted from July 20 to July 23 and the second from August 14 to August 16 of the same year. Turkey occupied 37% of the territory of the Republic of Cyprus and forced 200,000 Greek Cypriots to flee their homes and settle in the non-occupied area of the Republic. Today they live as refugees in their own country while some of them have emigrated.

In the area occupied by the Turkish army, there are three main towns: Keryneia, Morfou and Famagusta; the capital city of Nicosia is semi-occupied and divided. Furthermore, the legal inhabitants of 206 villages as well as those of the above-mentioned towns, were deprived of their homes and territories since Turkey allowed only 600 (from the area of Karpasia) out of the 200,000 refugees to continue to live in their homes. The priests of the Holy Bishoprics of Keryneia and Morfou and those of the Holy Archbishopric, as well as three priests from the Holy Bishopric of Larnaka, also became refugees.

In the area of 3,000km² occupied by the Turkish army, there were 520 churches, chapels and holy monasteries. Furthermore, every village had its own cemetery while the towns had more than one.

After the Turkish invasion, the Holy Archbishopric of Cyprus denounced that almost all the church equipment of the holy churches, as well as 23,000 holy icons dating from the 12th century up to the present, have remained in the area occupied by the Turkish army.

It is very difficult to assess the extent of the destruction since a great part of the occupied area of Cyprus is under the strict control of the Turkish invasion army, which does not allow specialists or experts to visit most of our churches.

The Byzantine Academy of Cyprus has gathered information on 151 occupied churches which have been converted into horse stables or night clubs; other churches have been burned down or converted into mosques while most of them have been pillaged in the most ferocious way. Some churches have also been demolished.

The following examples demonstrate the Turkish ferocity and attest to the barbarism of the Turkish invasion, perpetuated for the third decade with the same intensity.

Nicosia	
Church of Apostolos Loucas	Burned down and plundered; ecclesiastical vessels and all the icons from the iconostasis stolen.
Church of Agios Georghios	Burned down and plundered.
Kythrea	
Church of Agios Andronikos of Kythrea	Plundered, burned down, obscenities cover the walls.
Neo Chorio Kythreas - Nicosia	
Church of Agios Charalambos	Plundered, the altar destroyed, the church filled with wood and litter. All the holy icons and church objects looted, the benches and windows removed and destroyed.
Neo Chorio Cemetery	The cemetery destroyed and all the crosses broken.
Pano Zodia - Morfou/Nicosia	
Church of Archangelos	Looted and robbed.
Kato Zodia - Morfou/Nicosia	
Church of Timios Stavros	Converted into a mosque by the conquerors.
Zodia Girls' School	Converted into a factory.
Lampousa - Keryneia	
Holy Monastery of Acheiropoitos	The icons stolen and the monastery converted into a mosque and a stable.
Church of Agios Evlalios	Plundered, the church bell and the cross removed, and converted into an arms warehouse.
Sichari - Keryneia	
Holy Monastery of Panagia Apsinthiotissa	Plundered and stripped of its ancient icons. The murals were removed. The upper part of the icon of Agios Ignatios dating back to the 14th century was recently found in the possession of a Turkish illicit dealer in antiquities.
Koutsoventis - Keryneia	
Holy Monastery of Chrysostomos	Plundered, looted and stripped of all its icons. Among other things, a 12th century icon of Archangelos and a 16th century icon of the Virgin Mary with Agios Ioannis Eleimon were stolen. Two 14th century icons were

Chapel of Agia Triada	<p>recently found in Holland. Following the Indianapolis trial, these icons will return to the Church of Cyprus.</p> <p>Plundered, brutally destroyed and looted.</p> <p>The church was converted into a mosque.</p>
<p>Kalograia - Keryneia Holy Monastery of Antifonitis</p>	<p>The icons stolen, and most of the murals removed and sold in Holland. Murals depicting Archangelos Michail (12th century) were beheaded, and a mural depicting the Last Judgement (15th century) was destroyed. The murals depicting 'The Descent to Hades', 'The Entry in Eden' and 'The Root of Jesse' / 'The Genealogical Tree of Jesse', were removed. The iconostasis was set on fire. Following the Indianapolis trial, 32 murals, including the 'Root of Jesse', the 'Last Judgement' and mosaics representing Virgin Mary, which were found in the possession of the illicit dealer in antiquities Aidin Dikmen in Germany, will return to the Church of Cyprus.</p>
Holy Monastery of Melandrina	<p>Destroyed, plundered and desecrated. The windows and the holy icons were removed. The icon of Ioannis Prodromos was damaged.</p>
Church of Agios Mamas	<p>Plundered the crosses and the church bell as well as the entrances to the church were all removed.</p>
Holy Bishopric of Keryneia	<p>All 225 icons which were kept there were stolen, while all the palaeographic treasures were irrevocably and irreparably pillaged.</p>
<p>(Athienou) - Larnaka Chapel of Agios Fotis</p>	<p>The chapel, which is situated outside the village, was completely destroyed and demolished.</p>
<p>Tremetousia - Larnaka Holy Monastery of Agios Spyridonas</p>	<p>Many ancient icons belonging to the Holy Monastery are missing. The monastery was turned into a barracks.</p>
Church of Agios Spyridonas	<p>All Byzantine icons as well as other valuable icons kept there for purposes of preservation, were stolen.</p>

These are only a few examples illustrating the current situation of our occupied churches. Unfortunately, the situation has remained the same for more than twenty-five years and it seems that Turkey does not intend to change its stance as far as this issue is concerned.

Every attempt of the Church of Cyprus to ask Turkey to account for our occupied churches has met with dismissive and ironic replies. Hence, we consider it our responsibility to appeal to international courts and organisations to denounce Turkey to the international community for the hideous crime of the invasion and occupation, perpetuated for three decades.

Cyprus struggles to survive under Turkish dominance and greed. The struggle to salvage our ancestral and ecclesiastical heritage is the one which will finally vindicate the struggle of the people of Cyprus, who merely ask to live peacefully in their homeland and worship God in the places where their fathers had done so for two thousand years.

OUR ECCLESIASTICAL HERITAGE

Every man has the right to his unique religious and cultural heritage; but because he also is a participant in world civilisation, he is bound by both a moral and an historical code to safeguard, preserve, and even revive, his religion's and his culture's traditions.

The 520 occupied churches of Cyprus belong to the Cypriot Christians, who are heirs of a living faith. These monuments must continue to serve the purpose for which they were built, and as they were built—embellished with altars, archbishopric thrones, iconostases with holy icons, lecterns, seats for the faithful, sacerdotal vestments for the priests, ecclesiastical vessels, censers, Holy Gospels, hymn books. The occupied churches of Cyprus are destined to serve the initial purpose for which they were built, although today they are silent, as they have been since the fateful 1974 Turkish invasion.

Every single item in the Orthodox Church has a particular use and meaning. Each item refers and belongs to its legal heir, now a refugee and the only one who really understands, through his national and religious heritage, the real meaning and purpose of each sacred object in the Christian church of his village. This heir does not scoff at religion, but worships in a manner that is inextricably tied to his past, inherited either through writings, by word of mouth, or through signs of the fathers and teachers of our Church.

Those who today illegally possess our holy churches are unlawful heirs; they have no right to these churches and are totally incapable of reproducing, preserving or restoring even a single occupied church to its former glory. Even well-intentioned curiosity and admiration for these holy places of pilgrimage are insufficient and inappropriate in the absence of religious experience, which was bequeathed only to the people of the Church of Cyprus.

The Greek religious and national presence is absent from our occupied churches as a result of the continued Turkish invasion and occupation. Turkish expansionist greed and the occupation are perpetuated with the risk of a political division, which could possibly bring about explosions of fundamentalism. This is happening already, at the expense of our occupied churches, and should alarm all civilised countries in our region which love and respect peace and, in particular, the peaceful coexistence of peoples and communities.

After many years under Turkish occupation, the state of our occupied churches manifests their decadence, as they appear or are represented. We, refugees, are usually informed about the state of our occupied churches only through photographs. 'Appearance' is the exterior impression created by material objects, while the term 'representation' implies a more spiritual meaning of the same photograph. The appearance, which we often have before our eyes, has nothing to do with the spiritual decay of our churches, chapels or murals, remaining holy icons or other equipment of our churches or religious

monuments, because nothing can be done in this respect. Everything is subject to the discretion of the material owner, which is the Church of Cyprus, as well as to the spiritual owners, who are the inhabitants of the area. Until the 1974 Turkish invasion these churches were the local places of pilgrimage for all Cypriots or holy places for the entire Christian world; some of our holy churches in the occupied area have been declared by UNESCO and other international organisations as monuments of our world heritage. The refugee-owners struggle to fulfil their duty vis-à-vis the generations to come so that they may inherit a better future; however, if there is no response to the need and the efforts to preserve our occupied churches, the struggle for the natural and spiritual survival of the Christians in Cyprus will become, as time goes by, more and more difficult.

There is no room for denial or estrangement from the love that every single Christian holds for our occupied churches and monuments, the tombs of our Saints, and those of our ancestors. This would be an alienating act leading to even worse hardships, and would limit the possibilities for Cyprus to actively contribute to the future of humanity.

Recent technology, such as computer-generated images, can assist in strengthening memory and preserving knowledge. These graphic representations should encourage Cypriot refugees to continue the struggle, as their participation and recourse to this struggle are vital to our history. Pursuing the struggle manifests our claim to our cultural integrity as well as to our political independence as the Republic of Cyprus, which since 1960 has been a free democracy.

Because of their long tradition and, in particular, their Orthodox faith, Christians today are able to respond to most contemporary concerns, including the problem of alienation. This is clearly demonstrated in the case of the occupied churches of Cyprus, which are inaccessible to the faithful Christians to whom they belong due to the restrictions imposed by the Turkish occupation army. However, many churches can be seen from the free areas of Cyprus, and refugees will approach the dividing line and look at the occupied areas from a distance in their effort to keep memories alive.

The Church maintains its lasting and active presence in a contemporary world that is at risk of becoming completely alienated from its traditions. I believe that the roots of this serious problem lie in neo-colonialism (both technical and economic), which today threatens the developing world, especially small countries. Throughout history, Christian Orthodoxy in Cyprus has been confronted with various forms of external alienating influence, including Ottoman, Venetian, British. And throughout our history, Cyprus has always put up a strong and persistent resistance in its fight for its people and for justice, true to the Orthodox spirit of Christian freedom.

Furthermore, the particular case of Cyprus today may also be historically linked to the competitive spirit prevailing among countries representing different Christian

doctrines, as happened during the crusades. Today, the danger that Christian churches will fight against each other is becoming more and more remote, though there is still little understanding between the two most closely related Christian worlds, the Orthodox and the Roman Catholic. Nevertheless the Christian Churches have had dialogue, for example, between Patriarch Athanagoras and Pope Paul VI, Patriarch Demetrius and Pope John Paul II. A long-range cooperation at ecclesiastical and cultural levels may reverse the injustice currently taking place in Cyprus with regard to the problem of our 520 ecclesiastical monuments occupied by Turkey, which maintains, through false propaganda, its negative stance as far as their protection and preservation are concerned.

The response of the West and the civilised world with regard to the salvage of the ecclesiastical heritage of Cyprus is a sacred cause. History has shown that human ability often falls short in the cause of justice. In this case, the circumstances and conditions are described in a very precise way, which also provides the basis for international enlightenment. Christianity can in a determined way react and oppose this problem, which is also faced by European countries. Christianity and Europe coexist in the same world. Furthermore, the Hellenic civilisation has made a lasting contribution to world heritage. Hence, past hostility may give way to noble competition and emulation in an amphictyony of progress and a more promising and happy future. It is fundamental to include the problem of our occupied churches in the relationship of understanding and co-operation among Christians. The significance of this cause may bring great rewards for Christianity and humanity as a whole. It is a sacred cause for all Christians whose conscience can in no way allow Turkey to condemn the 520 occupied churches in Cyprus to continued decadence and ravage.

The third millennium must be characterised by worldwide respect for religious monuments. The powerful nations of our planet have allowed, especially in the 20th century, the successive humiliation of people's visions of their Christian faith. Turkey imposed on Cyprus a state of invasion and occupation, which is reflected in the damages to our occupied holy churches. And amidst this destruction, one may add the fact that there can be no guarantee that, in the future, the invaders will not attempt even worse acts. This fact exposes Turkey to unpredictable consequences as regards its relations with the world conscience and its position in the international community.

None of the friends or allies of Cyprus has promised or guaranteed that the situation in Cyprus with regard to our occupied churches which are still subject to acts of vandalism, demolition, fire, plundering and/or insulting alienation, will not become worse. We are a small country with merely 700,000 inhabitants and I believe that Greeks must remain dedicated to their glorious ecclesiastical tradition and civilisation. This should not apply only to the few or the literate but to all inhabitants of the island without exception and in particular the youth. For, when Man is led on to ignorance and alienation, he is exposed to dangers, which could even lead to extermination and self-destruction. The poverty of ideas in the contemporary life of Christians, who come

in contact with foreign media which does not respect Christian ideals, appears to be a very serious problem. Each and every one of us must take action, motivated by his love for the Church and the salvage of the occupied churches of Cyprus. Furthermore, this reconciliation of man with God is achieved through the respect and preservation of tradition and the fight for justice.

Fear of God is in fact the fear which holds the Christian to God's will. This loyalty is achieved through our love and dedication to our Church and our active participation in the ecclesiastical life. Christian salvation demands caring for our fellow man; thus our responsibility for the long-term problems faced by our refugees. The preservation and survival of Christianity in Cyprus is inextricably linked to the preservation of all our occupied churches and their restoration to their past glory.

The following excerpt is from the speech of His Beatitude Archbishop of Cyprus, Chrysostomos addressed to the graduates of the Hieratical School 'Apostolos Varnavas' in June 1998, taken from the official journal of the Church of Cyprus 'Apostolos Varnavas', Issue September-October 1998, page 422.

'And something else. In these difficult moments that our people are going through as a result of the Turkish invasion, the good shepherd cannot and does not have the right to remain indifferent. The plundering of our land, the military presence of Turkey and the illegal settlement of settlers, the imminent danger of uprooting of our people from the land of our fathers, the desecration and pillage of our Churches by the non-Christian invaders require the presence of the spiritual shepherds of our Church in the front line of our struggle to free our enslaved land, reconquer our ancestral homes and the holy and the sacred and in general restore the rights of our people. It is therefore your duty to encourage our people, nurture the fighting spirit, support those who lose faith, keep the flame of return alive in the souls of the displaced and, in general, reinforce faith and hope for justice. Do not forget the venerable grave of Apostolos Varnavas, the founder of our Church, do not forget the Monastery of Agios Panteleimonas in Myrtou, the Church of Archangelos in Keryneia, the church of Agios Mamas in Morfou and the holy places of pilgrimage of Chrysosotiros in Akanthou and Apostolos Andreas, a pole of attraction for Christians from all over Cyprus, and so many other holy and sacred places desecrated by the Turkish invaders. You should work towards achieving unity for our people, not focused on persons, but on the aims of our struggle. And the aims of our struggle should be no other than the withdrawal of Turkish invaders, the liberation of every corner of our enslaved land, the recovery of our holy and sacred and the safeguarding and securing of our survival as Greek Christians on this island, which has been Greek for three thousand years and was the first land after Jerusalem to embrace Christianity.'

The following extract is from the ceremony during which His Beatitude Archbishop of Cyprus, Chrysostomos was awarded an Honorary Doctor's degree by the University of Athens, Journal 'Apostolos Varnavas', Issue Sept-Oct 1998, pages 397-401.

... As we all know, Hellenism has been present in Cyprus since the second half of the second millennium B.C., when the Mycenaean and the Acheans settled on the island. During the Trojan War, the Greeks of Cyprus were in close contact - as close as distances would allow at the time - with their brothers from mainland Greece. The armour given by King Kiniras of Paphos as a present to Agamemnon and described with praise by Homer is a testimony to this relation. After the Trojan War, many Greek Leaders, unwelcome in their own cities, migrated to Cyprus where they founded the well known City - Kingdoms. Tefkros, the brother of Aias, founded Salamina, Agapenor founded Nea Paphos, Chalkanor founded Idalion, Praxandros from Lakonia founded Lapithos, Chitrous founded the town which was later renamed Kythrea, Demophon founded Aepean, Kifeus founded Keryneia, Argos founded Kourion, the Argeans founded Asini and Akamas gave his name to Cape Akamas, as is still known to this day.

For the Christian faith, Cyprus was, by the grace of God, one of the first countries, which embraced the Christian religion. In the book of the New Testament 'The Acts of the Apostles' and in particular in chapter 11, 20-26, the following is stated: 'But other believers, men from Cyprus and Cyrene, went to Antioch and proclaimed the message to Gentiles also, telling them the Good News about the Lord Jesus. The Lord's power was with them, and a great number of people believed and turned to the Lord. The news about this reached the church in Jerusalem, so they sent Barnabas to Antioch. When he arrived and saw how God had blessed the people, he was glad and urged them all to be faithful and true to the Lord with all their hearts. Barnabas was a good man, full of the Holy Spirit and faith, and many people were brought to the Lord. Then Barnabas went to Tarsus to look for Saul. When he found him, he took him to Antioch, and for a whole year the two met with the people of the church and taught a large group. It was at Antioch that the believers were first called Christians' (Act 11, 20-26).

It is worth noting that Barnabas and Paul, accompanied by Marcus, Barnabas' nephew who was also of Cypriot origin, came to Cyprus where Lazarus had taken refuge. When they found him they ordained him Bishop of Kition. It is also worth mentioning that the first Roman official who embraced Christianity, upon hearing the teaching of Barnabas and Paul, was the Vice Consul Sergius Paulus, whose seat was in Paphos. Furthermore, Saint Paul was referred to as Paul in the Acts of the Apostles after the Roman official's conversion to Christianity. Before that, he was referred to as Saul or Saulus.

Christianity in Cyprus found fertile ground in the souls of its Greek inhabitants. Great Saints excelled in Cyprus, such as Agios Spyridon, Agios Epifanios, Agios Filon Karpasias, Agios Trifyllios — Bishop of Ledra, Agios Neophytos and many others. It is for this reason that Cyprus became known as the island of Saints.

Today, unfortunately, this island of Saints and Hellenism faces the greatest danger in its long-lived history, not only at a national but also at a religious level. It is true that

throughout its existence, Cyprus suffered many conquests and hardships inflicted by foreign attacks. Situated at the eastern extremity of the Mediterranean, it served as a bridge connecting Asia and Europe and vice versa. Cyprus was under the rule of the Assyrians, Babylonians, Persians, Phoenicians, Egyptians, Romans, Arabs, Franks, Venetians, Turks and English. The conquerors did not, however, attempt to alter the island's demographic character, simply because, at that time, people could not move from one place to another with ease. The decision to leave one's country was taken only after serious thought due to transportation and communication difficulties and total ignorance about the new country in which they would settle. For these reasons, even though they suffered under foreign dominance, the Greeks of Cyprus did not wish to leave their country. They stayed there, rooted in their fathers' land, in the towns and villages of their ancestors although they lived in extremely difficult conditions due to foreign raids and conquests. They remained there, in the land of their fathers' graves, churches and ancestral homes. The so-called Turkish Cypriots were not in their majority of Turkish but of Greek Cypriot origin; few of them were the descendants of those who lived in Cyprus during the rule of the Franks, the period of conquest by Venetians and others, and were forced to become Turks. When a community could not pay the heavy taxes imposed on the inhabitants by the Ottoman Authorities, the Ottoman Governor of the area presented the inhabitants of the community with the following serious dilemma: they could either become Muslims or they would be executed. In order to save themselves and after serious thought, realizing that they had no other alternative, the inhabitants of the community decided to accept the demand of the Turkish Governor in order to survive. Their secret desire was to return to Christianity after they would no longer be in danger. This is also proved by the fact that in Cyprus we have nineteen communities named after Christian Saints inhabited today by Turks-Muslims who have not, however, changed these names. Some of these communities are: a) Nicosia District: Agioi Illofotoi, Agios Epifanios Soleas, Agia, Agios Sozomenos, Agio Georgoudi Tillyrias, Agios Theodoros Tillyrias, Agios Ioannis. b) Famagusta District: Agios Chariton, Agios Iakovos, Agios Andronikos, Agios Efstathios, Agios Symon, Santalaris, Agios Ilarion. c) Limassol District: Agios Thomas. d) Pafos District: Agios Georgios, Agios Nikolaos, Agios Ioannis, Agios Isodoros, etc.

The fact that the inhabitants of these communities as well as many other Turkish Cypriots were forced to become Turks is also witnessed by the fact that, before the Turkish invasion, many of them used to visit our holy places of pilgrimage, and particularly those of Panagia and other Christian Saints and worship the venerable icons with presents and offerings. I have personally witnessed such visits by Turkish Cypriots both to the Holy Monastery of Panagia tou Kykkou and the Holy Monastery of Panagia Crysoroiatissis. When I was a novice at the Holy Monastery of Kykkos, I asked a Turkish Cypriot I knew who brought and offered a big candle to the church, 'Mr. Hasan, why did you bring a candle to light in the church since you are Turk Muslim?', he replied, 'It's a tradition we inherited from our fathers!'. Furthermore, many of these Turkish Cypriots conversed in Greek. Unfortunately, however, due to a lack of

co-ordination, we have not been able to convert these people back to Christianity and the Greek civilization. The Turkish Cypriots did not have the mentality of Turks. This is also proved by the fact that after the Turkish invasion and even though they had abandoned their communities in the free area of the island and settled in the occupied area, Turkish Cypriots leave their homes and emigrate, especially to England, Australia and Canada, because — as already pointed out — they have a different mentality from the settlers that Turkey brought and continues to bring in thousands in Cyprus in order to change the demographic and national character of the island.

Today, as we have already mentioned, as a result of the Turkish invasion, the Greek Cypriot people faces the great danger of being uprooted from the land of their fathers, due to the barbaric behaviour of the invaders. The 2/5 of the total number of Greek Cypriots were forced to leave their ancestral homes and become refugees in their own country. Turkey continues to bring in Turks from the mainland and house them in our abandoned homes. Even the Turkish Cypriots in the occupied area find it impossible to coexist with these settlers and are forced to emigrate in order to live with their families in conditions of safety. According to information provided by a Turkish Cypriot who visited the free area of Cyprus two years ago, it is estimated that out of the one hundred and twenty thousand Turkish Cypriots who used to live in Cyprus, today there are no more than forty thousand left. A number of Greek Cypriots on a visit to England met Turkish Cypriots, who described their life under Turkish occupation. 'We are forced to abandon Cyprus', they said, 'because we have no say over the life of our women and children because of the Turkish settlers. We are living in constant fear'.

Dear Greek brothers,

In the Turkish occupied area of Cyprus there are more than five hundred Christian holy churches. Some of them are used as Muslim mosques while others have been converted into horse stables, centres of immoral entertainment and even — according to some information — toilets. As we have been informed, these churches have been pillaged, desecrated, and holy icons, mosaics, ecclesiastical vessels and other objects have been removed and sold abroad. The souls of your Greek brothers from Cyprus are filled with sorrow over all these and torn to pieces when people — even Cypriots and Greeks — support the view that the Cyprus issue should be solved with the establishment of a bi-zonal, bicomunal Federation. This is the solution initially envisaged by the Turks. However, upon realising that there are Greeks as well who embrace this model, they retracted and now seek to create two separate states or a Confederation.

The lawful wish and desire for justice expressed by the Christians of Cyprus do not imply a hard core stance. We still suffer the consequences of the barbaric Turkish invasion and the continued drama in our 520 occupied churches whose condition deteriorates day by day. This is also related to subconscious Christianity as a form of expression and not only to Christianity within its different confessions but to humanity as a whole. Pictures, photographs, movies and information on the conditions prevailing

in the occupied zone of Cyprus and on our occupied churches are constantly being collected. The Byzantine Academy of Cyprus, in an effort to inform the devoted refugees of Cyprus who wish to learn about the current condition of our churches, tries to collect the maximum of information in order to constantly and incessantly denounce Turkey for the crime committed and perpetuated in Cyprus.

In conclusion, I have presented my thoughts for a correct course of action, which would fully respond to the need for natural and spiritual survival of Greek Christians in Cyprus. This natural and spiritual survival is a twofold right. One cannot exist without the other; when one ceases to exist the other one is petrified. This is how the free will and choice of the Christian Orthodox is expressed. Christianity is rooted in the grace of God in order to meet its holy objectives, which aim and struggle for a happier future that would enlighten humanity as a whole.

2 nd October, 1974
ADDRESS BY ARCHBISHOP MAKARIOS
BEFORE THE U.N. GENERAL ASSEMBLY

“Mr. President,

May I in the first place express to you my warmest congratulations on your unanimous election to the Presidency of this General Assembly. We feel confident that under your wise guidance the deliberations of this Assembly will bring a constructive contribution to the solution of the various international problems. In your person we also greet your country with which Cyprus maintains close links of friendship, based on common ideals and purpose within non-alignment. I would likewise wish to express our deep appreciation to your distinguished predecessor, Ambassador Leopoldo Benites, for the excellent way in which he guided the deliberations of the previous session.

Mr. President,

I had the privilege of addressing the General Assembly on previous occasions. But never before in circumstances as the present. Never before in an international situation so ominously removed from the fundamental principles upon which this Organization is based. And what is particularly odd is that we are now supposed to be at a time of détente.

The world has over the years been eagerly looking forward to a détente. The expectation has been that reducing antagonism and tension would lead to a more effective implementation of Security Council resolutions to the vital interest of international peace and security rather than in the reverse direction, as the world had silently but sadly witnessed in recent days. By saying this, I do not in the least purport to make any criticism whatsoever. I am merely placing on record a melancholy reality that should not and cannot be glossed over in the United Nations or ignored by the International Community without dire consequences to the further course of world developments at times so critical as the present. For we are in a period of delicate balance between the prevalence of the concept of the use of force and domination, an out-dated relic of the past, and that of reason and peace so necessary for survival in our inter-dependent world of a nuclear age.

This is a trying period of transition. International events of major significance in their implications and message to the world should be carefully scrutinized by this Assembly. The United Nations is essentially a political institution, but there are times in history when human institutions in confronting critical problems have to give prominence to decisions of ethical quality. That ethical quality is but the gist of the principles of the Charter. Ignoring them through the pursuit of short-term parochial interests, in a return

to out dated policies of obscurantism, would be an unrealistic pursuit of interest. It can ultimately only lead humanity through a downward cause of moral degradation to physical doom.

Mr. President,

Upon Cyprus has fallen the sad lot to be a signal and a symbol in the course of mankind. Its treatment by the International Community at the present cross-roads in history, would be a decisive landmark in that course, whether upwards or downwards. Beyond the tragic fate of Cyprus what is of wider significance and importance is its intrinsic meaning to the world and the inevitable repercussions resulting from it. Thus the problem of Cyprus far transcends the limits and confines of Cyprus. It poses a major international problem and a challenge to the world.

A cover-up effort of the international crime involved, by out-worn political tactics of pressure towards unjust and ignominious compromises, are far below the level of the present challenge, and will not serve any good purpose for Cyprus and its people as a whole and, least of all, the interest of peace.

It is customary, Mr. President, in addressing the General Assembly, to deal with the various international problems and issues. I hope I shall be excused if I deviate from this practice and confine myself to the problem of Cyprus, which has suddenly reached such ominous dimensions as to become a grave and threatening problem in the area and beyond.

My country, a small non-aligned and member state of the United Nations, is at this moment mutilated and practically destroyed from the armed attack and invasion by Turkey, unprecedented in its ferocity and inhumanity.

It was about two months ago that I came to the Security Council to denounce the coup, engineered and staged against the legitimate Government of Cyprus by the military junta, then ruling Greece. Officers from Greece serving with the Cyprus National Guard, acting on instructions from the military junta in Athens attacked on the 15th July and destroyed with heavy weapons the Presidential Palace, seeking my death. There is no doubt that I was the target of that criminal action. The coup d'etat by the Greek junta failed, so long as it did not succeed in its target. I am gratified because that military regime, which was for seven years oppressing the people of Greece and brought that state to international isolation and disrespect is no longer in power. Thus Greece is finding again its way to democracy and national dignity.

The coup d'etat of the Greek junta was the prelude of the present tragedy in Cyprus. That evil was followed by another evil, and much worse one. Turkey, using the coup as a pretext and purportedly acting under the Treaty of Guarantee of 1960

intervened militarily in Cyprus in contravention of the Treaty itself by invading the island on the 20th July.

This Treaty did not and could not give such rights of military intervention as alleged by Turkey. Furthermore, the very nature and conduct of this military operation in Cyprus has been in direct violation of the declared purposes of the Treaty. For, instead of protecting as a guarantor-power the independence and territorial integrity of Cyprus, she has been destroying both. She has embarked upon destroying what she herself has guaranteed. Turkey alleged that the action she was taking was for the purpose of restoring the constitutional order, which was disturbed by the coup. I am under the impression that some countries did not raise their voice against the Turkish invasion at first because they were deceived by Turkey as to her real intentions. Turkey falsely stated that the action she was taking was of a limited nature. She spoke of a police and even of a peace operation aiming solely at the restoration of the constitutional order. But what Turkey was in fact doing and continues to do in Cyprus has nothing do with the restoration of constitutional order.

As a result of the Turkish invasion, Cyprus, a flourishing and happy island, has been turned into a place of ruins, tears and death. The Turkish invasion forces have occupied almost 40% of the territory of Cyprus and have uprooted from their homes over 200,000 people, constituting one-third of the population of the country, who having been forced to abandon their lands, were turned into refugees living in appalling conditions. The world has witnessed the ruthless showering of napalm bombs on undefended towns and villages, indiscriminately killing civilian population in a fury of destruction. Even hospitals, churches, priceless ancient monuments were attacked and turned into ashes. Murdering in cold blood, raping, looting and plunder were the daily practice. Examples of invasion with similar acts of brutality and destruction one has to go back to the fifth century A.D. to the time of Attila, whose name has been aptly given to this invading operation by the aggressor himself.

Festivities and demonstrations were organized in Turkey to mark and celebrate the victory of the Turkish forces against Cyprus and decoration medals have been distributed to the chiefs of air-force and the navy for their victory against a small and defenceless island. Victory it is indeed, but a victory against the international legal order, against the United Nations and its Charter and against every norm and decency in a civilized society.

Turkey violated every accepted norm of international law and every accepted standard of international conduct. Her contemptuous behavior and her complete disregard of the basic principles and provisions of the Charter of the United Nations is perhaps unprecedented.

The Security Council by its resolution 353 of 20th July provided the framework for a peaceful solution to the problem and called upon the parties concerned to enter into

negotiations. This resolution was also accepted by Turkey. She, however, showed no respect for it. At the Geneva Conference attended by Britain, Greece and Turkey, as the guarantor-powers, and by the representatives of the Greek and Turkish Cypriots, the resolution of this Security Council was completely ignored by Turkey. At Geneva, Turkey was not in fact negotiating, but clearly trying to impose her terms at great part of the Cyprus territory and relying on her overwhelming military superiority, Turkey was exercising blackmail to dictate her terms. And when a recess for 36 hours was proposed for consultations, it was refused by Turkey who hastened within a few hours to embark upon the already prepared second and intensified phase of aggression against Cyprus, vastly increasing the occupied area. Turkey was thus violating even the ceasefire agreed upon and signed by herself on the 30th July at Geneva.

It is very difficult to describe even in general terms the tragedy and the destruction caused by the Turkish aggression on Cyprus. The victims of this aggression were in proportionate terms greater than the victims of many years war in Vietnam.

I cannot foresee where the drama of Cyprus may lead, if the International Community were finally to fail in putting an end to this aggression and if the independence and territorial integrity of Cyprus were not effectively ensured. In no circumstances should the acquisition of territories by force be tolerated nor can it confer upon the invader any post of vantage in negotiation or otherwise. Nor can fiats accomplished resulting from military operation be accepted or condoned. If they were to be accepted or tolerated in the case of Cyprus a most dangerous precedent would be set for other small countries whose independence will be at the mercy of their more powerful neighbors.

Mr. President,

I have come here to seek the support of the International Community in our struggle to save the independence, unity and territorial integrity of Cyprus. I am here in a cause for justice and freedom to a small state member of the United Nations. I bring to this Assembly the agony of the people of Cyprus for the survival of their country in freedom and dignity. We fully recognize the importance of greater understanding between the Big Powers as improving the prospects of solution of world problems in accordance with the Charter. Yet we feel we have to be skeptical regarding the fate of small countries within the sphere of power politics. We need to be convinced that detente does not imply compromising the interests and even the existence of smaller countries.

I will not attempt to give interpretations as to the underlying causes which led to the recent events in Cyprus. But what I have to emphasize is that whatever the cause and whatever the reason there can be no justification for the Turkish aggression. The question before us is simple. Should the fate and the very existence of small countries

be decided by gunboat diplomacy, by the use of force, by destruction, by uprooting people from their ancestral homes without the United Nations being in a position to act? This is the problem of Cyprus today. And it is only natural for the people who suffer to wonder why have we laid our hopes in the United Nations and in the rules of international law and precepts of international morality, which the United Nations represent.

My position as to the solution of the problem of Cyprus is that it has to be based on the application of the Charter and resolutions of the United Nations. In this connection I wish to stress that any negotiations on the problem will have to take place in a wider International Conference than that of Geneva. We consider the proposal for an International Conference within the framework of the United Nations as constructive and therefore acceptable to us. Certain prerequisites are, however, essential and will have to be fulfilled before negotiations are started. It is not possible to have free negotiations for a reasonable solution of the problem whilst Cypriot territory continues under foreign military occupation and while 1/3 of the population are still refugees, forcibly expelled from their homes and land.

Turkey repeatedly declared that it is not her intention to abolish the independence, sovereignty and territorial integrity of Cyprus. But while expressing this in words she is by her acts doing the very opposite, unless her interpretation of terms and concepts are different to those generally accepted. Turkey invaded Cyprus allegedly for the restoration of constitutional order, that is, the implementation of the constitution of 1960. It is this constitution which Turkey has guaranteed together with Greece and Britain. Although this constitution gives many privileges to the Turkish Cypriot community in a way that some of its provisions impede the smooth functioning of the state, yet it is still acceptable to us as it stands. Any changes must be made with the consent of all concerned. What is peculiar is that Turkey is violating the very constitution which, as she claims, has given her the right to intervene. It is obvious that the Turkish invasion was not intended for the restoration of the constitutional order as established by the constitution of 1960, but for enforcing her partitions plans in violation of that constitution.

At the Geneva Conference, Turkey made it clear that her aim is a federation based on geographical separation. She has tried to create for this purpose, through her devastating military operation, the geographical pre-requisites for such a federation, which never existed in Cyprus. To this end she has uprooted from the occupied area the Greek Cypriot population so that she may transfer and establish there Turkish populations, removing them from their homes in various parts of the Island. Such a federation is not only artificial but also inhuman. It entails the transfer of about half of the population of Cyprus. There will be removed about two hundred thousand Greek Cypriots and nearly seventy thousand Turkish Cypriots from their homes and lands. I am sure that not only the Greek Cypriots but also the great majority of the Turkish

Cypriots would not be happy to abandon their homes and be transferred to other areas. What is the purpose to be served by such an inhuman exercise? The autonomy and security of the Turkish Cypriot community, as claimed by Turkey? These protestations and claims are nothing else but pretexts for the expansionist designs of Turkey, closely reminiscent of the protestations and claims of Hitler in order to invade Czechoslovakia. They also remind us of the methods employed by Turkey to annex Alexandretta. The autonomy and the security of the small Turkish Cypriot minority of 18 per cent can in no way justify a geographical federation which in practice will mean the partition of Cyprus.

Turkey declared that her purpose is not partition and that her military intervention was not to that end. Yet that partitions aim of long-standing was repeatedly revealed over the years. On a previous occasion that Turkey was about to invade Cyprus, President Johnson in a letter to Prime Minister Inonu on the 5th June, 1964, stated and I quote:

I must call your attention, however, to our understanding that the proposed intervention by Turkey would be for the purpose of effecting a form of partition of the Island, a solution which is specifically excluded by the treaty of Guarantee.

The attitude of Turkey on this subject can also be seen from the statement made to the Turkish National Assembly on the 8th September of the same year by the then Prime Minister Inonu, who said, and I quote:

Officially, we promoted the federation concept, rather than the partition thesis so as to remain within the provisions of the Treaty.

These quotations further confirm the tactical nature of the use of Federation as an official camouflage of the intended partition.

There can hardly be any doubt that the geographical federation is intended and will inevitably lead to the partition of the Island and consequently to double annexation, that is one part to Turkey and the other to Greece. This will be the end of Cyprus as an independent state. Such a development may perhaps be favored by certain powers for their own interests. Cyprus, because of the importance of its strategic position, has unfortunately been frequently the victim of foreign interests.

No argument can justify the demand of Turkey for geographical federation, which would not only be inhuman but it would also mean changing the identity of Cyprus. But what should be the answer if Turkey were to insist on geographical federation and by her military superiority were to impose it by force? Some who appear as realists may advise that we should negotiate on the basis of geographical federation, indicating that in such a case Turkey may show some flexibility as to the size of the area to be

under Turkish control. There is some talk that the occupied area of 40 per cent might be reduced to something below 30 per cent. I do not think that I should express any gratitude for such generosity by Turkey. Under no circumstances shall we negotiate so as to legalize the violation of the most basic principles of International law and Human Rights. Under no circumstances shall we agree to legalize any facts accomplished. Some may argue that if we do not accept geographical federation there is a danger that Turkey might attempt to occupy the rest of the island. It is indeed very easy for Turkey to conquer Cyprus. This danger will not, however, make us agree to legalize facts accomplished. What is unjust and immoral, such as the uprooting of populations, cannot be legalized. What is unjust and immoral cannot become just and moral by signing an agreement.

Mr. President,

The problem of Cyprus may perhaps appear complicated but is in fact very simple. It is the case of a small country, member of the United Nations, the very survival and existence of which is at stake. This in turn makes it a test case for the United Nations. It is not only we, who are anxious to see what can this Organization do and how it can become effective in protecting one of its small members. I am certain that many other countries will also be anxiously expecting the answer. It is inconceivable that the United Nations, which represent the conscience of humanity, should tolerate an aggressor to apply the rule of the jungle and to create by brutal force facts accomplished. If the facts accomplished as a result of the Turkish aggression are to be accepted or condoned, the consequences will not be limited to Cyprus. The future of Cyprus is closely linked with the future developments in the sensitive area of the Middle East and the whole of the Mediterranean. If Cyprus were not a nonaligned country, we perhaps might have had allies to come to our defence. But the fact that we do not, should not render us a victim of a power, a member of NATO, which has used the arms supplied to her for her defense to attack Cyprus.

The case of Cyprus is a test case of non-alignment and beyond that a test case for the United Nations. If the United Nations fail to make Turkey respect the Charter and its resolutions the faith of the small countries in the United Nations will seriously be shaken. It is imperative that the Turkish troops and indeed all foreign troops are withdrawn from Cyprus. This is the time for the United Nations to act. It is absolutely necessary, not only for Cyprus but also for the United Nations and for mankind as a whole, for this Organization to step in decisively and effectively so that the territorial integrity and unity of Cyprus as a sovereign and independent state, member of the United Nations, be ensured and safeguarded.

Before concluding I wish to avail myself of this occasion to express to our Secretary General, Dr. Kurt Waldheim, our gratitude for his abiding concern over the problem of Cyprus, his untiring efforts to bring about conditions of peace in the island and his

contribution towards a just solution within the principles of the Charter. I would also like to express our deep appreciation to his special Representative in Cyprus, Dr. Munoz-Weckmann, as well as his predecessor, Dr. Osorio-Tafall, for their constructive and patient work in the Island. Our thanks are also extended to the collaborators and assistants of the Secretary-General Mr. Guyer and Mr. Urquhart.

I would be amiss if I did not say how greatly we value and appreciate the exemplary manner in which the United Nations Peace-keeping Force in Cyprus is discharging its responsibilities in face of such obstacles placed in its way and we pay tribute to its most able Commander General Chand and to the officers and men under his command. At this moment our mind goes in deep sympathy and grief to those men of UNFICYP who, in the service of peace, lost their lives in Cyprus. And of course our appreciation and warm thanks go to those countries whose valuable contribution in military contingents and voluntary funds have made it possible for the United Nation Peace-Keeping Force to operate in Cyprus.

Thank you Mr. President”.

DESECRATION IN CYPRUS

The following is an eye-witness report of the vandalism and desecration of Greek Orthodox churches which is going on in northern Cyprus. It is from an article published in The Guardian 6 May 1976, written by John Fielding.

...The vandalism and desecration are so methodical and so widespread that they amount to institutionalized obliteration of everything sacred to a Greek. Overtly or covertly the process must have been perceived and approved by (a Turkish) administration that only a fortnight ago was mobilizing international Moslem opinion over the burning down of a mosque that is in fact still standing intact. We filmed it.

.We visited 26 former Greek villages. Only four churches from that number could be described as being in decent condition. We found not a single undesecrated graveyard.

In some instances, an entire graveyard of 58 or more tombs had been reduced to pieces of nibble no larger than a matchbox. In Dhavlos, the north coast village from which every remaining Greek was forcibly removed one night last year, we found a particularly brutal example. En route, in the mountains to the south, we found the chapel of Ayios Demetrios at Ardhana empty but for the remains of the altar plinth, and that was fouled with human excrement.

At Syngrasis, the church interior was smashed beyond recognitions, littered with the remains of icons, pews, and beer bottles. The broken crucifix was drenched in urine.

At Ayios Yeoryios north of Famagusta the church tower was apparently in process of demolition, with one of its four pillars knocked away. The roof was holed and windows smashed.

At Lefkoniko, the church furniture was piled outside in the rain, and half a dozen icons strewn across the nibble in the churchyard. One of the churches in Limnia was utterly wrecked apart from the four walls. In a corner lay a stinking pile of household refuse. The church at Piyi was a mass of wrecked furniture, glass and icons; so was the impressive church at Peristerona a mile away. Gaithouras church had apparently taken three direct shell hits, although nothing else in the vicinity showed signs of battle. The interior was a shambles, overlooked by an armless Christ on a smashed crucifix.

Tombs gaped open wherever we went. Massive marble slabs weighing several hundredweight has simply been tossed aside or broken in tiny fragments. Crosses bearing the pictures of those buried beneath and usually reinforced with steel inside the stone had been flattened and destroyed. We found the most extensive desecration at Piyi,

Stylos, Ayios Sergios, Syngrasis, Gypsou, Trikomo, Lapithos, Ardhana, Dhavlos, Prastio, Gaithouras, Milea, Pyrga, Linnia and Palekythro. In many instances the grass had not yet grown over the rubble, suggesting that the blame cannot be laid, for instance, on the anger of the invading Turkish Army.

... We found perhaps the most upsetting sight at the tiny Antiphonitis Monastery, miles up an unmade track in the fragrant pines of the Pentadaktylos Mountains. Doors were battered in, eleventh and twelfth century treasures looted, fifteenth century frescoes plastered with asbestos cement, the newer icons smashed, fires had been lit, and the floor was strewn with bottles and filth. All this needed a special measure of depraved dedication, for it requires time and effort just to make the climb. Before departing, someone chalked the date March 6, 1975 on the wrecked iconostasis.

COMMENT It is not extraordinary that, whilst the Moslem Turks continue to desecrate Greek Orthodox churches and cemeteries in Cyprus (apparently with the approval of the World Council of Churches and UNESCO both of which agencies have suppressed reports similar to the one above), Britain is actively encouraging coreligionists of the Turks to promote their faith in the 'Festival of Islam', which is being staged throughout Britain during 1976? Now is the time for ALL Orthodox in Britain to witness loudly and firmly to the British people, saying 'Reject the missionary endeavors of the Moslems, which is cloaked by the so-called "cultural" Festival of Islam. Could not the Orthodox of the United Kingdom (numbering at least 100,000) form an Action Committee to direct aid - spiritual and material to the Greek Orthodox of Cyprus?

John Lindsay Opie

THE PLUNDERING OF BYZANTINE NORTHERN PART OF CYPRUS

In the lawsuit between the Republic of Cyprus and the Greek Orthodox Church of Cyprus as the plaintiffs, and the American art dealer Peggy Goldberg, the American federal circuit judge, James Noland, pronounced the verdict that, when buying an early Christian mosaic, the defendant did not make adequate investigations to establish whether the work of art being offered for sale was stolen property. That masterpiece of early Christian art is a sixth-century apse mosaic from the part of North Cyprus that is occupied by the Turks. The judge stressed that, in making the purchase, the art dealer ought to have been suspicious. He decreed that Mrs Goldberg had bought stolen goods in an irresponsible manner without making adequate investigations regarding the origin of the work of art, and that the goods in question must be returned to Cyprus with no right of compensation.

All Peggy Goldberg's assertions that, through her American lawyer, she had conscientiously asked the international customs authorities of the United States and the German Federal Republic (the purchase was effected in Munich), and even UNESCO, whether the mosaic in question had been reported as stolen were considered by the court to be inadequate safeguards in making the purchase. The judge pointed out that the art dealer had omitted to seek information directly from the Republic of Cyprus regarding the true origins and rightful owner of the work. She ought to have done this because the export license for the mosaic had been made out by the 'Turkish Republic of North Cyprus', which is not internationally recognized. Mrs Goldberg's assertion that she had conscientiously checked whether the mosaics were stolen property did not ring true. It was surprising that in her investigations she had not come across the Cyprus volume in the series "The Unesco Collection of World Art" published in 1963, where the church of Lythrangomi from which the mosaics had been stolen was described. Moreover a monograph on the stolen works of art had been in existence since 1977: "The Church of Panagia Kanakaria at Lythrankomi in Cyprus, its Mosaics and Frescoes" by A.H.S. Megaw. Furthermore, it should not have been difficult for Mrs Goldberg, as an expert in the international art market, to recognize the mosaic as stolen property from other sources as well: along with other works of art missing in northern Cyprus it had already been reported as stolen at the Conference of the International Museum Council in Athens held on 29 to 31 October 1984, and these were publicized in a small brochure. The judgement of the Federal District Court in Indianapolis is sensational in its implications: it does not concern itself with the thief, but holds the dealer intending to make big money out of stolen property liable.

This judgement is a welcome and necessary deterrent to the whole international art market where many items are traded which are legacies from past civilisations, and which have been dug up by thieves. It indicates to intermediaries and art dealers dangerous limits and legal boundaries. If the market for stolen goods is blocked, this may put a stop to treasure-seekers, smugglers and thieves, and cultural monuments such as

temples, churches and tombs may in future be left intact and no longer destroyed by clandestine digs. However, let us follow the mosaic on its journey from North Cyprus to the United States, bringing home the importance of the stolen work of art. And let there be no doubt as to the fact that the art theft exposed in the Indianapolis judgement represents only the tip of iceberg, and that, since the 1974 invasion, historical sites relating to 9,000-year-old Cypriot culture in the part of Cyprus occupied by the Turks have been systematically looted.

The mosaics offered for sale by Peggy Goldberg at a price of \$20,000,000 are part of the apse decoration from the village church of Lythrangomi on the north-eastern Karpas Peninsula. The mosaics from the church of Panayia Kanakari are among the finest examples of early Christian art belonging to the Eastern church. They are the most important works by early Byzantine artists and can usefully be compared with the superb mosaics in Ravenna, the center of early Christian art in the West. Like the masterpieces in San Vitale in Ravenna, they are believed to date from the mid-sixth century.

In what used to be Byzantium there are very few surviving works of art from the early Christian period. Only the harrowing history of the island of Cyprus, which was under Arab rule for 388 years from the mid-seventh century to the mid-tenth century, preserved the early Christian works there from the iconoclastic controversy which was raging throughout the Empire. The destructive frenzy swept through the entire Eastern Roman Empire like a storm during the iconoclastic controversy between 726 and 780 and again from 815 to 843, destroying virtually everything which had been created by way of Christian art in the East since Christianity first became established there.

Among the exceptions to this are the mosaics of Lythrangomi and works in two other Cypriot churches, Panayia Kera at Livadhia and Panayia Angeloktistos at Kiti, which date from the sixth century. Apart from these, the only mosaics from the Orthodox world from this period to have been preserved are those in St Catherine's Convent on Mount Sinai, those in the Basilica of Euphrasius in Porec on the Istrian Peninsula and in two churches in Thessaloniki. This extremely modest stock of monuments from the whole period demonstrates clearly the very great importance of the three Cypriot works of art (out of a surviving total of only seven). As the meagre remains of the apse mosaics at Livadhia in northern Cyprus have also been plundered by art thieves, the only works still existing in Cyprus are those at the church of Panayia Angeloktistos at Kiti in the south of the island.

From the beginning of the Christian epoch Cyprus was an important bridge between the Holy Land, Rome, and Constantinople. During the early preaching of Christianity, the Gospel-writer Mark, the Apostles Paul and Andrew, St Barnabas, and Lazarus whom Christ had raised from the dead, worked on this island in the eastern Mediterranean, which is still of vital strategic importance today. In accordance with its significance in the history of the Church, the island is rich in early Christian basilicas with valuable floor mosaics

which give just an inkling of the splendour of the interior decoration that has been lost. Such wall decorations as have been preserved are not to be found in the large cathedral or basilicas - they have all been destroyed - but only in small village churches.

One of those village churches is Panayia Kanakaria. The partly damaged composition in the apse showed the Mother of God enthroned with Jesus in a mandorla, and the two archangels, Michael and Gavriel, on either side. Running around the free edge of the vaulting leading into the nave was a decorative band with geometric and floral motifs. Parallel to it was a band of mosaic with thirteen medallions: the one at the apex with a cross and the busts of eleven Apostles; those to the north with Paul, Andrew, Matthew, Judas Thaddaeus, Mark and Thomas, and those to the south with Peter, John, Philip, Luke, James and Bartholomew. This whole image was broken away from the apse ceiling after 1974. As the church, like all other Orthodox churches containing Byzantine works of art, was closed by the 'authorities' to protect it from damage or theft, the responsibility for the brazen theft falls indirectly on the services of the 'Turkish Republic of North Cyprus' (TRN) and the Turkish military authorities. In any case, in the course of a routine inspection in 1982, representatives of the Department of Antiquities of the North Cyprus discovered that the mosaics had been removed from the ceiling of the apse.

One mysterious feature of the affair in this connection is an export license issued by the TRN for these works of art made out as early as 1978 and signed by Osman Orek, who was Minister of Defense in the Makarios government until 1963, and from 1974 onwards, an associate of Rauf Denktash, the 'President' who is recognized only by Ankara. Orek however has described the document a forgery. According to Peggy Goldberg, she first learnt something of the existence of these mosaics in 1988. In the early summer of that year the Dutch art dealer Michael van Rijn (who claims to be descended from Rembrandt on his father's side and from Rubens on his mother's side) arranged the first contacts between her and the Turkish art dealer Aydin Dikem who was living in Munich. A deal was struck. According to the contract of sale, which was placed before the court in evidence, Mrs Goldberg paid \$1,200,000 for just a small part of the plundered goods, namely the boy Jesus, the Archangel Gabriel in fragmentary condition and the medallions of the Apostles Matthew and James. The Mother of God, the other Apostles and the decorative motifs are still missing today. Perhaps they are being offered clandestinely on the art market or they may already secretly adorn the treasure rooms of private collectors.

The works of art were handed over in the duty-free area of Geneva airport on 7 July 1988. That same year Mrs Goldberg contacted Geza von Habsburg of the Habsburg/Feldmann auction house in Geneva and asked the archduke to act as her intermediary. He offered the Cypriot mosaics to the Getty Museum in Malibu for \$20,000,000. Marion True, the head of the antiquities section of the Museum, then set the ball rolling. She immediately recognized that the works of art on offer came from the North Cyprus church of Lythrangomi and told Geza von Habsburg that the mosaics must certainly be stolen property.

Shortly before the legal proceedings in May 1989 the archduke told his defense that he had recommended that Peggy Goldberg find a rich lover of the arts who would buy the Byzantine work of art and restore them to the Cypriot government.

Only when Peggy Goldberg made a second attempt to offer the stolen goods to the Getty Museum did Marion True inform the government of the Republic of Cyprus and the Greek Orthodox Church of Cyprus. The clamor of the return of the art treasures immediately raised by both Church and State was upheld by the first verdict on 3 August 1989 and the appeal verdict of the Federal District Court in Indianapolis. Now the works of art are safely locked away in the strongroom of an American bank waiting to be returned to Cyprus.

The odyssey of this North Cypriot mosaic, from its theft up to its return to safe keeping, is unfortunately not an isolated case. It is a frightening example representing the hundreds, indeed thousands, of missing works of arts which are only rarely recognized on the international art market as stolen property. And the Cypriot government or friends of Cyprus, such as the A.V. Leventis Foundation, are even more rarely successful in buying back such items and returning them to their country of origin.

The fact of the destruction of this unique cultural heritage is played down by the Turkish side. There is no obvious determination to delve into the circumstances surrounding it. Only in very few cases is punishment meted out. While official Turkish departments continually express regret at the barbarism, there is no indication that art theft and the looting of archaeological sites in North Cyprus are to be halted by measures that might be taken seriously. The true extent of organized art theft is still concealed, and there are no signals emanating from Ankara suggesting that they intend to make good the damage already incurred and work together with the Republic of Cyprus to combat those responsible. There are no Turkish statements suggesting that the perpetrators will be exposed and punished. After the verdict of the Indianapolis court these circumstances led me to carry out inquiries in North Cyprus to establish evidence and collect documentation giving a clear picture of the extent of the theft of mosaics, frescoes and icons from the churches in North Cyprus.

**The Turkish authorities stand
Accused of neglect and
acquiescence at plunder in the
part of Cyprus occupied by them
since 1974.**

Then followed my journey in the autumn of 1989 and the dreadful recognition of what was actually going on: the blind destruction of the Greek cultural heritage. Not one of the monuments visited was unscathed; all Greek Orthodox churches and Christian cemeteries have been despoiled and plundered. There are no parallel developments in

the southern part of the Republic of Cyprus. There, Moslem places of worship are not only kept closed as a protective measure by the Greek Cypriots but they are also looked after. The cemeteries on the other hand are mostly in the same state as when the Turkish Cypriots left their villages after 1974, so that today many burial places are overgrown with vegetation.

When travelling through North Cyprus the heavy presence of the Turkish army is extremely obstructive. Again and again the traveler trying to explore the countryside and its many artistic monuments is barred by a brilliant red sign depicting a soldier and the warning in four languages: 'Military Security Zone. Entrance Forbidden'. You discover with irritation that none of the villages is known by its original Greek name any more. All the signposts have been replaced by new ones giving only Turkish place names. Only the historical sites with currency-earning names such as Salamis and Enkomi, Soli and Vuni have been kept and they are promoted everywhere as tourist attractions.

The first stop was the Antiphonitis monastery north of Kalogrea with valuable frescoes dating from between the twelfth and late fifteenth century. The journey started at Kyrenia and followed the coast road in an easterly direction. Shortly before the turning, off to Kalogrea there is a detour to the small monastery of Panayia Melandrunas. There is no great art to be seen there, but, from before 1979, I can remember the comforting peace, the charged monastery atmosphere and the richly carved iconostasis in the church. At the end of the madeup approach road there are now no recognizable remains of the monastery of Panayia Melandrunas, just a desolate landscape on a gently declining north slope. Travelers exploring this area for the first time will drive unaware past the oasis that the monastery used to be; today there are only ruins giving shelter to goats and sheep. In the courtyard in front of the church, which is filled with manure — as is the church interior — there are marble columns and capitals to remind us of ancient Christian tradition and the holiness of the place. Inside the church only the framework of the iconostasis, which used to be adorned with many icons, has survived.

The road climbs steeply to the eastern foothills of the Pentadaktylos Mountains. From the crossroads, winding paths lead to the Antiphonitis monastery. The coast comes into view, as does the monastery. The stillness is uncanny. The monastery has been plundered and abandoned. The interior of the church is a wreck. Nothing has been left intact. All the icons have been stolen, and even the iconostasis with all its carvings has been broken away. Only the wooden crossbars which bear the thrust of the vaulting have been spared. The late twelfth century wall decoration is a mess. The head of Gabriel is missing, and Michael's head shows signs of wanton destruction where attempts have been made to remove it. Thus an important monument of late Comnenian art has been destroyed forever. There are signs all over the walls that force has been used. In places, behind the frescoes dating from the last decade of the fifteenth century, earlier paintings can be seen. It remains unclear how many of these

frescoes, hitherto unknown to scholars, have been stolen. The whole fresco surface on the north wall, extending from the floor to the vaulting has been destroyed. A fine painting of the Last Judgement dating from the late fifteenth century used to adorn the wall. It has most probably been broken up into numerous parts, with the subject matter fragmented to the point of becoming unrecognizable, and sold on the international art market. The south wall has suffered the same fate. Except for a few fragments, the Tree of Jesse dating from the same period has also become stolen property.

The journey through the lonely forests of the Pentadaktylos Mountains is comforting and soothing. A bare ten kilometres farther west is the turning off to a hollow with the Armenian Monastery of Sourp Magar. Founded c. 1888 it bears the name of St Makarius of Alexandria who lived in the fourth century and it was handed over to Armenian Christians in 1425. An earthquake destroyed the medieval monastery in 1811/14. When it was rebuilt in the first half of the nineteenth century old building material was incorporated, and what was worth preserving was saved. Until 1974 the broad monastery courtyard and the monks' cells enclosing it were a wonderful experience for all who visited it, with the scent of oranges and flowers, with birdsong and the soft music of running water; coffee and candied quinces were offered.

The monastery is now a heap of rubble, not blown apart by explosions, but deliberately demolished. One wonders who moved into this lonely mountain area to destroy, steal and plunder. Nothing has been spared. Windows and doors have been pushed in, the altar and iconostasis desecrated. On the walls of the church there is graffiti by the conquering henchmen who brought about this chaos.

Lapithos on the north-western foothills of the Pentadaktylos Mountains just sixteen kilometres from Kyrenia is a fair-sized place. Before 1974 it was inhabited by nearly 4,888 Greek Cypriots and only just over 388 Turkish Cypriots; it is now completely Turkish. Greek houses which were not appropriated by Turks have been destroyed and plundered, as have the churches and graveyard in the town. The inhabitants are mainly Turkish Cypriots from the Paphos area in South Cyprus, who were assigned Greek property by Ankara after they had moved. But, as everywhere else in North Cyprus, there are also Turkish soldiers who took part in the invasion; after the fighting they were given houses and land belonging to the Greek Cypriots as an incentive to stay. The political objective is clear: a radical change of the demographic relationships in Cyprus. Ankara's campaigns to encourage Turks from Anatolia and Turkish refugees from Bulgaria to settle in North Cyprus have the same view.

The Akhiropitos monastery on the coast was built in the eleventh century and stands on the ruins of a cathedral basilica dating from the seventh century. Until the Turkish invasion the monastery was richly endowed with the masterpieces of Byzantine art from every century. What has become of these collections As Turkish TRN authorities established that 225 icons from the venerable see of Morphou had

gone missing as early as 1981, there are good grounds for fearing that the monastery has been stripped of all its art treasures.

A visit seems to be out of the question. The monastery is in the middle of a Turkish military zone with the monastery building being used as a base. After repeated attempts to gain admittance the officers and soldiers seem willing to help. Again and again misunderstandings arise because of language difficulties. Then an Interpreter appears, and negotiations become easier. Finally special permission is granted by a high-ranking officer — though not for the same day. I wait in trepidation, then three days later I am admitted to the monastery. Where friendly monks used to greet you there are now saluting soldiers. Instead of monastic contemplation and peace there are shouts of command and the clink of weapons. Finally I am told with military terseness that everything is ready! The doors of the monastery church are opened wide. There is water on the early Christian inlaid marble floor. A cleaning detail is just leaving the church. Naked, cold architecture. Only the richly carved pulpit with gilded decoration dating from 1819 and vestiges of the rich iconostasis, stripped of all its icons, give some idea of the former splendor of the monastery church.

The judgement of the Federal District Court in Indianapolis is sensational in its implications: it does not concern itself with the thief, but holds the dealer intending to make big money out of stolen property liable.

The attempt to gain admission to the monastery dedicated to St John Chrysostomos near Koutsovendis below the Byzantine mountain fortress of Buffavento turns into an adventure. The road on the southern slopes of the Pentadaktylos Mountains is mostly blocked. Stone quarries are changing the slopes into a landscape of craters. The whole region is a restricted military zone. Everywhere there are armed soldiers and the threatening signs 'Entrance forbidden'. The view from here across the broad Mesaoria Plain towards Nicosia and the Troodos Mountains is superb — and of strategic importance, which is why here too there is a strong concentration of Turkish troops.

Not even with the aid of German and English-speaking interpreters could I gain access to Koutsovendis. This refusal arouses suspicion: how have the Byzantine frescoes dating from the early Comnenian period, the extensive collection of icons and the medieval manuscripts fared? Are they too part of the Greek Cypriot cultural heritage that has been lost forever?

The frontier running from Morphou Bay near Kato Pyrgos to Famagusta cutting Cyprus in two is known as the Attila Line. The border is called after the cover name

given to the Turkish invasion of 2 July 1974; in spite of demands by the World Security Council that the fighting should cease the invasion was not halted until 10 August. Today the final line reached by Operation Attila still forms the frontier between North and South Cyprus. The old road linking Nicosia and Famagusta, which is now virtually unused, runs parallel to this border. In some places the border follows the road. North of Ayia Napa for barely three kilometers it runs through South Cypriot territory and in the North there are areas where it is only a few hundred meters away from the border. In the part occupied by the Turks this area is mostly a restricted military zone. In the heart of this strictly guarded border strip, about halfway between the capital of the island and the port associated with Othello, is the town of Lysi, originally completely Greek. According to the 1960 census there were 3,700 Greek Cypriots living there. They all fled in August 1974. The demographic changes in Cyprus promoted by Ankara way. Today there are only Turks living in Lysi and it is a Turkish garrison town. Barely two kilometers south-west of the town, in open country, sheltered by a hedge of eucalyptus, is the former monastic church of Ayios Ephimianos. The valuable frescoes dating from the fourteenth century and an inscription with the unusual name Themonianus, which supposedly refers to St. Ephimianos, are its greatest treasure.

Suspicious glances from the local population. Military personnel and observation posts everywhere. Nevertheless, I manage to approach this jewel of Byzantine religious architecture. But even from the distance it is clear that here too, under the watchful eyes of the military, there has been looting and theft. The doors and the windows have been smashed in. In the doorway loose stones have been piled up with brushwood above them to keep out goats and sheep, but affording no protection against internationally organized art thieves and their Turkish accomplices. For this plundering is not the handiwork of Turkish Cypriots. They have other problems; they are struggling to survive. They too are suffering from the division of Cyprus.

The interior of the church is barely recognizable. The ceilings and walls have been stripped of their frescoes. The erection of tall scaffolding enabling the frescoes to be broken away from the drum dome and the ceiling of the apse must have taken days. It is inconceivable that such conspicuous work could have been carried out without the compliance of the troops stationed here. The impressive Pantocrator in the dome and the sublime Virgin with the Christ Child and the archangels Michael and Gabriel in the apse, the inscription, and the Baptism of Christ and His Visit to the Temple too everywhere has been stripped from the walls. Even the iconostasis with all its icons has been stolen. The House of God is like a stable. Parts of the frescoes are said to have ended up in an American private collection for a price of \$1,000,000, but a great deal will have been destroyed by the inappropriate methods of removal.

My last stopping place is the elongated Karpas Peninsula in the north-east of the island. In 1974 it was cut off by the invading Turkish troops in the rapid advance of Operation Attila. Now a bare 688 Greek Cypriots, most of them elderly, and one Orthodox priest,

are still living on the Karpas Peninsula. Trikomo on Famagusta Bay marks the crossing point into the peninsula which extends for about seventy-five kilometers to the north-east. An old Greek Cypriot woman protects and looks after the middle Byzantine church of Panayia Theotokos. There are still five old ladies living with her in the village, all over ninety. Trikomo, which used to have a completely Greek Cypriot population, is now a popular place with the Turks. Questions about the key for the church are met by an icy silence. With great difficulty the information is elicited that the 'local police' supposedly keep the key. The 'police' want to know what is so special about the 'building' and what there may be inside that is so interesting. After discussions with great language difficulties we drive to the old Greek woman. It is she and not the 'village police' who looks after the key to the church. There is hardly any contact with the Turkish population. Once a week the Greek Orthodox priest comes to celebrate mass for the women. She turns the big key in the lock of the door. Candle-light illuminates the church interior; there is a beneficent smell of incense. It is the first Greek Orthodox church in North Cyprus that has not been desecrated, where church services are being held.

Suspicious glances from the 'police-man', who does not understand my interest in the Christian place of worship. He enthuses about the new mosque which he regards as much more worth seeing. In the church the picture is different from elsewhere. The iconostasis is intact. The altar and liturgical vessels have not been stolen. Only a few icons are missing—though these are the most valuable. But, most important, the rare twelfth-century frescoes of great art historical importance are still in place. Christ Pantocrator with his celestial army in the high drum dome and all other paintings are unscathed.

In view of the countless art thefts in North Cyprus which have obviously been systematically organized by connoisseurs this salvation seems close to miraculous. Protective forces must have watched over the works of art here - for in Cyprus there is friendship between Greek and Turkish Cypriots, and there are indications that such a friendship has played a protective role in Trikomo. But politically very little value is placed on this aspect of reality in the conflict between Greeks and Turks.

About halfway to Cape Andreas, the north-eastern tip of the island, is Lythrangomi, where the theft of the mosaic from the church of Panayia Kanakaria took place. The sixth-century early Christian mosaics were smuggled out of the country from here and parts of them offered on the American art market. Until 1974 Greek and Turkish Cypriots lived in Lythrangomi. According to the 1960 census there were 170 Greeks and 105 Turks. The church of the former monastery is on the north side of the street. Its powerful dome determines the aspect of the village. The church and monastery building are very well tended, and there are massive wooden doors to the church. A Turk living in the village looks after the key; he is the official guardian and willingly opens up the Christian place of worship.

The interior has not turned into a neglected, hay-filled stall for goats and sheep; there are unfortunately plenty of churches that have degenerated into byres in North Cyprus, but the church of Lynthrangomi is not one of them. However, it has been robbed and is completely empty. Only on the north side altar there are still meagre remains of the iconostasis. There are precious wood carvings, obviously overlooked by the thieves. In the central apse are the gaping and most painful wounds to the church: the surfaces of the apse vaulting where the mosaic has been chipped away. The early Christian mosaic picture of the Mother of God had adorned this holy place for more than 1,400 years. It was once a quite outstanding monument of world civilisation.

Klaus Gallas

KANAKARIA MOSAICS

- *The Trial* -

As Byron's poem laments, war can reduce our grandest and most sacred temples to mere «fragments of stone». Only the lowest of scoundrels attempt to reap personal gain from this collective loss. Those who plundered the churches and monuments of wartorn Cyprus, hoarded their relics away, and are now smuggling and selling them for large sums, are just such blackguards. The Republic of Cyprus, with diligent effort and the help of friends like Dr. True, has been able to locate several of these stolen antiquities; items of vast cultural, religious (and, as this case demonstrates, monetary) value. Among such finds are pieces of the Kanakaria mosaic at issue in this case. Unfortunately, when these mosaics surfaced they were in the hands not of the most guilty parties, but of Peg Goldberg and her gallery. Correctly applying Indiana law, the district court determined that Goldberg must return the mosaics to their rightful owner: the Church of Cyprus. Goldberg's tireless attacks have not established reversible error in that determination, and thus, for the reasons discussed above, the district court's judgment is AFFIRMED.

Lest this result seem too harsh, we should note that those who wish to purchase art work on the international market, undoubtedly a ticklish business, are not without means by which to protect themselves. Especially when circumstances are as suspicious as those that faced Peg Goldberg, prospective purchasers would do best to do more than make a few last-minute phone calls. As testified to at trial, in a transaction like this, «All the red flags are up, all the red lights are on, all the sirens are blaring». *Autocephalous*, 717 F. Supp. at 1402 (quoting testimony of Dr. Vikan). In such cases, dealers can (and probably should) take steps such as a formal IFAR search; a documented authenticity check by disinterested experts; a full background search of the seller and his claim of title; insurance protection and a contingency sale contract; and the like. If Goldberg would have pursued such methods, perhaps she would have discovered in time what she has now discovered too late: the Church has a valid, superior and enforceable claim to these Byzantine treasures, which therefore must be returned to it.

CUDAHY, Circuit Judge, concurring:

I.

Although I concur in all respects in the excellent majority opinion, there are two points that I believe merit elucidation. The first of these involves the difficult problem of the time of accrual of the cause of action in replevin. The majority opinion affirms the holding of the district court, based on its interpretation of Indiana law, that the plaintiff's cause of action does not accrue until it has, or reasonably should have, discovered the location of the stolen property - in this case the Cypriot mosaics. Although we accept the district court's construction of Indiana law, it is unnecessary to rely solely upon this application of the discovery rule. For, as a recent study of the law of missing property demonstrates, whenever the processor of lost or stolen

personal property commits "fraud in the concealment", the statute of limitations does not run against the original owner until that owner has actual knowledge of the location of the property and of the identity of the processor.

This concept is analogous to the requirements that one who asserts a statute of limitations defense against an action for the recovery of real property must have possessed the property in an "open and notorious" manner. Because it is difficult to assess openness of possession in the realm of personal property, courts have required good faith on the part of the processor to satisfy, or substitute for, the openness requirements. Most courts considering this problem have thus concluded that the statute of limitations should not run against an original owner who lacks the facts necessary to institute suit as long as the property is held by the original thief or by a subsequent holder acting in bad faith.

If good faith requirements were applied to the facts of the case before us, the statute of limitations would not have begun to run so long as the mosaics were in the hands of Dickman, the original thief. Nor would Goldberg's purchase of the mosaics in July 1988 have triggered the running of the statute. As Judge Noland pointed out, Goldberg undertook only cursory inquiry into Dickman's ability to convey good title under circumstances which should have aroused the suspicions of a completely innocent and reasonably prudent purchaser. She thus does not appear to have been a good faith purchaser. Under the foregoing analysis, the cause of action will not have accrued until later in 1988, when Cyprus first ascertained the location of the mosaics and the identity of the current processor. This approach, which seems equitable to me, thus poses no bar to a cause of action for replevin of the mosaics. An owner should not be at risk under the statute of limitations until she has actual knowledge or the property has passed into innocent hands.

II.

A second and unrelated, but important, aspect of this case involves the treatment of the cultural heritage of foreign nations under international and United States law. The United States has both acceded to international agreements and enacted its own statutes regarding the importation of cultural property.

These regulatory efforts have encompassed transfers of property during both wartime and peacetime and apply whether the property was originally stolen or "merely" illegally exported from the country of origin. The two most significant international agreements that attempt to protect cultural property are the 1954 Convention on the Protection of Cultural Property in the Event of Armed Conflict (the "1954 Hague Convention"), 249 U.N.T.S. 215 (1956) and the UNESCO convention on the Means of Prohibiting and Preventing the Illicit Transport, Export and Transfer of Ownership of Cultural Property (the "UNESCO Convention"), 823 U.N.T.S. 231 (1972). Under both

these multinational treaties, as well as under the United States' Cultural Property Implementation Act, 19 U.S.C. § 2601 et. Seq. (1983), the Cypriot mosaics would be considered cultural property warranting international protection. For example, Article I of the UNESCO Convention defines cultural property as "property which, on religious or regular grounds, is specifically designated by each State as being of importance for archaeology, prehistory, history, literature, art or science and which belongs to one or more of the following categories:

- (d) elements of artistic or historical monuments or archaeological sites which have been dismembered;
- (e) antiquities more than one hundred years old
- (g) property of artistic interest, such as:
 - (i) pictures, paintings and drawings produced entirely by hand on any support and in any material..."

The 1954 Hague Convention may be applicable to the case before us given the incursion of Turkish armed forces into Cyprus in 1974 and our ongoing refusal to recognize the government established in the northern part of Cyprus. The 1954 Hague Convention, which is but the most recent multilateral agreement in a 200-year history of international attempts to protect cultural property during wartime, prohibits the destruction or seizure of cultural property during armed conflict, whether international or civil in nature, and during periods of belligerent occupation. The Hague Convention also applies to international trafficking during peacetime in cultural property unlawfully seized during an armed conflict. The attempt of the government established in northern Cyprus by the Turkish military to divest the Greek Cypriot church of ownership of the mosaics might be viewed as an interference of the sort contemplated by the 1954 Hague Convention. If this were the case, the acts and decrees of the northern Cyprus government divesting title to this cultural property would not demand the defense of American courts.

The second international agreement, the UNESCO Convention, focuses on private conduct, primarily during peacetime, and thus is also applicable to the theft and removal of the mosaics from Cyprus. Article 7 on the Convention requires signatory nations:

- (a) To take the necessary measures, consistent with national legislation, to prevent museums and similar institutions within their territories from acquiring cultural property originating in another State Party which has been illegally exported....;
- (b) (i) to prohibit the import of cultural property stolen from a museum or a religious or secular public monument of similar institution in another State Party..., provided that such property is documented as appertaining to the inventory of that institution;

- (ii) at the request of the state Party of origin, to take appropriate steps to recover and return any such cultural property..., provided, however, that the requesting State shall pay just compensation to an innocent purchaser or to a person who has valid title to that property....

It is clear that the mosaics in the case before us were stolen (under any reasonable definition of that word) from a religious institution and that the mosaics were extensively documented by the Dumbarton Oaks publication as belonging the Kanakaria Church. While the UNESCO Convention seems to contemplate primarily measures to be implemented by the executive branch of a government through its import and export rules and policies, the judicial branch should certainly attempt to reflect in its decision-making the spirit as well as the letter of an international agreement to which the United States is a party.

The UNESCO Convention, although ratified by Congress in 1972, was not formally implemented in the United States until the enactment of the Cultural Property Implementation Act in 1983. The Cultural Property Implementation Act, 19 U.S.C. §§ 2601-2614, focuses primarily on implementation of Articles 7 (b) and 9 of the UNESCO Convention, which call for concerted action among nations to prevent trade in a specific items of cultural property in emergency situations. The delay in the enactment of the Cultural Property Implementation Act apparently was caused, in part, by pressure from art dealers and traders, who argued that if the United States undertook unilateral import controls, illegal cultural property would simply be sold to those art market countries lacking similar import controls. In fact, the Cultural Property Implementation Act was perhaps finally enacted only because it was perceived as a restraint of sorts on certain customs officers. These officials had deemed all archaeological materials, which a foreign country had claimed were "stolen", to be subject to seizure under the National Stolen Property Act, 18 U.S.C. § 2311 et. Seq. (1934). The Cultural Property Implementation Act, therefore, emphasized the need for concerted action and in particular, seemed to prefer action resulting from bilateral treaties between the United States and the affected source countries. Such treaties have now been put into effect with a few countries, including Mexico, Guatemala and Peru.

As indicated, the Cultural Property Implementation Act addresses primarily the question of import controls and, in section 2607, prohibits the importation into the United States of any "cultural property documented as appertaining to the inventory of a museum or religious or secular public monument or similar institution in any State Party which is stolen from such institution...." This section is not directly applicable here, first, because the mosaics were stolen after the effective date of the statute and, second, because the statute is directed at import controls rather than replevin suits. Nonetheless, the policy that the Act embodies is clear: at the very least, we should not sanction illegal traffic in stolen cultural property that is clearly documented as belonging to a public or religious institution. This is particularly true where this sort of

property is "important to the cultural heritage of a people because of its distinctive characteristics comparative rarity, or its contribution to the knowledge of the origins, development, or history of that people". 19 U.S.C. § 2601 (2) (C) (ii) (II).

Focusing on a relatively short segment of what might otherwise be considered its "history", the United States chooses in considerable measure to ignore the ancient cultural heritage of the land which it now occupies. But a short cultural memory is not an adequate justification for participating in the plunder of the cherished antiquities that play important roles in the histories of foreign lands. The UNESCO Convention and the Cultural Property Implementation Act constitute an effort to instill respect for the cultural property and heritage of all peoples. The mosaics before us are of great intrinsic beauty. They are the virtually unique remnants of an earlier artistic period and should be returned to their homeland and their rightful owner. This is the case not only because the mosaics belong there, but as a reminder that greed and callous disregard for the property, history and culture of others cannot be countenanced by the world community or by this court.

Cyprus Law Tribune

CONCLUSION

The refugees of Cyprus were the only inhabitants of a Mediterranean island to be uprooted following a barbaric invasion. It could be said that no other place in the entire world has ever suffered such a great tragedy whereby 180,000 people were violently persecuted in their own country and, in many cases, live just a few kilometres away from their homes while Turkey does not allow them to return. The persecuted refugees in the non-occupied area of Cyprus carry with them their ecclesiastical traditions, manners and customs, indelibly printed on their spiritual world. Every beat of their heart gives life to their memories as they await the glorious day of return to their ancestral homes. As they fled their churches, monasteries, towns and villages, the souls of the refugees were filled with the immortal Greek Christian spirit of return.

The rich Greek soul is not tried only through the drama of the refugees. This, however, being the main consequence of the continuing barbaric Turkish invasion, represents the struggle for return which satisfies all those who wish to live by the principles of virtue and justice in the civilised world; an example for imitation. Foreigners, both friends and enemies of Cyprus, are, I believe, jealous of the island. Because, with every possible occasion, we prove that our many rooted virtues do not allow us to forget. Many times, people visit Cyprus and try, through external interventions or subtle insinuations and promises, not to give us or the Turks justice, but to steal something from our struggle, a part of it, anything they can. They are fooling themselves if they think that we will forget our churches and homes. Our struggle is a sacred one and our tradition provides us with great memory, which is our antidote against oblivion and cannot be erased. It starts in Cypriot skies and is lost in the depths of the earth and spreads from one end of our Holy Island to the other and has a single name: undivided

peace. Our island is unified and Cyprus can only survive if its history is dedicated to its permanent cause as the Holy Island, the Island of the Saints, where Holy Fathers, Bishops and Monks 'embellished' with their presence every corner of the island. The ultimate aim can only be the reformation of humanity through justice in Cyprus.

The mountain range of Pentadactylos is occupied by the Turks. It is filled, from one end to the other, with testimonies of the Greek-Christian character of the area. They will never be able to uproot history, even though they have persecuted its lawful inhabitants and made them refugees. Even though the inhabitants of the now deserted villages of Pentadaktylos which extends from the Kormakitis Cape to the Cape of Apostolos Andreas, have been chased away, the dead have remained alive and the present and future generations have and will all be brought up in an atmosphere which does not allow them to forget. Representative examples are the monastery of Ayios Ioannis Chrysostomos, property of the Holy Sepulchre, Antifonitis, Panayia Apsinthiotissa, a total of five hundred and twenty occupied churches. The Armenian monastery of Ayios Makarios which the Turks wish to turn it into a hotel and the Bellapais Abbey. Today, there are three important forts dominating the peaks of the Chain of Pentadaktylos: Voufavento, whose name is of Italian origin and which also has a chapel; Ayios Ilarionas with the Ayios Ilarionas chapel and the Kantara Castle with the Holy Monastery of Panayias Kantariotissas, which housed the 13 monks from Kantara who became martyrs. Throughout history, the forts first belonged to the Byzantines, then to Lusignans and later to the Venetians. However, throughout their history, Greeks, Turks, Armenians and Maronites lived in peace in a unified land whose inhabitants did not share the same religious traditions. The Holy Island always embraced them in a peaceful coexistence, in a unique cultural dimension. For, in Cyprus, civilisation always prevails. Archbishop Makarios and later Archbishop Chrysostomos always talk about the indivisibility of peace and the irrevocable cause of a peaceful coexistence for all inhabitants of Cyprus in conditions of safety. And indivisible peace, of immortal nature, shall prevail over the temporary dominance of the powers of the world. Its divine nature shall prevail over human disbelief.

**LIST OF THE OCCUPIED CHURCHES BY BRUTAL TURKISH INVASION
(JULY-AUGUST 1974)**

	TOWNS/VILLAGES	MAIN CHURCHES	CHAPELS
NICOSIA TOWN			
	(Area, District, Parishes, Quarter)	Apostolos Loukas Agios Georgios Agios Iakovos Apost. Andreas (Neapoleos)	Agios Eleftherios, Png Marki (Armenian)
<i>Village</i>	Agia		
	Agia Marina	Agia Marina (H.M.)	Profitis Ilias (H.M.) (Old & new)
	Agios Georgios		
	Agios Therapon		
	Agios Vasileios	Agios Vasileios	Agia Marina, Agios Trifon (cemetary)
	Ammadies		
	Angolemi		
	Beykoy		
	Chrysida	Apost.Loukas, Timios Stavros (& cementary)	
	Dyo Potamoi		
	Elia	Agios Georgios	
	Epicho		
	Exo Metchi	Agios Georgios	Ayia Zoni, Agia Marina, Panagia ton Pedon
	Gerolakkos	Panagia Evangelistria, Agios Minas	
	Kalyvakia	Apostolos Andreas	
	Kanli		
	Kazivera		
	Kioneli		
	Kokkina	Agioi Konstantinos - Eleni	
	Kourou Monastiri		
	Kythrea	Agia Marina	Pngia Theotokos (H.M.), Pngia Plataniotissa, (Syrkania) (ruins) (H.M.)
		Png Chardakiotissa, (ruins), (cemetary)	Agios Geogios ton Mandoudon

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(JULY-AUGUST 1974)**

TOWNS/VILLAGES	MAIN CHURCHES	CHAPELS
NICOSIA		
<i>Village</i>	(Area, District, Parishes, Quarter)	
	Png. Chardakiotissa new	Ag. Georgios Filleriu, Ag. Epifanios Alamanos (ruins) with Holy Water, Panagia Karka with Holy Water Archangelos,
	Ag. Andronikos (cemetery)	Ag. Georgios Potamitis
	Agia Anna Syrgania	Apostolos Loukas, Ag. Vasilios
	Agios Georgios	Ag. Antonios (maronite) (H.M.)
	Timios Stavros (cemetery)	Ag. Dimitrianos (ruins)
Lefka	Panagia Akenthou	
Limnatis		
Louroukina	Sotir	Agios Epifanios, Agia Marina, Png. Filidiotissa
(Limpia/Olympia)		Timios Stavros (H. Cross)
Mandres	Agios Mamas	Panagia Tochni (H.M.)
Margo	Agia Thekla	
Mia Milia	Agios Ioannis, Agios Georgios	
Mora		
Neo Chorio (Kythreas)	Ag. Charalambos (cemet.), Ag. Ioannis Prodromos	Ag. Ioannis Prodromos, Agios Theodoros
Omorfita	Agios Dimitrianos	
Ortakoy		
Palaikytro	Panagia Galaktoforousa	Agia Aikaterini
Petra tou Digeni		
Pyrogi	Ag. Antonios, Ag. Antipas	Ag. Ioannis Prodromos, Png. Pallouriotissa
Skylloura	Archangelos, Png. Eleousa	
Trachini		Panagias
Trachonas	Panagia Trachona	Apostolos Andreas
Trachoni (Kythreas)	Panagia	Agios Nicolaos
Tymvou	Agios Georgios	Ag. Gerorgios (Ag. Saranta), Profitis Ilias, Agia Marina, Agia Thekla
Voni	Agios Georgios	Ag. Georgios tou Sporou
Xerovounos		

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(JULY-AUGUST 1974)**

	TOWNS/VILLAGES	MAIN CHURCHES	CHAPELS
LARNACA			
<i>Village</i>	Arsos (Athienou)		Panagia Eleousa Agios Fotios (destroyed) Agios Epifanios
	Tremetousia	Agios Spyridon, Ag. Spyridon (H.M.)	
	Pergamos	Panagia Pergaminiotissa	
KERYNEIA TOWN			
	(Districts)	Archangelos Michail	
	Agios Georgios (outside the town)	Agios Georgios Panagia Chrysopolitissa Agia Varvara Png. Glykiotisa (H.M.)	Agios Fanourios Ag. Georgios tou Kastrou Ag. Georgios (P. Keryneia), Png. Faneromeni Agia Mavri (Martirion), Ag. Gregorios (Cemet.) Agios Dimitrios, Png. Ghrisocava
<i>Village</i>	Agia Eirini	Agia Eirini	
	Agios Amvrosios	Agios Amvrosios	Png. Ypati, Agios Dimitrianos Agios Georgios
	Agios Epiktitos	Agios Epiktitos	Agios Nikolaos, Agios Georgios Profitis Ilias, Agios Pavlos (ruins) Agia Stefani
	Agios Ermolaos	Agios Ermolaos, Agios Ermolaos (new)	
	Agios Georgios	Agios Georgios	Agios Fanourios
	Agirda		Agios Ilarion
	Agirdaki	Agios Charalambos	
	Asomatos	Archangelos Michail	Profitis Ilias, Png. Marki (H.M.)
	Bellapais	Panagia Asproforusa	Agia Marina, Agios Georgios, Agios Foticos Agios Mamas (ruins), Agios Gregorios (ruins) Agios Mamas

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(JULY-AUGUST 1974)**

TOWNS/VILLAGES	MAIN CHURCHES	CHAPELS
KERYNEIA		
<i>Village</i>		
Charkeia	Archangelos Michail	Ag. Macarios (Armenomonastiro) (Armenian)
Diorios	Agia Marina, Agia Marina (new)	
Elia	Agios Nikolaos	
Fota		
Ftericha	Apostolos Petros kai Pavlos	
Kalogrea	Agios Mamas, Agios Nicolaos	Arch. Antifonitis (H.M.), Melandrina (H.M.)
Kampyli	Panagia	
Karakoumi	Agios Vasileios	
Karavas (Districts)	Evangelistria Agia Eirini	Apostolos Pavlos, Agios Antonios Agios Pavlos (ruins), Apostolos Andreas Ag. Skoutalaris/Kyriakos, Agia Marina Agios Pantelcimonas, Vesiliki Png. Galatarousa, Agios Georgios (ruins) Archangelos, Apostolos Petros Agios Andronikos, Agios Evlafios Agios Georgios, (Palaionastiro/ruins)
Karmi	Nativity of S. Mary/ Diakenisimou	Profitis Ilias, Agia Marina, Agios Existratios Agios Georgios, Agios Efstratios Agios Ilarion, Agios Panteleimon Agios Chrysosotiros, Agia Theodora (ruins) Agia Mavri (ruins), Zografia (ruins)
Karpasia	Timios Stavros	
Kato Dikomo	Agios Georgios	Panagia ton Pervolion
Kazafani	Agios Andronikos, Agia Athanasia	Agios Georgios (Cemct.), Archangelos Michail Panagia Potamitissa (ancient monument) Agios Antonios
Kiomourtzou		
Klepini	Apostolos Loukas, Png. (cemetery)	

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TOWNS/VILLAGES	MAIN CHURCHES	CHAPELS
KERYNEIA		
<i>Village</i>		
Kontemenos	Archangelos Michail	Profitis Ilias, Agios Georgios
Kormakitis	Agio Georgios, Panagia	Agios Georgios, Panagia Kalogreon (H.M.)
Koutsoventis	Agia Foteini	Chrysostomos (H.M.), (Metochion of H.S.) Agia Trias (Afentrika), Agios Georgios (ruins) Agios Savvas, Timios Prodromos
Krini		
Lampousa (Karavas)	Acheiropoitos (H.M.)	Agios Evlalios, Agios Fanourios
Lapithos (Districts - Parishes)	Agia Anastasia Agios Theodoros Apostolos Loukas Agios Minas Timios Prodromos Agia Paraskevi	Agia Edvokia (& Cemet.) Png. Airgotissa/Sotiros (& Cemet.) Panagia Kriniotissa, Agia Marina Agia Varvara, Agia Marina Ag. mamas (& Cemet.) Agios Georgios (Spilotis) (& Cemet.) Agios Georgios Xorinos Archangelos (& Cemet.) Agios Andronikos, Agios Kournoutos
Larnaka Lapithou	Ayios Dimitrianos	Panagia Katharon (H.M.)
Livera	Ag. Konstantinos - Eleni Ag. Konstantinos - Eleni (new)	
Motides		
Myrtou	Agios Panteleimon (H.M.)	
Orga	Agios Georgios	
Palaiosofos	Agia Paraskevi	
Panagra	Apostolos Andreas	Agios Georgios
Pano Dikomo	Profitis Zacharias	Profitis Ilias (carved in the stone)
Pileri		Panagia Petomenitissa, Profitis Ilias

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KERYNEIA		
<i>Village</i>		
Kontemenos	Archangelos Michail	Profitis Ilias, Agios Georgios
Kormakitis	Agio Georgios, Panagia	Agios Georgios, Panagia Kalogreon (H.M.)
Koutsoventis	Agia Foteini	Chrysostomos (H.M.), (Metochion of H.S.) Agia Trias (Afentrika), Agios Georgios (ruins) Agios Savvas, Timios Prodromos
Krini		
Lampousa (Karavas)	Acheiropoiitos (H.M.)	Agios Evlalios, Agios Fanourios
Lapithos (Districts - Parishes)	Agia Anastasia Agios Theodoros Apostolos Loukas Agios Minas Timios Prodromos Agia Paraskevi	Agia Edvokia (& Cemet.) Png. Airgotissa/Sotiros (& Cemet.) Panagia Kriniotissa, Agia Marina Agia Varvara, Agia Marina Ag. mamas (& Cemet.) Agios Georgios (Spilotis) (& Cemet.) Agios Georgios Xorinos Archangelos (& Cemet.) Agios Andronikos, Agios Kournoutos
Larnaka Lapithou	Ayios Dimitrianos	Panagia Katharon (H.M.)
Livera	Ag. Konstantinos - Eleni Ag. Konstantinos - Eleni (new)	
Motides		
Myrtou	Agios Panteleimon (H.M.)	
Orga	Agios Georgios	
Palaiiosofos	Agia Paraskevi	
Panagra	Apostolos Andreas	Agios Georgios
Pano Dikomo	Profitis Zacharias	Profitis Ilias (carved in the stone)
Pileri		Panagia Petomenitissa, Profitis Ilias

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(JULY-AUGUST 1974)**

	TOWNS/VILLAGES	MAIN CHURCHES	CHAPELS
KERYNEIA			
<i>Village</i>	Sichari	Agios Mamas	Png. Apsinthiotissa (H.M.), Png. Afentrika Agios Savvas, Ag. Georgios tis Viklas Agios Nikolaos
	Sysklipos	Panagia Chryseleousa	Agia Evdokia (H.M.) Agios Georgios Panagia Ktircotissa (ruins)
	Templos		
	Thermeia	Panagia Thermiotissa	Panagia
	Trapeza/Trapezounda	Agia Sofia	
	Trimithi	Agios Charalambos	Panagia Chrysotrimithiotissa
	Vasileia	Ag. Konstantinos - Eleni Agios Georgios	Panagia Achrantos, Agios Fotios Agia Marina, Agia Aikaterini (Metochion Sina) Panagia Kriniotissa (ancient monument)
	Vavylas		
	Vouno	Agios Georgios	Ag. Romanos (Maronite)
FAMAGUSTIA TOWN			
	(Districts, Areas, Parishes)	Agia Zoni Agios Georgios Salaminos Agios Ioannis Agios Loukas	Ag. Sofia (ancient monument) Ag. Nikolaos (ancient monument) Agios Petros kai Pavlos Agios Antonios Naiton, Joanniton (ancient monument) Agia Anna, Agia Zoni, Agia Foteini Agios Georgios ton Ellinon Agios Georgios ton Latinon Agios Georgios Xorinos Agios Nikolaos, Agios Frankiskos Karmilton, Armeniki, Timios Stavros Agios Georgios Farangou, Agia Paraskevi
		Agios Memnon, Agios Nikolaos Agia Trias, Timios Stavros Panagia Chrysospilotissa	

**LIST OF THE OCCUPIED CHURCHES BY BRUTAL TURKISH INVASION
(JULY-AUGUST 1974)**

FAMAGUSTA

village

TOWNS/VILLAGES	MAIN CHURCHES	CHAPELS
Acheritou	Sotir	Panagia tis Trapezas
Achna	Agia Marina	Ag. Georgios (Teratsiotis) Ag. Georgios (Alonion), Agios Vasileios Agia Varvara, Agios Andronikos Agios Vlasios, Agia Theora Agios Georgios Agkonas
Afanteia	Agios Artemios	Agios Dimitrios, Agios Georgios
Agia Trias (Algialousas)	Agia Trias	Agia Pavla, Agios Fanourios Agios Georgios
Agios Andronikos	Agios Andronikos Agia Foteini	
Agios Chariton		
Ag. Efstathios		
Ag. Georgios (Spathariko)	Agios Georgios	
Agios Iakovos		
Agios Ilias	Agios Ilias	Agios Dimitrios, Agios Georgios
Ag. Nikolaos (Lefkonoikou)	Agios Nikolaos	Ag. Polychronios, Agios Antonios (& Cemet.)
Agios Sergios	Ag. Sergios kai Vakchos Agia Paraskevi	Apostolos Varnavas Agios Sozomenos, Agios Georgios
Agios Symeon		
Agios Theodoros	Agia Paraskevi	Agios Theodoros, Agios Evlogios
Algialousa	Agia Marina, Archangelos Ag. Thyrsos/Ag. Therissos	Agia Trias, Agios Georgios
Akanthou	Metamorfosis Sotiros/ Chrysosotiros	Agios Ioannis, Agios Mikallos Agios Perpyros (ancient monument) Agia Paraskevi, Archangelos Agios Charalambos Agia Eirini, Agios Nikolaos (Iaxia) Agios Savvas, Agios Merkourios Agios Theodoros, Agia Foteini Agios Pavlos, Agioi Pantes

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(JULY-AUGUST 1974)**

TOWNS/VILLAGES	MAIN CHURCHES	CHAPELS
FAMAGUSTA		
<i>Village</i>		Apostolos Andreas, Panagia Melissas Panagia trion Teratsion (Kanakaria) Agia Varvara Panagia Pergamou (ancient monum.) Agios Therapon (ancient) Agios Georgios tou Teichiou Agios Chrysostomos (ancient) Agia Marina
Aloda		
Angastina	Agia Paraskevi, Agios Therapon	Agios Georgios tou Sporou
Ardana	Agios Georgios	Agios Dimitrios, 13 Martyres Monachoi (H.M.) Panagia Kantariotissa (Syrkania) (H.M.)
Arnadi	Ag. Andronikos kai Athanasia	Panagia (Nativity of Theotokos), Agios Loukas
Artemis	Agios Georgios	
Askeia/Assia	Panagia Agios Georgios, Timios Prodromos	Agios Spyridon
Avgasida	Agia Marina	Panagia (H.M.)
Bogazi	Agios Spyridon	Panagia
Davlos	Agios Georgios	Agios Nikolaos, Agios Sozomenos
Engomi	Panagia Afentrika	Apostolos Varnavas (H.M.) Vasiliki Agiou Epifaniou (ancient) Basilica (ancient)
Eptakomi	Agios Georgios Apostolos Loukas	Agios Epifanios (ruins) Agios Afxentios (carved), Agia Agathi Agia Eirini (ruins), Archangelos Michail Agios Loukas (ruins) (H.M.)
Flamoudi	Agios Georgios	Agios Ioannis Theologos
Gaidouras/Nea Sparti	Agios Mamas	
Galateia		

**LIST OF THE OCCUPIED CHURCHES BY BRUTAL TURKISH INVASION
(JULY-AUGUST 1974)**

TOWNS/VILLAGES	MAIN CHURCHES	CHAPELS
FAMAGUSTA		
<i>Village</i>		
Galinoporni		
Gastria	Agios Georgios, Panagia Phaneromeni	Timios Prodromos
Genagra	Agios Georgios	Ag. Georgios (ancient monument)
Gerani	Agia Aikaterini Agios Georgios	Panagia Evangelistria Agios Mamas (ruins)
Goufes	Agios Georgios	
Gypsou	Panagia, Timios Prodromos Agios Georgios	Profitis Ilias
Kalopsida	Timios Prodromos	Panagia
Kato Deryncia	Agia Marina (ancient monum.)	
Kiados (Tsiaos)		Early Christian Basilica (Petrera)
Knodara	Agia Paraskevi	
Koilanemos	Agios Gerogios	
Koma tou Gialou	Archangelos	Panagia, Agios Georgios Agios Nikolaos (ancient) Agia Solomoni, Agioi Ioakim kai Anna
Komi Kepir	Agios Georgios Agios Afxentios Agios Loukas	Panagia Kyra Agios Georgios Parouzi Agios Vasileios (ruins) Agios Onoufrios (ruins), Agios Fotios (ruins) Agia Aikaterini (ruins)
Kontea	Agios Charalambos	
Kornokipos		
Kouklia		
Krideia		
Lapathos	Timios Prodromos, Agia Marina	Timios Prodromos (& cemetery)
Lefkonoiko	Archangelos Michail Sotiros	Profitis Ilias, Agios Theodoros Timios Stavros, Agios Fokas Agia Zoni/Agia Kinusa Agios Georgios, Agia Paraskevi (ruins)

**LIST OF THE OCCUPIED CHURCHES BY BRUTAL TURKISH INVASION
(JULY-AUGUST 1974)**

	TOWNS/VILLAGES	MAIN CHURCHES	CHAPELS
FAMAGUSTA			
<i>Village</i>	Leonarisso	Agios Dimitrios	Archangelos, Agios Antonios Agios Ioannis (cave)
	Limnia	Agios Georgios, Agios Nikolaos	Panagia Paradisiotissa
	Livadia	Panagia Kyra	
	Lysi	Panagia Theotokos Profitis Ilias (destroyed)	Agios Georgios Agios Synesios Agios Effimianos/Themonianos
	Lythrangomi	Agios Georgios	Panagia Kanakaria (H.M.)
	Makrasyka	Agios Efstathios, Panagia Eleousa Agios Georgios, Agios Loukas	Agia Thekla (H.M.), Agios Georgios
	Mandres	Agios Mamas	Pngia Tochniou (H.M.), Panagia Galaktini
	Maratha		
	Marathovounos	Profitis Ilias	Timios Stavros (Cemet.), Agios Georgios
	Melanarga	Agios Polychronios	
	Melounta		
	Milia	Agios Andronikos Agios Epifanios	Agios Georgios Avgasida (H.M.), Panagia, Agia Marina
	Monagra	Agia Paraskevi	
	Mousoulita	(church)	
	Neta	Panagia	Agios Sergios
	Ornithi	Agios Artemios	
	Ovgoros		
	Patriki	Archangelos Michail	Agios Georgios, Agia Tripimeni Agios Efstathios, Agios Prodromos
	Peristerona	Agios Anastasios (H.M.-Cemetery) Agios Anastasios (new), Faneromeni	Agios Georgios
	Pervolia (Irikomou)		
	Pigi	Archangelos,	Agia Marina, Timios Stavros

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(JULY-AUGUST 1974)**

TOWNS/VILLAGES	MAIN CHURCHES	CHAPELS
FAMAGUSTA		
<i>Village</i>		
Platani		
Platanissos	Agia Aikaterini	
Prastio	Agios Georgios	Agios Georgios, Agios Andronikos
Psyllatos		
Pyrga	Archangelos	Timios Prodromos, Agios Savvas
Rizokarpaso	Agios Synesios	Profitis Avvakoum
	Agia Trias	Panagia Elcousa
	Agios Ioannis Prodromos	Panagia Afentrika
		Apost. Andreas (H.M.)
		Agios Georgios (ruins)
		Agios Georgios Mesovouni, Agia Marina
		Agia Athanasia, Agia Athanasia (new)
		Panagia Afentrika Sykada
		Panagia Dafnonta, Agios Filon, Agios Sinesions
		Agia Mavri, Agios Filon (new)
		Agios Fotios
		Agia Foteini, Asomatoi, Agios Nakos
Santalaris		
Sinta		
Spathariko	Agios Georgios	Agios Loukas
Strongylos	(church)	
Stylloi	Profitis Ilias	Agios Efstathios
Sygkrasi	Agios Nikolaos, Agios Prokopios	Agia Paraskevi, Agioi Paides
Tavrou	Agioi Sergios kai Vackos	Agia Paraskevi, Apostolos Loukas
Trikomo	Agios Georgios	Agios Andronikos
	Panagia	Panagia Theotokos, Agios Iakovos
		Agios Athanasios, Agios Iakovos (new)
		Agios Thomas, Agios Dimitrios (destroyed)
		Agios Mamas (destroyed)
		Agios Mamas (destroyed)
		Agia Aikaterini (destroyed)

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(JULY-AUGUST 1974)**

	TOWNS/VILLAGES	MAIN CHURCHES	CHAPELS
FAMAGUSTA			
<i>Village</i>	Trypimeni	Panagia Eleousa (& Cemet.)	
	Vasili	Agio Vasileios	
	Vathylakas	Agios Georgios	
	Vatili	Agios Georgios	
	Vitsada	Agios Mamas	
	Vokolida	Agios Georgios	Agia Thekla
MORFOU AREA			
	(Parishes)	Agios Mamas	Panagia Mnasi
		Agia Paraskevi	
		Agios Georgios	
<i>Village</i>	Agios Georgios (Soleas)	Agios Georgios	Profitis Ilias (Foukasa)
	Agios Nikolaos (Soleas)	Agios Nikolaos	
	Argaki	Timios Prodromos	Agioi Andronikos kai Athanasia S. Cosmas Chapel (ruins)
	Avlona	Agia Marina	
	Chrysiliou	Sotir	
	Fylia	Agios Georgios	Ajopetra (S. Peter) (ruins)
		Profitis Ilias	Palioekklissha (ruins)
	Galini	Agios Ioannis Theologos	Agios Eleftherios, AgioNikolaos
	Kalo Chorio (Lefka)	Agios Modestos	
	Kapouti	Agios Georgios	
	Karavostasi		
	Katokopia	Panagia Chryseleousa Panagia (new)	
	Kyra	Panagia	Agios Georgios Rigatis, Agios Stefanos
	Loutros	Agios Loukas	
	Masari	Agios Antonios	
	Neo Ampelikou	Agios Georgios	
	Neo Livadi	Agios Stylianos	Agios Nikolaos
	Nikitas	Agios Nikitas	
	Pentageia	Agios Nikolaos	
	Peristeronari		
	Petra (Soleas)	Sotir, Agios Vasileios	Ag. Anastasiou (Cemetery)
	Potamos Kampou	Agios Andreas	

**LIST OF THE OCCUPIED CHURCHES BY BRUTAL TURKISH INVASION
(JULY-AUGUST 1974)**

TOWNS/VILLAGES	MAIN CHURCHES	CHAPELS
MORFOU AREA		
Prastio Morfou	Ag. Georgios, Ag. Stylianos	Agios Nikolaos
Syrianochori	Agios Nikolaos	
Variseia	Agios Georgios	
Xeros	Agios Nikolaos	
Zodeia (Kato)	Timios Stavros	Ag. Georgios Axalonou
Zodeia (Pano)	Archangelos, Ag. Georgios	Panagia Athenga
MONASTERIES		
<i>Village</i>		
Agia Marina Skyllouras		Agia Marina, Profitis Ilias Iera Moni
Ag. Georgios (Keryncia)		Panagia Glykiotissa
Asomatos		Panagia tou Marki
Charkeia (Chalevga)		Agios Makarios (Armenomonastiro) (Armenian)
Eptakomi		Agios Loucas (ruins)
Kalogrea		Archangelos Antifonitis, Melandrina
Kantara (Ardana)		13 Martyres Monachoi, Panagia Kantariotissa (Syrkania)
Kormakitis		Panagia Kalogreon
Koutsoventis		Moni Chrysostomou
Kythrea		Panagia Plataniotissa (Syrkania) (ruins)
		Agios Antonios
Lambousa (Karavas)		Acheiropoiitos
Larnaca Lapithou		Moni Panagias Katharon
Lythrangomi		Moni Panagias Kanakarias
Makrasyka		Agia Thekla
Mandres		Moni Tochniou
Milia		Moni Avgasidas
Myrtou		Moni Agiou Panteleimonos
Peristerona		Agios Anastasios
Rizokarpaso		Moni Apostolou Andrea
Salamis (Egkomi)		Moni Apostolou Varnava
Sichari		Panagia Apsinthiotissa
Sysklipos		Agia Edvokia
Tremetousia		Moni Agiou Spyridonos
Vasileia		Agia Aikaterini, Panagia Kriniotissa

**LIST OF THE OCCUPIED CHURCHES BY BRUTAL TURKISH INVASION
(JULY-AUGUST 1974)**

TOWNS/VILLAGES	MAIN CHURCHES	CHAPELS
<u>MORFOU AREA</u>		
Prastio Morfou	Ag. Georgios, Ag. Stylianos	Agios Nikolaos
Syrianochori	Agios Nikolaos	
Variscia	Agios Georgios	
Xeros	Agios Nikolaos	
Zodeia (Kato)	Timios Stavros	Ag. Georgios Axalonou
Zodeia (Pano)	Archangelos, Ag. Georgios	Panagia Athenga
<u>MONASTERIES</u>		
<i>Village</i>		
Agia Marina Skyllouras		Agia Marina, Profitis Ilias Iera Moni
Ag. Georgios (Keryneia)		Panagia Glykiotissa
Asomatos		Panagia tou Marki
Charkeia (Chalevga)		Agios Makarios (Armenomonastiro) (Armenian)
Eptakomi		Agios Loucas (ruins)
Kalogrea		Archangelos Antifonitis, Melandrina
Kantara (Ardana)		13 Martyres Monachoi, Panagia Kantariotissa (Syrkania)
Kormakitis		Panagia Kalogreon
Koutsoventis		Moni Chrysostomou
Kythrea		Panagia Plataniotissa (Syrkania) (ruins)
		Agios Antonios
Lambousa (Karavas)		Acheiropoitos
Larnaca Lapithou		Moni Panagias Katharon
Lythrangomi		Moni Panagias Kanakarias
Makrasyka		Agia Thekla
Mandres		Moni Tochniou
Milia		Moni Avgasidas
Myrtou		Moni Agiou Panteleimonos
Peristerona		Agios Anastasios
Rizokarpaso		Moni Apostolou Andrea
Salamis (Egkomi)		Moni Apostolou Varnava
Sichari		Panagia Apsinthiotissa
Sysklipos		Agia Edvokia
Tremetousia		Moni Agiou Spyridonos
Vasileia		Agia Aikaterini, Panagia Kriniotissa

REFUGEE MUNICIPALITIES OF CYPRUS

1. **MUNICIPALITY OF FAMAGUSTA**
138, Arch. Makarios III avenue, P.O.Box 51682, 3507 Limassol
Tel. 05-384073, Fax 05-386969
2. **MUNICIPALITY OF KERYNEIA**
9, Othellou street, Taht El Kale (2), P.O.Box 25572, Nicosia
Tel. 02-348968, Fax 02-433255
3. **MUNICIPALITY OF MORFOU**
16, Zenonos Sozou street, 1075 Nicosia
Tel. 02-763858, Fax 02-762015
4. **MUNICIPALITY OF LYSI**
P.O. Box 40297, 6302 Larnaka
Tel. 04-661444 / 633082, Fax 04-633330
5. **MUNICIPALITY OF AKANTHOU**
1, Zenonos Kitieos street, 6023 Larnaka
Tel. 04-655584 / 623566 / 721572, Fax 04-651994
6. **MUNICIPALITY OF KYTHREA**
37, Ammohostou street, P.O. Box 29636, 1721 Nicosia
Tel. 02-438955 / 435267 / 430369, Fax 02-434197
7. **MUNICIPALITY OF LAPITHOS**
19, 28th October street, Flat 62, 2012 Strovolos
Tel. 02-496506, Fax 02-761037
8. **MUNICIPALITY OF LEFKONIKO**
P.O. Box 21657, 1511 Nicosia
Tel. 02-665102 / 304844, Fax 02-669459 / 434223
9. **MUNICIPALITY OF KARAVAS**
P.O. Box 28656, 2081 Strovolos
Tel. 02-760320, Fax 02-760630

SEMI-OCCUPIED MUNICIPALITIES AND AREAS OF CYPRUS

1. **MUNICIPALITY OF NICOSIA**
P.O. Box 21015 Nicosia
Tel. 02-473124, Fax 02-463363

2. **MUNICIPALITY OF AGIOS DOMETIOS**
P.O. Box 27531,2430 Agios Dometios
Tel. 02-770427, Fax 02-778956

3. **MUNICIPALITY OF AGLANDJIA**
8,Aikaterinis Kornarou street, P.O. Box 20259,2152 Aglandjia
Tel. 02-333141, Fax 02-334044

4. **MUNICIPALITY OF ENGOMI**
3, Erechthiou street, P.O. Box 27504,2430 Engomi
Tel. 02-590323, Fax 02-352521

5. **MUNICIPALITY OF IDALION**
27,Agios Andronikos street, P.O. Box 11025,2540 Dali
Tel. 02-521345, Fax 02-523360

6. **MUNICIPALITY OF ARADIPPOU**
1, Pythagora street, P.O. Box 45024,7110 Aradippou
Tel. 04-530690, Fax 04-531521

7. **MUNICIPALITY OF ATHIENOU**
4,Arch. Makarios III avenue, 7600 Athienou
Tel. 04-522323, Fax 04-522333

8. **MUNICIPALITY OF PARALIMNI**
6,Antonis Papadopoulos street, P.O. Box 33033,5310 Paralimni
Tel. 03-821323, Fax 03-825023

9. **MUNICIPALITY OF DERYNEIA**
26, Ammohostou Avenue, P.O. Box 36001,5385 Deryncia
Tel. 03-821452, Fax 03-825550

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2.	Χ. Μιχαλακοπούλου Χαραλάμπους	Περιστερονοπηγή από την Αρχαιότητα μέχρι 1974	Nicosia	1998
3.	Ministry of Education	Της Πατρίδας Χώματα	Nicosia	1985
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5.	A. Διονυσίου	Η Χάρτζια	Limassol	1993
6.	A. Διονυσίου	Αναμνήσεις από τη Χάρτζια Η ζωή στο χωριό μέχρι το 1950	Limassol	1997
7.	Χ. Χριστοδουλίδης	Πέλλα Παίς	Limassol	1994
8.	Ministry of Education	Η κατεχόμενη γη μας	Nicosia	1993
9.	T. Hadjitofi	The stolen treasures of Cyprus	Den Haag	1997
10.	Σ. Χατζησαββα	ΚΑΤΑΒΟΛΕΣ. Η αρχαιολογική επισκόπηση 20 κατεχομένων σήμερα χωριών της Επαρχίας Αμμοχώστου	Nicosia	1991
11.	A. Weyl Carr L. Morrocco	The thirteen Century Murals of Lysi, Cyprus	Texas	1991
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13.	Arch. Makarios	Cyprus the Holy Island	Nicosia	1998
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2. PIO	Flagellum Dei	Nicosia	1997	
3. PIO	Kanakaria Mosaics-The Trial	Nicosia	1991	
4. PIO	Variety	Nicosia	1974-1998	
5. Δήμος Μόρφου	Αυτή η γη είναι δική μας	Limassol	1997	1
6. Ζήνα Λυσάνδρου	Φωνή Πατρίδας	Nicosia	1995	
7. Κυριάκος Ρήγας	Οδηγός Λευκονόικου		1995	
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2.	Vasilica Publishing	Ελεύθερη Αμμόχωστος	Nicosia	1998	5
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Note: Selective bibliography



Святитель Николай