

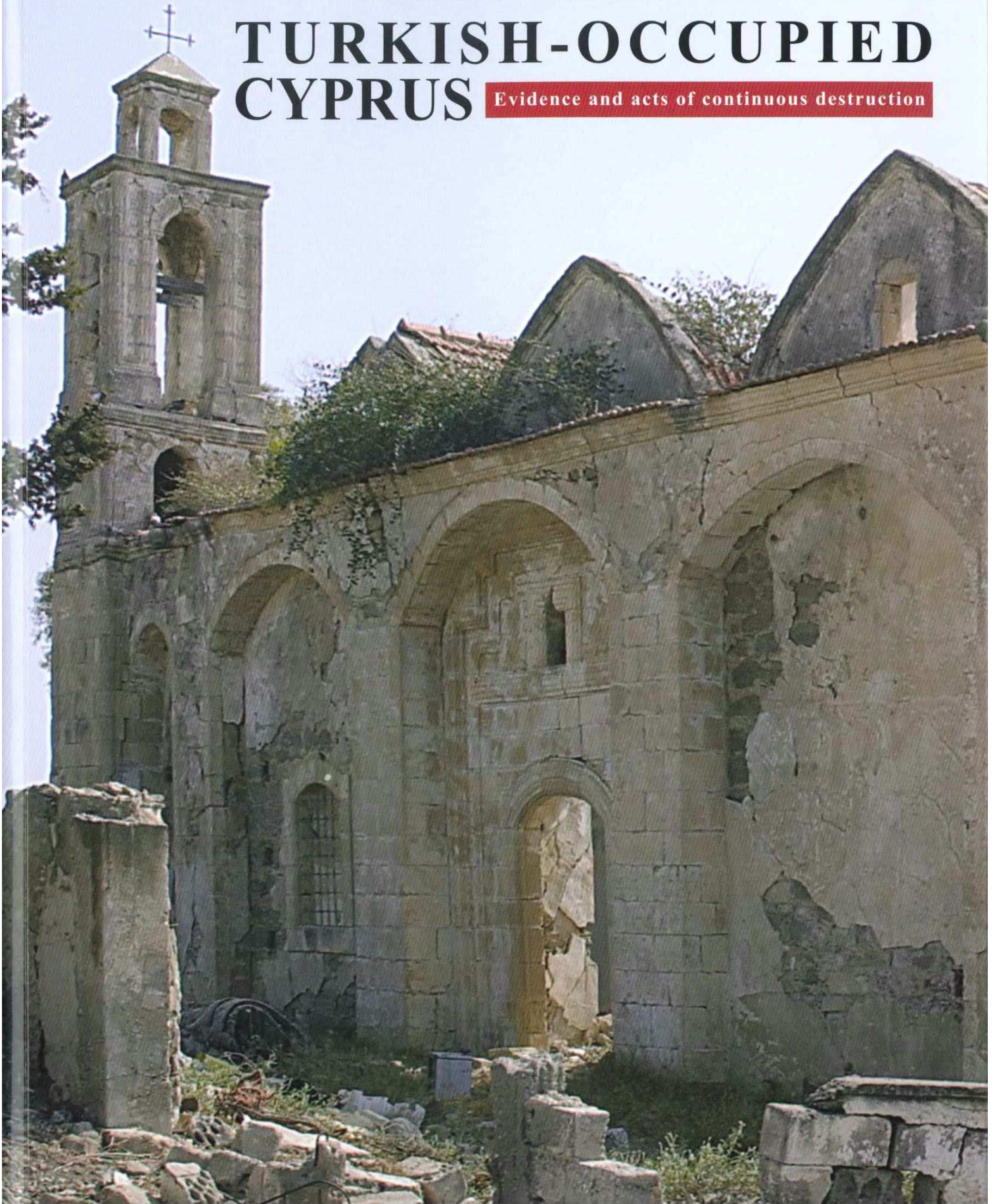
MUSEUM OF THE HOLY MONASTERY OF KYKKOS

STUDIES ON BYZANTINE AND POST-BYZANTINE ARCHAEOLOGY AND HISTORY OF ART, NO 3

CHARALAMPOS G. CHOTZAKOGLU

RELIGIOUS MONUMENTS IN TURKISH-OCCUPIED CYPRUS

Evidence and acts of continuous destruction





**RELIGIOUS MONUMENTS IN
TURKISH-OCCUPIED
C Y P R U S**

Evidence and acts of a continuous destruction

*“... the Sultan had sent hosts, many and mighty to destroy it,
and they burnt all that plain and carried off captives more than
12.000 persons, over and above those whom they had slain
with the sword... O Lord God, sad indeed it was to see that
multitude in the square of Famagosta, children crying
and moaning at their mothers' breasts... Hear it, ye
Christians who live in your own town and homes,
eating and drinking and reared in luxury, who care not... ”*

Notes by Jacobus de Verona, Augustinian monk,
on the siege of Armenia by the Turks (1335)
(C. Cobham, *Excerpta Cyprica*, Cambridge 1908, 17.)

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Cover page: The church of St. Aikaterini in the occupied village of Gerani. The church was pulled down in 2008.

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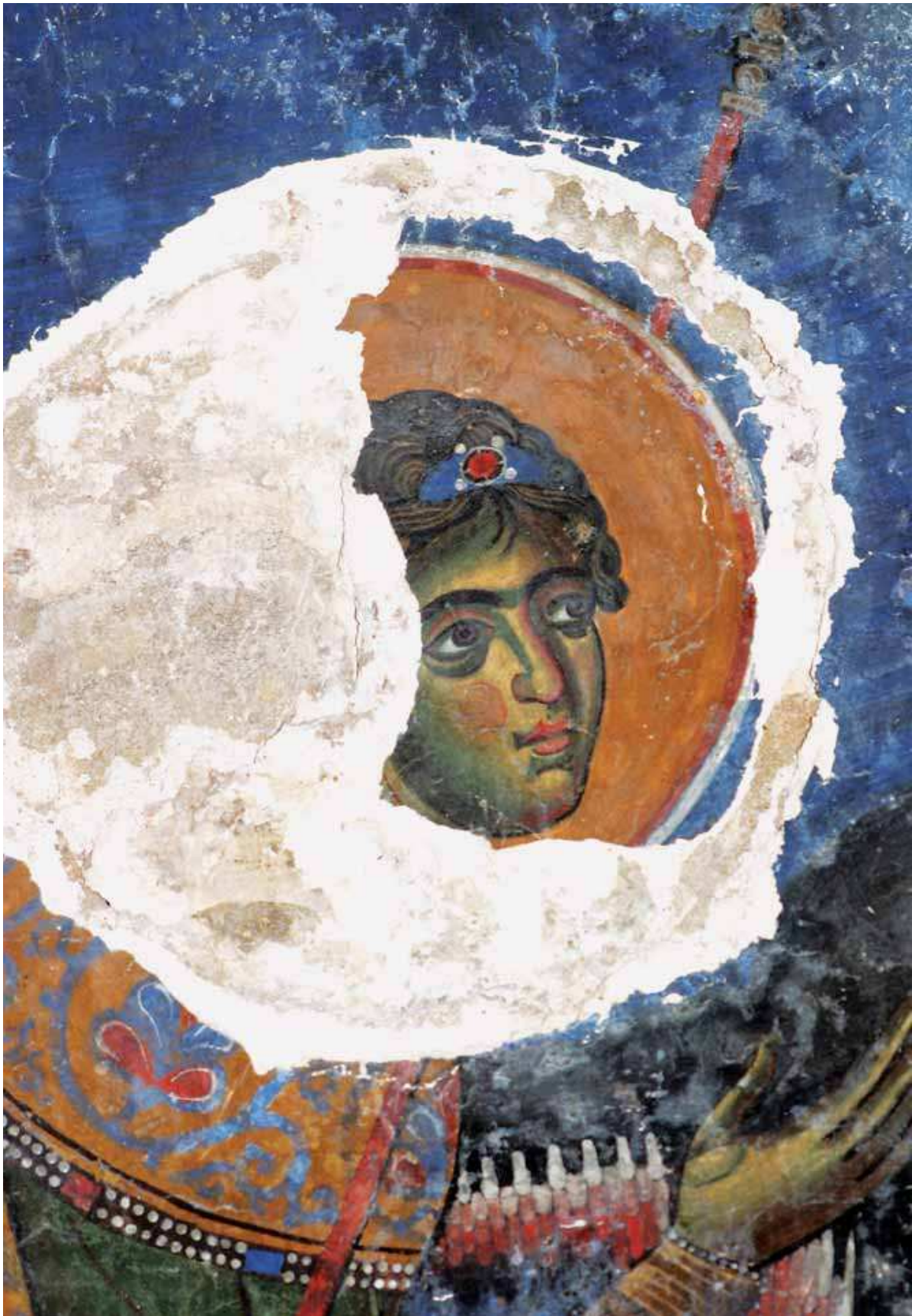
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“The fortress was theirs, and the Turks set themselves to search it throughout, and to work upon the inhabitants, their houses and churches, the impious barbarities which such nations use towards the cities they conquer. Virgins were violated, matrons dishonored, nobles and plebeians thrown together into chains, sanctuaries defiled, holy relics scattered and trampled underfoot. Yet did not this suffice. The victorious soldiery, satiated with booty, blood and lust, gave further vent to their execrable savagery by tearing from their graves the bones and dust of the dead, and scattering them in fiendish rage over the streets”

*Giacomo Diedo, on the Siege and
Fall of Famagusta at 1571 by the Turks
(C. Cobham, Excerpta Cypria, Cambridge 1908, 95.)*



The evidence of desecration, as seen at the fresco of the archangel in the Antiphonetes-church.

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*Georgios Polybiou Georgiou, Jesus resurrected in Cyprus, Birth and Crucifixion of Christ, ca. 1955,
© Municipal Modern Greek Art Museum, Rhodes.*

**PREFACE BY HIS EMINENCE,
NIKEPHOROS,
METROPOLITAN BISHOP OF KYKKOS AND TILLYRIA**

The Hebrews saw in the year 79 their temple, the temple of Salomon, destroyed and everything sacred they had looted. This horrible fact remained forever in their memories.

The Greeks faced in 1453 the desecration of their Great Church, the Church of the Hagia Sophia in Constantinople, by the enormous army of Mohamed the Conqueror and its conversion into a mosque. This despicable action remained deeply in their national memory.

The same catastrophe with desecration of holy places are today faced by Greeks of Cyprus as result of the Turkish invasion. Their holy places plundered and destroyed demanding justice from the whole civilized world.

After enormous sacrifices and rivers of blood, which was spoiled and after the continuous injustice, the mankind began to realize and understand and took action for the protection of the human rights and founded organizations for the protection and the keeping of Peace and Justice. No one should fight against the other, they said. No injustice will be tolerated without restitution, they assured. The words of Isaiah “they shall beat their swords into plowshares, and their spears into pruning hooks; nation shall not lift up sword against nation, neither shall they learn war any more”, became the emblem of the United Nations. The Literature displayed in its own way that every person is a part of the mankind and every time a person dies, every time someone unjustifies in his treatment another person, this is an issue for the whole humanity. This is the golden rule of the foundation of the Church of Christ: the person is addressing his solidarity to the whole mankind and the whole mankind to every person separately.

Greeks inhabited the island of Cyprus in permanent settlements and with undisturbed continuity since at least 1200 B.C. These inhabitants became Christians since the birth of Christianity accepting the new religion and shaping a new life. They built their communities on the lands, they erected their churches and they adored their God. They had the belief that the works of their hands would remain there for ever and would be identified by the same name, as it happens with the people. They expected that their churches would stay there forever, devoted to the same saint and that their children and the children of their children would appear there to worship their God. They were sure that the Greek language would be heard forever in their beloved land. They never believed that the natural course of their world would be ever interrupted.

But the year 1974 and against global assurances, Turkey invaded Cyprus with indescribable cruelty bringing the destruction. They occupied the northern part of Cyprus and committed crimes against humanity. They expelled the inhabitants from their ancestral homes, they executed women and children, those arrested disappeared, holy places were desecrated, the Greek language ceased. In the 20th century we were faced with destruction and desecration of our holy places and this reminded us the catastrophes and desecrations centuries earlier, of the Temple of Salomon and of the Church of Hagia Sophia.

The Turkish occupation forces destroyed our communities. Proceeding to national elimination they expelled the genuine inhabitants and they replaced them with settlers from Anatolia. They ceased the



Greek language, which was heard through the centuries in these lands continuously for thousands of years. They changed the names of our villages and places, which were the voices, we heard from our ancestors. They interrupted the adoration of God, which was taking place all these centuries undisturbed in cathedrals, in monasteries and in humble chapels. They put their hands on our divine shrines. Churches were demolished and devastated and were left naked; they were converted into mosques or were given into different uses. Mosaics and frescoes were savagely desecrated and became objects of illicit trade. Dr. Charalampos G. Chotzakoglou's book *Religious Monuments in Turkish-occupied Cyprus. Aspects and deeds of a continuous destruction* presents in words and pictures the catastrophe, that was committed. Will anyone stop it? Will anyone raise his voice? The consciousness of any civilized person cannot stand that barbarity.

Cultural monuments, the Parthenon, statues of young boys and girls of the Antiquity, Hagia Sophia, Byzantine churches, cathedrals of the West, Taj Mahal are standing on the face of the earth and demand expiation for the crimes, committed by man to his historical course, for the wars he made, for the rivers of blood he caused, for the injustice, which reached the sky, for the barbarity he showed. The churches in the occupied part of Cyprus destroyed and wounded stand there and demand restitution from civilized mankind.

The walker in the desert, who is attacked by thieves and lies on the sand half-dead, knows that no one sees him, no one hears him. But he does not stop, and he is addressing himself to divine justice. As long as our wounded churches in the occupied areas will not be restituted, they will stand there and will continue to accuse for all time the bandits, who injured them.

With wishes,

A handwritten signature in Greek script, reading "Ἱεὺς Νικηφόρος" (Hieronymus Nikephoros), written in blue ink. The signature is written in a cursive style and is underlined with a single horizontal stroke.

+ Nikephoros, Metropolitan bishop of Kykkos and Tillyria

If I forget you, O Jerusalem, let my right hand wither...
PROLOGUE TO DOCUMENTATION OF ATROCITIES

*For wherever a saint has dwelt, wherever a martyr has given his
Blood for the blood of Christ,
There is holy ground, and the sanctity shall not depart from it
Though armies trample over it...*

(T. S. Eliot, *Murder in the Cathedral*)

When this editorial Serie was commissioned due to the generosity of His Eminence Nikephoros, Metropolitan bishop of Kykkos and Tillyria, I was not expecting to be confronted again so soon with the bitter task of horrific estimation of genocide and desecration of places and monuments, planned some decades ago and implemented in the last 34 years, like the one presented to the reader for the churches on the following pages. I was hoping to co-ordinate our editorial steps with positive estimations, like those presented before; but the Gods wished differently.

Half of the body of this Island is bleeding and being destroyed without end for a third of a century and you can't pretend that you are dealing with the -alleged- "pure", apolitical science - if we suppose that something like that ever existed.... And the pain is deeper, when you see day by day new deadly injuries on the collapsing and wounded body made not only from the Other of that side, but also from their co-walkers here, blind and furious from their ideological blindness and their personal interest. You have no other choice: the poisoned blood demands to stay vigilant!

I am regarding what follows as a relievable counterbalance, written for the broad public with sober scientific sense and with necessary proof and arguments presented not only by an established scientist of international repute, but specially by a cordial friend and trustworthy associate of these "leap-years" on the Island, Dr. Charalampos G. Chotzakoglou, Byzantinist at the Hellenic Open University (Athens). During his several years of presence here, he has already left his indelible traces on the scientific community in our specialization, with regard to Cypriot monuments.

On the other hand I wish to everyone, who wants to take part with passion to the pain of this place described here, to consider his own responsibility and to decide whose side he wants to take: to go with the butcher or with the victim. And if he remembers that the churches belong to the most valuable treasures of the people, then let their systematic looting in the occupied part of northern Cyprus be the blare of trumpets for the whole Christian, United Europe, who likes to say that is united with indestructible bonds and let them repeat the words of the poet stated at the beginning. No more other catastrophically and condemned Crusades are necessary, no one is asking blood for the so unendurable blood, which was spoiled.

Justice and Truth demands this place-
Nothing more and nothing less!

Written on the commemoration-day of the Apostle Andrew, Defender of the Karpasians, 2007.

Demetrios Triantaphyllopoulos
Professor of Byzantine and Post-Byzantine Archaeology
and History of Art at the University of Cyprus



Holy Virgin Akentou, Lefka





Missing Byzantine Icon dated from the period 1200 and originating from the Koutzobentes church.

HISTORICAL BACKGROUND

Cyprus is not only the third largest island in the Mediterranean, but also one with the most ancient civilisation, which according to archaeological finds dates back to 7.000 B.C. In this floating museum of history and culture, Christianity was already practised since its beginnings by the Apostles Barnabas and Peter. A great number of martyrs, confessors, recluses, hermits and saints established the Christian faith on the island, justifying its name as “Isle of the Saints”. During 800 years of Byzantine history hundreds of churches were erected, adorned with luxurious mosaics and impressive frescoes, while art, trade and economy flourished. All this contributed to make Cyprus one of the main targets of Arab raids mainly after the Arabic expansion in Middle East and the northern provinces of Africa. The strategic geographical position of Cyprus on the way to the sacred places of the Holy Land, its main role in the transport trade between East and the West and the fact that Cyprus was the last eastern Christian territory, after the expulsion of the Crusaders from the Acre, contributed to its importance. These were also the reasons, why one after the other, the English Crusaders, the Templars and the Johanniters, the Lusignans, Genoese and Venetians captured the island until the Ottoman conquest in 1571. For the next 300 years Cyprus remained as a part of the multinational Ottoman Empire until they sold it to Great Britain (1878). After many years of anti-colonial struggle Cyprus gained its independence in 1960. During this turbulent time the population of Cyprus remained loyal to its Christian-orthodox beliefs, living peacefully together with communities of different dogmas and religions, such as Armenians, Maronites, Georgians and Jews. As can be attested, the Ottoman capture and occupation of Cyprus for approximately 300 years influenced the religious composition of the island's inhabitants today. On one hand it prohibited the organized efforts of the Roman-Catholic Church trying to proselytize the local orthodox Christians. At the same time the Ottoman policy was concentrated on strengthening the anti-Catholic feelings of the inhabitants against the Latins, in order to avoid any thoughts or acts to create possible alliances



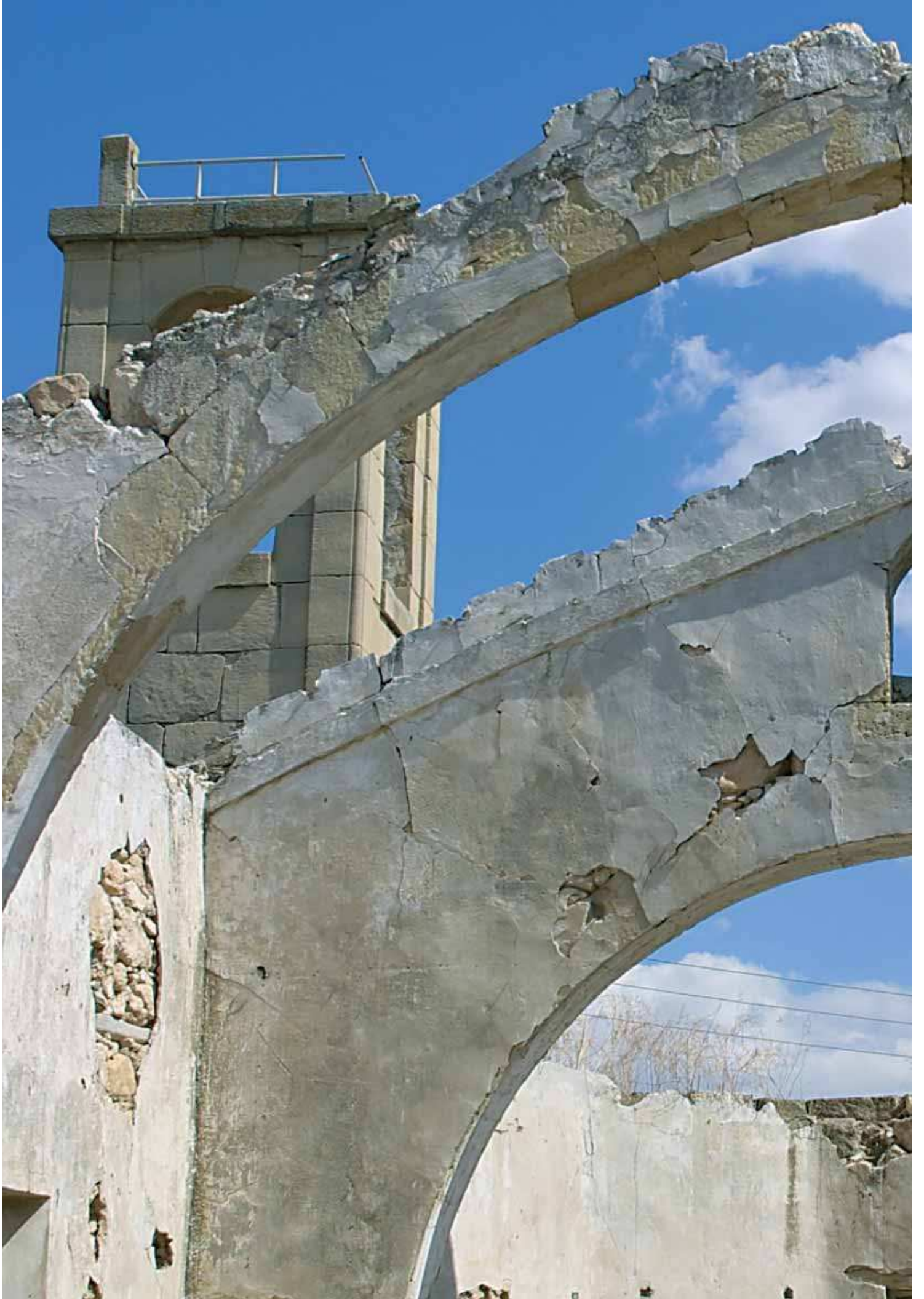
Apostle St. Barnabas, founder of the Church of Cyprus, detail from an icon (1673) originally from the occupied church of St. Georgios in Lefkosia, Icon-Depository of the Machairas-Monastery.



The Crusader, Richard I. the Lionheart, king of England, captured Cyprus in 1191, detail from an engraving (18th c.), Leventis Municipal Museum of Lefkosia.

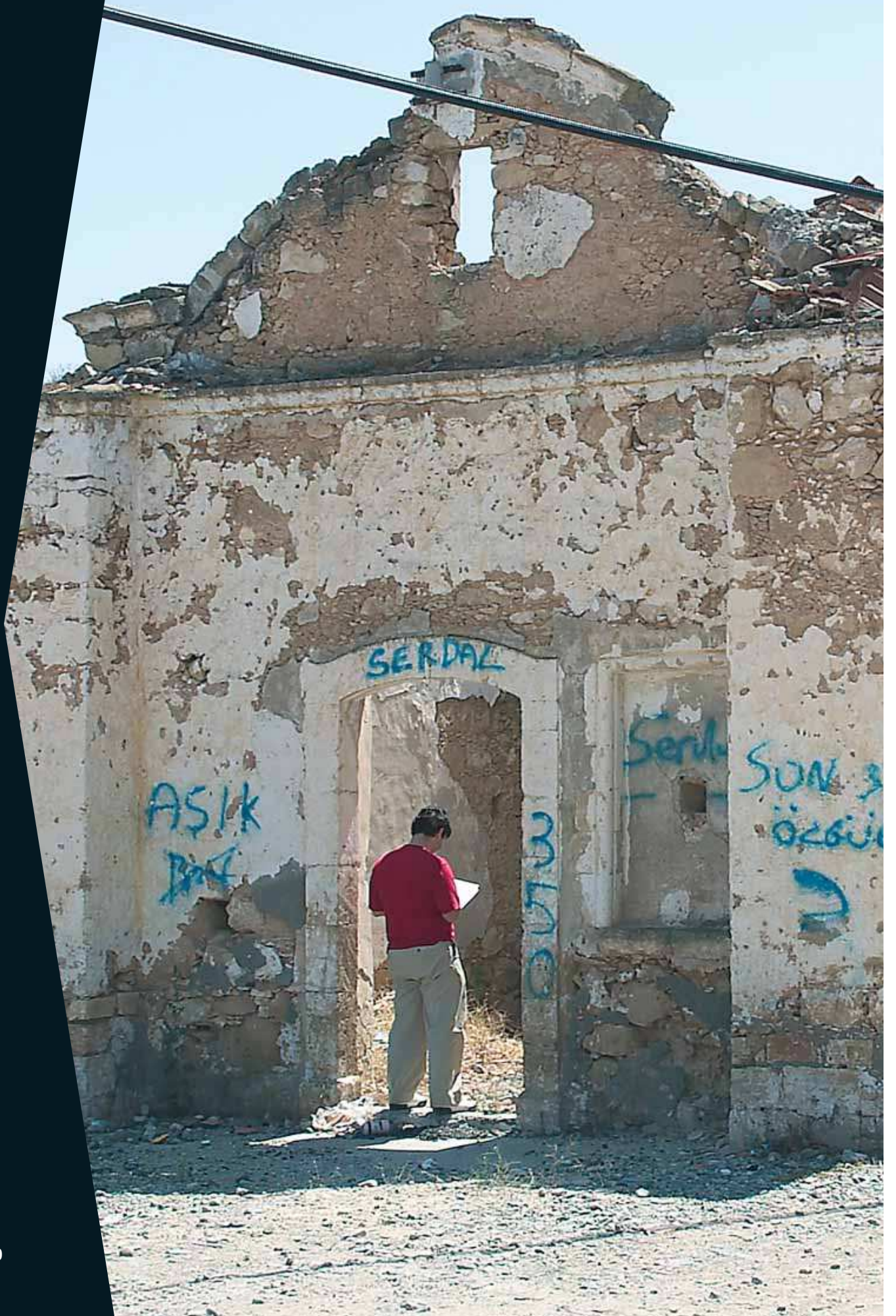


Michael Chr. Kasialos, Battle between the Cypriot liberation front EOKA and the British, © Collection of the Struggle Museum, Lefkosia.





Hagios Mamas, Sichari



between Cyprus and any Roman-Catholic state, and to prevent Ottoman expulsion from Cyprus. On the other hand, due to heavy taxes and a variety of exploitation measures of suppression (e.g. discrimination, forced public work) upon the already wretched Christians, the Ottoman conquest successfully converted Christian orthodox inhabitants to Islam, a policy which can be observed in other parts of the Ottoman Empire. Ottoman firmans of that period confirm the colonization of Cyprus with families forcibly transferred to Cyprus from Asia Minor.

During the English dominion of the island the systematic cultivation of a Turkish consciousness to the Islamic element of Cyprus through the construction of many Ottoman mosques and enforced teaching and use of the Turkish language, were some of the means used by the British colonizers in order to achieve their political targets. All these means were aiming for the creation of an artificial gap between the communities and a climate of hate and conflict between the two main religious groups of Cyprus, in order to avoid any cooperation between them for anti-colonial struggle. The diplomatic fever behind the scenes before and after the Second World War did not allow the wish of the majority of the Cypriots, the reunion of Cyprus with Greece to be realized, as expressed in a referendum. Nevertheless the Republic of Cyprus was created on the 1st April 1960 and Archbishop Makarios III. became the first President. According to demographic data of the period, the population of Cyprus consisted of 80% Christian-Orthodox, 18% Muslims and 2% Armenians, Latins, Maronites, Roman-Catholics, Protestants and Jews. It was in 1963 when the intercommunal fights and armed conflicts began, which caused expressions of revenge from both sides and the creation of Turkish-controlled inaccessible areas within the Republic, as well as the bombardment of Cyprus by the Turkish Air Force with napalm bombs (1964). The United Nations sent peacekeeping forces in order to impose ceasefire, to begin discussion for reconciliation between the two sides aiming for a peaceful solution to the conflict. Unfortunately the concealed plans behind the actions of the Great Powers, the anomalous political situation in Greece and wrong political estimations led to the establishment of the well-known coup d'etat, which Turkey used as a pretext for the Turkish military



Georgios Polybiou, The "imprisoned graves" (1958), © Art Galleries of the Archbishop Makarios III. Foundation, Lefkosia.

Left page: the ruins of the Prophet Elias-church in Fylia.



Signatories to the Zurich Agreement, which paved the way for an independent Republic of Cyprus.



St. Sergios in Neta.



invasion and occupation of 36.2 % of the northern part of Cyprus. Although the Turkish invasion was repeatedly condemned through resolutions by the United Nations, Turkey still occupies parts of the island. The Christian population was forcibly expelled from the north part of the island, with the exception of a small number of Christian Orthodox in the Karpasia peninsula and some Maronites in the northwestern part of the island. With the object of altering the demographic structure of northern Cyprus, the Turkish regime proceeded to populate the area with Muslim residents from Eastern Anatolia and the Black Sea and established an enormous military presence of Turkish soldiers. Translating this into figures, these are 160,000 settlers, 43,000 Turkish soldiers and only 87,000 Turkish-Cypriots. On November 15th 1983 the occupation regime proceeded with its self-declaration as an independent state under the name “Turkish Republic of Northern Cyprus”. This action was condemned by the Security Council of the United Nations with Resolution 541 (1983) and 550 (1984), by the European Parliament (Resolution of the November 17th, 1983) as well as by the heads of governments of the British Commonwealth (Resolution of November 23rd-29th, 1983). At the same time international organizations requested other countries to refuse any official recognition of the self-declared state and to consider it as illegal.



The arrival of the peacekeeping forces in Cyprus.



Rare photograph of the Turkish invasion of Cyprus (1974).



The Turkish invasion at Pente Mili in Keryneia.

REGISTRATION PROJECT OF RELIGIOUS MONUMENTS

IN Spring 2003 a long diplomatic process with the intervention of the General Secretary of the United Nations, Kofi Annan, and the involvement of the Republic of Cyprus, the European Union and specially Great Britain, Greece, the United States and the occupying force of Northern Cyprus, Turkey, was coming to an end. The results of this process can be attributed to the Accession of Cyprus to the European Union and the rejection of the Annan-Plan by the majority of Cypriots through a Referendum. During this diplomatic fever, the leader of the Turkish-Cypriot side, Rauf Denktaş, in order to impress the international community during Easter 2003, for the first time since 1974, proceeded with partial lifting of movement restrictions across the occupation line and allowed Greek- and Turkish-Cypriots to move to the other side. Queues stretching kilometres quickly formed on both sides, particularly by refugees, who were looking forward to seeing the place, where they were born and to visit the graves of their ancestors, which they were forced to abandon after the Turkish invasion of 1974. This political action allowed also for the first time the international scientific community to “legally” enter the occupied areas of northern Cyprus, to visit and to inspect the rich cultural heritage of the northern part of the island. Up to that time any information on the condition of the monuments had to come through foreign diplomats, journalists and partly the Turkish-Cypriot Press.

The first project organized with scientific criteria, aiming at the cataloguing and identification of religious monuments in the northern occupied part of Cyprus, their photographing and bibliographical documentation, as well as the creation of architectural ground plans and sections was undertaken by experts from the Museum of the Kykkos Monastery, according to the proposal of its director, Stelios Perdikis and the immediate positive response, approval and financial support of His Eminence, Nikephoros, the Abbot and Metropolitan bishop of Kykkos and Tillyria, and that of the brotherhood of the Holy Monastery.

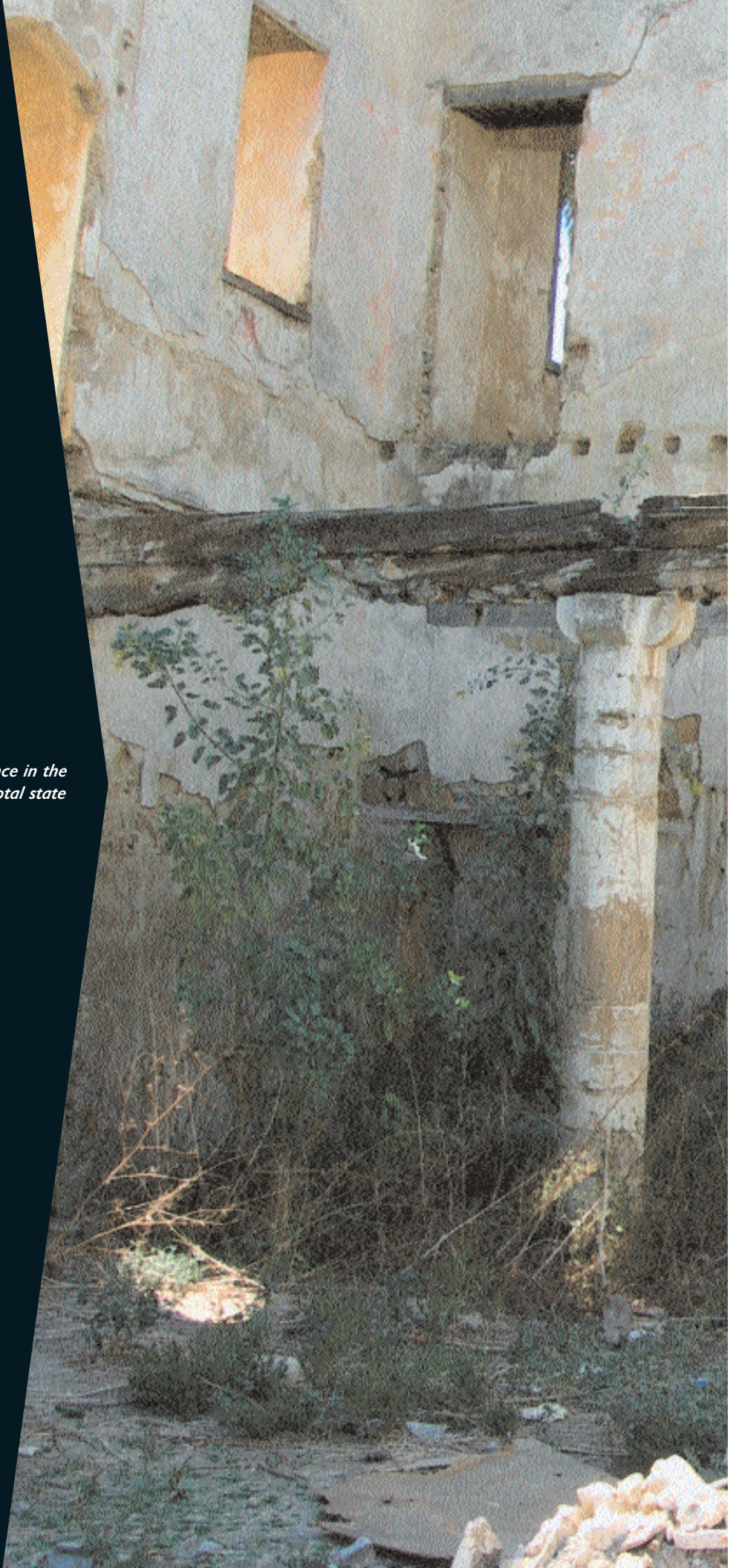


Signing of Cyprus' Treaty of Accession to the European Union



Greek- and Turkish-Cypriots waiting to cross the demarcation line during Easter 2003.

The Armenian Archbishop's residence in the occupied part of Lefkosia, is in a total state of disrepair after being plundered.







The occupied Jewish cemetery in Margo was excavated, plundered and almost levelled by the Turkish.



Broken gravestone from the Jewish cemetery in Margo.

In this framework the Museum of the Kykkos Monastery created a team composed of University Professors, including an art historian for the Byzantine period, archaeologist, photographer and conservator with the necessary technical equipment, who proceeded to inspect the monuments and create an electronic data-catalogue, which now contains around 20.000 photographs of high resolution, registration sheets for every single monument, photographic material before 1974 and relevant bibliography.

The results, which were produced after the completion of the scientific project, are quite impressive. More than 500 Christian churches and chapels were registered and documented, while around 50 more monuments are situated in military areas of the Turkish Armed Forces or in the buffer zone, under the control of the United Nations' peacekeeping Force. The majority of these churches belong to the Autocephalous Orthodox Church of Cyprus. Some of the registered churches belong to the jurisdiction of other Orthodox Churches, as to the Patriarchate of Jerusalem (e.g. St. John Chrysostomos in Koutzobentes, Holy Virgin Apsinthion in Sichari), to the Archbishopric of Sinai, Pharos and Rhaitho (e.g. church of St. Paraskevi in Vasileia¹, Holy Virgin Eleousa in Karpasia).



The old Maronite monastery of the Prophet Elias in Agia Marina Skyllouras was bombarded mercilessly by the Turkish Air Force during the invasion of 1974.

If we exclude the Orthodox Church, some of the registered churches were also owned prior to the Turkish invasion of 1974 and come under the jurisdiction of the Armenian Church of Cyprus (Monastery of St. Makarios (Surp Macar) in Chalefka², St. George in Charkeia³, Holy Virgin in Lefkosia⁴, Monastery of the Holy Virgin Gantsubor⁵ in Famagusta), the Maronite Church (St. Marina, St. Mamas and Monastery of Prophet Elias in Agia Marina Skylloura⁶, St. Romanos in Vouno⁷, St. Antonios in Kythrea, Holy Cross in Karpaseia⁸, Holy Virgin in Kampyli⁹, Monastery of Holy Virgin in Margi, Archangel Michael in Asomatos¹⁰, St. George in Kornos¹¹, Holy Virgin and St. George (old and new churches) in Kormakitis¹²), the Catholic Church (St. Elisabeth of Hungary in Keryneia¹³, St. Antony in Kontea), the Anglican Church (St. Andrew in Keryneia¹⁴), while sacred places were owned also before the invasion of 1974 by the Jewish community of Cyprus (cemetery of Margo in Larnaka¹⁵).

The military regime in Northern Cyprus proceeded illegally and put all Christian church-property under the Muslim foundation of Vakufs, known as Evkav, violating article 29 §9 of the Constitution of the Republic of Cyprus, where it is clearly stated that Church property on Cyprus is indisputable.



The new Maronite Monastery of the Prophet Elias in Agia Marina Skylloura, suffered the same fate of destruction and looting before being completely destroyed.



The medieval church of St. George of the Latins is used today as Ottoman baths (hamam).



The church of St. Luke in Lapithos.



After the looting of the church of St. Eulogios in Agia Thekla it fell into a state of disrepair.



The Catholic Church of St. Antony in the occupied village of Kontea, as it stood before 1974.



The catholic church of St. Antony in Kontea today.



The Maronite church of Archangel Michael Asomatos was built in the centre of a village, bearing the same name.

The only exception to the Turkish practice is the Anglican Church of St. Andrew in Keryneia¹⁶ and only those of the Maronite churches -which were not transformed into military camps, stables and museums- demonstrating in a effort to display so-called free exercise of their religious duties and so-called freedom of choice of religion, that is given to the population residing in the northern occupied part of Cyprus. Other west-Europeans citizens, who reside in the occupied areas of northern Cyprus are living in a similar state of religious repression: every time they have to ask for special permission in order to celebrate holy mass. Consequently each time they have to obey the orders of the Turkish regime, who use them as an alibi in trying to demonstrate that the exercise of their religious needs is free, although it is clearly forbidden to erect, rent or purchase a Christian church.

Further evidence which was gathered by our scientific



The monastery of the Holy Virgin Apsinthiotissa in Sichari is under the jurisdiction of the Greek-Orthodox Patriarchate of Jerusalem. All the ecclesiastical objects were looted and its frescoes were cut into pieces and sold abroad.



Next pages: The church of St. Sergius and Bachhus in Agios Sergios, Famagusta , which today houses a club's offices.





The interior of St. George of the Latins, used today as Ottoman baths (hamam).



Marble plaque with an Armenian inscription from the convent of St. Makarios in Chalefka.



The apse of the Holy Virgin church in Egkomi was transformed into a residence.

project recording and inspecting the occupied medieval Christian monuments, was the confirmation that a considerable number of the monuments were partially or totally demolished on purpose by the Turkish military regime. Churches decorated with frescoes (e.g. Holy Virgin Avgasida in Milia¹⁷ near Famagusta, Prophet Zacharias in Ano Dikomo¹⁸, Prophet Zacharias in Vouno¹⁹, Holy Virgin in Zodeia, St. Andronikos in Kythrea, St. Irene in Lefka, Apostle Andrew in Kampos), chapels and Christian monasteries (St. Demetrios in Kato Dikomo²⁰, Archangel Michael in Leonarisso, Prophet Abbakuk in Chelones, St. Kournoutos in Potamos tou Kampou, St. Eleutherios in Mersinaki near Galini, St. Mamas, St. Demetrios and St. Thomas in Trikomon), as well as several Christian cemeteries²¹ also were partly or totally demolished in an effort to demonstrate their military power. Their action led to devastation and crumbling ruins of a rich and long cultural heritage.

The wilful destruction of monuments of unique cultural



The painted church of St. Antonios in Kythrea collapsed after being looted.



The Armenian monastery of St. Makarios as it stood before the Turkish invasion of 1974.



The Armenian Monastery in Chalefka, which today is totally destroyed.



Vandalized Byzantine frescoes from the Holy Virgin Apsinthion in Sichari.



The aggression of the conqueror did not even respect the dead. The desecrated cemetery of Koma tou Gialou in Karpasia.



Damaged beyond repair fresco from St. Antonios in Kythrea depicting the Apostles Peter and Paul.



Views of the interior of the Cathedral and the Armenian Archbishopric in the occupied part of Lefkosia.





The Armenian Monastery in the occupied part of Lefkosia.





The Gothic Church of St. Franciscus in Famagusta was transformed into a restaurant and pub.

Right page: The holy church of St. Luke in the occupied part of Lefkosia today houses timber, sewing machines, wooden boxes and used as parking place for motorbikes.

importance remind us of similar cases, which recently took place by fundamentalists in Afghanistan or in Kosovo²² importing such a practice inside the borders of the European Union. Furthermore the pillage of the graves and the insult and disturbance of the piece of dead, implicates a regime, which complains that is isolated by the international community, into a serious matter of ethical issue.

One reason for the violation of Christian churches in the occupied areas of Cyprus, may have been in order to complicate a future solution for the island.

According to their policy of looting and desecration, the occupation regime proceeded with the rent or sale of medieval Christian churches and cemeteries to Turkish residents (e.g. St. Andronicus in Kazafani, St. Luke in Lefkosia, Hagia Zone in Ammochostos, St. Barbara in Trikomo), as well as to west European individuals, who transformed the holy convents into company offices, painting workshops and private museums (e.g. Panagia Karmiotissa in Karmi, Panagia Chrysotrimithiotissa in Trimithi, St. Franciscus in Famagusta). This is not



The interior of the church of St. George in Trikomo, after it was converted into a gym and is now abandoned.



Another view of the former Church of St. George with posters on the walls of the gym.





The monastery of St. Anastasia in Lapithos was transformed by Turks into a hotel and the monk's cells into luxurious apartments for tourists.



The holy church in the occupied village of Afanteia (left), as well as St. George Church in Koma tou Gialou (right) are both used today as storage depots.



The church of Holy Virgin Chrysotrimithiotissa in Trimithi, dating to the 12th century, was "sold" with the cemetery to west-European individuals by a British real estate company and was transformed into an artistic studio.



The church of St. Andronikos in Kazafani is being used today as residence and garaze, after the new "owner" removed the apse of the holy building.

of course a new policy, as it had been also previously adopted, donating Christian churches to the unofficial "University" of Eastern Mediterranean in Ammochostos for using them as theatres (e.g. St. George Exorinos) and painting workshops (e.g. chapel of St. George in Ammochostos), to private individuals (e.g. Monastery of St. Anastasia in Lapithos, St. George Exorinos, Holy Virgin in Egkomi), to clubs and societies (e.g. St. Sergius and Bacchus in Agios Sergios near Famagusta, church of St. Peter and Paul in Ftericha, St. Mamas in Gerolakkos, St. Niketas in Hagios Niketas) or to communities, in order to be transformed into mosques. The difference is at that policy first the new owners of the churches were Turkish citizens, while now west-European citizens are also implicated. The request to return these churches to their rightful owner, the Church of Cyprus, makes it necessary for the Cypriot Church to resort to legal procedures against the occupying regime as well as illegal west-European "owners", as happened in the case of Orams vs. Apostolides, a fact which will implicate the diplomatic and legal authorities of their countries creating new problems among the members of the European Union.



Close up of the main church of the Armenian Convent of St. Makarios in Chalefka showing the obvious signs of destruction.



The interior of the church of Holy Virgin Chrysotrimithiotissa "bought" by west-European individuals and used today as a painting workshop.



The collapse of the church of St. Georgios in Gerani is just a matter of time.

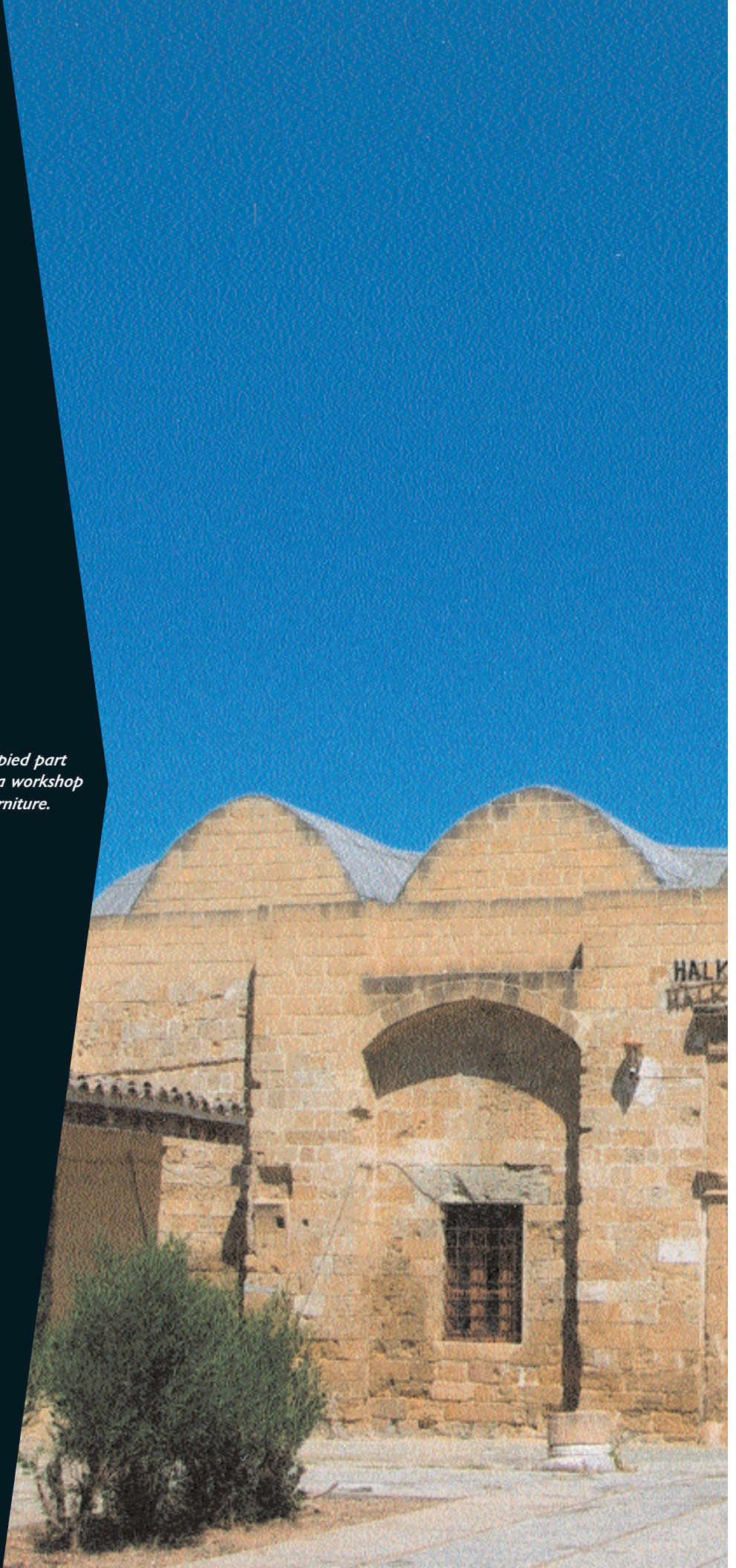


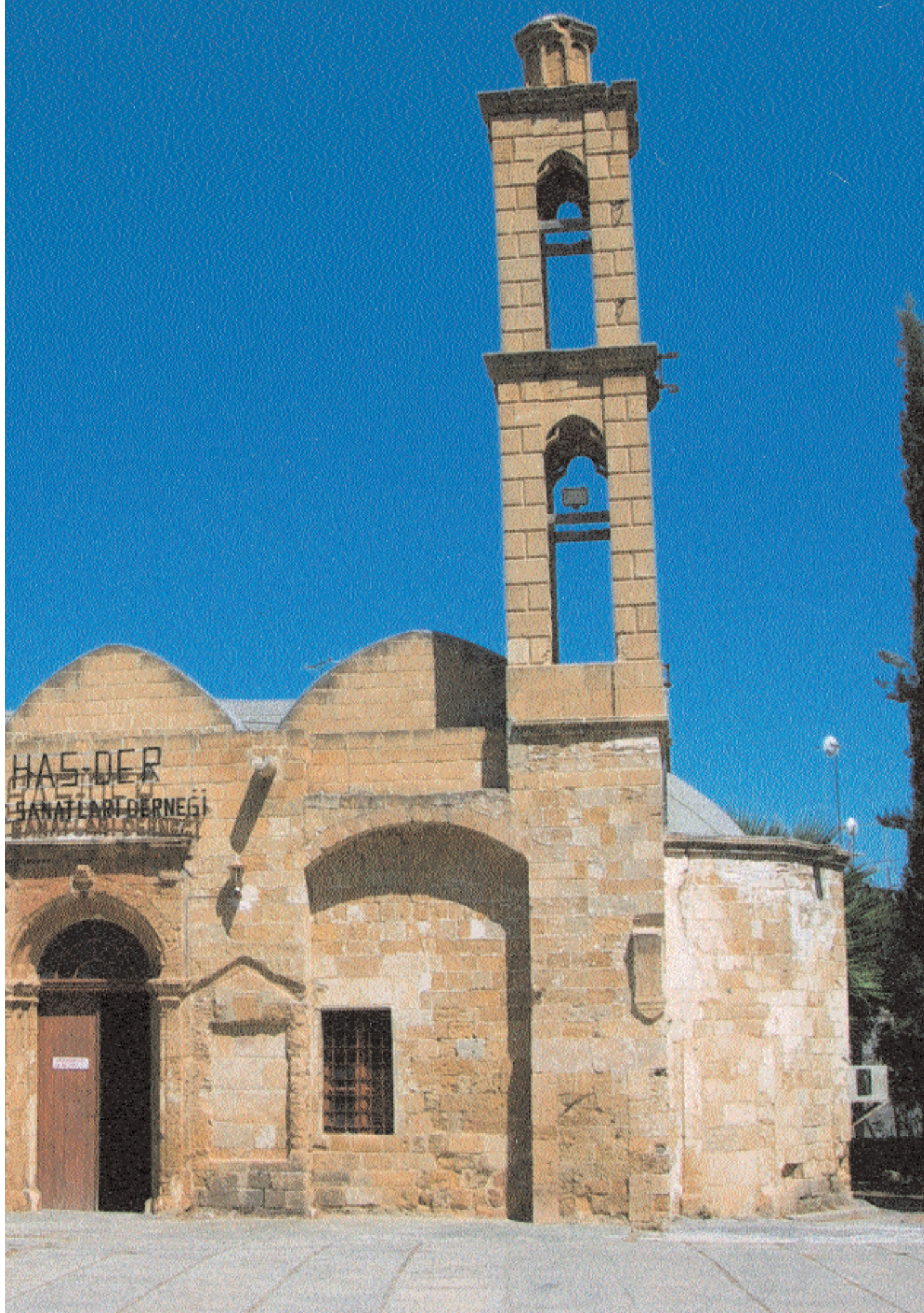
Archangel Michael's Church and cemetery in Trikomo after it was looted is now crumbling away.



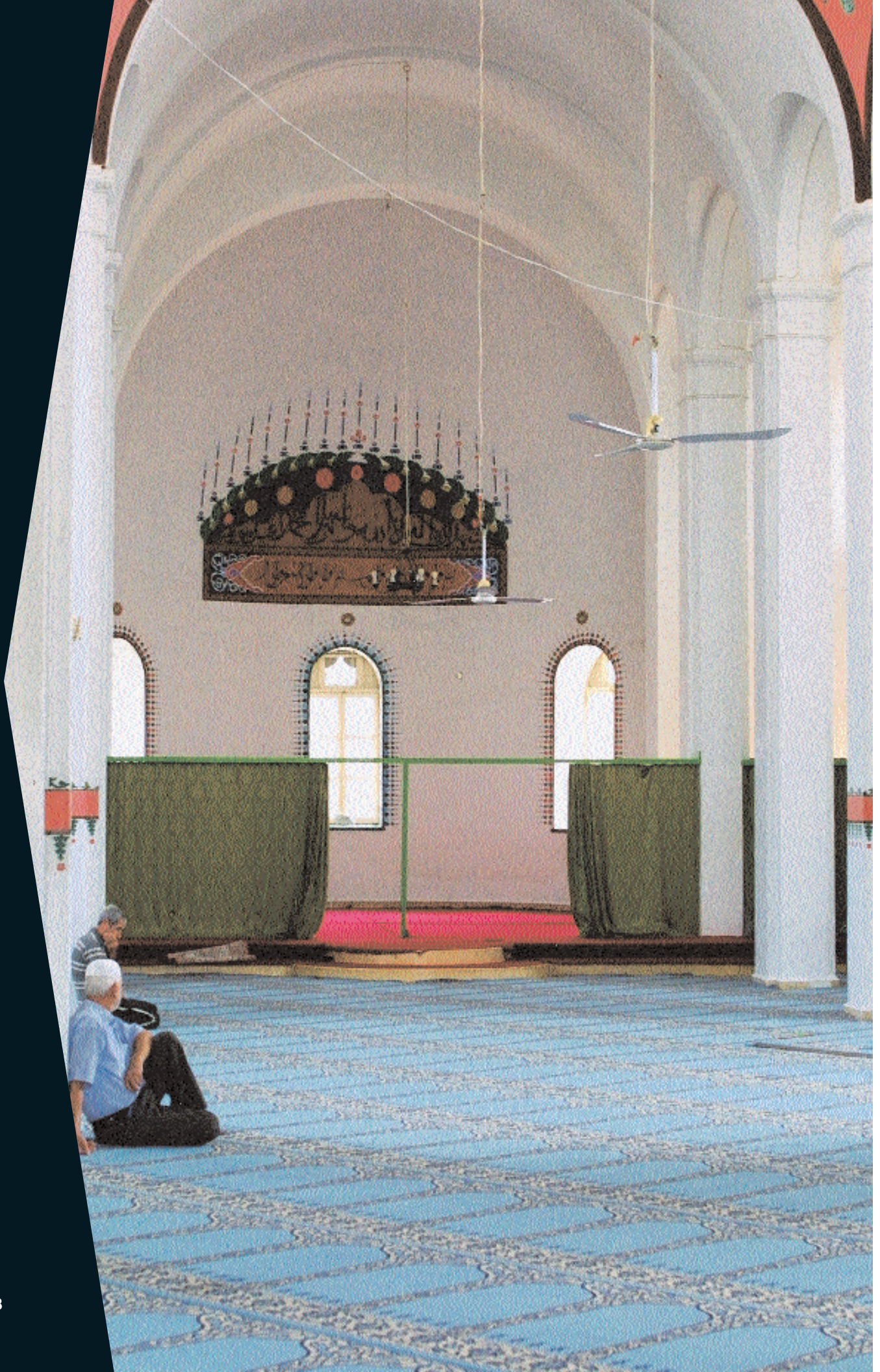
Only some ruins remain of the church of St. Nikolas in Trachoni, Kythrea.

The church of St. Luke in the occupied part of Lefkosia is being used today as a workshop for repair and renovation of old furniture.





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CHANGE IN USE OF RELIGIOUS BUILDINGS

Among the results of the research, undertaken by the scientific team of the Museum of the Holy Monastery of Kykkos, was the creation of a detailed data base recording the ucurrent condition of Christian monuments. The various uses of Christian churches prove in the best way the implication of the occupation regime, the violation of the fundamental rights of freedom and free exercise of religion and reveals a well organized plan for the desecration of Christian holy places. These entire actions serve the political target of extinguishing every single Greek trace of the occupied part of Cyprus reminding the Greek past and frustrating their rightful owners in their efforts to return to their fatherlands. The appellation of the Greek inhabitants, who became refugees, was followed by the illegal replacement of the historical Greek geographical names through new Turkish, an action which was condemned by the United Nations²³, as the geographical names are carriers of cultural heritage and historical identity. Therefore the Christian churches remained in northern Cyprus as the only indisputable witness after 1974, proving the Greek identity, history and presence of the island. Where these churches were not destroyed, demolished or sold, they were transformed primarily into mosques²⁴ or were transformed by the Turkish armed forces into military camps and storage places.

The Christian churches were mostly converted into Ottoman temples (mosques). This practice is common and began in the times of the Ottoman Empire and the later Turkish state which was subsequently exercised in Cyprus. It remains a historical fact that between the Ottoman domination (1571) of Cyprus and the British Rule (1878) the newly erected mosques by the Ottomans could hardly reach a number more than ten. All mosques of Cyprus' main cities (e.g. Keryneia, Lefkosia, Famagusta, Pafos, Larnaka, Lemesos²⁴) were initially built as Christian churches during the Byzantine period and afterwards were transformed by the Ottomans into mosques²⁵.



The interior of the church of THoly Cross in Peristeronopigi, today used as a mosque, where the Turkish flags can be seen clearly.

Left page: Detail from the central aisle and the apse of the Church of Holy Virgin Evangelistria in Gerolakkos, which was converted into a mosque.



The single-aisled church of the Saviour in Lefkonoiko was transformed into a mosque and its wood-carved iconostasis was covered by sheets and Turkish flags.



The example of the gothic cathedral of Famagusta is typical of the Ottoman behavior converting Christian churches into mosques.

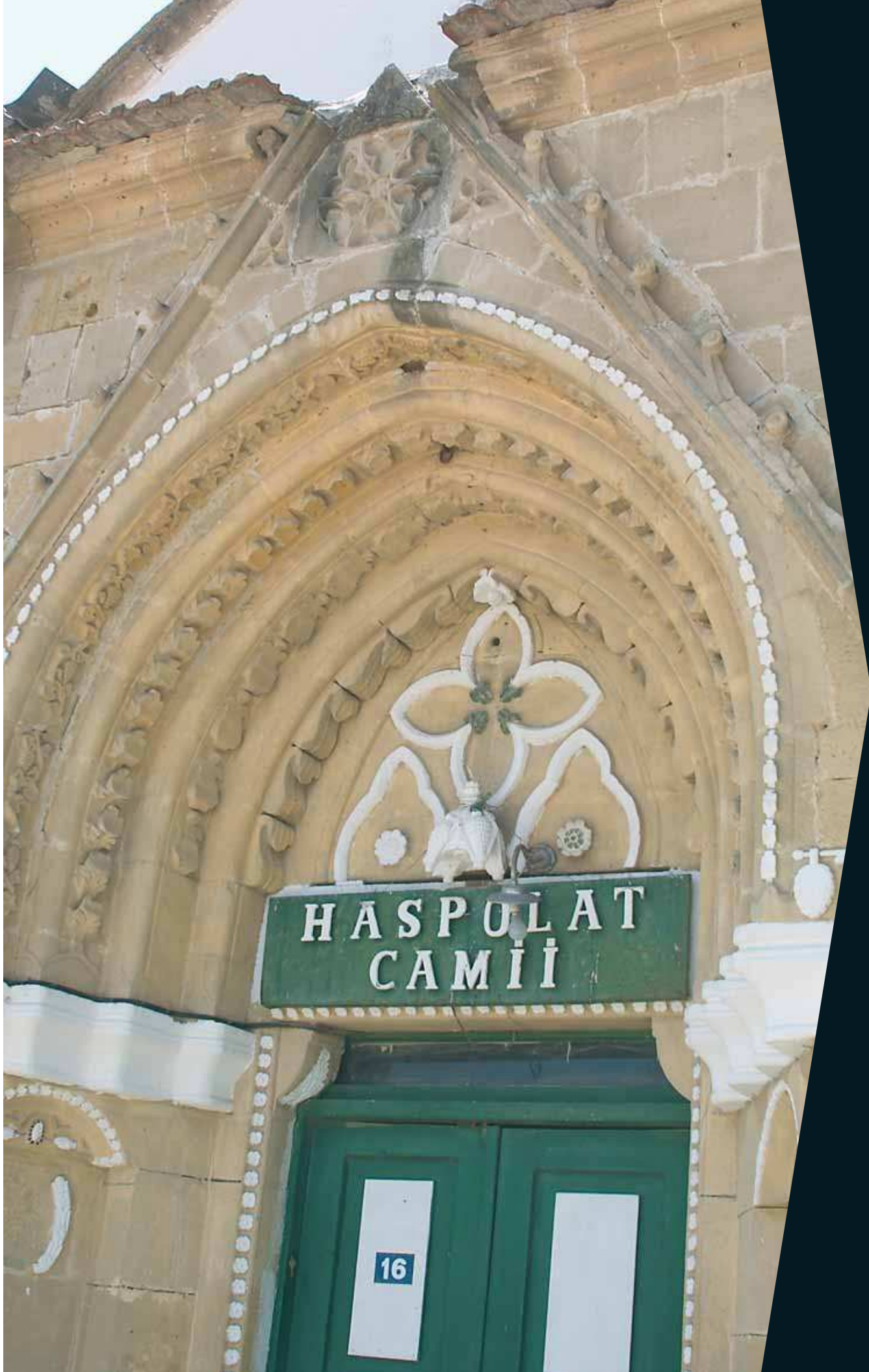
Right page: Detail from the central entrance of the church of St. John the Theologian in the village Mia Milia, which is today used as the main mosque for the area.

In cases where paintings decorated the church-walls, these were covered by non-pictorial presentations or inscriptions from the Koran, as several cases, which came to light after restoration of the Department of Antiquities, indicate (e.g. mosques of Kato Polemidia, Episkopi, Timi, Pelathousa, Polis Chrysochous²⁶).

The same practice was also followed after the 1974 invasion of the northern part of the island. Almost all central churches in towns and villages of occupied Cyprus were transformed into mosques. In several cases the iconostasis of the churches were covered with sheets, while the holy icons, relics and every movable church-object disappeared. At the southern part of the churches was built a mihrab, while externally was built a minaret or if this was not the case, loudspeakers were placed at the existed belfries and water springs were built in the middle of the church-yard for the needs of the mosques. About 77 cases of registered churches where transformed into mosques²⁷.



The church of St. Demetrius in Leonarisso was used as a mosque before it was abandoned.





Detail from the interior of St. Andrew in the occupied part of Lefkosia, which was converted into a mosque.



Turkish flags covered the iconostasis at the Holy Virgin church in Egkomi.



The gold-plated ambo, the bishop's throne and parts of the epistyle of the St. Paraskeve Church in Morfou, were adjusted for its conversion into a Muslim mosque.

Such cases are the churches of the villages Zodeia, (e.g. Holy Cross, Archangel Michael), in Fylia, Kiados, St. Ambrosius in Agios Amvrosios, St. George in Agios Georgios in Lefkosia, St. Photeini in Agios Andronikos, St. Epiktetos and St. Phantes in Agios Epiktitos, of St. Nicolaus in Agios Nikolaos, St. Nicolaus in Agios Sergios, St. John the Baptist in Askeia, Prophet Elias in Agios Ilias, Chrysosoteris Church in Akanthou, St. Mamas in Vitsada, St. George in Voukolida, St. Mamas in Gaïdouras, St. George in Gastria, St. Aikaterine in Gerani, Archangel Michael in Aigialousa, Holy Virgin Evangelistria in Gerolakkos, St. George in Gypsou, Holy Virgin in Egkomi, St. George in Exo Metochi, Apostle Paul in Eptakomi, St. Mamas in Kalograia, Holy Virgin Evangelistria in Karavas, Holy Virgin Chryseleousa in Katokopia, St. Barbara in Keryneia, St. George in Kato Dikomo, St. George in Kalo Chorio (Kapouti), Apostle Luke in Klepini, St. Paraskeve in Knodara, Holy Virgin Chardakiotissa and St. Anne in Syrgania, Kythrea, St. Paraskeve in Lapithos, the Saviour in Lefkonoiko, of Constantine and Helen in Livera, St. Demetrios in Leonarisso, Holy



The Church of Holy Virgin Evangelistria in Karavas today houses the village mosque.



A curtain and Turkish flags were used to cover up the iconostasis of the Archangel Michael Church in Patriki, to transform it into a mosque.





Detail of the west side of the church of St. Luke in Eptakomi, which was transformed into the mosque of the village.

Apostles in the occupied part of Lefkosia, St. Andrew in Neapolis, Lefkosia, of the Holy Virgin in Lysi, of St. Epiphanius in Milia, of St. John the Theologian in Mia Milia, of St. Paraskeve in Morphou, of St. George in Orga, of St. George in Bellapaïis, St. George and St. Andrew in Panagra, Archangel Michael in Patriki, St. Nikolaus in Pentageia, St. Anastasius and Holy Cross in Peristeronopigi, St. Stylianos in Prastio, Lefkosia, St. Luke in Spathariko, the Virgin Eleousa in Trypimeni.

Just in a very few cases new mosques were built in the occupied areas (e.g. Kontea, Lythragkomi, Keryneia, Morfou, Akanthou and Kythrea)²⁸. Their peculiar architecture, unknown as such till now on Cyprus, refers to their financial support and transfer of their architectural plans from Arab countries presenting another parameter to the complex problem of the Cyprus Issue. It is well known that the Islamic organization



Exterior of newly built mosque in an architectural style unfamiliar to Cypriot mosques.

The church of Chrysosoteris in Akanthou remains today one of the most imposing mosques of the region (left).



Detail of the niche (mimbar) which was built in order to convert into a mosque.



The St. Mamas divine Church in Vitsada, now converted into a mosque.

“Rapita” of Saudi Arabia went ahead with the building of mosques on the northern part of Cyprus, since January 2002²⁹.

In contrast to this practice of desecration of every Christian place, the Republic of Cyprus not only respected the holy Muslim places in the government-controlled areas of the Republic of Cyprus, but also with their restoration, financed by government funds, offered without any restriction for religious use by the Muslim population.

In cases where mosques had suffered damages during the EOKA independence struggle (1955-1959) or during the period of the inter-communal conflicts (1963-4), they were repaired or were included in the restoration plan of the Department of Antiquities, under the category of “protected monuments”.



The walls of the holy Church of St. George in Dikomo were overpainted with geometric designs and verses from the Koran. Its iconostasis was covered with sheets and Turkish flags and today the church functions as a mosque.



The Church of St. Barbara in the military area of Keryneia transformed into a mosque.



Detail of the interior of the Archangel Michael in Zodeia with its iconostasis, covered by Turkish flags and carpets, now being used as a mosque.

The church in Fylia, converted today into a Muslim mosque. On the right side the top of the ciborium can be distinguished, which stands over the holy altar.







The imposing monastery of St. Panteleimon in Myrtou is situated in a military zone.

Another category of illustration of various uses of the religious monuments is the way churches have been transformed into military camps or military hospitals by the Turkish armed forces³⁰. Typical examples of such churches are the Holy Virgin Eleousa in Arsos, St. Theodore in Askeia, Archangel Michael in Asomatos, St. Basil in Agios Vasileios, St. George in Boni, Prophet Elias in Agios Epiktitos, Prophet Elias in Diorygos, St. Eulalios, St. Eulampios and the Acheiropoietos-monastery in Karavas, Prophet Elias in Karmi, St. Modestos in Kalo Chorio, St. Photeine, St. John Chrysostomos, St. George, the Holy Trinity, Holy Virgin Aphentrika, St. Helen and the Saviour Church in Koutzobentes, Holy Virgin in Kyra, Morfou, St. Barbara and the Holy Virgin Glykiotissa in Keryneia, St. George in Kythrea, Archangel Michael in Kontemenos, St. George in Lefkosia, Holy Cross in Lympia, Prophet Elias in Marathovouno, St. Nikolaus in Petra, Morfou, St. Panteleemon in Myrtou, St. George in Omorfita, St. Marina in Skylloura, St. Spyridon in Tremetousia, St. Mavra in Galini, St. Aikaterine (Holy Virgin) and St. Mavre in Chrysokava. The imposing church of Prophet Elias in Diorygos was transformed into a military hospital.

The architectural structure of the Byzantine monasteries where the church stands in the middle surrounded by the monks?



The Maronite Church of Archangel Michael stands in the middle of the Turkish military camp in the village of Kontemenos.



View of the main church of the St. Panteleemon Monastery in Myrtou. The cells of the monastery were converted into dormitories, for the military.



The monastery of St. Spyridon in Tremetousia is being used as a military camp.



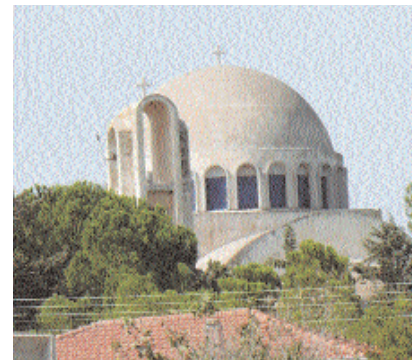
The church of St. Basil in Petra (Morfou) is controlled by Turkish military powers.



The carved tomb of St. Eulampios in Karavas is being used by the Turkish Armed Forces.



The early Christian Church of Acheiropoietos in Karavas situated in the middle of the Turkish military camp.



The impressive church of Prophet Elias in Diorygos is used today by the Turkish Occupying Forces as a military hospital.



The church of the Holy Virgin Eleousa was fenced off by the Turkish occupation army.

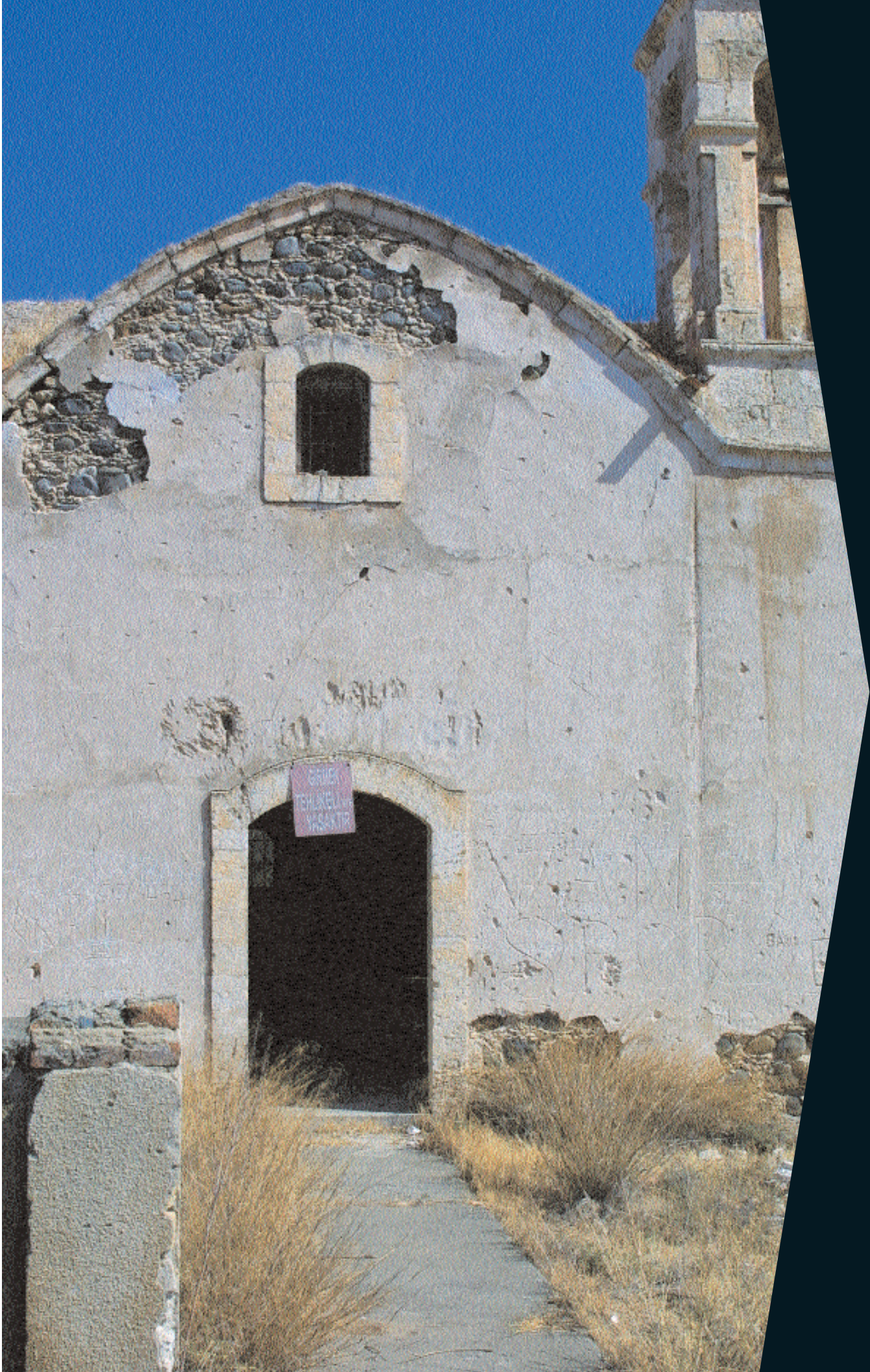
cells, as well as their erection on hills and mountains with a good panoramic view were ideal for the needs of the Turkish army. Consequently historical medieval monastic foundations, such as the monasteries of Acheiropoietos in Keryneia, St. John Chrysostomos in Koutzobentes, St. Panteleemon in Myrtou, the Maronite monastery of the Holy Virgin in Margi, are still in possession of the Turkish army. Their extraordinary rich liturgical objects are missing. During the inspection by experts appointed by the Council of Europe in 1989 of the Koutzobentes Monastery, all icons were reported missing³¹, while the severe condition of the frescoes emphasized, requesting their immediate conservation³². The disappearance of icons of great value and importance from the Koutzobentes Monastery, being used as military camp, leads to the belief that not only was the looting of the medieval treasures carried out in cooperation with the Turkish military, but also with the illicit trade in antiquities.

At the same time the Turkish military forces captured and transformed whole villages into military camps, as in Gerolakkos, Margo, Tymvou, Arsos, Asomatos and Askeia. In some cases, where for example the church of Hosios Euphymianos in Lysi, was in a military zone had its frescoes removed

Right page: Entrance to St. Modestos in Kalo Chorio is prohibited by the Turkish military, which occupies the area.



Access to the Prophet Elias Church in Marathovounos is prohibited due to the Turkish occupation armed forces.





St. George in Kythrea used as military storage.



The carved tomb of St. Eulampios used for storage of firewood by the Turkish armed forces.

and taken to Germany by the well known Turkish smuggler Aydin Dikmen³³. This was more proof of implication of the Turkish Army in the illicit trade of stolen antiquities. According to reports, the Turkish military contributed crucially to the systematic hacking and removal of hundreds of iconostasis, which once stood proudly in the now occupied Christian churches, despite the fact that each weighed approximately 1.5 to 2.5 tons.

Other Christian churches were converted into stables, hen-coops, ox and sheep-stalls³⁴. This course of action taken by the Turkish regime apart from the widespread sacrilege caused and the sneer to the religious places of a rich cultural heritage underlines the lack of respect for other religions. Furthermore it reveals a considerable cultural gap between settlers from eastern Anatolia, who were transferred by the Turkish, in order

to settle them in Cyprus to contribute to a demographical change in the population. Typical examples of the use of churches as animal stables are St. Mamas in Gaïdouras, St. George in Davlos, St. Eulogios in Agios Theodoros, the Holy Virgin Trapeza in Acheritou, St. John the Forerunner in Gypsou, St. George and St. Luke in Komi, Holy Virgin in Klepini, St. George Spelaiotes in Lapithos, Holy Virgin Tochniou in Mandres, St. Paraskeve in Melounta, of St. John and St. George Asprokolympou in Rizokarpaso, Holy Virgin Apsinthiotissa and St. Mamas in Sichari, St. Paraskeve in Tavrou, as well as the chapel in Tremetousia.

The following are a list of churches being used as wheat-chambers, storerooms and granaries³⁵: those in Arnadi, Gerani, Makrasyka and Kalopsida, as well as St. Artemon in Afanteia, the Holy Virgin Angariotissa in Agios Andronikos, St. Demetrios in Agios Ilias, the Archangel in Akanthou, St. George in Askeia, St. Constantine and St. Theodore in Vothylakas, St. George in Goufes, St. George in Eptakomi, St. Hermolaos in Agios Ermolaos, St. George in Koilanemos, St. George in Koma tou Gialou, St. Antony in Leonarisso, St. Modestos in Lefka, St. Andronikos in Milia and Holy Virgin Chryseleousa in Sysklipos.



Hens pictured in the holy place of the church in Tremetousia.



The fenced entrance of the church of St. Luke in Komi being used as a chicken coop.



The church of St. Paraskeve in Tavrou was transformed into a sheep pen.



The holy church used today as a storage.



St. Antonios Church in Leonarisso in the possession of the Turkish.



Then there are cases, where churches have been permitted to be sold to private Turkish or western European individuals. These are the Holy Virgin Chrysotrimithiotissa in Trimithi, used today as an art studio with British “owners” (see in p. 156 the advertisement for the sale of the church), the Holy Virgin Karmiotissa, which was bought by British individuals, St. Peter and Paul in Fterycha, which was transformed into an art studio, St. Luke in Lefkosia, used as a carpentry-workshop, St. Andronikos in Kazafani, whose apse was demolished by its new “owner”, in order to be used as residence and garage³⁶, the church in Koutzobentes now café, the church in Agios Sergios housing a cultural centre, St. George in Spathariko used as a private home, St. Barbara in Trikomo used for years as a gym centre, St. George in Koma tou Gialou and St. Irene



The church in Kalopsida, used as wheat store.

Left page: View of the interior of St. John Church in Rizokarpaso, full of sheep.



Close up of the holy altar of St. John the Forerunner in Neo Chorio Kythrea. The church is now used as stable.



The Church of St. George in Askeia now used to store animal food.



The St. George Church in Gerani after it was looted stands in a state of devastation and near collapse.



Part of Archangel Michael Church in Charkeia has completely collapsed.



Ruins are all that remain of the Church in Amadi.



The desecrated cemetery in Marathovounos: Let me hear joy and gladness; let the bones that you have crushed rejoice. (Psalms 51.8)



Another scene of desecration at Koma tou Gialou cemetery in Karpasia.





Close up of the presbytery of the Eptakomi Church, where sacks of animal feed and onions have been placed on the holy altar.

Left page: Animal food is also stored at the St. Andronikos Church in Milia.

The Archangel church in Akanthou (left) and the Church of St. George in Koilanemos (right) were converted into foodstores and now stacked up with bales of hay.





The Maronite Church of St. Romanos in Vouno was transformed into a Museum.

in Agia Irene, as well as the church in Milia, used as storage for building materials by individuals. St. Nikolaus in Potamos tou Kampou was transformed into private storage, while St. Marina in Louroukina, after its apse was pulled down (1958) is being used as a car repair garage. The church of St. Charalampos was recently (2007) transformed into a ceramic workshop.

The monastic church of St. Anastasia in Lapethos was transformed into a hotel with the monks' cells converted into hotel-rooms³⁷. In the centre of the Monastery a swimming pool and



Abandoned and destroyed Church of St. George in Afanteia.



The chapel of St. George in Famagusta houses the unofficial Eastern Mediterranean "University", which turned it into an arts workshop.

bar were built for the hotel guests. The same fate was also planned for the Armenian Monastery in Chalefka³⁸. In the medieval town of Famagusta, the gothic church of St. Francisus, opposite the gothic cathedral of St. Nikolaus (today a mosque), is used as a restaurant and nightclub, while in the medieval church of St. George Exorinos, adorned with medieval frescoes, theatre performances of the so called “Eastern European University” are being held. The church of St. Mamas in Gerolakkos and the church of St. George Xalonon in Kato Zodeia are also being used as theatres.



Swimming pool built in the grounds of the former monastic church of St. Anastasia in Lapithos, which has become a hotel.



Morfou cemetery was destroyed and covered with cement, while the church of St Fanourios is housing the offices of the garbage-trucks of the occupied town.



The imposing church of St. George in Morfou now a sports club.

Several churches became museums: the Archangel Michael Church in Keryneia³⁹, St. Aikaterine in Lefkosia, Holy Virgin in Trikomo, the Monastery of Apostle Barnabas in Salamis⁴⁰, St. Mamas and the Bishopric in Morfou, the Maronite church of St. Romanos in Sychari⁴¹, St. George in the castle of Keryneia⁴², Holy Virgin Karmiotissa in Karmi⁴³ and Holy Virgin Asprophoroussa in Bellapaïis⁴⁴.

In the centre of the occupied part of Lefkosia, the church of St. George of the Latins is being used today as Ottoman baths (hamam), while several churches have become sports clubs (e.g. St. John the Baptist in Lapathos Ammochostou⁴⁵, St. Marina in Kythrea), various societies, dancing schools (e.g. St. Sergios and Bacchus in Agios Sergios, Holy Virgin in Trachonas) and cultural centres (e.g. church in Thermeia, St. John the Baptist in Argaki⁴⁶, St. George Exalonou, St. George in Morfou⁴⁷). The church of St. Luke in Lapithos was recently transformed into a dancing school and the church of



The Byzantine church of St. Sergios and Bacchus in Agios Sergios was transformed into a club.

Right page: The holy monastery of St. Barnabas was transformed into an Icon Museum. The building is facing humidity problems, while the collection of icons only show those from 19th and 20th centuries, since the older icons were looted and sold abroad.





Interior view of former St. George church in Spathariko. Mattresses and furniture can be seen in what is now a private home.

St. Phanourios in the centre of Morfou has been used as offices and a garage for the Municipality refuse trucks.

Finally, a macabre fate has befallen the chapel of Chrysosotiros in Chrysiliou (district Morfou), as it is being used as a mortuary. Corpses are placed on the holy altar, where they are washed and cleaned, with coffins leaning against the walls of the chapel.



The Church of St. George the Exile in Famagusta, now a theatre.



The church in the square of Koutzobentes, being used today as a café.

Quite macabre to think that the Chrysosotiros Chapel at Chrysiliou in Morfou is functioning as a mortuary!







St. George's fresco at the church of St. Paraskeve, Agios Sergios after pictured its vandalism.



Frescoes at St. Prokopios Church in Sygkrasi clearly showing the violent force used by the intruders.



ILLICIT TRADE IN THE OCCUPIED NORTH OF CYPRUS

The chapter regarding the illicit trade is one of the most tragic consequences resulting from the Turkish invasion of the northern part of the island⁴⁸. The plunder and illegal dealing in Cypriot antiquities was condemned by the Republic of Cyprus, which also notified all reputable international organizations. Many private collections were raided including those of Chatziprodromou, Chr. Loizides, Dem. Marangos, Chatzeioannou and Kasalos⁴⁹. In addition illegal or secret excavations by non authorized or non recognized institutions in Karpasia, Salamis, Akanthou-Agriosityko, Galinoporne, Gastria-Alaas Ammochostos took place⁵⁰, as well as destruction of archaeological sites on purpose by the Turkish army as located at Vrysi, in Agios Epiktetos in Keryneia district, Apostle Andrew-Kastros, Ovgoros, Galateia, Ardana, Agios Sergios, Agios Epiktitos, Krini, Platani, Lapathos, Agios Iakovos, Forest of Valeia and the looting of antiquities from Museums or storerooms of foreign archaeological schools, such as those of Soloi, Egkomi, Toumpa tou Skourou, Vouni, Salamis, Castle of Keryneia and the Icon Conservation Centre at St. Spyridon Monastery in Tremetousia⁵¹, were excavations had been taking place prior to the Turkish invasion (1974). Their sale by international auction houses (e.g. Christies, Sotheby's)⁵² or their location in private collections and museums abroad offer the most indisputable evidence of the illicit trade of stolen Cypriot antiquities, which still continues on the internet and appear in the sales catalogues of west European and American art dealers. The Church of Cyprus, the Department of Antiquities, the Byzantine Museum of Lefkosia, private institutions and foundations are working towards the location and repatriation of stolen Cypriot antiquities⁵³. At the same time the Cypriot authorities have gone ahead with the purchase of special equipment, which they have donated to the Turkish. One example is an air condition for the preservation of the wooden foundations of the Keryneia's shipwreck, which is exposed at the Castle of the town, in order to pre-



Exiled refugees carrying icons, in order to protect and save them from the Turkish.



Christians saving icons from St. Kassianos in Lefkosia 1974.



Rare photo taken before 1974 of the church of Holy Virgin Kanakaria. Behind the priest can be seen the icon and iconostasis, which have been stolen.

Left page: The church of Holy Virgin Kanakaria in Lythrankomi, with its mosaics, frescoes, iconostasis and icons looted.



A few stones on the ground are all that remain of the Maronite church of St. Mamas in Skylloura.



The church in Ano Zoteia reduced to a mere skeleton.



The apse and some walls are the only things left of the church in Makrasyka.



The church of St. George in Ardana clearly showing the signs of destruction.



Cracks in the walls and the dome of the medieval church of the Archangel Michael in Lefkonoiko mark the danger of collapse.



Church of the Archangel Michael in Peristeronopigi.



The desecrated cemetery of Aigialousa in Karpasia.



The Byzantine frescoes of the medieval church of St. George in Genagra were destroyed.



Signs of illegal excavation of medieval graves in the church of Holy Virgin Trapeza in Acheritou.

serve those antiquities, which were not looted⁵⁴.

According to the above information it is obvious the looting of the cultural heritage of Cyprus and the ongoing and wilful destruction of the cultural heritage of Cyprus. This is not merely a bilateral, Cypriot-Turkish political problem but an issue of international importance exceeding the borders of countries and lands and referring to the mankind, its efforts and achievements during the centuries on the respect of the civilisation.

Facing the enormous problem of the illicit trade in Cypriot artefacts, highlights the urgent need for a “Cypriot Observatory” to be established. This would make easier to exchange information and by co-operations with international police, customs authorities and similar institutions, to locate, register and document stolen pieces of Cypriot art in order to activate legal means for their repatriation.



The desecrated cemetery of St. Barbara, Akanthou.

As long as such incidents take place on the international stage, the immediate and dynamic intervention of the international community will be considered more and more as an ethical obligation, so that our century will not be registered as the period of cultural apathy and lethargy and of the selfishness of persons and nations in the narrow borders of countries, language and religion.

The looting of Byzantine and many medieval works of art, mosaics, frescoes, icons, manuscripts and church objects, which took place and continues in the occupied part of northern Cyprus with the knowledge and co-operation of members belonging to the Turkish military has international implications involving the legal authorities of several countries, where these antiquities reappeared, in for example United Kingdom, Switzerland, Germany, Holland, Austria, Greece, Italy, Turkey, Japan and USA⁵⁵. No other European country ever lost so many and important medieval frescoes and art treasures, which landed in the nets of international art smuggling rings, from



The royal doors of St. Anastasios in Peristerona were sold by looters and exhibited today at the Japanese College of Arts in Osaka.

Turkish looters stripped the church of Antiphonetes in Kalograia of its numerous frescoes, which were damaged in the frenzy to detach them.







Fragments of frescoes from the Holy Virgin Pergamienotissa in Akanthou (left), St. Solomon in Koma tou Gialou (middle) and fragments of mosaics descending from Panagia Kanakaria (right), which were recovered from the possession of a Turkish looter in Germany.



Detached fragments of frescoes from Antiphonetes.



Detached mosaic fragment from Holy Virgin Kanakaria, which was sold by a Turkish looter in the United States of America and was repatriated by the Church of Cyprus.

the tiny but culturally rich island of Cyprus. Organized bands of Turkish and Turkish-Cypriot smugglers⁵⁶ distributed the cultural heritage of 11.000 years to every corner of the earth. In some of these cases the illegal co-operation of members belonging to international organizations, such as United Nations, actually sent to protect the population and cultural heritage of an occupied place was condemned⁵⁷.

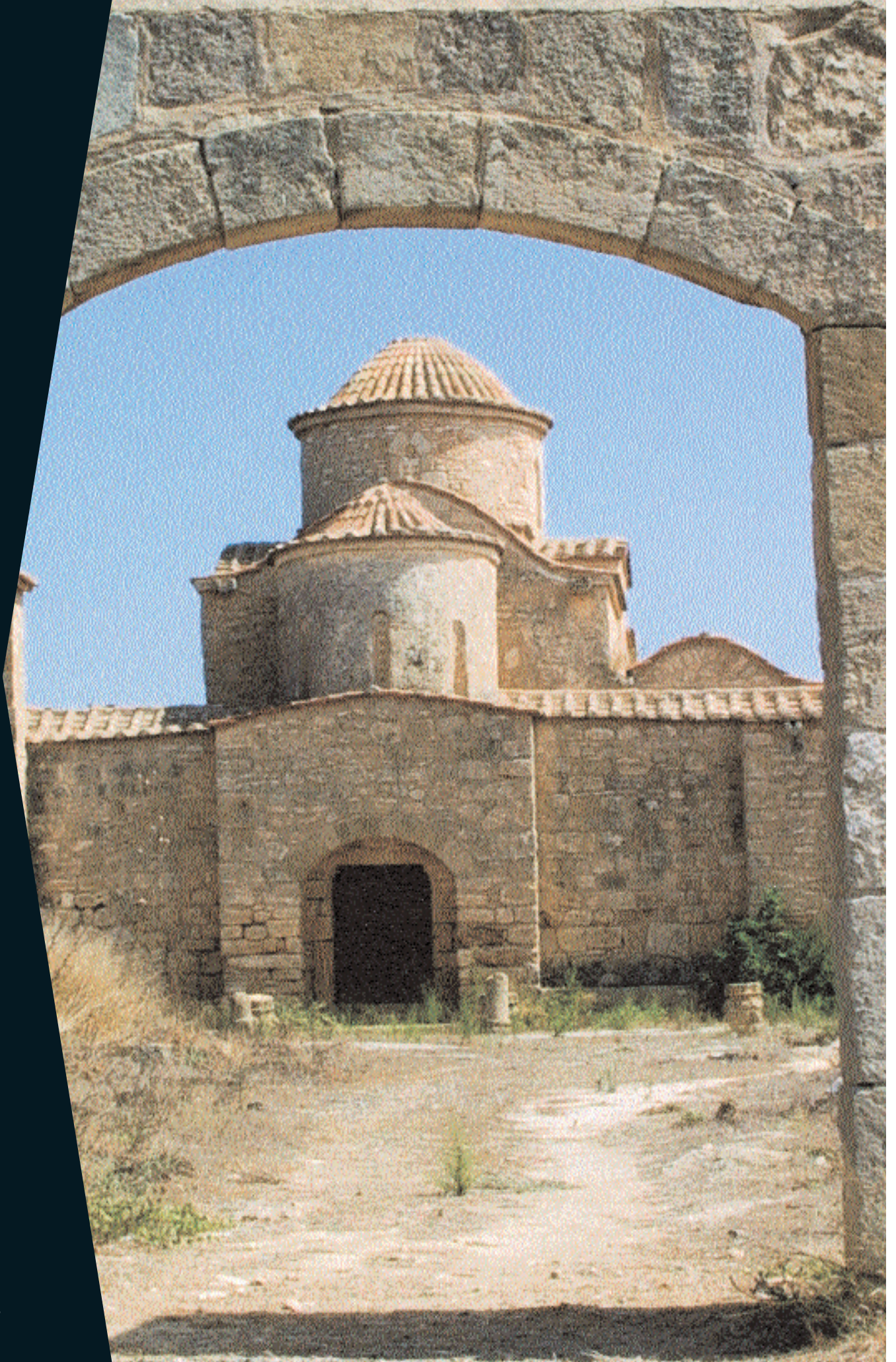
The research by the Kykkos Museum confirmed all details of previously collected information on the removal of frescoes from specific churches shedding light on the size of the destruction and finding new and previously unknown cases of looting.



A considerable part of the mural decoration of St. Solomone in Koma tou Gialou was removed and many of these fragments later located in Germany.



The fresco of St. Ignatius on the wall of Holy Virgin Apsinthiotissa church, as it was before the Turkish invasion of 1974 (left), as it stands today (middle). The separate head of the saint, was found in Germany (right).



THE TESTIMONY OF THE MONUMENTS

Church of Panagia (Holy Virgin) Kanakaria, Lythragkomi⁵⁸

The basilica of Panagia Kanakaria was erected in the early Christian period and at least the half barrel vault of the apse was decorated with mosaics, dating back to the 6th century A.D. It depicted the enthroned Holy Virgin with Jesus on her lap, flanked by two Archangels, while on the intrados of the triumphal arch thirteen medallions were placed, with busts of the Apostles and probably with a cross in the middle. In a later period the church was reconstructed and the walls and the domes were decorated with frescoes. Until 1976 the majority of the mosaic decoration of the apse and ten out of thirteen medallions were preserved. After the last Greek inhabitants of the village were forced to leave in 1976, Turkish looter Aydin Dikmen in a frenzied and savage attack removed mosaics from the apse and the intrados, causing severe damage to the whole mosaic depiction. Photographs taken before 1974 provide evidence of the mosaics and frescoes ripped out of the church by Dikmen.

During the negotiations of 1983 for the purchase of the frescoes from the Church of Hosios Euphemanos by the Menil Foundation in the USA and due to the involvement of Constantine Leventis two mosaic fragments depicting Apostles Luke and Bartholomew in Dikmen's apartment in Germany and were repatriated.

In 1998 four mosaic fragments were found in the possession of Peg Goldberg, an art-dealer in Indianapolis, USA. She had purchased them from Dikmen with the assistance of Michel van Rijn and R. Fitzgerald. The Church and the Republic of Cyprus took legal action against Goldberg, which was upheld by the American Court and ordered the return of the mosaics, which finally arrived back in Cyprus in 1991.

In September 1997 another mosaic fragment of the bust of



The Turkish looter (top) with the detached mosaic of the Apostle Andrew and other mosaic fragments (below) from the church of Panagia Kanakaria in Lythragkomi.

Left page: The Church of Panagia Kanakaria in Lythragkomi from the west. The early christian mosaics, icons, iconostasis and many of its frescoes were detached.



Fresco of St. Catherine at the Holy Virgin Church in Kanakaria, showing its condition before 1974 (above) and its present state today (below) after the looting.





The looted mural of the Birth of Christ in the Holy Virgin Church in Kanakaria, as it was before 1974 (above) and today (below).





Mosaic fragment depicting the Apostle Thaddeus (left) from Holy Virgin Church in Kanakaria and close up of the damaged frescoes in the same church.



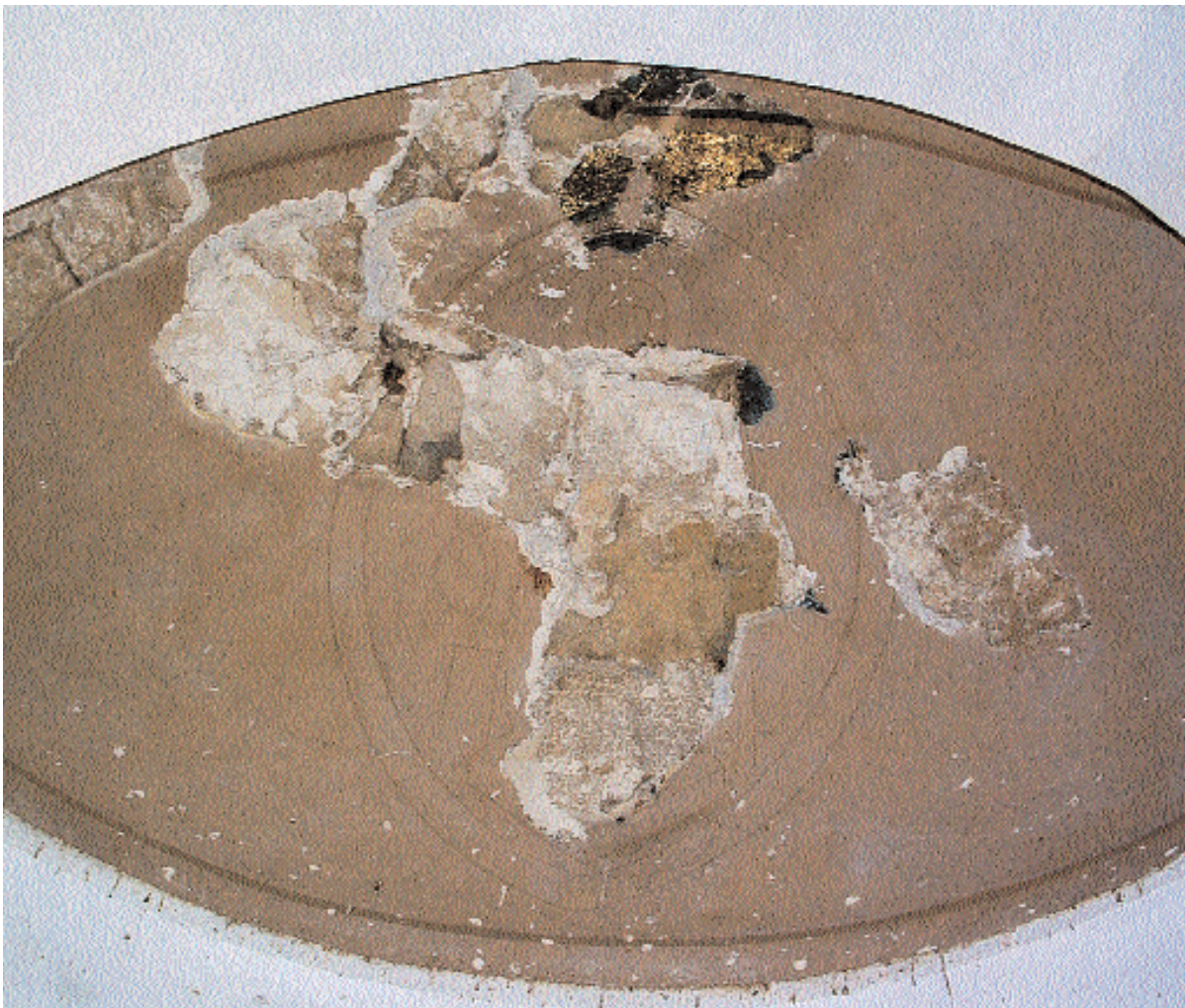
The early Christian mosaic from the apse of Panagia Kanakaria before 1974 (left) and its condition today (right).

the Apostle Thaddeus was repatriated. This fragment was purchased by the Church of Cyprus in Holland together with some fresco fragments by Michel van Rijn, Dikmen's associate. The reason of the purchase was in order to locate the whereabouts of Dikmen in Germany and to discover the place, where the rest of the stolen Cypriot artefacts were being kept.

Indeed, in a raid organized by the German Police authorities in October and November 1997 on the Munich apartment of Dikmen, a mosaic fragment of the Apostle Thomas, the right arm of the Archangel Michael and the left arm of the Holy Virgin, as well as several smaller mosaic fragments were discovered, among hundreds of Cypriot icons hidden there.



Mosaic fragment of the Apostle Andrew, which is missing after the Turkish invasion.



The half barrel vault of the apse of the Church of the Holy Virgin, Lythrankomi, Kanakaria after the savage removal of the mosaic depiction.



External view of Hosios Euphemianos in Lysi.

Right page: Vandalism followed the removal of frescoes from the church.

Hosios Euphemianos chapel, Lysi⁵⁹

The building together with its medieval murals date from the 13th century. The frescoes on the dome and the half barrel vault were detached by the Turkish looter Aydin Dikmen and his trained Rumanian gang, which, according to the testimony of Michel van Rijn, were specialists in removal of frescoes in Budapest and at the Dorner Institute in Munich. This case highlights the co-operation and implication of the Turkish in the illicit trade of antiquities, because the chapel was situated in a military zone and no one could enter without permission. Furthermore, according to the Dutch witness, the frescoes were being guarded by Turkish soldiers. Van Rijn went on to explain that the frescoes were transferred to the port of Larnaka in a van by the Finnish Contingent of the United Nations Peacekeeping Force stationed on Cyprus and shipped to Munich, where Dikmen was living.



Only fragments of medieval frescoes remain on the west wall of the church.

Fragments of the frescoes were offered by Dikmen's accomplice in London, Giannes Petsopoulos, initially to the Center of Byzantine Studies, Dumbarton Oaks in Washington D.C. and afterwards to the Menil Foundation in Texas. Then later, after negotiations with the Turkish looter and in order to avoid being returned to their rightful owner, the Church of Cyprus, as occurred in the case of Kanakaria, proceeded to have negotiations with the Archbishop of Cyprus, Chrysostomos I. In accordance

with clauses in the treaties signed by the USA, the Menil Foundation would undertake the conservation and repatriation of the frescoes to Cyprus, after their exhibition in Houston for a restricted period, which ends in February 2012.



The frescoes of the dome of Hosios Euphemianos were detached and sold to the Menil Foundation in Texas, where they still remain.



The stripped dome of the church in Lysi today.

The detached fresco from the half barrel vault of the apse of Hosios Euphemiaos Church still remains at the Menil Foundation in Houston, Texas.



The present condition of the apse of the Hosios Euphemiaos church.



St. Solomone, Koma tou Gialou⁶⁰

The location of the village by the sea, the type of old geographical name, as well as the considerable number of existing churches (St. Nikolaus church, Holy Virgin church, St. George and St. Irene) for such a small settlement supports the argument that this was a wealthy community during the medieval and later period. The underground crypt, which can be reached through a staircase at the foot of the chapel of St. Solomone has all the characteristics of an ancient tomb, although more specific clues are usually gathered after excavations.

The chapel was already well-known for its important frescoes, dating back to the 10th century and was conserved by the Department of Antiquities before the Turkish invasion. The looters hacked off and removed great parts of the frescoes, favouring those with faces of Saints. Many of these fragments were located in the possession of Dikmen in Munich, proving without doubt his involvement in frescoes stolen from St. Solomone.



Fragments of frescoes recovered from Germany, which once adorned the walls of St. Solomone (right), pictured the shockings state of the wall today (left).

Left page: Looting of St. Solomone.



Detail of St. Spyridon from the apse of the church before the 1974 invasion.

Right page: The apse of the church today. Marked is the spot, where the looters hacked off the fresco of St. Spyridon, which before 1974 had been in a good state of preservation

St. Nicolaos, Koma tou Gialou

The church of St. Nicolaos was built on a steep hill in Koma tou Gialou with a beautiful view of sea. The caves around the church do not exclude the possibility, that the region was used during the early Christian period as a place where Christian hermits found refuge. The church of St. Nicolaos was built in at least two phases and was adorned with mural paintings, which have been dated to the middle Byzantine period. Comparing photographic material before 1974 and today, as well as taking into consideration the condition of the paintings, it is obvious that most of the frescoes were destroyed by looters trying to remove them. Pieces with faces of saints and hermits were hacked off together with the stucco and have not as yet been traced. The fragment with the face of St. Spyridon, as seen from the photographic material before 1974, reveals the high quality of the frescoes, as well as the skills of the Byzantine artist.



The looters removed the fresco with the face of a martyr.



1



The medieval church of the monastery, as it was preserved until 1974.

All that remains of the church today after it was demolished by the Turkish in 1989.



Holy Virgin Augasida in Milia, Ammochostos (Famagusta)

The monastery of Holy Virgin Augasida is situated in the village Milia in Ammochostos (Famagusta) and it seems that at least during the medieval period it was of paramount importance. We came to this conclusion by considering its size, its proximity to the big harbour of Salamis, the enormous dimension of the main church of the Monastery, the fine stone carved walls and the high quality and artistic skill of its frescoes, which decorated the interior. On the walls of the monks' cells can be found ancient spolia obviously originating from Salamis.

It was a two-aisled church, built in at least two periods and had a domed south aisle. The frescoes of the dome were placed in two concentric circles. The central medallion was decorated with the bust of Christ portrayed as Ruler of the Universe holding an open Gospel, while in the outer circle groups of praying angels accompany the Holy Virgin and John the Baptist. The church and its frescoes were dated to the 14th century and are known to us from a few old photos taken before the Turkish invasion of 1974. The church was demolished at 1989 and the fate of the frescoes remains unknown.



The fate of the frescoes (above) decorating the Monastery of Augasida remains unknown.



The cells, where the monks of the Augasida Monastery lived (left) were transformed into storerooms and stables for goats.





Animal-food, car tyres (above) and old furniture (below) were dumped in the holy church of St. Artemon.

St. Artemon, Afanteia

The barrel-vaulted medieval church has two aisles, with the south aisle ending in an semicircular apse with engraved coat of arms. The topography of the region likely dates back to the time hermits and recluses lived in caves in the early Christian period. A marble sarcophagus of the saint, which today is empty, was positioned in the presbytery. Traces of frescoes and tiny painted fragments can be seen on the pillars and in the half-barrel vault. The frescoes were removed from the apse, although a sketch of the frescoes exists. The church was transformed into a hay store and the building has suffered much damage and could collapse at any time.



Only traces of frescoes remain in the apse of the church.



The Saint's sarcophagus containing rubbish.



St. Philon, Agridia Rizokarpaso

A single nave half-barrel vaulted church was erected during the middle Byzantine period on the ruins of the central nave of a three-aisled early Christian basilica. The church is known today as St. Philon of Agridia, situated in Rizokarpaso. During the Frankish period a transept narthex was added to the west of the building. The interior was decorated with paintings dating from two different periods; the latest was at the end of the 12th and beginning of the 13th centuries. The activity of the looters can be easily proved by the comparison of the photographs taken before 1974 and today. We know frescoes depicting St. George, St. John Chrysostomos and St. John the Forerunner, which were removed.



The extraordinary high quality fresco of St. John the Baptist was totally destroyed.



Frescoes savagely removed from St. Philon Agridia in Rizokarpaso.

Left page: The once well-known holy place of Christendom is now used for dumping rubbish.



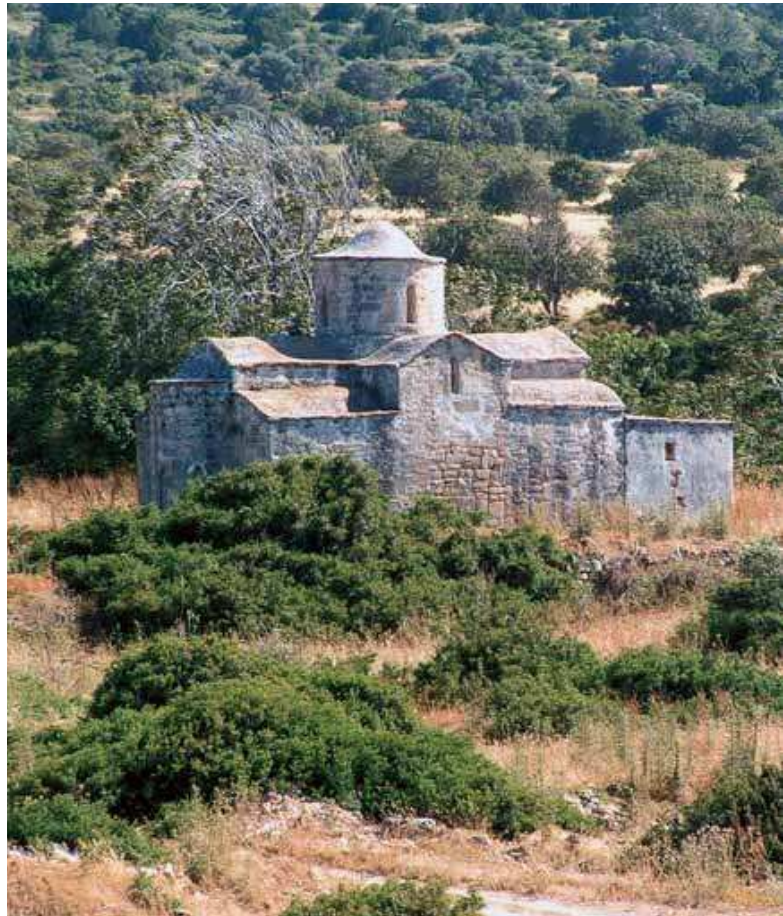
Fresco of a prelate from a photo before 1974 (above) and (below) the fragment located in the possession of looters in Germany.

Holy Virgin Pergameniotissa, Akanthou

The church of Holy Virgin Pergameniotissa belongs to the architectural type of the transitional cross-inscribed with dome. It was built on the ruins of a previous early Christian basilica and the holy altar was decorated with frescoes. The work was carried out in two phases, the latest dating back to the 12th century. Turkish looting was quite catastrophic. The medieval wooden iconostasis disappeared and portraits as well as complete frescoes depicting standing saints were hacked off. Some fragments, were found in the apartment of Dikmen in Munich during the investigation of the German Police Authorities. A rare iconographic programme detailing last cultural treasures, which could have led to important conclusions for the research of medieval art in Cyprus.



Wall of the Holy Virgin after the frescoes were removed.



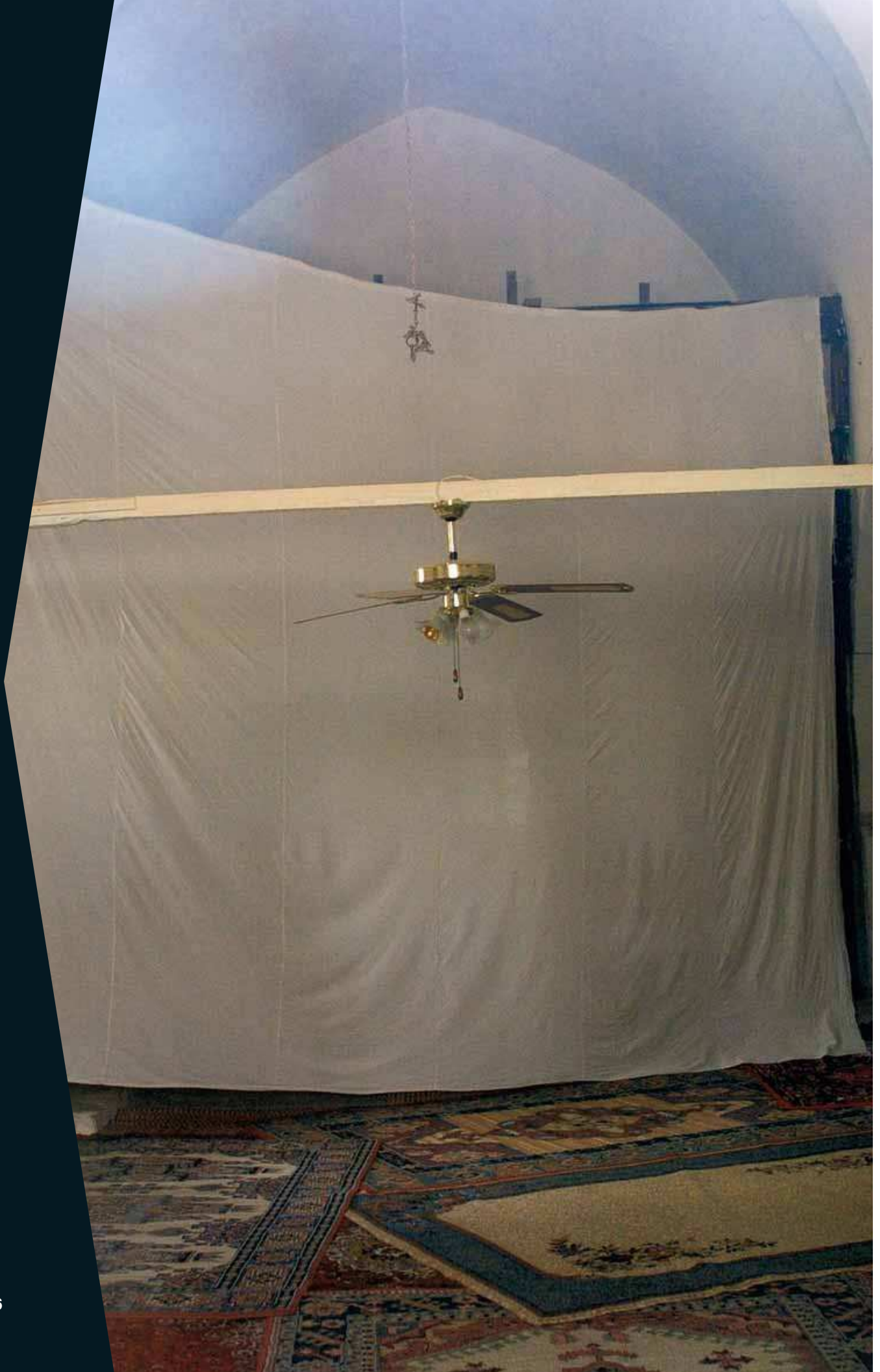
Exterior view of the Holy Virgin Pergameniotissa Church.

Right page: The interior of the church showing traces of detached frescoes.



The interior of the church with the remains of the detached frescoes.





St. George, Kalo Chorio (Kapouti)

The two-aisled church of St. George in the village of Kapouti goes back to the medieval period. Since 1468 not only the village of Kapouti but the whole region belonged to Demetrios de Coron and later was passed to his brother-in-law, Pietro Empalol, according to the Chronicles of Florios Boustron and other medieval documents. The church was decorated with frescoes of that period, which are known to us from a few photos taken before the Turkish invasion. Today the church has been transformed into a mosque and the medieval frescoes were cut into nine pieces and removed by a gang of Turkish-Cypriot looters. Turkish journalist Ozgen Acar named other looters as Ahmet Kadir Dinc, Mehmet Ali Ilkmen, Hassan Harman and Mustafa Avcıbası. During their efforts to send the frescoes together with other Cypriot Antiquities to their associate Dikmen in Munich, their illegal shipment was detected in Ankara and they were arrested by the Turkish Police and went on trial.



Exterior of the Church of St. George in Kalo Chorio.



Frescoes, which decorated the church before 1974 (below) were detached by Turkish looters and today the walls are bare (above).



Left page: The church is being used today as a mosque and the presbytery was covered up with a sheet.



Traces of the cruelly detached frescoes are visible on the walls.



The Deposition of Christ (up) and the ELKOMENOS (down), as they were preserved before 1974.



Holy Virgin Apsinthiotissa, Sichari

The church of Panagia ton Apsinthion in Sichari belongs to the Greek-Orthodox Patriarchate of Jerusalem and was restored by the Department of Antiquities in the '60s. The Monastery is situated in the Pentadaktylos mountains and consists of several monastic buildings: a big church in the middle, the monks' cells and an impressive refectory, one of two such buildings, which date back to the Byzantine period. The central church of the Monastery, built according to a rare architectural type of hexagonal church, was adorned with frescoes from two different periods. The frescoes dating from the 12th century, which up to 1974 could be seen in most of the central church and the narthex. Now only slight traces can be seen in situ, as a result of savage acts of desecration and plunder. The destructive fury of the looters can be attested, when the state of the frescoes are compared with photographs prior to 1974 and the present day, as well as the condition of those found in Munich and confiscated by German Police Authorities. Among other stolen frescoes, the Police found frescoes from the church of Apsinthiotissa, in particular the fresco of St. Ignatios. The portrait of the saint was found in Germany, while his body remains on the eastern pillar of the holy altar of the church. Today, the whole site is in a ruined state and its buildings house flocks of sheep.



The present condition of the fresco, after it was destroyed.



Right page: Exterior of the Holy Virgin Apsinthiotissa and detail of its cruelly destroyed Byzantine frescoes.





St. Photios, Aigialousa

The Church of St. Photios is situated between the villages of Agia Trias and Rizokarpaso, not far away from the coastal road. It was built on the ruins of a previous early Christian basilica. The one-aisled domed church has been dated to the 10th century and was decorated with splendid murals, dating from the 15th-16th centuries. The looters removed valuable frescoes from the holy altar of prelates St. Basel, Ioannes Chrysostomos, St. Synesios and St. Gregor the Theologian and the main church (e.g. upper part of the Vita of St. George). Today the visitor can see offensive graffiti in Turkish on the walls and humiliating contemporary drawings on top of the painted figures of the Christian holy saints and martyrs.



Exterior of the plundered Church of St. Photios.



Completely destroyed fresco of St. George.

Left page: View of the holy altar of the St. Photios Church. Signs of damaged frescoes are visible.



Modern vandalisms on the Byzantine frescoes of the holy church.



Mosaic decoration in the half-barrel vault, before 1974.

Right page: Mosaics decorating the apse were completely removed by the looters, who also ransaked the church.

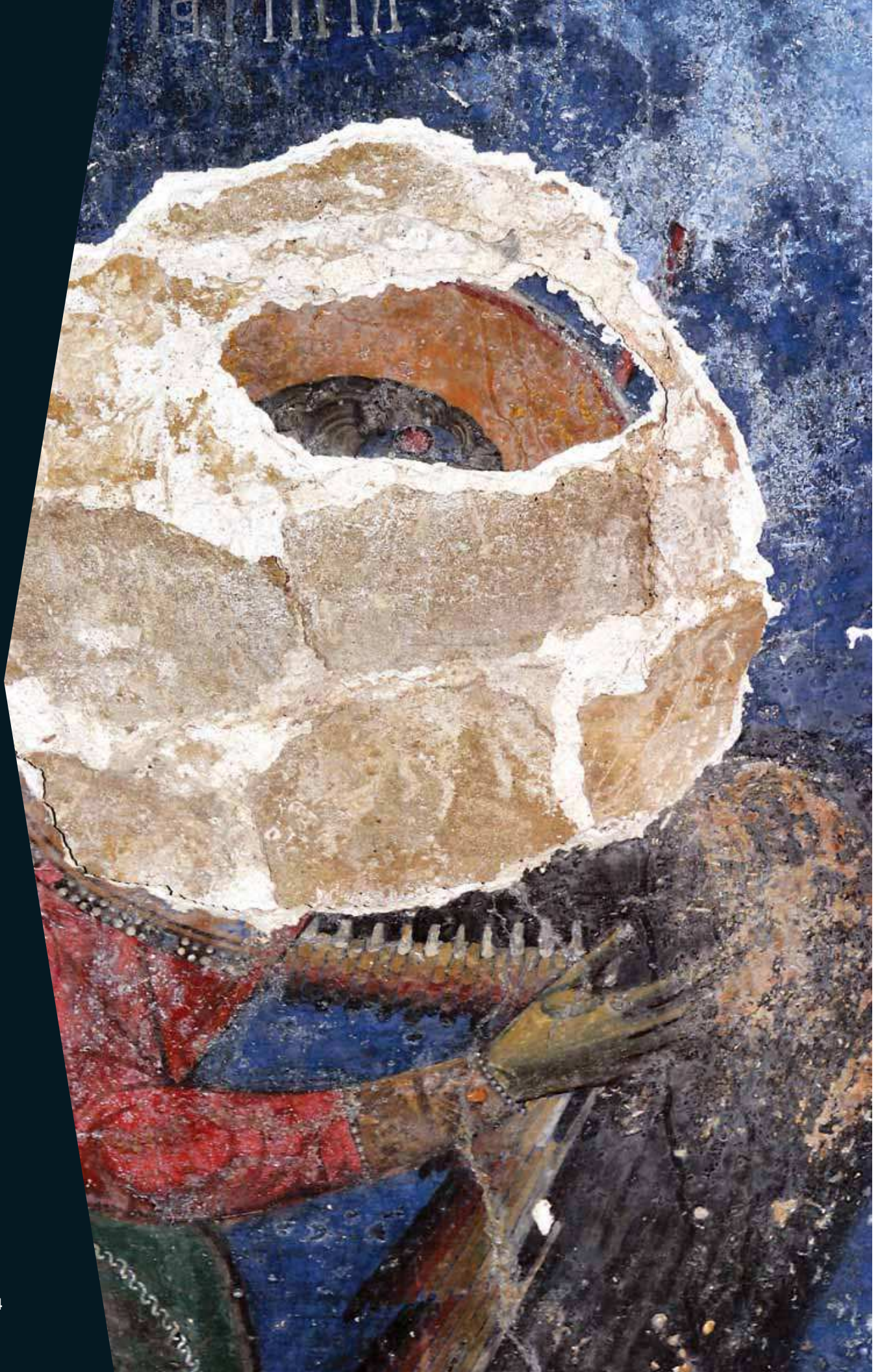
Panagia (Holy Virgin) Kyra, Livadi, Ammochostos

The church of Panagia Kyra has to be counted among the most important monuments of Cyprus, due to the early Christian mosaic decoration of its apse, as well as to the relatively rare style of architecture of the free cross. Together with the mosaics from Panagia Kanakaria in Lythragkomi and the mosaics of Panagia Angelloktiste in Kiti was one of the three in situ preserved early Christian wall-mosaic decorations in Cyprus. A great part of the mosaic decoration, which escaped destruction by the Iconoclasts and by Arab raids, was preserved in situ until 1982, depicting on a golden background the standing Holy Virgin in the middle flanked, as it seems, by two archangels. Looters destroyed most of it in their efforts to detach it. During our visit to the church, we found some mosaic pieces lying on the ground, which when in the skilled hands of Byzantine mosaicists formed one of the most important wall-mosaic decorations in the south-eastern region of the Byzantine empire.



Exterior of the abandoned and looted Monastery of Panagia Kyra.





Antiphonetes, Kalograia

The Monastery of Antiphonetes was one of the most important monastic centres of the Byzantine period, adorned with rich murals and possessing valuable icons, before it became the target of modern vandalism and organized looting of the occupied areas of Cyprus. The Monastery was erected and adorned with frescoes in at least two phases, dating from 1300 and 1500 respectively. Nothing remains today of the wooden iconostasis, dating from the 16th century. Four of the icons belonging to the iconostasis with the figures of Apostles Peter, Paul, John and Mark were sold by Dikmen to Dutchman Willem Otto Arie Lans. The Orthodox Church of Cyprus took legal action against him in Rotterdam but were unsuccessful.



Fresco fragment from Antiphonetes Monastery located in Germany.

Left page: The vandalism, as depicted in the fresco with the Archangel Gabriel.



Evidence of the savage and catastrophic attack at the Monastery of Antiphonetes in Kalograia village.



Fresco at the Monastery of Antiphonetes of the Second Coming, as it was preserved before 1974.



The last remains of the depiction of the Second Coming today, after the catastrophic activity of the looters.



Fresco in the half-barrel vault, before 1974 at the Monastery of Antiphonetes.



Detail of the hammered fresco of St. Nicolas.

The main icon of the enthroned Holy Virgin holding Jesus, which was sold in London to a private collector, was located in Athens and on 14 September 1998 was repatriated to Cyprus in initiative of Prof. Ev. Benizelos, Minister of Culture of the Hellenic Republic at the time.

In their effort to remove and to sell the frescoes the looters destroyed the heads of the archangels in the half barrel vault of the apse. In several frescoes of the Presbytery a thick layer of glue can be seen, spread on the surface of some of the frescoes. The greatest destruction was caused to the depictions of The Second Coming and to the Stem of Jesse (iconographical theme referring to a passage in Isaiah, which metaphorically alludes to the generation of Jesus Christ as a descendant of King David) on the north and south walls respectively.

The looters had sawn off several busts of the saints and sold them separately to different collectors. In December 1997 32 fragments from Antiphonetes, which the Church of Cyprus had



The looters destroyed several of these frescoes, in their efforts to detach them.

bought in September from the Dutch associate of Dikmen, Michel van Rijn, were repatriated to Cyprus, in order to disable the net of the illicit trade on antiquities. In October and November 1997 the German Police confiscated more than 60 fragments of frescoes in Dikmen's possession, which were descending to these two presentations. The head of an archangel from the same was later located in the private collection of Mrs Marianna Latsi and was immediately returned on 18 February 1999 to the Byzantine Museum of Lefkosia, where it is now.



Detail from the presentation of St. George in the narthex of Antiphonetes.

Next pages: Mural of the Stem of Jesse from Antiphonetes in the condition previously to 1974 (left) and its sorry state now (right).







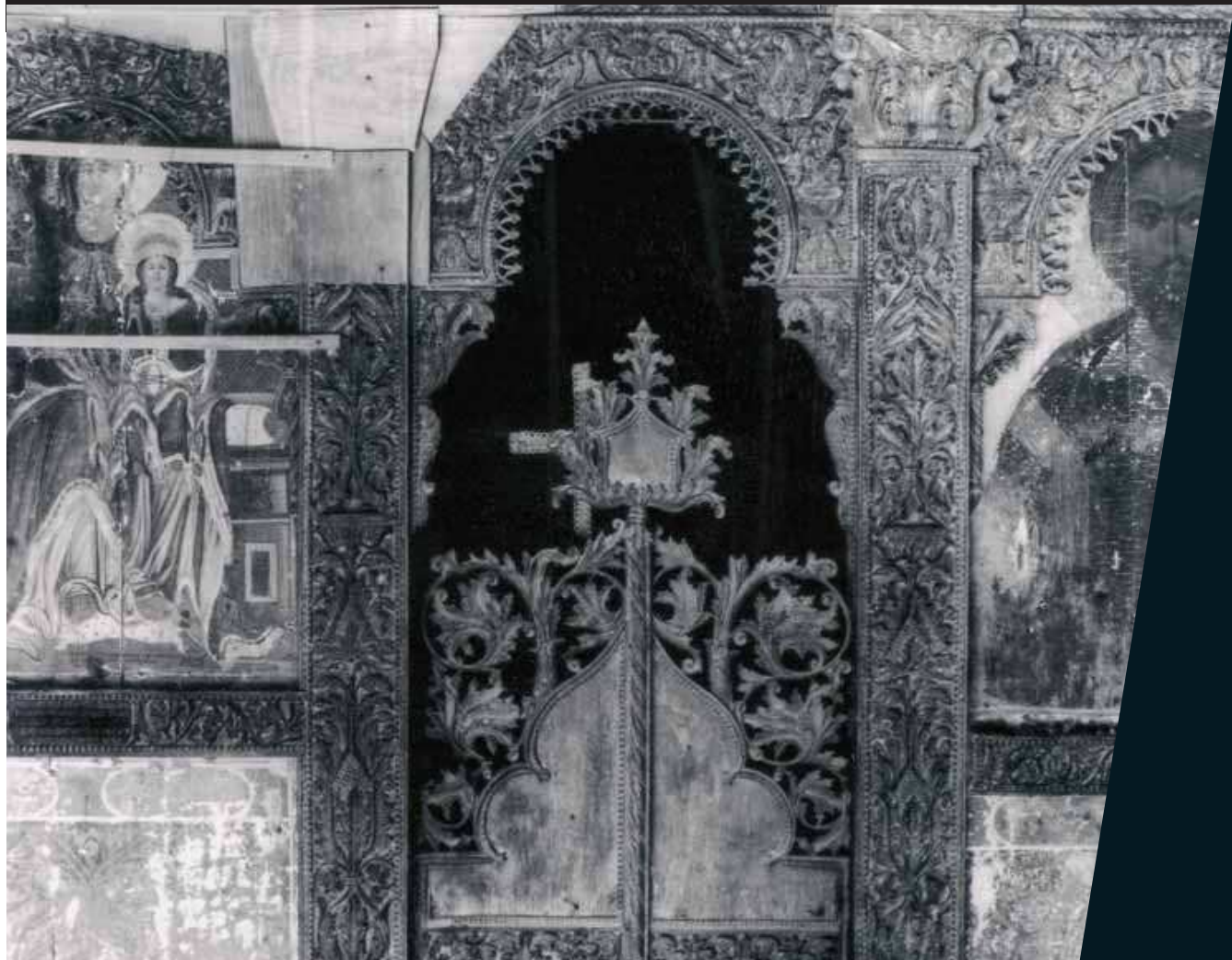
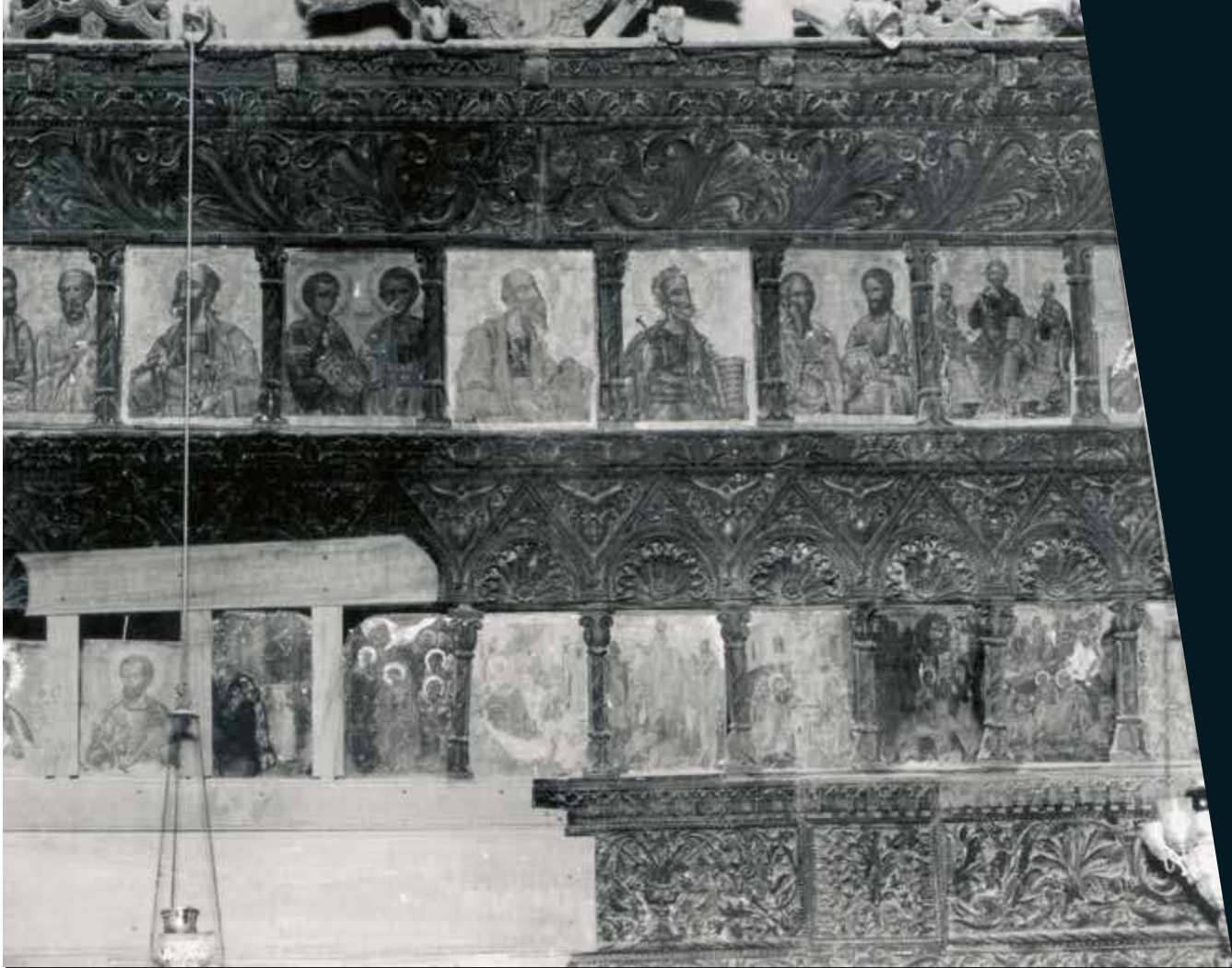
Holy Virgin Tochniou, Ammochostos

The medieval Monastery of the Holy Virgin Tochniou is situated in Mandres, Ammochostos. The monks' cells are located in the periphery of the monastery and the church stands at the southeastern side. It belongs to the compressed cross-in-square domed church-type and was adorned with frescoes. As can be observed today, looters removing fragments of the painted presentations and caused a fatal destruction to the mural decoration of the church. Only one icon could be saved from the wooden iconostasis and its icons. This is now preserved in the Byzantine Museum in Lefkosia.

Parts of the mural, which were left in the Presbytery of the Holy Virgin Tochniou, after the removal of the whole presentation.



The presbytery of the Holy Virgin Tochniou, as it is today (left). On the next page (right) is a photograph taken before 1974 of the iconostasis.





Holy Virgin Trapeza, Acheritou

A few kilometres away from Ammochostos and not far from the highway towards the city, stands the imposing church of Holy Virgin Trapeza in Acheritou. The medieval building is a two-aisled domed church with careful shaped facades and decorated with frescoes of that period. The entrance to the church was walled up after the Turkish invasion in order to shelter goats. There is evidence of looters, who removed frescoes from the walls and the dome. In some cases only the head of the holy figures was detached, in order to sell them on international art markets.



Exterior of the plundered church Holy Virgin Trapeza in Acheritou.



View of the interior of Holy Virgin Trapeza in Acheritou, used today as a stable for animals. For this purpose the entrance of the medieval church was walled up.

Left page: Close up of the remained frescoes in the Holy Virgin Church, which were sawn off by the looters.



Detail of the painted dome, which was desecrated.



Close up of a fresco in the Holy Virgin Trapeza in Acheritou, destroyed by the looters.

THE LOOTING OF THE CULTURAL HERITAGE OF CYPRUS WITH REFERENCE TO INTERNATIONAL AGREEMENTS AND CONVENTIONS



Exterior of the building housing the Council of Europe in Strasbourg.

The case of the destruction and looting of the cultural heritage of Cyprus was an unexpected result of the armed conflict between two countries (Turkey-Cyprus). Unfortunately every effort undertaken by the UNESCO authorities were unsuccessful, due to the unwillingness of the Turkish occupation army with the requirements of international conventions.

A detailed report on the condition of the monuments in the occupied part of Cyprus, prepared in 1975 by the Canadian representative of UNESCO in Cyprus, J. Dalibard, was not published, as a result of Turkish intervention⁶¹.

The sending of an international team as official observers from UNESCO, which had been decided in Belgrade at 1980 did not take place because of the refusal of the Turkish military authorities to grant them permission to enter the occupied part of northern Cyprus⁶².

The sub-commission of the European Parliament for the “architecture and cultural heritage of Cyprus”, which held a conference in Lefkosia in October 1982 condemned the continuing cultural destruction by the Turkish Armed Forces⁶³. Similarly Turkey was condemned in September 1987 with the issue of EUROPA NOSTRA resolution⁶⁴.

A new report was prepared on the same topic by experts sent from the Council of Europe after a visit to the occupied monuments in 1989, condemning the widespread scale of the cultural destruction and the looting of church objects, while at the same time the need for immediate restoration and conservation work was underlined⁶⁵.

A number of international Conventions, Agreements and Protocols condemn the role of the Turkish occupying forces in Cyprus and the continuous looting and illicit trade of its cultural heritage, although the Turkish Republic had signed but did not adhere to them⁶⁶. In particular, Turkey as occupying force continues to ignore the following international treaties and conventions:

1) The Convention of Hague §4, 7 and 18 of 14th May 1954 for the Protection of Cultural Property in the Event of



Photograph showing UNESCO in Paris

Armed Conflict⁶⁷, as well as articles 1-4 (Part I.), article 5 (Part II.), article 9 (Part III.) of the I. Protocol and the articles 9(1) (b) and 9(2) of (2) of the Second Additional Protocol (1999).

2) The Convention of London of 6th May 1969 signed by the members of the European Council on the Protection of the Cultural Heritage.

3) The Convention of UNESCO article 2(2) of 14th November 1970 on the Means of Prohibiting and Preventing the Illicit Import, Export and Transfer of Moveable Cultural Property⁶⁸.

4) The International Convention of Paris for the Protection of the World Cultural and Natural Heritage of 16th September 1972⁶⁹.

5) The §53 of 1977 of the Protocol of the International Convention of Geneva of 1949 on the “Forbidding of every Enemy Action directed against Historical Monuments, which consist of the cultural or spiritual heritage of the people”.

6) The Convention for the Protection of the Archaeological Heritage (§5/1992) and the Article 128§2/92 of the Maastricht Convention, as well as the Regulation of the European Union 3911/92 of 9 December 1992 on the Illegal Export of Cultural Goods⁷⁰.

7) The Decision 752/93 of the 15th March 1993 of the European Union on the Repatriation of Cultural Goods, as a Result of Illegal Exports of country Members of the European Union⁷¹.

8) The Regulation GATT §10 on the Restriction of Commerce and the Actions taken for the Protection of National Treasures with Artistic, Historical and aArchaeological Value⁷².

9) The Convention of Rome of 14th June 1995 on the Illegal Export of Cultural Heritage Objects⁷³.

10) The Declaration of the European Parliament P6-TA (2006) 0335 for Cyprus of 5th September 2006 on the Obligation of Protection and Conservation of the Religious Heritage in the Northern Part of Cyprus.



Exterior of the building of the Council of Europe in Strasbourg.



Exterior of the building of the European Commission in Brussels.



Stavros tou Missirikou, Lefkosia. Medieval Church transformed into a mosque.



The interior of Missirikos after the renovation.



The Bairaktares mosque in Lefkosia after the renovation works by the Department of Antiquities.



The interior of the renovated Bairaktares mosque.



MUSLIM MOSQUES IN THE FREE PARTS OF THE REPUBLIC OF CYPRUS

As already stated, just a few mosques were newly built during the Ottoman dominion of Cyprus (1570/1-1878). In most of the cases, the existing Christian churches were transformed into mosques. During the British rule of Cyprus (1878-1960) a project aiming at massive erection of mosques in Cyprus took place, in order to create Islamic identity for the Turkish-Cypriots, who actually were not religious. This measure, in combination with other actions undertaken by the British, were targeting the formation of two solid communities in Cyprus, one Greek and the other Turkish-Cypriot, in order to cause deep division. This was done to avoid any co-operation between them with regard to the national struggle against colonial rule, which the reek community of the island had begun since the beginning of the 20th century. About 100 mosques exist today in the free areas of the Republic of Cyprus.

In every major city of the free part of Cyprus, and wherever there are religious needs of Islamic communities, mosques with every religious freedom exist not only for the Turkish-Cypriots, but also for the foreign inhabitants of the island.

The Department of Antiquities of the Republic of Cyprus proceeded with a restoration and renovation project for all mosques, which have been declared “ancient monuments”, financed by government funds. Since 1989 the Republic of Cyprus renovated at least 17 mosques and mausoleums spending more than €471,585. The project is ongoing and will be approximately completed in the year 2010. At the same time the Department of Antiquities takes part in international projects for renovation and rehabilitation of Islamic holy places in Cyprus, as in the project, which was recently completed in the Hala Sultan Teke in Larnaka in co-operation with UNOPS.



Meeting of Muslims at the Omerie mosque in Lefkosia.



Exterior of the Omerie Mosque (former medieval church of the Holy Virgin of the Augustinians).



The completely renovated Mosque of Tahtakale in Lefkosia.

Left page: Exterior of the Mosque in Dali after its recent renovation (left). The interior of the renovated mosque in Dali (right).



Exterior of the renovated Hala Sultan Teke in Lamaka.



The interior of the mosque in Hala Sultan Teke, Lamaka.



The Kebir Mosque in Lamaka under renovation.



The interior of the Kebir Mosque in Lamaka.



The renovated Mosque in Episkopi, Lemesos.



The interior of the Mosque in Episkopi.



The Kebir Mosque in Lemesos undergoing total renovation.



The interior of the Kebir Mosque in Lemesos.



This renovated Mosque in Chrysochou was the St. Nicolas-church and dates formerly from medieval times.



The interior of the Mosque in Chrysochou after its renovation.



The Church of St. Sophia in Ktima, Pafos was transformed during the Ottoman period into a mosque and was recently fully renovated by the Department of Antiquities.



The medieval Church of St. Andronikos in Polis Chrysochous in the Pafos area was previously transformed into a mosque and today is fully renovated.

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35. See Resolution 16 of the III. Section of the UN-Commission for the Standardisation of the Geographic Names (1977): <http://unstats.un.org/unsd/geoinfo/unc->

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^{37.} *Kyrenia* (2006), 294; newsp. *He Semerine* 31/3/2007.

^{38.} Papageorgiou (1994A), 126; *Muslim places* (2005), 15-27, 98-99.

^{39.} *Muslim places* (2005), 27, 50-57, 76-77, 81-84, 88-97.

^{40.} The Police Authorities of the Republic of Cyprus estimate the stolen icons and mosaics from the ca. 500 looted churches total 16.000: Hadjiyannis (1998), 136.

^{41.} *Morphou* (1999), 161-162.

^{42.} *Kyrenia* (2006), 64-67.

^{43.} *Kyrenia* (2006), 72-75.

^{44.} *Kyrenia* (2006), 91-92.

^{45.} K. Tzortze, *Άσσια μας, θα επιστρέψουμε* (*Our Assa, we shall return*), Lefkosia 1995, 58 (in Greek).

^{46.} *Kathemerine* (2005), 7.

^{47.} *Kyrenia* (2006), 174-177.

^{48.} *Kyrenia* (2006), 204-207.

^{49.} *Morphou* (1999), 154.

^{50.} *Kyrenia* (2006), 124-127.

^{51.} *Kyrenia* (2006), 344-347.

^{52.} *Kyrenia* (2006), 372-373.

^{53.} *Morphou* (1999), 162.

^{54.} *Kyrenia* (2006), 406-408.

^{55.} Chotzakoglou (2006), 105-106; *Kyrenia* (2006), 394-397.

^{56.} *Kyrenia* (2006), 414-417.

^{57.} *Morphou* (1999), 152.

^{58.} Ch. Michalopoulou - Charalampous, *Περιστρωνοπιγή από την αρχαιότητα μέχρι το 1974* (Peristeronopi-gi from the Antiquity until 1974), Lefkosia 1998, 216 (in Greek).

^{59.} *Morphou* (1999), 152.

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^{61.} On that issue see the Homepage http://old.mfa.gr/greek/foreign_policy/europe_southeastern/cyprus/human_rights.html At June 8th 2009 it was announced at the Turkish-Cypriot newspaper Ortam the erection of 21 mosques in northern Cyprus, which cost €6.500.000 with the financial support of Turkey: <http://www.protothema.gr/content/print.php?id=34831>

^{62.} Coufoudakis (2006), 80-87. e.g. during the period of the intercommunal conflicts of 1963-64 the Turkish-Cypriots were using the Church of St. Nicolas, which had been converted to a mosque, as a machinery against the Police Authorities of the Republic of Cyprus. During the armed conflicts the Police proceeded to blow up the building: Papageorgiou (1994A), 126.

^{63.} See the last chapter: Muslim mosques in the free parts of the Republic of Cyprus.

^{64.} K. Tzortze, *Άσσια μας, θα επιστρέψουμε* (*Our Assa, we shall return*), Lefkosia 1995, 58 (in Greek).

^{65.} *Kyrenia* (2006), 462-465.

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^{67.} *Kyrenia* (2006), 143-144.

^{68.} Papageorgiou (1994A), 112. M. Yasin, "Perishing Cyprus", Turkish-Cypriot (T/C) weekly magazine *Olay* 26/4/1982, 3/5/1982, 17/5/1982; *Kyrenia* (2006), 218-221.

^{69.} *Kyrenia* (2006), 222-223.

^{70.} *Kyrenia* (2006), 210-213.

^{71.} *Kyrenia* (2006), 252-253.

^{72.} *Kyrenia* (2006), 309.

^{73.} *Kyrenia* (2006), 310-315.

^{74.} *Kyrenia* (2006), 326.

^{75.} *Kyrenia* (2006), 317-321.

^{76.} *Kyrenia* (2006), 322-325.

^{77.} *Kyrenia* (2006), 308.

^{78.} *Kyrenia* (2006), 323-325.

^{79.} *Kyrenia* (2006), 272-275.

^{80.} *Kyrenia* (2006), 276-279.

^{81.} *Kyrenia* (2006), 304-305.

- ⁸² *Cyprus* (1994), 70, fig. 10; *Flagellum* (1997), 29; K. Theocharous, *Τα Λύμπια* (Lympia), Lefkosia 2006, 79-81 (in Greek.)
- ^{82A} Marangou, *Destruction*, 76-7.
- ⁸³ *Kyrenia* (2006), 398-405.
- ⁸⁴ *Kyrenia* (2006), 284-285.
- ⁸⁵ *Kyrenia* (2006), 286-288.
- ⁸⁶ Hadjiyannis (1998), 90, fig. 10.
- ⁸⁷ Chotzakoglou (2005), 598, note 1008, 1012.
- ⁸⁸ D. Papanikola-Bakirtzis, "Byzantine and medieval Cyprus. Face and character", in: *Cyprus* (1994), 84-95 and spec. 90; *Kyrenia* (2006), 310-5.
- ⁸⁹ About Dikmen see also Jansen (2005), 20-22; Apostolides (2006), 134-5.
- ⁹⁰ *Cyprus* (1994), 86.
- ⁹¹ *Flagellum* (1997), 82.
- ⁹² *Cyprus* (1994), 151.
- ⁹³ *Kyrenia* (2006), 354-355.
- ⁹⁴ Chotzakoglou (2006), 121-122; *Kyrenia* (2006), 426-429.
- ⁹⁵ *Kathemerine* (2005), 17.
- ⁹⁶ *Kyrenia* (2006), 432-433.
- ⁹⁷ newspaper *Ho Philelepteros* (9/2/2007).
- ⁹⁸ *Kyrenia* (2006), 168-170.
- ^{98A} Ath. Papageorgiou, lemma: «Λουρουτζίνα, Μεγάλη Κυπριακή Έγκυκλοπαίδεια 9, 326.
- ⁹⁹ *Kathemerine* (2005), 21-22; *Kyrenia* (2006), 340-343.
- ¹⁰⁰ newspaper *Kibris* (21/1/1998); *Cyprus* (1994), 149; *Armenian Church* (2003), 17; *Kyrenia* (2006), 498-501.
- ¹⁰¹ *Kyrenia* (2006), 256-259.
- ¹⁰² Chatziprodromou (1994), 141.
- ¹⁰³ *Kyrenia* (2006), 466-469.
- ¹⁰⁴ *Kyrenia* (2006), 280-283.
- ¹⁰⁵ *Kyrenia* (2006), 240-243.
- ¹⁰⁶ *Kyrenia* (2006), 384-387.
- ¹⁰⁷ Demosthenous (2001), 232-233.
- ¹⁰⁸ newspaper *Ho Philelepteros* (9/2/2007).
- ¹⁰⁹ *Morphou* (1999), 152.
- ¹¹⁰ *Morphou* (1999), 161, 163.
- ¹¹¹ newspaper *Ho Philelepteros* (16/10/2006).
- ¹¹² *Cyprus* (1994), 32; Apostolides (2006), 134, fig. 1. J. Webb, *Stolen, The Gallery of Missing Masterpieces*, London 2008, 13-14.
- ¹¹³ Chatziprodromou (1994), 140-143; *Cyprus* (1994), 124-133, fig. 78-94, p. 148; Hadjiyannis (1998), 90-100, fig. 29-30.
- ¹¹⁴ Hadjiyannis (1998), 136-137.
- ¹¹⁵ M. Yasin, "Perishing Cyprus", T/C weekly magazine *Olay* 3/5/1982; *Giornale dell' Arte* 48 (September 1987); T/C newspaper *Yeni Duzen* (13/9/1993); *Salamis* (2001); Hadjisavvas (2001), 138; A. Demetriou, «Τὸ ἔργο τοῦ Συνδέσμου» *Archaeologia Cypria* 5 (2007) 139-161 and spec. 139.
- ¹¹⁶ T/C newsp. *Kıbrıs* (25/7/2006).
- ¹¹⁷ M. Yasin, "Perishing Cyprus", T/C weekly magazine *Olay* 26/4/1982; T/C newspaper *Avrupa* (15/4/1998).
- ¹¹⁸ M. Yasin, "Perishing Cyprus", T/C weekly magazine *Olay* 3/5/1982; T/C newspaper *Kıbrıs* (4/2/1994); *Cyprus* (1994), 159.
- ¹¹⁹ It was denounced to the General Assembly of ICOMOS in X'ian, China at 2005; *Kathemerine* (2005), 5.
- ¹²⁰ See more information on the issue at the Homepage: <http://www.mcw.gov.cy/mcw/DA/DA.nsf/All/38CC8D2010A9DEA2C225726E003849C1?OpenDocument>
- ¹²¹ See the articles and the photographs in the newspapers and the T/C magazines *Kıbrıs* (14/6/1990), *Cyprus Weekly* (22/6/1990), *Turquoise* (Autumn (ed. 8) 1990), *Cyprus Times* (8/6/1990 and 12/10/1990), *Zaman* (27/7/1976), (English newspaper) *The Guardian* (11/8/1976); Hadjiyannis (1998), 97, fig. 24-25.
- ¹²² M. Yasin, "Perishing Cyprus", T/C weekly magazine *Olay* 3/5/1982; *Giornale dell' Arte* 48 (September 1987); Hadjiyannis (1998), 98, fig. 26.
- ¹²³ M. Yasin, "Perishing Cyprus", T/C weekly magazine *Olay* 3/5/1982; Jansen (2005), 25.
- ¹²⁴ M. Yasin, "Perishing Cyprus", T/C weekly magazine *Olay* 3/5/1982.
- ¹²⁵ Jansen (2005), 25-27.
- ¹²⁶ *Flagellum* (1997), 85 (English newspaper) *The Sunday Times* (25/4/1976); Hadjisavvas (2001), 136; Jansen (2005), 31-32, 59-60.
- ¹²⁷ Hadjiyannis (1998), 100, fig. 30.
- ¹²⁸ *Cyprus* (1994), 25.
- ¹²⁹ A similar institution was established in England,

while the need for a similar institution in Greece has also been underlined: Apostolides (2006), 35, 43-46.

¹³⁰ Chrysanthos Phillipides, Metropolitan of Trapezunt, «Η Εκκλησία της Τραπεζούντος» (“The Church of Trebizond”) *Archeion Pontou* 4-5 (1933), 3-904 and spec. 503 (in Greek).

¹³¹ T/C newspaper *Ortam* (24/4/1986); T/C newspaper *Kıbrıs* (1994); T/C newspaper *Bozkurt* (9/3/1979); T/C newspaper *Halkın Sesi* (24/8/1991); *News from the North*, Official Turkish Cypriot Bulletin (22/5/1980); *Cyprus* (1994), 36.

¹³² E.g. confiscation by the English Police Authorities in Dover of antiquities and icons coming from the Occupied Areas of Cyprus: Jansen (2005), 23-4; repatriated icon with St. John the Baptist from the Church at Palaiosophos (*Kathemerine* (2005), 20; Chatzetofi (1994) 233; two-sided icon with the presentation of the Doubting of Thomas (18th-19th cent.) and of an unidentified saint (17th c.), which was repatriated by the Society of Cypriot Studies (Lefkosia) in March 2007: newsp. *Ho Philelephtheros* (6/3/2007), 30; newspaper *Ho Polites* (7/3/2007); icon of an enthroned Holy Virgin with Child from the iconostasis of Antiphonetes (Papageorgiou (1994C), 188-9).

¹³³ Located icon with the Apostle Matthew: Jansen (2005), 43.

¹³⁴ Confiscated icons, frescoes, mosaics and antiquities by the German Police Authorities, which were in the possession of the Turkish looter Aydin Dikmen: Chatzetofi (1994); Jansen (2005), 38. Repatriated icons from Munich in the possession of Serapheim Dritsoulas (four icons of the 18th and 19th c. from the Church of Holy Virgin in Lysi, two icons of the 18th and 19th c. from the St. Paraskevi-Church in Angastina, icon of the 16th c. from Hagia Zoni in Famagusta) and from the Trinitarian Church (Bema-door of the 18th c. from the Arch. Michael Church in Pigi, Famagusta)

¹³⁵ Located icons of the Apostles Mark, Peter, John, Paul etc. coming from the Church of Antiphonetes in Kalograia, as well as an icon of the Archangel Michael flanked by St. Eudokia and Maure: Chatzetofi (1994) 232; Jansen (2005), 61-2.

¹³⁶ Newspaper *Ho Philelephtheros* (2/6/1999), 23; English journal *Economist* (29/9/1979); Jansen (2005), 34.

¹³⁷ Fresco fragment in the private collection of Marianna Latsis, which was returned at 1999 to the Byzantine Museum in Lefkosia: M. Kazanaki-Lappa, *After*

Byzantium, Athens 1996, 82-83, no 20; newspaper *Ho Philelephtheros* (17 and 18/2/1999), 23; Jansen (2005), 61-62. The fragment was bought in France.

¹³⁸ Coins located in Internet Auctions.

¹³⁹ Confiscated antiquities and icons at the Ankara Airport originated from the Monastery of Apostle Barnabas, Ammochostos: T/C newspaper *Olay* (26/4/1982).

¹⁴⁰ Royal Doors from the Church of St. Anastasia in Peristerona, Ammochostos: Chatzetofi (1994) 235; newspaper *Ho Philelephtheros* (20/7/1999), p. 19 and (30/3/2003); *Flagellum* (1997), 83; Jansen (2005), fig. 19.

¹⁴¹ Mosaics of Panagia Kanakaria, frescoes of Hosios Euphemianos in Lyse (Kyriazide (1994), 168-179; Weyl-Carr, Morocco (1991), 35ff; Chotzakoglou (2006), 106-110), repatriated icons of the Pankow-collection (newspaper *He Semerine* (22/1/2007), 12-13).

¹⁴² For most of them (Mehmet Ali Ilkmen, Ahmet Aziz, Ahmet Kadir Dinc, Isfendiyar Aciksoz) see Jansen (2005), 19-20, 30-31 with the relevant bibliography.

¹⁴³ Michel van Rijn, who was initially the close accomplice of the Turkish looter Aydin Dikmen revealed the co-operation of Finnish UN-soldiers in Cyprus, who transported in a UNIFICYP truck the detached frescoes of Hosios Euphemianos in Lysi to Larnaka port. From there the frescoes were sent to Germany. Well-known is also the case of the Austrian Alfred zur Lippe-Weidenfeld, UN High Commissioner for Refugees (UNHCR) in Cyprus. The Cypriot Police Authorities discovered in his possession several antiquities and icons, which were brought from the Occupied Areas to Lefkosia with UN trucks and were sent to Vienna. The Austrian diplomat was expelled from Cyprus: Rijn (1993), 62; Jansen (2005), 21-22, 34.

¹⁴⁴ Chotzakoglou (2006), 108-110.

¹⁴⁵ Apostolides (2006), 245.

¹⁴⁶ An. Leventis, “The destruction of the cultural heritage”, in: *Cyprus* (1994), 145-153 and spec. 146-149.

¹⁴⁷ The Apostles Jacob, Matthew, the upper part of the body of the Archangel Michael and the central part of the enthroned Holy Virgin with Child were depicted on these mosaics: Papageorgiou (1994), 156, 159, 164, 167.

¹⁴⁸ Apostolides (2006), 245.

¹⁴⁹ A legal analysis on the Acts of the trial is included in: Kanakaria Mosaics - the Trial (Cyprus Law Tri-

- bune), Lefkosia 2001 and in Byrne-Sutton (1992), 151-168; Hadjiyannis (1998), 111-116.
- ^{150.} Apostolides (2006), 244-246; Cannone (1999), 346-349. J. Webb, *Stolen, The Gallery of Missing Masterpieces*, London 2008, 39-41
- ^{151.} Jansen (2005), 63-70; Apostolides (2006), 468-470.
- ^{152.} Papageorgiou (1994A), 120-121; Chatzetofi (1994), 230, 234; Apostolides (2006), 244-245.
- ^{153.} Papageorgiou (1994B), 154-156, 159-161.
- ^{154.} *Kathemerine* (2005), 19-20; Chotzakoglou (2006), 106-107.
- ^{155.} Van Rijn (1993), 27.
- ^{156.} Hadjiyannis (1998), 93, fig. 15.
- ^{157.} Papageorgiou (1994A), 107; Chotzakoglou (2006), 112.
- ^{158.} Chotzakoglou (2006), 111-112.
- ^{159.} Chotzakoglou (2006), 111.
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- ^{161.} Papageorgiou (1994A), 106-7, 123.
- ^{162.} *Kathemerine* (2005), 18.
- ^{163.} N. Kyriaze, *Τα μοναστήρια εν Κύπρω (The monasteries in Cyprus)*, Larnaka 1950, 99-100 (in Greek); N. Klerides, *Χωριά και πολιτείες της Κύπρου (Villages and cities of Cyprus)*, Lefkosia 1952, 215 (in Greek); *Kathemerine* (2005), 19; Anagnostopoulou (1994), 28-30; Chotzakoglou (2006), 122.
- ^{164.} *L'Art gothique en Chypre* (ed. J.-B. de Vaivre, Ph. Plagnieux), Paris 2006, 32-33, fig. 13-16.
- ^{165.} Chotzakoglou (2006), 107.
- ^{166.} Papageorgiou (1994A), 121-122; Chotzakoglou (2005), 651; Chotzakoglou (2006), 113-114; N. Παπαρίου, «Τα Αγκρίδια Ριζοκαρπάσου. Νέα στοιχεία για την ιστορία τους» («Agridia in Rizokarpason. New evidence on their history»), *Epeteris Kentrou Epistemonikon Ereunwn* 32 (2006) 181-207 (in Greek).
- ^{167.} Chatzetofi (1994), 230; *Kathemerine* (2005), 22; Chotzakoglou (2006), 122.
- ^{168.} *Flagellum* (1997), 26-27.
- ^{169.} Anagnostopoulou (1994), 28, 33; Chotzakoglou (2006), 124.
- ^{170.} Fl. Bustron, *Chronique de l'île de Chypre* (ed. M. R. des Mas Latrie), Paris 1886, 422; M. R. des Mas Latrie, *Histoire de l'île de Chypre sous le règne des Princes de la Maison de Lusignan*, Paris 1855 (reprint Famagusta 1970), 238; A. Aristeidou, «Τα Αγκρίδια Ριζοκαρπάσου. Νέα στοιχεία για την ιστορία τους» “Unknown evidence on the founders of the church Holy Virgin Eleousa (Podythou)” *Epeteris Kentrou Epistemonikon Ereunwn* 30 (2004) 171-190 and spec. 176 (in Greek).
- ^{171.} Ozgen Acar, “Here is the gang”, Turkish newspaper *Cumhuriyet* (27/5/1989).
- ^{172.} For these Turkish-Cypriot looters see also: Jansen (2005), 20, 30, 33 with the relevant bibliography.
- ^{173.} These detached fragments were handed over to Turkish-Cypriot policemen, according to: Ozgen Acar, “Here is the gang”, Turkish newspaper *Cumhuriyet* (27/5/1989).
- ^{174.} Chatzetofi (1994), 228; Chotzakoglou (2005), 608-609 with previous bibliography; Chotzakoglou (2006), 121-122; *Kyrenia* (2006), 426-429.
- ^{175.} T/C newspaper *Nostra Kibris* (24-30/4/1994).
- ^{176.} *Cyprus* (2004), 163; Chotzakoglou (2005), 483-485 with previous bibliography; Chotzakoglou (2006), 113.
- ^{177.} Chotzakoglou (2005), 575 with previous bibliography; Chotzakoglou (2006), 108.
- ^{178.} Jansen (2005) 50, 82.
- ^{179.} Papageorgiou (1994C), 180-189; Chotzakoglou (2005), 103-105; *Kyrenia* (2006), 180-189.
- ^{180.} *Cyprus* (1994), 108-109, fig. 62-65; *Flagellum* (1997), 26-27.
- ^{181.} English newspaper *The Times* (27/5/1976).
- ^{182.} M. Kazanaki-Lappa, *After Byzantium*, Athens 1996, 82-83, no 20; newsp. *Ho Philelephtheros* (17 and 18/2/1999), 23.
- ^{183.} *Kathemerine* (2005), 22; Chotzakoglou (2006), 115-116.
- ^{184.} Jansen (2005), 72.
- ^{185.} Jansen (2005), 23-24, 27-28.
- ^{186.} G. Tenekides, in: *Cyprus* (1994), 46-57 and spec. 50-51.
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¹⁹² Convention on the Means of Prohibiting and Preventing the Illicit Import, Export and Transfer of Ownership of Cultural Property: S. A. Williams, *The international and national Protection of moveable cultural Property: A comparative Study*, New York 1978, 178-191; P. Bator, "An Essay on the International Trade in Art" *Stanford Law Review* 34 (1982), 275; R. Fraoua, *Le trafic illicite des biens culturels et leur restitution*, Fribourg 1985, 136-139; Cannone (1999), 336-338; Hadjiyiannis (1998), 79-80; Apostolides (2006), 139-144, 493-497; Konsola (1995), 73-78.

¹⁹³ Hadjiyiannis (1998), 80-81.

¹⁹⁴ Cannone (1999), 341; Council of Europe, "European Convention on the Protection of the Archaeological Heritage European", *Treaty Series* no 143; J. Loman, K. Mortelmans, H. Post, J. Watson, *Culture and Community Law. Before and after Maastricht*, Deventer 1992; Konsola (1995), 71-72.

¹⁹⁵ Cannone (1999), 341.

¹⁹⁶ Cannone (1999), 340.

¹⁹⁷ Hadjiyiannis (1998), 75, 81.

¹⁹⁸ Hadjiyiannis (1998), 105: these mosques are Omerie, Arablar, Bayraktar and Takt el Kale in Lefkosa, Klavdia, Kebir, Zouchouri, Tuzla and Hala Sultan in Larnaka, Episkopi, Kebir, Ali Dede in Lemesos and Timi, Ktima, Chrysochou, Pelathousa, Polis in Pafos.

¹⁹⁹ See the Homepage: <http://www.undp-act.org/main/default.aspx?ItemID=75&mid=27&tabid=1>.

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SHORT CURRICULUM VITAE

Dr. Charalampos CHOTZAKOGLU originally from Asia Minor (Smyrne) was born in Piraeus, Greece. After his basic studies in History, Archaeology and History of Art at the University of Athens he continued at the University of Tübingen in Germany. As scholar of the Onassis-Foundation and the Austrian Ministry of Sciences at the University of Vienna, he completed his doctorate on Byzantine art and architecture at the University of Vienna, Austria (1998). He took part in research projects as scientific researcher at the Centre of Byzantine Studies of the Austrian Academy of Sciences (Vienna), at the National Hellenic Research Foundation (Athens), at the Hungarian Eötvös Lorand University (Budapest) and at the European Institute of Budapest. Since 2001 he has been teaching Byzantine architecture and Art at the Hellenic Open University (Athens). During 2002-4 he was Visiting Professor on Byzantine Architecture and Art at the University of Cyprus.



He has taken part in excavations in Crete, Peloponnese and Athens. He researched in Archives and Museums in Greece, Austria, Hungary and Czechoslovakia. He participated with lectures and papers in several symposia, conferences and international Congresses. He participated in international research projects of the National Hellenic Research Foundation (Athens), the Centre of Study and Research of the Culture of Black Sea (Thessaloniki), the Museum of the Holy Monastery of Kykkos (Lefkosia) and the United Nations (Lefkosia), he organized exhibitions and he took part in several research teams in and outside Greece.

He has published more than 40 studies in academic journals and monographies on Byzantine and Post-Byzantine Art and on the history and art of the Greek Diaspora. His recent study is contained in a two volume publication on Byzantine Architecture and Art of Cyprus published by the Archbishop Macarios III. Foundation (Lefkosia) in the series *History of Cyprus* (ed. Th. Papadopoulos). He is a member of scientific societies and on Editorial Boards of academic journals. Recently he completed in collaboration with the Museum of the Kykkos Monastery the registration and documentation of the Christian monuments in the occupied northern part of Cyprus and has established the creation of an e-data base. He is a member of the Synodical Committee for the Protection of Monuments and Art of the Church of Cyprus and since 2001 is the Director of the World Forum for Religions and Cultures of the Holy Kykkos Monastery.



THE BOOK BY DR. CHARALAMPOS G. CHOTZAKOGLU,
“RELIGIOUS MONUMENTS IN TURKISH-OCCUPIED CYPRUS.
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