

# THE LOSS OF A CIVILIZATION

Destruction of cultural heritage in occupied Cyprus



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**Destruction of cultural heritage in occupied Cyprus**

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# KYPROS (CYPRUS)



*Map showing the 1974 UN ceasefire line across the Republic of Cyprus and the areas of the Republic under military occupation by Turkey.*

*“Damage to cultural property belonging to any people whatsoever means damage to the cultural heritage of all mankind.”*

Preamble to the Hague Convention of 1954 on the Preservation of the Cultural Heritage in the Event of Armed Conflict.

*“The political-demographic de facto partition imposed on Cyprus since 1974 thus threatens not only the unity and integrity of a modern nation-state but also the millennial cultural integrity and continuity of the island which has been the crossroads of the civilization of the Eastern Mediterranean.”*

Michael Jansen, *“Cyprus: The Loss of a Cultural Heritage”*  
Modern Greek Studies Yearbook, University of Minnesota, Minneapolis, 1986



The Church of Apostolos Varnavas, in the Famagusta district

# The loss of a civilization

Cyprus is the largest island in the Eastern Mediterranean. It lies at the crossroads of three continents, Africa, Asia and Europe. It has long been a nexus for the intersection of great civilizations.

Given its location and its history, which reaches back to the Bronze Age, Cyprus has an enormous and incredibly rich cultural heritage. Its location, however, has been both a blessing and a curse for the island and its people: on the one hand, it enabled the development of a unique cultural wealth; on the other, it has left them exposed to repeated invasions.

Throughout ancient history and the Middle Ages, important civilizations flourished at this crossroads, including the Assyrian, Byzantine, Egyptian, Greek, Hebrew, Minoan, Ottoman, Persian, Phoenician and Roman civilizations. The intersection and close communication of these civilizations, and their influence upon each other, has resulted in the growth of a brilliant culture in Cyprus, such that the island has become, in the modern era, a large, floating museum.



The Church of St Anthony, Leonarisso, in the Famagusta district

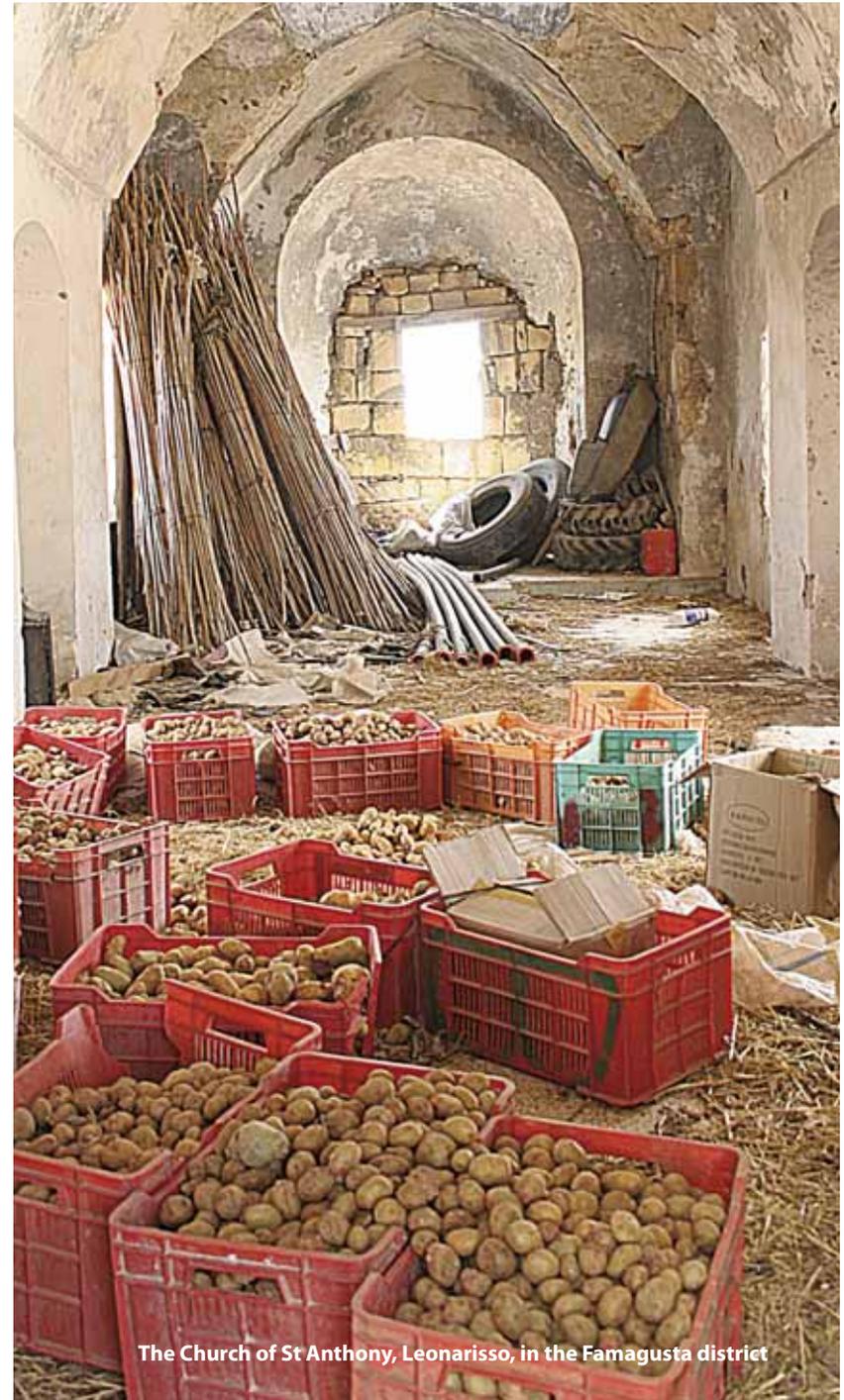
The island's natural wealth and strategic position essentially determined the course of its history – for thousands of years, Cyprus has endured invasion, conquest and spoliation by powerful empires. Beginning in the 11<sup>th</sup> century BC, when its predominantly Greek character took shape, it has enjoyed periods of freedom, but for much of its history it has been subject to the rule of the Assyrians, the Egyptians, the Persians, the Romans, the Franks, the Venetians, the Ottomans and the British.

The Turkish invasion of 1974, however, is unprecedented. Turkey conducted a military invasion of the island and occupied nearly 40 percent of the sovereign territory of the Republic of Cyprus; Cyprus has remained divided by force of arms since the invasion. Turkey used the occupation to implement a geographical separation of the population of the island on the basis of ethnic origin, expelling Greek Cypriots from their homes in the occupied area and moving Turkish Cypriots into the occupied part of the island.

More than a quarter of the entire population of Cyprus is still suffering from the drama of being uprooted – these people are prevented from exercising the most sacred and inalienable of human rights: to live in their own houses, to cultivate their own land, to worship in the village church and to tend their family graves. In addition, the occupying power has been implementing a policy of illegally importing and settling thousands of colonists from Turkey in the occupied areas, thereby altering the demographic structure of Cyprus.

Thus, for the first time in the history of Cyprus, the people of Cyprus have been de facto separated into homogenous racial and religious geographic areas. This has taken place in defiance of a series of resolutions adopted by the General Assembly and the Security Council of the United Nations, by the European Union and by other international organisations that condemn Turkey's invasion and support the independence and territorial integrity of the Republic of Cyprus.

The forcible division imposed by Ankara in Cyprus was reinforced in 1983 by a "Unilateral Declaration of Independence" by the Turkish Cypriot leadership -at the instigation and with the support of Turkey- in the occupied area, and with the establishment of the so-called "Turkish Republic of Northern Cyprus." The international community directly and categorically condemned this secessionist action, while the UN Security Council declared the act was "legally invalid" and demanded the revocation of the "Unilateral Declaration of Independence." As a result, the illegal regime in occupied Cyprus has not been recognised by any state other than Turkey, the occupying power.



The Church of St Anthony, Leonarisso, in the Famagusta district



The Church of Ayia Irine in the village of Ayia Irine in the Morfou area

Turkey has been committing two major international crimes against Cyprus. It has invaded and divided a small, weak but modern and independent European state (since 1 May 2004 the Republic of Cyprus has been a member of the EU); Turkey has also changed the demographic character of the island and has devoted itself to the systematic destruction and obliteration of the cultural heritage of the areas under its military control.

Thus, in addition to the human, social ethnological and economic consequences, Turkey's aggression -its invasion and occupation- has brought about a systematic, large-scale cultural destruction which, unfortunately, is irreversible.

This is one of the most tragic aspects of the Cyprus problem and is also clear proof of the determination of Ankara to "Turkify" the occupied area and to maintain a permanent presence in Cyprus.

The occupying power and its puppet regime, from 1974 until today, have been working methodically to erase everything that is Greek and/or Christian from occupied Cyprus. British journalist John Fielding, who documented much of this cultural eradication for television two years



The Church of the Archangel Michael in Koma tou Yialou in the Famagusta district

after Turkey's invasion of Cyprus, wrote, "the vandalism and desecration are so methodical and so widespread that they amount to institutional obliteration of everything sacred to a Greek." ("The Rape of Northern Cyprus," *The Guardian*, 6 May 1976).

Turkey has therefore illegally changed all the Greek names of areas, towns and villages to Turkish names. The change of toponyms was made in violation of international law, of the resolutions of the United Nations Organisation in Cyprus and of resolution No. 16 of the 3<sup>rd</sup> International Conference of the UN on the Standardisation of Geographical Names in 1977. Today the Greek language survives in the occupied area only in a very few salvaged ancient inscriptions, on road signs in the sealed-off town of Famagusta, on broken tombstones and crosses in cemeteries and on the lips of the remaining few Greek Cypriots enclaved in the Karpasia area.

Neolithic settlements, such as the one in Apostolos Andreas – Kastros (6<sup>th</sup> millennium BC), located at the easternmost tip of Cyprus, are being destroyed. Prehistoric and historical towns, including the famous site of Engomi (c.1400 BC) and the ancient city-states of Salamina and Soloi, are left unattended, at the mercy of time and natural elements.



The Church of the Archangel Michael in Lefkoniko in the Famagusta district



The Yialousa Cemetery in the Famagusta district

The churches have been subject to the most violent and systematic desecration and destruction. More than 500 churches and monasteries have been looted or destroyed: more than 15,000 icons of saints, innumerable sacred liturgical vessels, gospels and other objects of great value have literally vanished. A few churches have met a different fate and have been turned into mosques, museums, places of entertainment or even hotels, like the church of Ayia Anastasia in Lapithos. At least three monasteries have been turned into barracks for the Turkish army (Ayios Chrysostomos in the Pentadactylos Mountains, Acheropoiitos in Karavas and Ayios Panteleimonas in Myrtou). Marvelous Byzantine wall-paintings and mosaics of rare artistic and historical value have been removed from church walls by Turkish smugglers and sold illegally in America, Europe and Japan. Many Byzantine churches have suffered irreparable damage, and many cemeteries have been desecrated or destroyed.

In the summer of 1974, seventeen foreign and five Cypriot archaeological missions were carrying out excavations in Cyprus with the permission of and in cooperation with Cypriot authorities – ever since, all legal archaeological excavations in the occupied area have been suspended. Illegal excavations continue, however, as does illicit trade in antiquities, both with the acquiescence of the Turkish occupation forces and the Turkish Cypriot leadership.

The ongoing campaign to protect the cultural heritage of Cyprus and Turkey's unwillingness to cooperate with the United Nations Educational, Scientific and Cultural Organization (UNESCO) and other international institutions to protect Cypriot cultural heritage is yet another example of Turkey's deliberate policy of eradicating the historic Greek Cypriot and Christian presence in occupied Cyprus.

## International Condemnation

In view of these disturbing developments, the European Parliament, in a resolution on 10 March 1988, "...Points out that the cultural heritage of each people must be preserved and condemns the systematic policy of expunging the past and the Hellenic and Christian culture pursued by Turkey in the part of Cyprus occupied by its troops, as regards both the imposition of place names, and the disappearance or transformation of the island's cultural heritage..."

The Turkish army of occupation continues to exert complete military, financial and political control in the occupied northern part of the island, preventing the Government of the Republic of Cyprus from maintaining and protecting the archaeological sites – it even prevents UNESCO from taking care of archaeological monuments of prehistoric and historic antiquity, as well as Byzantine and other cultural treasures, for the purpose of restoring them to the extent possible.

With the passage of time the situation is worsening, with no end in sight to this cultural calamity. Many people have raised their voices against this cultural crime by Turkey against Cyprus. Among these voices is that of the courageous Turkish Cypriot journalist Mehmet Yasin, who chronicled the tragedy in a series of moving articles in the magazine, *Olay*, in April 1982. Yasin warned that "Cyprus is being alienated from itself; its historical, environmental, social and cultural structure is being destroyed..." through Turkey's policy of cultural obliteration. As journalist and author Christopher Hitchens observed, Yasin's "eloquent testimony" on the massive desecration in Turkish occupied Cyprus "horrified archaeologists and antiquarians who had been trying to discover what had happened to the Cypriot heritage...For a lover of the island to read his articles ("Perishing Cyprus") is a very painful experience." (*Hostage to History: From the Ottomans to Kissinger, Third Edition*, London and New York: Verso, 1997). Hitchens adds:

Perhaps nothing illustrates the real nature of the Turkish invasion and occupation better than the pillage of northern Cyprus... Not only did the original landings give the signal for widespread looting, arson and vandalism, in which many Turks orgiastically celebrated their new mastery by destroying Christian and Hellenic monuments; but the resulting occupation has followed a policy of eradication... There is something unbearable in the contemplation of this process, in the knowledge that the beauty and traditions of Cyprus are being defiled beyond repair. But the evidence for it is overwhelming, and constitutes a further proof that the Turkish plan for the island is designed to be irreversible.

More recently, Michael Jansen wrote: "The process of denuding the north of its heritage can be classified as 'cultural genocide' affecting all Cypriots - Greek, Turkish, Armenian, and Maronite- forever." (*War and Cultural Heritage: Cyprus after the 1974 Turkish Invasion*, Third Printing, Minneapolis: Modern Greek Studies, University of Minnesota, 2010).



The archaeological site of Soloi in the Morfou area

In the summer of 2009, the U.S. Helsinki Commission [Commission on Security and Cooperation in Europe (CSCE)] held hearings in Washington, DC on “Cyprus’ Religious Cultural Heritage in Peril.” A well-documented report for the U.S. Congress on the state of the cultural and religious heritage in occupied Cyprus, pointing out that it was indeed “in peril,” was released during the same period. The report by the Law Library of Congress, entitled “Destruction of Cultural Property in the Northern Part of Cyprus and Violations of International Law,” also states that “under conventional and customary law, Turkey, as an occupying power, bears responsibility for acts against cultural property.”

On 28 September 2010, the U.S. House of Representatives (Resolution 1631) called for the protection of religious sites and artifacts from and in areas of northern Cyprus occupied by Turkey as well as for general respect for religious freedom. The resolution specifically *“Urges OSCE to press the government of Turkey to abide by its international commitments by calling on it to work to retrieve and restore all lost artifacts, to immediately halt destruction on religious sites, illegal archaeological excavations, and traffic in icons and antiquities, to allow for the proper preservation and reconstruction of destroyed or altered religious sites, and to immediately cease all restrictions on freedom of religion for the enclaved Cypriots.”*

These are only a few examples of the global response to Turkey’s war on the cultural heritage of Cyprus.

## The official response

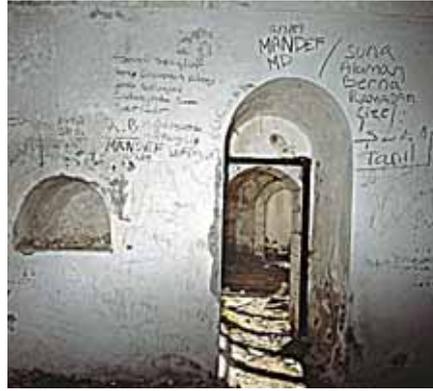
Cyprus has been at the crossroads of civilization in the Eastern Mediterranean. Its recorded history of more than 11.000 years is considered to be of central importance in the history of European art and civilization. The systematic and deliberate destruction and obliteration of the Greek Cypriot cultural heritage is the final outrage in Turkey's policy of ethnic cleansing and colonizing occupied Cyprus. It is a tragic and irreversible consequence of the Turkish invasion. Turkey is in violation of international law and of major international conventions Turkey itself has signed and ratified, including the 1954 UNESCO Convention on the Protection of Cultural Property in the Event of Armed Conflict, the 1949 Fourth Geneva Convention, and the 1970 UNESCO Convention on the Illicit Import, Export and Transfer of Ownership of Cultural Property.

In an attempt to limit the damage to the cultural heritage of Cyprus, both the government of the Republic and the Church of Cyprus have expanded their cooperation with foreign museums and auction houses to identify and seek the return of stolen historical and religious artifacts. In cooperation with Cypriot foundations they have also invested in the recovery of such items from the international market. In addition, agreements have been reached for the temporary safekeeping of such items abroad, as in the case of the Menil Foundation of Houston.

Part of the costly and lengthy recovery process involves proving ownership in foreign courts. This is often difficult, given the lack of access to records and facilities in occupied Cyprus and the continued reliance on photographic evidence to identify stolen items. The Church of Cyprus has resorted to foreign courts to recover looted religious items. The precedent setting case of the Kanakaria mosaics in the United States District Court for the Southern District of Indiana, in Indianapolis, is one such example. The government of Cyprus has also undertaken various bilateral agreements with foreign governments intended to protect its archaeological and cultural heritage. One such recent example is the Memorandum of Understanding "To Protect the Archaeological and Ethnological Heritage of Cyprus" signed between the United States and the Republic of Cyprus in 2002 and extended, with revisions, for another five years in July 2007 (and again in 2012).

This small publication offers only a very general outline of the methodical, systematic and multi-faceted destruction of the cultural heritage of Cyprus by Turkey. Both the Government and the Church of Cyprus continue to make huge efforts to put an end to this "cultural genocide" and to repatriate the island's stolen treasures. The struggle is a hard one, however, especially because Turkey, the invader and occupier of Cyprus, systematically ignores even the relevant international conventions which it has itself ratified.

# **Monasteries - Churches**



## Armenomonastero (Sourp Magar Monastery)

The monastery of Sourp Magar (Ayios Makarios) is the only Armenian monastery in Cyprus and the most important Armenian ecclesiastical site on the island. Built on a hillside in the Pentadactylos range, in the Halefka area, it was dedicated to the Coptic hermit, Ayios Makarios of Alexandria (309-404 AD), when it was originally built by Copts.

Until 1974, on weekends and holidays, the Monastery pulsed with life, especially on the feast days of Ayios Makarios in December and the first Sunday in May. The Monastery was also a religious and archaeological monument that attracted many local and foreign visitors.

Many volumes of manuscripts of great historical and religious value were written at the Monastery and kept there. Only 56 manuscripts survived the Turkish invasion because they were housed at the Catholicosate of the Great House of Cilicia, at Antellas in Lebanon.

Because of the Turkish invasion and the abandonment of the Monastery, it is in a ruined state, and parts of its walls and roof have collapsed.



## The Holy Monastery of the Prophet Elias of Maronite Monks

The Holy Monastery of the Prophet Elias, which is situated near the village of Ayia Marina Skyllouras in the Nicosia district, played a very important role in the preservation of the Maronite community of Cyprus. The Maronite monks who were expelled by the Ottomans returned to Cyprus in 1673 and settled in the Maronite village of Metochi, which no longer exists. The monks were given the church of the Prophet Elias, which the inhabitants of the village had built in 1508 AD. The monastery, which was built in 1735, gradually developed into a complex of buildings – the lower monastery with the ancient church, the upper monastery and eight houses. The monastery was the “beacon” of the religion and culture of the Maronites for almost two centuries. It was also a philanthropic centre, not only for the Maronites but also for Greek and Turkish Cypriots.

During the second phase of Turkey’s invasion in 1974, the Monastery of the Prophet Elias was savagely bombed by the Turkish air force; it caught fire and was badly damaged. The Church and Monastery were subsequently looted and desecrated. What remains of the complex is now used as a stable for holding livestock.



## Antifonitis Monastery

This Byzantine monastery is found in the village of Kalograia, in the Kyrenia district. Its church, which was built at the end of the 12<sup>th</sup> century, is the only well-preserved octagonal church in Cyprus. The entire interior of the church was painted with exceptionally fine wall-paintings during the 12<sup>th</sup> and 15<sup>th</sup> centuries.

Turkish illicit dealers in antiquities destroyed the heads of the two Archangels in the apse of the church. They cut the representations of the Day of Judgment and the Stem of Jesse into pieces and removed them from the walls, destroying large parts of them. Sixty fragments of these wall-paintings were found in Munich – some of them were repatriated to Cyprus in December 1997. The rest were found in the possession of Aydin Dikmen, a Turkish illicit dealer in antiquities, by the Munich police, also in 1997.

Other wall-paintings have also been removed from the church, along with portable icons, which were found in the Netherlands.



## Panayia tis Kanakarias

This small photograph depicts what is left of the exceptionally beautiful mosaic from the first half of the 6<sup>th</sup> century, during the rule of the Byzantine emperor Justinian, in the Church of Panayia tis Kanakarias at Lythrangomi in the Karpasia area.

The destruction is also obvious on the wall-painting outside on the lintel of the church door. The deterioration of the wall painting due to neglect will be irreparable if its preservation isn't undertaken soon. The same is true of the wall-paintings inside the church.



The Church of Cyprus resorted to the U.S. District Court in Indianapolis, Indiana, to recover the looted Byzantine mosaics from the Church of Kanakaria. The mosaics had been removed by Turkish antiquities smugglers and sold to an American art dealer for \$1.2 million. In a precedent-setting decision on the protection of cultural property, on 3 August 1989 the Court ordered the return of the plundered mosaics to their legitimate owner, the Church of Cyprus; the decision was affirmed by the U.S. Court of Appeals of the Seventh Circuit on 24 October 1990.

In issuing the judgment of the Court of Appeals for the return of the mosaics to the Church of Cyprus, Chief Judge Bauer included a quotation from Lord Byron's poem, "The Siege of Corinth," which describes the destruction of the city in 1715. Referring to the case of Cyprus, the judge wrote:

Byron, writing here of the Turkish invasion of Corinth in 1715, could as well have been describing the many churches and monuments that today lie in ruins on Cyprus...As Byron's poem laments, the war can reduce our greatest and most sacred temples to mere 'fragments of stone.' Only the lowest of scoundrels attempt to reap personal gain from this collective loss. Those who plundered the churches and monuments of war-torn Cyprus, hoarded their relics away, and are now smuggling and selling them for large sums, are just such blackguards.

These magnificent priceless Kanakaria mosaics were repatriated in 1991 and are currently on exhibit at the Archbishop Makarios III Foundation in Nicosia while they await the liberation of their home church from Turkish occupation.

"The odyssey –from theft to discovery– of the Kanakaria mosaics, a significant part of the cultural heritage of mankind," wrote German Byzantine scholar Dr. Klaus Gallas, "is not unfortunately an isolated case. It is a horrifying example of hundreds, even thousands, of works of art which have vanished and are rarely traced in world art markets." (*Frankfurter Allgemeine Magazin*, 30 March 1990).



## Church of Ayios Themonianos

This is a 13<sup>th</sup> century Byzantine church with one aisle and a dome outside the large Turkish-occupied village of Lysi in the Famagusta district. The church's famous frescoes depict Christ Pantocrator and the Virgin, her hands raised in prayer, among the Archangels Gabriel and Michael. The frescoes were stolen from the chapel during the first years of the Turkish occupation, 1974-1983, by Turkish illicit dealer Aydin Dikmen, who smuggled them to Germany.

The frescoes were purchased in 1985 by the Menil Foundation of Houston, Texas, as part of the collection of Dominique de Menil, the American patron of the arts and noted collector. Ms. de Menil rescued the frescoes from the black market in Munich on behalf of the Church of Cyprus.

The Menil Foundation kept the frescoes on a multi-year loan arrangement with the Church of Cyprus. Dominique de Menil restored the frescoes and exhibited them in a specially designed and built Byzantine chapel. Hundreds of thousands of art lovers and believers visited the chapel until 4 March 2012, the last day the frescoes were exhibited at the Menil Foundation. Later that month the frescoes were returned to Cyprus. They are currently on exhibit at the Archbishop Makarios III Foundation in Nicosia.







## The Church of Ayios Procopios

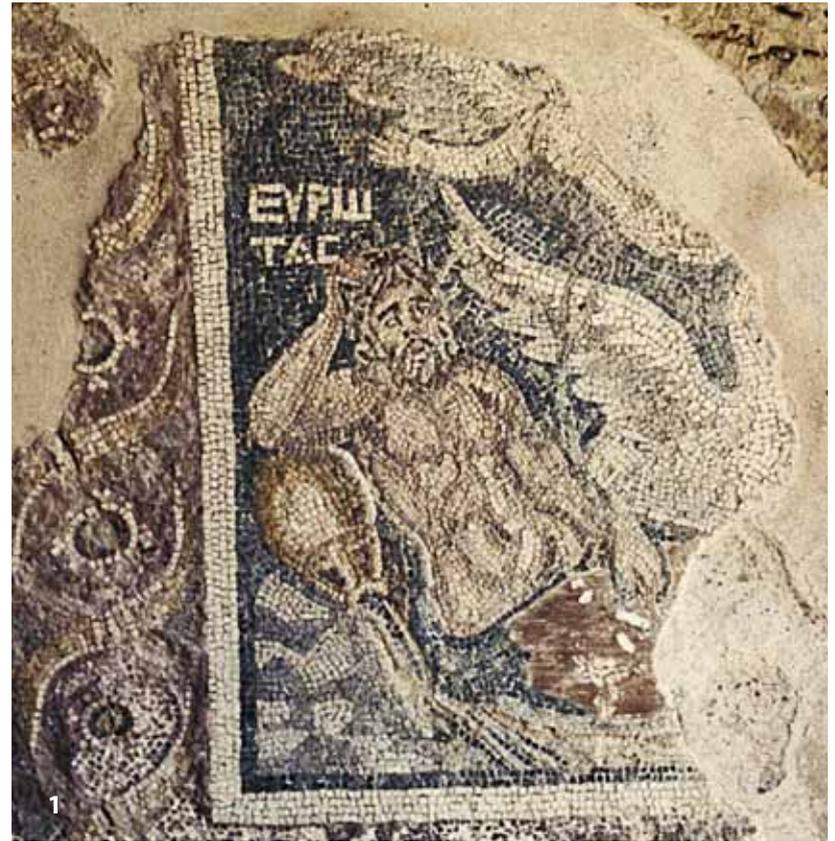
An 11<sup>th</sup> or 12<sup>th</sup> century Byzantine church, Ayios Procopios, in the village of Synkrasi in the Famagusta district, belongs to the circumscribed cruciform style with a dome. This church was desecrated after 1974 by Turkish occupation forces. The iconostasis was destroyed, and the portable icons were stolen. The destruction of its invaluable icons is tragic. Today the church is a refuge for birds.

# Archaeological sites

## Salamina

The mosaics on the wall at Salamina (end of 3<sup>rd</sup>, beginning of 4<sup>th</sup> century) have been severely damaged by attempts to remove them, and from neglect. The damage is most significant on the mosaic in the apse of the southern section of the Gymnasium Baths, as seen in these two photographs. The mosaic depicted the god Eurotas seated and leaning against a water jar.

The damage to Eurotas and the water jar affects the largest part of the mosaic. Virtually the entire body of the river-god and the overturned water jar no longer exists, nor does the decoration that frames the representation of Leda and the Swan – only a portion of the Swan's wing remains.



1. The photograph was taken before the 1974 invasion of Cyprus by Turkey.

2. The photograph was taken in August 2005.



## Royal Tombs - Salamina

These eight tombs are in the necropolis near the ancient city of Salamina. They are chamber style tombs of the 8<sup>th</sup> century BC (Cypro-Achaic period). The tombs were discovered by archaeologist Vassos Karageorghis, who conducted excavations in the area between 1962 and 1973.

The most important tomb is no. 79, in which were found, in addition to the skeletons of horses, a magnificent bronze cauldron, four thrones, a bed and other important works of art. The tombs have deteriorated a great deal on account of complete neglect since Turkey's 1974 invasion.

## Engomi

Engomi, which prospered during the 14<sup>th</sup>- 13<sup>th</sup> century BC, is one of the most important centres of prehistoric Cyprus. The layout of the town can only be distinguished with difficulty, as the streets which crossed the village horizontally and vertically have vanished. After 26 years of excavation by Cypriot archaeologist Porphyrios Dikaios (1904-1971) and subsequent excavation by a French archaeological mission, the site has been completely abandoned since Turkey's 1974 invasion. Fortunately, the exceptional finds from the excavations - clay tablets with Cypro-Minoan script, bronze statues of the bearded god and the horned god, objects of gold, etc. - have been preserved and are on display in the Cyprus Museum, the Louvre, the British Museum, and elsewhere.

In his poem, "Engomi" from his collection *Logbook III*, Greek poet George Seferis (recipient of the Nobel Prize for Literature in 1963) refers to the town during a period of excavation:

It was an ancient city; walls, streets and houses  
stood out...

1. The archaeological site before the 1974 invasion of Cyprus by Turkey.

2. The archaeological site in its present state.



# Cemeteries



Even the cemeteries in occupied Cyprus became a target for the mania for destruction of the Turkish invaders and their associates.

British journalist John Fielding reported (*The Guardian*, 6 May 1976) that he and his TV crew had visited 26 villages in occupied Cyprus where Greek Cypriots used to live and did not find a single cemetery which had not been desecrated.

In another report from Cyprus *The Observer* (29 March 1987) states that vandals desecrated a great number of British graves in occupied Cyprus, some of them belonging to soldiers who fought in the First World War. According to the article, in the British cemetery at Famagusta all the crosses have been smashed, while at a cemetery in Kyrenia the graves had been opened and the headstones smashed to pieces.

1. Trikomo Cemetery, Famagusta district.
2. Gypsou Cemetery, Famagusta district.
3. Marathovounos Cemetery, Famagusta district.



## Rizokarpaso Cemetery

The Rizokarpaso Cemetery is next to the Church of Panayia Rizokarpasou in the Famagusta district. It has fallen into utter disrepair and almost looks as if it had been bombed, even though it is still used by the few local Greek Cypriots who remain enclaved under Turkish military occupation.

## Jewish Margo Cemetery

The historic Margo Jewish Cemetery, a national monument for the Jewish people, southeast of Nicosia, has been desecrated and destroyed in the same way as Christian cemeteries in the area occupied by Turkish troops have been desecrated and destroyed.

The Margo Jewish Cemetery is home to the graves of Jews of the diaspora of 1885 and of Jewish refugees who came to Cyprus after the Second World War.

The cemetery is located in a strictly controlled military area and is guarded by an armed Turkish soldier. Jewish organisations and other groups have persistently petitioned for free access to the cemetery to conduct religious ceremonies, but these requests have not been granted by the occupying power and its puppet regime.





## Konteia Cemetery

The total lack of respect shown by the Turkish side toward Greek Orthodox places of worship and repose is clearly demonstrated in Konteia Cemetery in the Famagusta district.

The desecration of the grave of the great Cypriot poet, Tefkros Anthias, who is buried in Konteia, is a characteristic example. Lines from his well-known poem, "The Whistling of the Vagabond," are still carved on his broken headstone:

Thought broadened life so much,  
 so much that man made the earth and the whole universe  
 his home



*Map of Cyprus with towns and villages where the island's cultural heritage has suffered destruction and desecration since 1974 as a result of Turkey's military invasion and occupation.*



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