

tion to the problem of Cyprus is widely shared. In Cyprus both communities, Greeks and Turks, lack wise and realistic leadership. Also, the Greeks and Turks of Cyprus rely respectively on Greece and Turkey rather than on their own initiatives. Thus the blame for the absence of any concrete progress on Cyprus must be shared by both Greeks and Turks. In Athens and Ankara both governments can ill afford the present situation on the island and would very much like to settle the problem peacefully and permanently. As one keen observer wrote, «Athens and Ankara are the actual prisoners of the problem of Cyprus». I am sure Athens and Ankara would like to solve the problem of Cyprus and turn their attention to the more serious and potentially more dangerous dispute over the Aegean Sea. The United Nations, Europe and the United States of America as well as all peace-loving nations should join their efforts to find a just and long-lasting solution to the problem of Cyprus. The urgency for such an initiative is greater now than ever before because simply the opportunities are not as many now as they were in the past nor are the national and international situations conducive to long and time consuming arguments and deliberations. In Cyprus time is running out, and only the past is certain.

Dyskola Chronia and *Istoria Chamenon Efkairion* are two important additions to the bibliography of Cyprus covering aspects of the most crucial years in recent history. Mr. Kranidiotis and Mr. Averof-Tositsa have given us an incisive account of years of frustration and conflict, years of opportunity and error, years of cooperation and intransigence, they should be commended for their efforts. The reader of *Dyskola Chronia* and of *Istoria Chamenon Efkairion*, a specialist or not, will come away both informed and enlightened.

Stanley Mayes, *Makarios: A Biography*, London, The MacMillan Press, Ltd, 1981, pp. 303.

On 2 August 1977 His Beatitude, Archbishop Makarios III, President of the Republic of Cyprus died in Nicosia, Cyprus. Archbishop Makarios was a remarkable man, the charismatic leader, both religious and political of his nation, and the father of independence of Cyprus. An intelligent and tenacious defender of the independence of his small island republic, who held his volatile people together through a number of crises, the most recent of which was the tragic invasion and occupation of nearly forty percent of the northern sector of the island of Cyprus in the summer of 1974 by Turkish armed forces, a condition which most unfortunately persists to this day.

I was honoured with the friendship and trust of Archbishop Makarios. I first met the Archbishop in 1965 when I first visited Cyprus as a graduate student from Cambridge, England. I then had the privilege of visiting with the Archbishop again in 1969 and held a number of meetings with him during the years 1974 to 1977.

Archbishop Makarios was a man of great charm and personal charisma and it was easy to understand why he had such immense support among his people. Although his was a small country Archbishop Makarios of Cyprus will come to be

regarded by historians as one of the most gifted leaders of our time. President Jimmy Carter of the United States called him «an inspirational leader and statesman» and Dr. Waldheim, Secretary General of the United Nations stated that Makarios «was a prime mover in achieving the independence of Cyprus and he was an outstanding figure of the international scene».

His Beatitude, Archbishop Makarios of Cyprus has been the subject of a number of biographical studies of which *Makarios: A Biography* is the most recent study. In the preface of this splendid book the author, Mr. Stanley Mayes, writes, «Apart from a strong sense of personal loss and my belief that only Makarios could have solved the problem which he had done so much to create, that he was already cautiously moving towards such a solution, my book has suffered in that it could not include his final judgment of events».

Archbishop Makarios came from relatively humble origins, but his brilliant scholarship, dedication to his country and church and determination assured him the highest offices in Cyprus. Archbishop Makarios was born on 13 August 1913 at the village of Ano Panayia in the district of Paphos in Cyprus. Michael Mouskos was the son of Charalambos Mouskos, a peasant farmer. The village of Ano Panayia is located near the ancient monasteries of Chrysopolitissa and Kykko. At the age of 13 he entered the monastery of Kykko as a novice and later attended the Pancyprian Gymnasium in Nicosia under the auspices of the monastery. After graduation from the Pancyprian Gymnasium he assumed the duties of director of the Greek school of Kykko and secretary of the administrative council of the monastery. In 1938 he entered the school of Theology of the University of Athens under a scholarship from the monastery of Kykko, graduating in 1942 with a degree in Theology. He had also attended the Law School of the University of Athens. Awarded a scholarship by the World Council of Churches, Makarios came to the United States in 1948 for further theological studies at Boston University. While a student in Boston, he was elected Bishop of Kitium. In October of 1950 at the early age of 37 he was elected Archbishop of Cyprus. As Archbishop he was also the *Ethnarch*, or community leader, of the Greek people of Cyprus. Thus he assumed the responsibility of leading the national struggle for *Enosis*, or union, with Greece. It marked the beginning of a decade of political struggle which ended with the creation of an independent Republic of Cyprus. Archbishop Makarios was elected President of the Republic of Cyprus on 13 December 1959 and took up his official duties as President on 16 August 1960, the date on which Cyprus was officially proclaimed an independent Republic.

The years 1960 to 1974 were melancholy ones for Cyprus and Archbishop Makarios, years of crises and turmoil between the island's two ethnic communities, Greeks and Turks, episodes which indirectly affected relations between Greece and Turkey and through them N.A.T.O., and the international community in general. On 15 July 1974 a *coup d'état* engineered by the military junta of Athens against the Archbishop led to the departure of Makarios from Cyprus. This melancholy episode gave the excuse to Turkey to invade the northern sector of the island in July 1974 and occupy almost forty percent of Cyprus forcing approximately 200,000 Greek Cypriots to leave their homes and move to the southern sector of the island. Archbishop Makarios returned to Cyprus on 7 December 1974 and until his death worked with determination and dedication for the restoration of the territorial integrity and respect of the independence of his beloved coun-

try Cyprus. His untimely and unfortunate death removed from the scene the only man who could have solved the problem of Cyprus and this because he was the only individual with the international stature enjoying the love and trust of his people and respect and recognition of the international community. The death of Archbishop Makarios is a tragic loss for Cyprus.

Makarios: A Biography is divided into three parts. Part one, Seed-Time; part two, Harvest; and part three, the Aftermath. The volume is enriched with interesting plates, helpful bibliography, and index. The life of Archbishop Makarios is not helpful only for the study of events in Cyprus in this century, but also for the understanding of political and diplomatic developments in south-eastern Europe in our times. A relationship between history and politics in Cyprus and Europe. Writing about Archbishop Makarios a keen observer of events in Cyprus wrote «there were two things about Archbishop Makarios. The first was that he honourably served for so long his country and the second that he appeared so thoroughly to enjoy running his impossible little island».

Mr. Mayes' biography of Archbishop Makarios written after his death is a model for biographies: historically sound, extremely readable and sympathetic and respectful of its subject. As such *Makarios: A Biography* it is a valuable contribution to the study of one of the most remarkable individuals of this century and of the recent history of Cyprus.

«The Problem of Cyprus: Reviewing the Turkish Case»

Rauf R. Denktash, *The Cyprus Triangle*, London: George Allen and Unwin, 1982, p. 222.

Halil Ibrahim Salih, *Cyprus: The Impact of Diverse Nationalism on a State*, University, Alabama: The University of Alabama Press, 1978, p. 203.

Vamık D. Volkan, M.D., *Cyprus —War and Adaptation: A Psychoanalytic History of two Ethnic Groups in Conflict*, Charlottesville, Virginia: University of Virginia Press, 1979, p. 192.

The third largest island in the Metiterranean, Cyprus has an area of 3,572 square miles, with a population of about 650,000 of which 530,000 (about 82 percent) are Greeks and 120,000 (about 18 percent) are Turks. The long history of Cyprus is a record of distinction and sadness. Strategically located, Cyprus has paid a heavy price for being situated at the crossroads of history and civilization. Situated at the southeastern corner of the Mediterranean, Cyprus has been conquered and reconquered by every maritime power that ever shaped history in this cradle of civilization, from the Phoenicians to the British, with Greeks, Persians, Romans, Byzantines, Lusignans, Venetians, and the Turks in between. «In the space of three thousand years» observed Dr. Henry Field, an American Theologian who visited Cyprus in the 1880s, «Cyprus had many invaders and many conquerors, until the whole island was overspread with the ashes of many civilizations. To dig into its soil is to uncover the remains of a hundred generations». Another visitor to Cyprus in the later years of the nineteenth century, W. Hepworth Dixon