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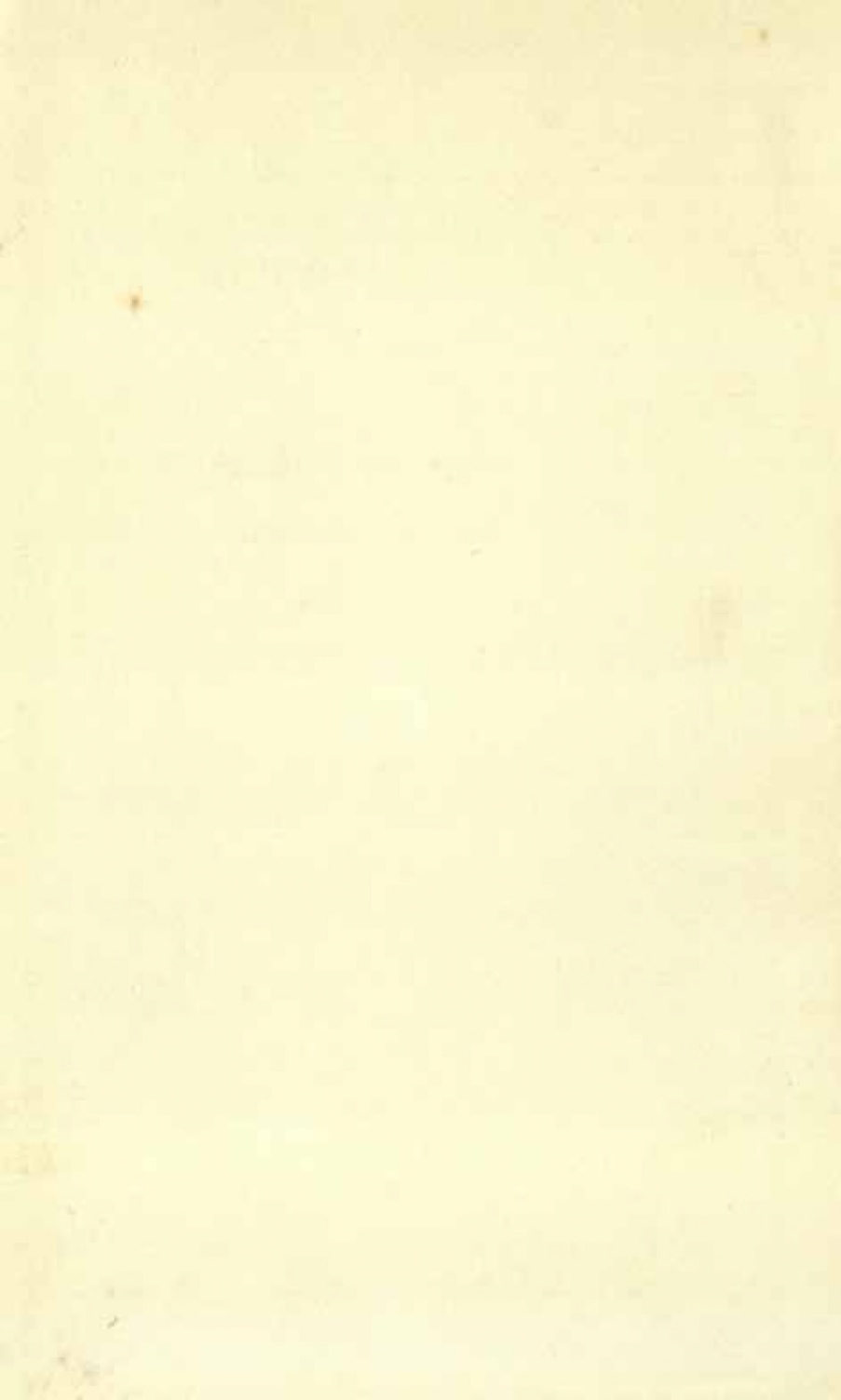
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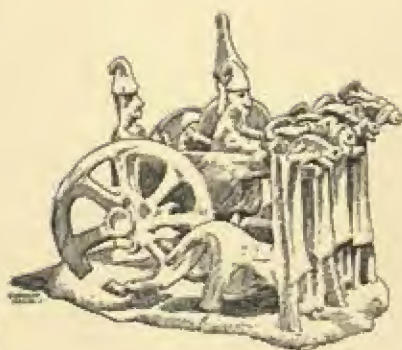




CYPRUS

THEN AND NOW

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THE CASTLE OF ST HILARION

*Clusters round inaccessible cliffs. It was originally a Byzantine monastery
and became a castle in the thirteenth century*

CYPRUS

THEN AND NOW

GORDON HOME

F.S.A. Scot., A.W.G., M.R.I.

PREFACE BY
FIELD-MARSHAL LORD HARDING

28379

*With numerous illustrations
by the author*



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Preface

BY FIELD-MARSHAL LORD HARDING

G. C. B., C. B. E., D. S. O., M. C.

MAJOR GORDON HOME has written an eminently readable book on the long and chequered history of Cyprus which I can confidently commend to those who have never visited this island, as well as to those who know and love it well.

He has done more—he has illustrated his descriptions of the beauties and antiquities that abound in Cyprus in a series of drawings which form a particularly pleasing feature of the book. I hope they will tempt many readers to make the journey to Cyprus to see for themselves.

There are some comments in the book relating to recent events and conditions that are open to discussion—but they are mainly questions of emphasis or degree and not worth arguing about.

On one point, however, I feel more strongly. Towards the end of Chapter 14, written by Viola Bayley and covering the four-year-long Emergency, the writer expresses the hope that 'in future editions of Major Home's book this chapter will be omitted as no longer relevant.'

I cannot agree. The 'Troubled Years' as Viola Bayley describes them are as much part of the history of Cyprus as any other period described in this book. I most devoutly hope that the hard-learned lessons they contain will never be forgotten. No one, no race in Cyprus can ever have it all their own way.

HARDING.

4th October 1959.

Introductory Note

MY intention in writing this book has been to produce in readable and compact form a handy volume revealing as far as possible the remarkable place that this unique island holds as the hub of the Middle East.

All who attempt to write anything on Cyprus that claims to be comprehensive will very quickly discover how impossible is the task they have undertaken. To succeed in such an intention at least two or three stout volumes would be necessary. The bibliography printed on pages 225 to 227 gives some indication of the great attraction that Cyprus has had for a wide variety of authors. Among all these works, however, only a comparatively small number are of outstanding value, of which I regard that of Sir Harry Luke as in the first rank.

I would mention that this is the first book on Cyprus to be illustrated throughout by drawings, and I think it may perhaps give a more living presentation of the scenery and architecture of the island than any of its predecessors. The characteristics of the Cypriots have been admirably portrayed in two large volumes of photographs by Mr Reno Wideson (both published on the island), an amateur who has taken infinite pains to secure the pictures that he wanted.

The chapter contributed by Mrs Bayley was rendered necessary by the fact that I saw nothing of the island throughout the years of civil disorganization, and I thank her for the picture she has given of Cyprus during that painful phase. My thanks are also due to Mr Theo Mogabgab, who read the historical chapters and gave me the benefit of his very intimate knowledge of the ancient monuments of Cyprus gained during many years in charge of the Government's archaeological department in Famagusta.

I should like to acknowledge the assistance I received from the Cyprus Government Office in London, where any information concerning recent affairs was readily supplied, and to express my gratitude to Mr Papadopoulos, who was kind enough to read the chapters on the island as it is to-day.

G. H.

1960.

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The city's circular fortifications were designed by Giulio Savorgrano and begun in 1567. They were greatly strengthened shortly before the famous siege by the Turks in 1570. Each of the eleven bastions was a fort in itself

I

A Brief Introduction to Cyprus

THE ISLAND of Cyprus, until 1960 a British crown colony, lies in the north-eastern corner of the Mediterranean and is in Asia. Its area of 3,572 square miles is almost identical with the combined areas of Devon and Dorset. In shape it was in ancient times compared with a deer-skin or a bullock's hide spread out on the ground, the tail¹ being represented by the narrow Karpass peninsula, forty miles in length, that points north-eastwards towards the Gulf of Alexandretta, and the legs by four large promontories. Excluding the tail, the island is roughly ninety miles from west to east and fifty from north to south, and it is about two hundred square miles larger than either Crete or Corsica. The six large bays on the coastline provide little shelter, and there are no inlets or natural harbours. Nature's forgetfulness in this vital matter is a serious handicap to Cyprus, for at Famagusta, where is found the one harbour of any consequence, there is no accommodation for ships above 9,000 tons of light draught.²

Right across the northern half of the island, from Famagusta Bay in the east to that of Morphou in the west, extends a great plain called the Messaoria, and nearly in its centre is Nicosia, the capital. The plain is cut off from the sea to the north by a remarkable mountain chain, a natural wall embattled along its whole length of nearly a hundred miles with bold peaks that make picturesque the wide landscapes below. These mountains, known usually as the Kyrenia or Northern range, besides adding a note of considerable magnificence to the northern portion of Cyprus,

¹ Ptolemy's *Geography*, c. A.D. 140, refers to it as the 'Ox Tail or Cape Cleides.'

² A length of 450 feet and a draught of 23½ feet being the limit.

protect a narrow strip of highly fertile land at the foot of their seaward declivities. The cool, vapour-laden winds from the north, met by a rampart from 2,000 to 3,000 feet in height, deposit much of their moisture and thus keep well watered the cultivated margin along the shore. The contrast on crossing one of the passes from the sun-scorched plain into the green and well-wooded fertility of this narrow littoral is conspicuous at any time, and in summer it flings itself on the attention of the stranger.

Almost the whole of the southern half of Cyprus consists of a confusion of steep-sided mountain ridges forming at first the foot-hills and then the high buttresses of the central mass culminating in snow-capped Troödos,¹ 6,404 feet above sea level. So broken and tangled is the formation of the group that from nowhere can any backbone be seen; even in a map the position of the main watershed does not quickly appear, and only in a very general sense can it be said that there is a central chain extending from the hills north of Larnaca westward to the highest points about Mounts Papoutsa, Adelphoi, and Troödos.

Between this imposing mountain group and the deeply serrated chain along the northern coast run, parallel and near to one another, the two chief rivers of Cyprus, the Pedias and the Yalias, if rivers they may be called, for neither is navigable in any part of its course in dry weather. After rain the two river beds quickly fill up and overflow, for they are not wide enough to carry off the rush of water from the precipitous ravines of the Kionia massif, where they have their sources. The two channels formerly guided the flood waters that swept down them towards the sea at Salamis, north of Famagusta, and there the marshes absorbed them. This unhappy waste has been arrested by the construction of reservoirs to the west of Famagusta.

A glance at the map will show that dozens of small rivers, some of them twenty or more miles in length, flow from the Troödos group. The majority of these run dry in their lower courses except in rainy weather, leaving boulder-strewn torrent beds.

First impressions of Cyprus, especially those formed on approaching Famagusta or Limassol, the two chief landing-places, lead strangers to think that the island is too treeless and arid to

¹ The snow disappears towards the end of May.

possess any charm or beauty. The journey by road to the capital does little to alter that view, and the average visitor who stays only twenty-four hours is liable to carry away an inaccurate idea of the fertility of the great plain. While it is true that, except in Famagusta's growing neighbour, Varosha, and along the road to Nicosia, the south-eastern portion of the island possesses few trees, it is good to know that their numbers are increasing steadily. The forests are on the mountain slopes, and these are not usually seen by those whose sojourn is limited by hours rather than days. Many are somewhat unwilling to accept the fact that in the past there were extensive forests on the plains, and yet there is ample evidence in support of this statement despite the present bareness of the Messaoria.

In the early months of the year, until the crops ripen and are garnered in April and May, the plain is chequered with many shades of green and fields of blue linseed. After the harvest the landscapes become more and more tawny as the increasing heat bakes the soil, and the only relief to the buff and brown of the scenery is found in the delicate colours of the distant mountains, mauve, heliotrope, amethyst, changing to deeper and stronger tones as the sun declines. Among the growing crops, along the margins of the hedgeless fields, and in the mountain ravines flourish wild flowers that often flaunt their splendours in a most surprising manner. The brilliant colours of the gladiolus and the delicate pink of the cistus are noticed by the least observant, and the keen botanist learns with interest that more than 1,170 species have been recorded. It has been stated that fifty-five species and four or five varieties are not found elsewhere.

After the autumn rains begin, at the end of October or a little later, there is a great stirring of nature. The asphodels putting forth their greyish leaves on all sides remind one of garlanded Persephone and the underworld of antiquity, and soon the Cypriot springtime has arrived with crocuses and celandines and the recovery of the biscuit-coloured grass. The seasons of course vary according to the height above sea level and advent of the rainfall, what are in England known as spring and summer flowers blooming at the same time in Cyprus.

In the Messaoria plain cypresses, carobs, olives, and fruit-trees are found in and around some of the villages; many of these are

almost if not quite treeless, and nearly all are built of sun-dried mud bricks and are also roofed with mud. A curious feature of these flat roofs is the roller of wood or stone permanently kept upon them for use immediately the rains of autumn begin. In the great heat of the summer the mud dries and cracks, and, if prompt measures were not taken when the first showers of autumn fell, the rain would penetrate freely. By rolling out the mud as soon as it is softened the cracks are filled up and the water runs off into the gutters, when they are provided. Where clay is available it is placed in small heaps in suitable positions on the roofs so that when the first rain comes a thin layer of clay will spread and seal up all the crevices that it penetrates. Until comparatively recent years the houses of Nicosia were to a great extent composed of mud bricks coated with a thin layer of plaster, that effectually disguised the building materials behind it until of course flakes of the outer covering fell off. Strangers are sometimes astonished to notice when repairs are in progress that an apparently substantial house of two fairly lofty floors is built entirely of sun-dried mud. In new buildings to-day baked bricks are not uncommonly employed.

A number of the villages have preserved churches dating from the twelfth to the seventeenth centuries. These are in many instances so inconspicuous that they would be overlooked without a guide to indicate them. A long unbroken gabled roof covered with tiles of a warm brown is often all that meets the eye,¹ and yet on entering the shadowy interior an elaborately decorated church will be found. In many instances the walls are covered with paintings, but to date them with any approach to accuracy is as a rule impossible. Owing to damp walls and the smoke of candles a deceptive appearance of antiquity is produced that may lead astray the partially informed, and even the style of costume and armour is uncertain ground, for there is little in Cyprus that conforms closely with western Europe. The dogtooth ornament so characteristic of the Early English (thirteenth century) period of Gothic architecture in the West continued to be used in Cyprus until the seventeenth century and even later.

¹ These plain tiled roofs not infrequently hide intact masonry ones. At the monastery of St John Lampadistes at Kalopanayiotis two churches and a chapel including a dome are covered by one great roof of this description.



RUINED CHURCH AT KHLORAKAS
Typical of the many disused churches of the Byzantine period

Dividing the sanctuary from the rest of the church there is always a screen or iconostasis, often enriched with very elaborate carving, that frames one or two rows of icons. These greatly venerated pictures of Christ, the Virgin, and a long list of saints are in most cases as difficult to date as the paintings that cover the walls. It is fortunate that some of them bear inscriptions providing the exact year, and it is thus possible to piece together the development of style from the fourteenth century onwards. Besides the great elaboration of the iconostasis, a number of the village and monastery churches are enriched with carved doors of great charm, and pew ends curiously cut into the form of animals' heads.

Some of the villages have preserved churches of Byzantine date, with their characteristic apses, domes, and barrel vaults, much as they were built in the twelfth century. The domical chapel of St James at Trikomo, twelve miles north of Famagusta on the road to Nicosia, is charming on account of its miniature proportions. It so delighted Queen Marie of Rumania when on a visit to Cyprus that she erected a reproduction of it in all its external details on one of her new estates on the Black Sea.

The Orthodox Church of Cyprus is a branch of the Holy Orthodox Eastern Church possessing the right of electing its own archbishop, who reigns as the independent head. It includes within its fold the whole of the Greeks in the island, and this represents four-fifths of the total population. The remaining fifth is Turkish, with the exception of six or seven thousand Armenians and Maronites. In addition there are several thousand English comprising the numerous military garrison and those carrying out administrative duties. Except in the towns and the many mixed villages, the Turks to a great extent live apart from the Greeks in their own villages, where the distinguishing minarets of the mosques announce from afar the race of the inhabitants.

While there is no difficulty in finding those who speak English in the towns, the villagers are seldom able to understand more than two or three words of the people that govern them. The headman or *mukhtar* may have perchance acquired a few sentences of English, but a schoolboy is much more likely to be helpful as an interpreter. The extreme courtesy of the Cypriots and their



THE KARPASS PENINSULA (THE TAIL OF CYPRUS)
Seen from the steep ascent to Kantara Castle

willingness to aid the stranger make things easy, for, on discovering that there is need of someone to interpret, a messenger will be sent at a run to fetch the schoolmaster, policeman, or whoever it may be with the necessary linguistic knowledge, and soon that individual will arrive ready in the most charming manner imaginable to give his services. In this way it will be seen all difficulties rapidly evaporate and the road to monastery, castle, or church or the site of an ancient town or harbour will quickly be shown.

The average Greek throughout the island is also remarkable for his good looks. Not only are his features excellent and his carriage dignified but his manners are in keeping.

From the deck of the approaching steamer Cyprus shows its main features from afar. To the west is the mountain group of Troödos, the shadows caught in its ravines and a few light clouds resting on the highest summits.

In the summer the first port of call is Limassol, where those who come from Egypt, the Sudan, or Palestine are overjoyed to see the foliage of the foot-hills merging into the forest-clad heights on whose shoulders the summer resorts are perched.

The coast, buff- and ochre-coloured and quite treeless, extends eastwards for some miles before it is backed by the pale blue-grey outlines of the Kyrenia range, that shows its series of strangely shaped peaks receding and diminishing in size until they vanish into the distant haze of the narrow 'tail' of the island. As the ship nears Cape Greco and the details show up clearer the gaunt treeless aspect of the coast becomes increasingly disturbing. Is Cyprus a Sahara of baked rock? asks the stranger. For a dozen miles the ship steams parallel with the shore until it slows down and slides into the deep peacock-blue waters of Famagusta harbour close to the imposing fortifications of the town. Bastions of enormous strength connected by an exceedingly strong curtain wall stand close to the shore, their warm tones—orange and brown where they are not cream—here and there topped by the tufted heads of date-palms and the foliage of deciduous trees, very dark against the pale blue sky. Guarding the harbour entrance is the citadel, associated in recent times with the story of Othello the Moor,¹ with massive bastions built by the Venetians at the end of the fifteenth century. The ship pleases the newcomer by going

¹ See page 131.

close to it on entering the harbour, so close that the purple-blue waters, shot with swarthy ochre colours reflected from the walls, mingle with the wash of the vessel as it swings towards the quayside.

The railway sidings and trucks that occupied much space by the transit sheds on the quay have been replaced by lorries, and these indicate how much the robe of Famagusta's antiquity has been disturbed. The construction of a broad quay to provide a level space for modern shipping requirements has most unfortunately deprived the sea gate of the charm of its original position close to the water.

In the extensive suburb of Varosha, to the south of the formidably walled town, there was formerly the passenger station whence three or four trains departed daily for Nicosia. It was not easy to discover why they were so few and why they used to leave at such awkward hours—two of them before 8 a.m. With the coming of the motor-buses it became inevitable that most people should prefer to travel by road.

The direction posts are in English, very clear and adequate, to enable the stranger to find his way with the minimum of difficulty.

The citrus gardens of Varosha, with the pleasant shade of the pines and eucalyptuses interspersed among them, are quickly left behind, and the bareness of the plain is immediately impressed on one. A few camels carrying brushwood or a variety of sacks and bundles are met; donkeys under vast burdens seemingly impossible for the four thin little legs to support come bravely along; cars are very frequent and the bullock wagon makes a picturesque scene on the highway wherever it is met. No longer exists the Victorian atmosphere that lasted for a very long time in the form of quaint little victorias drawn by a pair of horses, whose necks were often encircled by strings of blue beads regarded as of great service in keeping off evil spirits.¹ The Cypriot chauffeur also feels safer from the ill chances of the road if he carries some form of charm on his steering wheel; even if it may be merely a bunch of brightly coloured wool it appears to bring reassurance.

The fields differ widely in the quality of their soil, for there are areas of stone where nothing grows but the prickly throumbi

¹ At the time of writing (1959) there are still three of the old victorias plying for hire in Nicosia. One appears in the drawing of the Konek Square.

that is used everywhere in the island for fire-lighting, and between them and the good deep tilth there are the stretches of stony land with shallow soil only suited for a limited variety of crops. On deep or thin soil the mules, donkeys, and tawny bullocks patiently toil, guided by the equally patient peasant nearly always accompanied by some breed of dog.

Villages inhabited by Greeks being greatly in the majority, they generally show themselves in the distance by the campanile



A DONKEY'S NORMAL LOAD OF BRUSHWOOD
In the plain of Messooria

of the Orthodox church. These towers are nearly all of recent date and some of them are fairly well designed. To date the minarets of the mosques distinguishing the Turkish villages is not at all easy, for although they have all been erected since the latter part of the sixteenth century they may be ornamented with dogtooth mouldings that in western Europe would place them back three centuries earlier.

On nearing Nicosia, the capital appears as a dark line of foliage broken by palms and minarets. It is still largely a walled city, and until comparatively recent years had not expanded extensively outside its strongly bastioned ramparts that enclose it with a perfect circle. There is a wide and impressive though much silted ditch, but no towers break the level line of the defences, and thus scarcely any of the external aspects of the place have the



G. GORDON. HONEY.

ON THE ROAD BETWEEN NICOSIA AND KYRENIA

The Troödos mass appears above the plain of Messaoria

quality of picturesqueness. In contrast to Famagusta, the first impressions given by the capital are of tameness. After passing through the imposing tunnel of the 'Famagusta' gate, however, this feeling is soon forgotten in the narrow crowded streets with their wide-eaved houses, their heavily overhanging balconies, the glimpses of mosques and Gothic churches and streets given up entirely to single trades. To keep one's bearing in the narrow ways that seem planned to prevent progression in a given direction is almost impossible. Even with a plan it is exceedingly difficult to find a building that one has noticed on another occasion. There is something of Tripoli and something of Tunis in Nicosia, and at moments Algiers and Cairo are suggested, and yet this strange town is like none of them. It lacks colour and needs more outstanding buildings to give dignity to its streets. Yet in spite of this Nicosia has a curious individuality and charm.

On the ramparts it is pleasant to stroll in the cool of the evening and look over the low-pitched roofs of curved tiles and beyond the palms and minarets to the sharply cut outlines of the Kyrenia Mountains delicately reflecting on their steep and scarred surfaces the sun's dying splendour. In the other direction the last snow on Troödos shows faintly against a sky that is gradually turning to gold flecked with rose.

A view that embraces the western half of the Messaoria is obtained from the pass in the mountain chain on the road to Kyrenia. Those who go by car often fail to stop and thus miss something that is quite memorable. Just below is the last loop in the ascent from the plain, seen brokenly through the rounded forms of the carob-trees in the foreground. Beyond appear foothills, at first clothed with carob, and further off showing the geological structure of the land in the form of a broad array of steeply upturned edges of stratified sandstone.

The History of the Island to the End of the Byzantine Period

THE FIRST human beings in Cyprus of whom there are so far any traces belong to the Neolithic period, and the earliest yet discovered of the sites they occupied is among those brought to light by the Swedish expedition under Dr Einar Gjerstad, whose work was carried out between the years 1927 and 1931. It was found on the rocky islet of Petra tou Limniti, about four miles west of Vouni on the north-west coast. The finds were limited to flint, stone, and bone, not a trace of pottery being discovered on the site.

Implements of flint included leaf-shaped knives, chisels, awls, and scrapers; among those of stone were axe-heads, whetstones, hammer-stones, sinkers for fishing nets, spindle-whorls, grind-stones, and pestles. In addition there were bowls and plates, and three very primitive little idols all of stone. The Stone Age people who occupied a small hollow in this islet for about half a century lived on swine, sheep, cattle, and fish. Summing up the discoveries made at Petra, Dr Gjerstad writes:¹

'The absence of any fragment of pottery, the exclusive use of stone vases, the number of unpolished stone implements and unretouched flints show that the culture belongs to the Pre-Neolithic period the date of which can only be fixed as preceding that of the Neolithic period.'²

¹ *The Swedish Cyprus Expedition, 1927-31 (1934)*, vol. i, pp. 1-12.

² *The Swedish Cyprus Expedition*, vol. i, p. 12. The term Pre-Neolithic is an invention of Dr Gjerstad that hardly seems to serve a useful purpose, and it is probable that in the light of the later discoveries by Mr Dikaios it will be found to be unnecessary.

The knowledge of Neolithic sites in the island is of comparatively recent date. As late as 1930 a chronology of Cyprus compiled by Sir Ronald Storrs omits any reference to the Stone Age. From isolated implements the existence of Neolithic man in the island has been inferred, but no sites were located before the Swedish expedition excavated Neolithic settlements at Lapithos on the north coast and at Kythrea in the plain near Nicosia. The results of the careful scientifically conducted work on both sites have shed much light on this remote period belonging approximately to the fourth millennium B.C., when the use of metal in the island was still unknown.

At Kythrea the five circular huts discovered had roughly constructed walls about one foot high, with a stone base in the centre for the support of the roof. Against this post the timbers of the conical roof were leaned and the spaces filled up with twigs and rammed clay. Through the burning of one of the huts fragments of this clay had been baked very hard and had fallen to the floor when the whole roof collapsed. They revealed the rounded shape of the main lean-to posts, the impressions left by human hands, and the presence of interlacing twigs. The methods of living in the burnt hut could be traced, objects being found as they were when the mishap occurred. It could be seen how the chipping and grinding of flint tools was carried out, the grinders and mortars being discovered on the floor with the pestles close by.

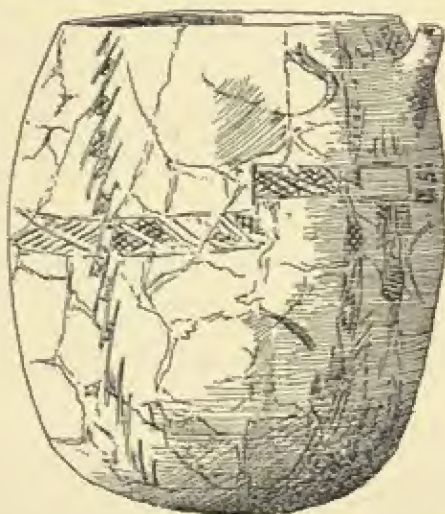
The pottery, of a coarse and largely undecorated type, fell into three groups: (a) the clay covered with a red polished slip; (b) plain white ware covered with a light red or buff slip; and (c) painted ware covered with a thick buff slip on which ornament in thin red or yellow paint was applied.

The Neolithic sites at Lapithos explored by the Swedish expedition were divided into eastern and western sections, the former being earlier in the fourth millennium B.C. than the latter. Stone axe-heads were common to both periods but the difference in the pottery was marked. In the western section the rubble foundations were D-shaped and sufficiently preserved to indicate the same method of construction as at Kythrea, and the pottery was similar.

Succeeding the work of the Swedish expedition came that carried out by the Cyprus Department of Antiquities under the

direction of Mr P. Dikaïos, the curator of the Cyprus Museum. Excavations on a Neolithic site at Eremi¹ revealed architectural remains on thirteen superimposed layers that appear to have belonged to the latter part of the fourth millennium B.C., that is to say, to the last few centuries preceding the Early Bronze Age.²

Outstanding features of this very early form of civilization were the circular hut having a central support, as at Kythrea, and



NEOLITHIC PAINTED WARE OF FOURTH MILLENNIUM B.C.

From Eremi in Limassol district. Dark red lines on buff

red on white pottery of remarkable workmanship, bearing patterns in red of both geometric and naturalistic devices.

In the spring of 1936 Mr Dikaïos uncovered near the village of Khirokitia³ another Neolithic site, and brought to light an earlier culture whose chief characteristic was the general use of stone vases, as on the island of Petra tou Limniti already mentioned.

¹ Between Episcopi and Kolossi, about eight miles west of Limassol. An account by Mr Dikaïos of the discoveries on this site appeared in the *Illustrated London News* of 19th January 1935.

² The Bronze Age is regarded as having begun in the Levant about 3000 B.C.

³ About twenty miles east of Limassol. The ancient site of Amathus is almost exactly half way between Eremi and Khirokitia. An article on this site by Mr Dikaïos appeared in the *Illustrated London News* of 26th December 1936.

Fragments of red pottery ornamented with incised wavy lines that were found near the surface represent, in Mr Dikaïos's opinion, the earliest pottery that has yet been found in Cyprus. The discovery of this type of pottery in the lowest layers at Eremiti reveals the chronological position of the two settlements, Petra and Khirokitia, which belong to an earlier period, possibly at the beginning of the fourth millennium, and thus these sites reveal the development of approximately a thousand years.

The excavations at Khirokitia are of exceptional interest on account of the discovery of a sacred enclosure. It is circular in form and about thirty-one feet in diameter, the wall being over four feet in thickness and from five to seven feet in height. Within the circle two massively built stone tables were found, measuring about seven feet by four feet seven inches high. Each of these piers was carefully built to form a shallow cavity with a lining of white local stone. Buried in the floor of this enclosure were found the skeletons of four adults and a child, all in a contracted position. One of these individuals was specially honoured, being placed under a rectangular platform built of stones of irregular size like the rest of the construction.

Enclosing the circle was another stone wall roughly of horse-shoe form, and in the passage it formed were found a number of thick layers of carbonized materials containing masses of animals' bones.

It is difficult to escape the conclusion that the circular construction was a place of special sanctity wherein priests or heads of a community were buried, and that the outer space was reserved for the burning of sacrificial offerings.

It will be seen that within a short decade Cyprus gave up to the archaeologist many of the secrets of her remote past and enabled certain deductions to be made that throw much light on the origin of its early culture. The evolutionary stages of this far-off civilization are now sufficiently sketched out in broad outline to make it probable that the opening up of other Neolithic sites will gradually fill in the details required to make a complete picture of the island in the last phases of the Stone Age.

A further clearing of the mists of the prehistoric period of Cyprus occurs somewhat uncertainly in the Bronze Age. There are references in Egyptian records of the fifteenth century B.C.

that appear to point to the island that lay directly to the north, three days' sailing in fair weather across the 'Very Green' or 'Great Green.'¹ Unfortunately the present state of our knowledge does not permit anyone to say with confidence whether the places mentioned are in Cyprus or on the mainland of Cilicia.²

The late Dr Hall at one time thought that the Egyptian name Keftiu might indicate Cyprus³ in conjunction with Crete and



PAINTED AMPHORA. IMPORTED MYCENAEAN
WARE, c. 1400 B.C.

Nicosia Museum

parts of the littoral of Asia Minor, the meaning of this Egyptian word being 'hinterland' or 'the land (or islands) across the sea.' The Mycenaean Cretans were no doubt called Keftians, and probably the name included other islands as well as parts of the mainland where the Mycenaean culture had spread. An Egyptian word that has been accepted as indicating Cyprus, or a part of it,

¹ The Mediterranean Sea.

² Sir Leonard Woolley, in a letter to the author dated from Antioch, 20th March 1937, writes: 'That Keftiu refers to or includes the mainland is, I think, highly probable.'

³ H. R. Hall, *The Oldest Civilization of Greece* (1901), p. 164.

is Asi. Both these names appear in a grandiloquent 'hymn' addressed by the god Amen to Thothmes (Tethmosis) III, the conquering Pharaoh of the Eighteenth Dynasty:

'I have come, I have given to thee to smite those who live in the midst of the Very Green with thy roarings . . . the circuit of the Great Sea is grasped in thy fist . . . Keftiu and Asi are under thy power. . . .'¹

There is no need to suppose from this address in the official style of Egypt that the places referred to were overcome by force of arms; it was sufficient to have established relations with the islands for this exaggerated language of conquest to have been used. It therefore seems sufficient to suppose that at this period of the Bronze Age Cyprus was at least in friendly relationship with, and sending presents to, the Egyptian Pharaoh. A glance at a map of the Egyptian Empire at this period shows Cyprus half encircled by the newly acquired territories of Thothmes III, and therefore almost in an Egyptian sea. What could be more natural therefore than a marked growth of trade between Cyprus and the great kingdom on the Nile?



HEAD WITH EGYPTIAN INFLUENCE,
C. FIFTH CENTURY
B.C.

Nicosia Museum

Among the letters written to Amenophis (Amenhetep) III and IV² that were discovered among the famous Tell el-'Amarna tablets, there is a group written by the King of Alašiya to the 'King of Egypt.' On account of its exports of copper to Egypt Alašiya has been identified with Cyprus, and if this and the suggested location of Asi can both be proved correct, the names of two Cypriot kingdoms will be known. There is yet another old Egyptian name for Cyprus, or a part of it, that Dr Hall gives as Iantanai. He considered that it was very possibly a variation of Atnana or Yatnana, the Assyrian name of Cyprus that appears seven hundred years later.

The Tell el-'Amarna letters³ mention the dispatch of various consignments of copper, the largest being five hundred talents,

¹ H. R. Hall, loc. cit., p. 165.

² Great-grandson and great-great-grandson of Thothmes III.

³ E. A. Wallis Budge, *Egypt and her Asiatic Empire*, p. 205.

and state the commodities required in exchange. Reference is made to the death of a citizen of Alašiya that had occurred in Egypt, and the king is asked to send back his effects. In another letter Alašiya disclaims connection with the Lukki (? Lycians) who have raided Egyptian territory, adding that they also have suffered from these people, the city of Sihru in Alašiya having been plundered. Archaeological exploration in the ancient sites of Cyprus, of Cilicia, and other parts of Asia Minor may eventually provide conclusive evidence fixing the positions of these names on the map; until then it is unlikely that any certainty will be reached.

Stress has hitherto been laid on the long-established impression that Cyprus was pre-eminent in the old world in the production of copper, and it is on this account that the identification of Alašiya with Cyprus has been widely accepted.¹

There is certainly much evidence proving the very great importance of the island as a copper-mining centre in the earliest historical periods, although the materials that will permit one to deduce that there was any such activity in prehistoric times are at present slight. This lack of evidence has led Mr Oliver Davies to build up a case against the antiquity of the copper-mines of the island.² He overlooks, however, the possibility of the early moulds having been of sand, clay, or other perishable materials, and the great probability that nearly every trace of early mining would have been obliterated by later workings on the same sites. Stone tools were discovered at Skouriotissa, and stone hammers at Kalavaso and Mitsero, but these are, in Mr Davies's opinion, inconclusive, and he dismisses the literary materials as being too uncertain to be of much value.

Homer's inferred references to Cyprus include firstly the mention of a place called Temese, where copper was mined, that has been very doubtfully identified with Tamassus³ in Cyprus. The only alternative to this that has been suggested is Temesa in the land of the Bruttii, now Calabria, where copper has been

¹ Professor J. L. Myres is not among those who accept the equation of Alašiya with Cyprus.

² Annual of the British School at Athens, 1928-30. No. XXX, *The Copper Mines of Cyprus*, pp. 74-85.

³ Strabo, XIV. vi. 5, mentions 'abundant mines of copper at Tamassus.'

worked in the past. The author's attention was, however, drawn by the late Lord Rennell to the fact that Homer's geographical experience does not appear to include anything so far west as the toe of the Italian peninsula, and that this limitation of his knowledge to the more eastern parts of the Mediterranean would make the Cypriot site the more likely identification. Another Homeric reference is the giving to Agamemnon by Cinyras, whose name is



PAINTED EARTHENWARE,
LATE BRONZE AGE,
1200-1100 B.C.
Nicosia Museum



EARLY IRON AGE PAINTED
WARE, 1000-750 B.C.
Nicosia Museum

associated with Paphos during the Trojan War (c. 1194-1184 B.C.), of a splendidly worked bronze shield. This might have been obtained as booty or was perhaps an importation, and has therefore little evidential value. The Tell el-'Amarna letters, however, refer to a series of consignments to Egypt of copper from Alashiya, which was not in Italy, and, in conjunction with the island's legendary importance as a great source of copper, there seems at present to be no reason to abandon the venerable tradition.

It is possible that the island suddenly leapt into fame in this respect through becoming a Mycenaean colony, the newcomers developing the mining industry with great energy. Discoveries

made at Lapithos, at Salamis, at Paphos, and elsewhere in the island point to Greek settlements having been made at those places late in the Mycenaean period. If Cyprus flourished through an invasion from Crete and Arcadia, and her petty kingdoms became enriched through the inclusion of numbers of expert metal-workers among the new arrivals, this period of successful progress was comparatively short-lived owing to the revolutionary



TERRA-COTTA FIGURE FROM TEMPLE OF AYIA IRINI NEAR MYRTOU, c. 700 B.C.

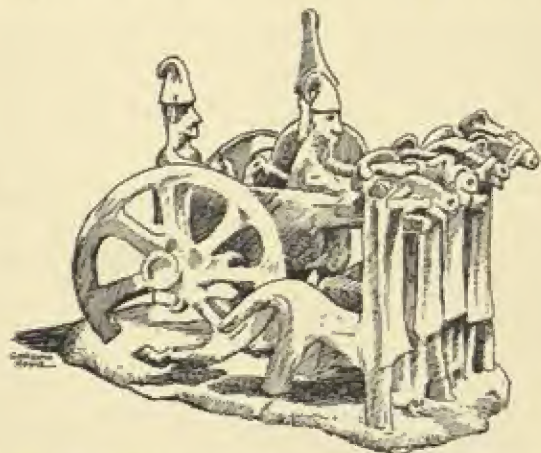
Discovered by Swedish Expedition. Nicosia Museum

changes brought about by the discovery of iron and the displacement of bronze for all sorts of tools and weapons.

Tradition ascribes the beginnings of the Greek colonies in Cyprus to heroes of the Trojan War, Salamis (near Famagusta) being founded by Teucer, the best archer among the Greeks before Troy. While the date for these early colonies from the Aegean remains very uncertain, it is fairly safe to place them between 1200 and 1000 B.C. The fact that the Cyprian Greeks until the fourth century B.C. used a peculiar form of script related to the linear writing of Crete and the south Aegean, that in Cyprus goes back to the Mycenaean age, points to a remarkable continuity.

The more important Greek colonies in the island were Salamis, Soli, Curium, Paphos, and Cerynia (Kyrenia). The first appears to have been the most powerful of these little city states, and at one time exercised suzerainty over the others.

The intrusion of the Phoenicians into Cyprus seems to have occurred about the middle of the eighth century B.C. Their chief colonies established at Amathus, Lapithos, Tamassus, Idalium, and Citium produced a racial cleavage in the island that became



CHARIOT IN TERRA-COTTA DRAWN BY FOUR HORSES
PROTECTED BY LEATHERN APRONS, c. 700 B.C.

From Temple of Ayia Irini near Myrtou. Nicosia Museum

no doubt an important factor in preventing the building up of a homogeneous people capable of defending itself successfully against invasion and of establishing colonies of its own.

In 741 Hiram II,¹ King of Tyre, had a governor of some sort in Cyprus; possibly he represented him in Citium.² Isaiah³ refers to the seaport as Kittim or Chittim, where merchantmen put in on their homeward voyages to Tyre, and also a place of safety for Tyrian refugees.

At the end of the eighth century the victorious campaigns of

¹ Hiram I, the friend of Solomon, reigned two centuries earlier (970-936 B.C.).

² On the south or seaward side of Larnaca. ³ xxiii, 1-8.

Sargon II, King of Assyria, brought Cyprus within his control, and in 709 seven of the island's petty kings paid homage to the conqueror, who recorded their submission on an inscribed stele. This notable monument discovered at Larnaca and now in Berlin reveals that the place had become an Assyrian protectorate and that tribute was paid in the form of gold, silver, and timber. A few years later (702) Cyprus became a refuge for citizens of Sidon who were disloyal to Sennacherib, and in 668 no fewer than ten kings of Cypriot cities took part in the Assyrian expedition that set forth to quell the revolt in Egypt. It was led by Assur-banipal, the successor of Esar-Haddon, who had died on the long march from Assyria.

About a century later, when Egypt, freed from the yoke of Assyria, had developed as a phil-Hellene power, Amasis II reduced Cyprus to the position of a tributary. The statement of Herodotus that Amasis II was the first to do this, if correct, suggests that the claim of Thothmes III to have done so a millennium earlier was mere bombast. A new source of wealth in the form of magnificent timber suitable for ship-building purposes was now available to Egypt.

Between 569 and 525 Cyprus continued under the suzerainty of Egypt with Evelthon, King of Salamis, acting as viceroy over the lesser cities still under their minor kings. In 525, when Cambyses, King of Persia, warred against Egypt, Cyprus surrendered to the Persians and assisted in the campaign that resulted in the annexation of Egypt, thereafter becoming a tributary province of the Persian Empire.

The Greek cities of the island were so unhappily situated under the new domination that, taking advantage of a rebellion against the Persians raised by the Ionians of Asia Minor in 502, they also revolted against Persia. Gorgos, the King of Salamis, a



TERRA-COTTA HEAD SHOWING ASSYRIAN INFLUENCE,
600-500 B.C.

Nicosia Museum

great-grandson of Evelthon, had steadily refused to initiate a rising, notwithstanding the appeals made to him in the past by his younger brother Onesilos. But the opportunity of the Ionian revolt seemed to the younger man too good to be wasted, and he therefore decided to look out for an occasion when he could take matters into his own hands.

A chance came one day when Gorgos had gone out of the city; Onesilos had the gates promptly closed by his supporters, took over the government from the king, and raised the flag of rebellion. With two exceptions the cities of the island threw in their lot with Salamis, but unfortunately for Onesilos these exceptions were the important Phoenician colonies of Amathus and Citium. Thus instead of preparing with a united front for the impending Persian attack he was obliged to waste his strength in the siege of Amathus.

While occupied in this way, news was received of the coming of a Persian army from Cilicia, under the command of Artybios. Onesilos at once sent messages to Ionia appealing for assistance, and an Ionian fleet timed its arrival so well that he was able to concentrate his forces against the Persians on land while his allies prepared to engage the Phoenicians at sea.

A battle on both elements was eventually fought, and at first it appeared that the Cypriot kings would win the day, Artybios being slain in combat with Onesilos. At a critical moment, however, there was treachery on the side of Onesilos, Stesenor, the King of Curium, and his large force, together with the war chariots of Salamis, going over to the enemy. Disaster followed. Onesilos and Aristokypros, King of Soli, were killed, and the Ionians, seeing that the day was lost, sailed away leaving the Persians free to reduce the city states of Cyprus at their leisure. The people of Amathus cut the head off the body of Onesilos and exposed it over one of the gates of their city. While there a swarm of bees filled it with honeycomb. This was regarded by the Amathusians as a portent and, following the bidding of an oracle, they instituted yearly sacrifices to the honour of Onesilos.

About twenty years later, in 480 B.C., Cyprus possessed so large a fleet that it was able to provide Xerxes with one hundred and fifty ships for the armada he was gathering for his attack upon Greece. In 478 Pausanias the Spartan sailed on a mission to emancipate the eastern Greeks, and the first task he undertook was

the deliverance of Cyprus from the Persians. As well as the Phoenician city of Citium he released the rest of the island from the foreign yoke, and although the results were not permanent, Cyprus between 460 and 454 B.C. appears to have been a naval base for the Athenians during their invasion of Egypt.

In 449 a Phoenician fleet, that had been successful in its intervention against the Egyptians on behalf of Artaxerxes of Persia, was dispatched to Cyprus. There Cimon, the great Athenian statesman-general, had arrived with a fleet of two hundred triremes with which he was beginning the siege of Citium, when he fell ill and died.¹ In spite of this loss the Greeks inflicted severe defeats upon the Phoenicians and their Cilician allies, the fleet obtaining a victory off Salamis and the force that had been landed having similar good fortune. The loss of Cimon's driving force and a change of policy at Athens were possibly the causes of a cessation of warfare with Persia. Although it is questionable whether any formal peace was concluded, the Greeks in Cyprus were, in 448, left to defend themselves.

It was about this time that Evagoras, Prince of Salamis, who claimed descent from Teucer, became an exile in Cilicia, the Phoenicians having gained control of his city. Thirty-seven years later he crossed over to Cyprus and by a successful coup secured himself once more in his city state. He was considered a model ruler and encouraged his subjects to cultivate the refinements of the Athenians, with whom he kept on the most friendly terms. Until his assassination in 374 B.C. Evagoras maintained himself



LIMESTONE
VOTIVE FIGURE.
ARCHAIC ART
WITH
HELLENISTIC
INFLUENCE,
c. 480 B.C.
*Found at Kiton
(Larnaca).
Nicosia Museum*

¹ Plutarch, *Lives of the Noble Greeks and Romans*, translated by John Dryden. 'The monuments, called Cimonian to this day, in Athens, show that his remains were conveyed home, yet the inhabitants of the city of Citium pay particular honour to a certain tomb, which they call the tomb of Cimon.'

in Salamis, and was at one time almost in control of the whole of Cyprus. For sixteen years he remained faithful to the King of Persia, but after the Battle of Cnidus in 394 he plunged into war with that potentate as well as the Phoenician cities in the island.

'Growing rich,' says Diodorus Siculus, 'he raised an army and purposed to bring the whole island under his dominion.' He gained some cities by force and others by fair promises. 'But the Amathusians, Solians, and Citians (resolving to stand it out) sent ambassadors to Artaxerxes for aid.' The Persian king therefore decided to clip the wings of Evagoras, and he sailed for Cyprus with a great army.

In spite of a naval defeat and his being obliged to seek refuge in Salamis, the stoutness of his defence eventually won for him a moral victory, for the war proved so costly to Persia that, when Evagoras was eventually subdued, he was permitted to retain his kingdom, paying an annual tribute to Artaxerxes of Persia. He had been King of Salamis for thirty-six years (410-374 B.C.) when he was assassinated by a eunuch owing to a domestic quarrel.

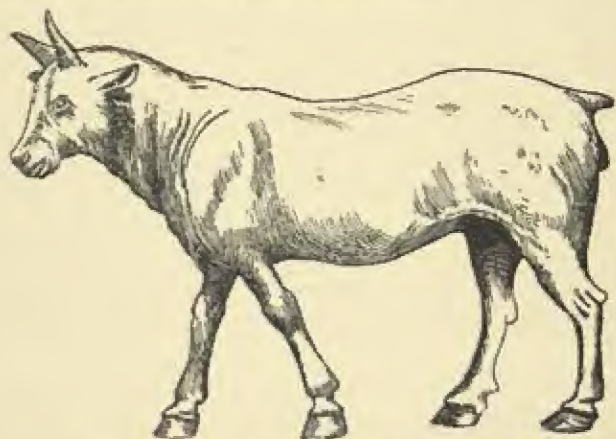
A quarter of a century later nine of the chief Cypriot city states rebelled against the bloodthirsty Ochus, King of Persia. When this revolt was defeated the people of Cyprus remained in subjection to the Persians until the famous day of deliverance, when Alexander the Great fought and won at Issus his second pitched battle with Darius. After the disordered retreat of the Persians Alexander proceeded to deal with the Phoenician coast, and found that the taking of Tyre was not to be an easy task. Help, however, was forthcoming from the princes of Cyprus, who, rejoicing in the defeat of Darius, sent a hundred and twenty ships to assist the Macedonians in a siege that was prolonged for seven months.

Ten years later Alexander died at Babylon and, at the dividing up of his vast dominions, Cyprus became the portion of Antigonus Cyclops, one of his generals.

In the forty years of war between the powerful Macedonian chiefs that followed, Cyprus comes into the picture as a coveted source of supply of copper and large timber of the greatest value to Egypt, a country possessing neither of these extremely important commodities. Thus the Macedonian satrap of Egypt, who bore the Greek name of Ptolemy (Ptolemaios),¹ soon after his

¹ Derived from *ptolemos*, the epic form of the word *polemos* = war.

appointment in 323 B.C. was keen to secure possession of the island. An opportunity occurred in 315 when Antigonus was busy occupying the Syrian coast, for while Ptolemy's navy, under the command of Seleucus, was carrying on the war with Antigonus at sea it was comparatively easy to occupy a portion of Cyprus, where the petty kings were divided in their allegiance.¹ Soli, Salamis, Paphos, and Chitri, having decided to oppose Antigonus, were ready to throw in their lot with Ptolemy.



A BRONZE COW, 5TH CENTURY B.C.

Discovered at the Palace of Vouni

The harbour of Salamis now became a valuable base against Antigonus, and two years later, when Ptolemy himself came over to Cyprus, the remaining portion of the island surrendered to his forces, Pygmalion, the Phoenician King of Citium, who had been found corresponding with Antigonus, being put to death.²

In addition Ptolemy made prisoners of Praxippus, King of Lapithos, and the Prince of Kyrenia, who were suspected of planning a revolt, destroyed the city known as Marion and transferred its inhabitants to Paphos, making a prisoner of Stasioccus, their petty king. He then gave the command of the whole island

¹ It has been stated (J. P. Mahaffy, *History of Egypt under the Ptolemaic Dynasty*, and Sir R. Storrs, *Chronology of Cyprus*) that Ptolemy occupied Cyprus in 320 B.C., but according to Mr Edwyn Bevan there seems to be no evidence for this.

² Diodorus Siculus, Book XIX, p. 715.

to Nicocreon with authority to draw the revenues of the kings who had been removed from their city states.

From 312 to 306 Ptolemy held the island in spite of the enemy's efforts to win over various Cypriot dynasts by bribery, and with this useful base and source of supply he extended his power westward, putting garrisons in Greece itself at Corinth, Megara, and Sicyon.

Ptolemy's navy had in a few years built up a position in the Levant that was sufficiently powerful to justify him in planning progressive extensions of his conquests when, in 306, his sea power received a shattering blow. Demetrius, the son of Antigonus, whom Ptolemy had defeated in Palestine half a dozen years before, had now raised an army of 15,000 foot and 500 horsemen, and had built a fleet of 110 triremes. With the necessary transports he sailed from the coast of Cilicia and landed successfully not far from Carpasia, near the extremity of the Karpas peninsula. He camped near the shore, drawing his ships on land and throwing up suitable earthworks for their defence. He took Urania and Carpasia by storm and, leaving a suitable guard for his fleet, marched round the low curving coastline towards the important city of Salamis. Here Menelaus, who was now commander-in-chief of the island, prepared to resist him.

In a pitched battle a few miles to the north Demetrius inflicted a heavy defeat on the supporters of Ptolemy, killing a thousand and taking three times as many prisoners. Diodorus tells of the curious experiment Demetrius then made of distributing his prisoners through his own army, only to find that desertions were so numerous that he was soon obliged to abandon the plan.

The siege of Salamis was notable for the building of a great structure on wheels that received the name Helepolis. It carried heavy artillery for throwing darts, arrows, and stones. This great wooden tower did much execution on the walls, and Demetrius' battering-rams at length produced a breach. Night, however, put a temporary end to the struggle. Before the next dawn Menelaus had ordered that a great collection of inflammable material should be gathered together and flung with lighted torches upon the movable tower. The besiegers could not extinguish the flames, and in a short time their tall Helepolis was reduced to ashes.

News of the invasion and siege had in the meantime reached Ptolemy in Egypt, and he hastened to embark an army in 140 long ships, all of them having four or five tiers of oars. Arriving at Paphos, he moved eastwards to Citium and hoped to find that the sixty ships in the harbour at Salamis had been able to elude the fleet of Demetrius. In this he was disappointed, Menelaus finding the enemy's fleet anchored within a dart's cast from the mouth of the harbour of Salamis.

On the approach of Ptolemy's fleet Demetrius moved out to meet him, leaving ten powerful vessels to bottle up the sixty ships in the harbour.

The great sea fight that followed is described in detail by Diodorus. It resulted in an outstanding victory for Demetrius, a victory sufficiently complete to wipe out the memory of the defeat he had sustained six years earlier at the age of twenty, when he had fought the experienced Ptolemy at Gaza.

Menelaus, having no hope of relief, surrendered Salamis to Demetrius, who, without ransom and without even having received any request from Ptolemy to do so, released all his prisoners of high rank in recognition of a similar act of chivalry performed by the victor of Gaza.

The victory, known as the Battle of Leucolla, deprived Ptolemy of his newly acquired sea power and gave Cyprus to Antigonus, who was so elated when the news of his son's success reached him that he assumed the title of king and allowed Demetrius to do the same. Ptolemy, not to be outdone, took a similar step—it was a convenient method of indicating that his head, if bloody, was quite unbowed—and in a short time, all Alexander's generals who had become rulers of great territories having likewise decided to wear the diadem of kingly rank, it was plain to the world that the vast Macedonian Empire had disintegrated, although officially the new kings were only satraps of the boy whom Alexander the Great had left to succeed him.

To counter the rapidly increasing power of Antigonus, an alliance was made between Ptolemy of Egypt, Seleucus of Babylon, Lysimachus of Thrace, and Cassander of Macedonia, and in 301 Antigonus and his son were defeated and slain in a decisive battle at Ipsus in Phrygia. Demetrius escaped and sailed for Cyprus, where he placed his mother, his wife and children in the security

of Salamis. There seems to have been no move by Ptolemy to recover Cyprus from Demetrius until 295. In the absence of her husband, Phila, Demetrius' wife, who was a daughter of Antipater, with great courage and energy continued the defence until she was compelled to surrender in Salamis. It is pleasant to read that Ptolemy maintained the chivalrous conduct towards his enemy that he first showed at Gaza, sending Phila with the children in safety with great honour and many gifts to her husband in Macedonia.

Either under Demetrius or when Ptolemy regained the island, it was decreed that the petty kingships of Cyprus should be abolished. They were obviously a source of weakness as well as a perpetual danger to whoever wished to possess the whole island, and their existence in a world that now contained military power on a scale hitherto unknown could not be expected to continue. As we have seen, some of these little kingdoms were in existence as far back as 1500 B.C., and the oldest had therefore endured for at least twelve centuries. The cities were allowed to retain their municipal liberties in a large measure, but at Paphos the priests were compelled to give up their independence.

For approximately two hundred and fifty years Cyprus was ruled by the Ptolemies, who called themselves kings of Egypt and Cyprus. The island as a source of timber, metals, and other produce was for them a possession of exceptional value, besides being a convenient storehouse for their wealth. Salamis was made the administrative centre and there the governor, a personage of the highest rank, who combined the offices of general, admiral, and high priest, had his headquarters. The island appears to have been divided into four districts—Lapithos in the north, Salamis in the east, Paphos in the west, and Amathus in the south.

There now ensued a prolonged period of peace and prosperity such as Cyprus had probably not experienced since very remote times. The growth of population that such conditions would encourage appears to have brought about the founding of certain new cities during the reign of Ptolemy II, Philadelphus.

The dynastic intrigues and bloodstained domestic quarrels of the Ptolemies to a great extent affected Cyprus only superficially, and no attempt will therefore be made to find space for them here.

The reader is referred to Volume IV in Sir Flinders Petrie's *History of Egypt* by Mr Edwyn Bevan under the separate title *A History of Egypt under the Ptolemaic Dynasty*, where he will find many interesting references to Cyprus.

The end of the Ptolemaic period in Cyprus came about, as is so often revealed in history, by quite a small incident, although the annexation of Egypt and Cyprus had been discussed more than once in the Roman Senate since 65 B.C. It chanced that in 58 B.C. a Roman of consequence named Publius Clodius Pulcher was captured off the coast of Cyprus by Cilician pirates. Ptolemy the Cyprian,¹ at that time King of Cyprus, was appealed to by Clodius, who begged him to pay his ransom. Ptolemy, whose miserly character was well known, offered so inadequate a sum that the pirates regarded it with contempt and released Clodius without a ransom.² Thereafter Clodius nursed a bitter feeling of resentment against the Cyprian king and, on becoming tribune, grew so powerful that the opportunity for revenge presented itself. He urged the Roman Senate to make a decree constituting Cyprus a province of Rome, the excuse for the annexation being a spurious will of Alexander II,³ the previous King of Egypt. This act of unjustifiable aggression was opposed by Marcus Porcius Cato,⁴ who, at the instigation of Julius Caesar, to whose candidature for the consulship he had objected, was sent to Cyprus to execute the decree and depose the unfortunate Ptolemy. Cato's pro-quaestor, Marcus Canidius Crassus, carried out the reorganization of the island as a detached portion of the province of Cilicia, and the deposed king, refusing the appointment of high priest of Paphos for life, committed suicide by taking poison. The royal treasure found in the palace at Salamis, amounting to the very large sum of 7,000 talents, was claimed for the Roman treasury.

After this plunder had been transferred to a place of safety by Cato's nephew Brutus, Cato himself went from Byzantium to

¹ Uncle of Cleopatra and brother of Ptolemy Aulates who ruled in Egypt.

² Strabo, Book XIV, Chapter VI. Loeb Class. Lib. VI, pp. 373-85.

³ Although the document is commonly ascribed to Alexander I, who died in 88 B.C., Mommsen associates it with Alexander II, whose death occurred seven years later.

⁴ Great-grandson of Cato 'the Censor' (234-149 B.C.)

Cyprus to arrange for its dispatch to Rome. He took infinite trouble to insure its safe transit and accompanied it to the Tiber. On his arrival with this immense treasure—it was a timely replenishment of the state coffers for the finance of a new corn law—Rome received him almost with a triumph and the Senate voted him the highest honours. Cato, however, apart from asking for the freedom of one of Ptolemy's officers, refused everything, and of the treasure the only object he acquired was a statue of Zeno of Citium.¹

Cyprus had now become incorporated in the Roman Empire as a part of the province of Cilicia under the proconsul P. Cornelius Lentulus Spinther, with a special quaestor named C. Sextus Rufus to concern himself with Cypriot affairs.

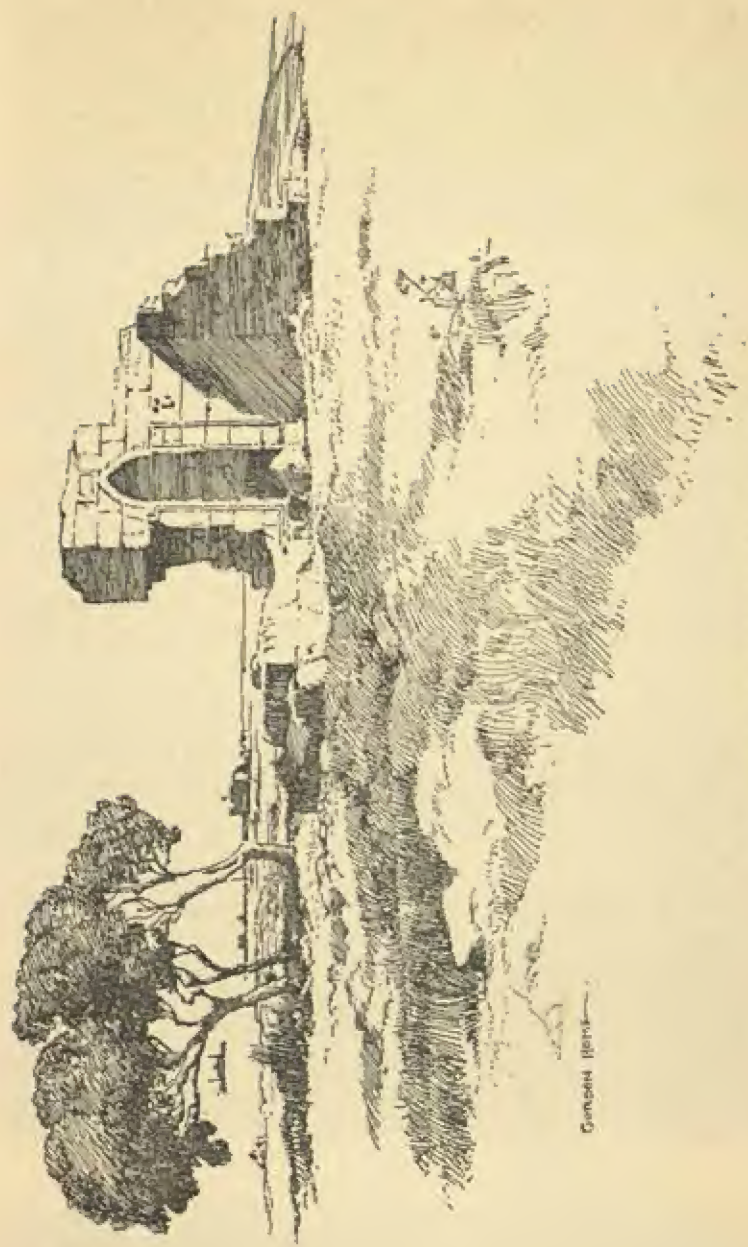
Towards the end of 52 B.C. M. Tullius Cicero (the orator and politician), to his great annoyance, was appointed governor of Cilicia. To him we owe a glimpse of the island during his governorship. The city of Salamis had become indebted to certain Roman bankers named Martinius and Scaptius, and the rate of interest stated in the bond was forty-eight per cent. 'It was an impossible sum,' writes Cicero, '... it could not be paid nor could I have permitted it.'² The island had been administered by fire and sword and had been so bled and exhausted that the new governor of the province was determined to put an end to this deplorable state of affairs. Scaptius, in his effort to collect the debt in question, had made use of cavalry, and had kept the members of the senate of Salamis imprisoned in their chamber so long that some of them had died of hunger.³ 'Is a fellow like Scaptius to have cavalry?' writes Cicero. He ordered the mounted troops to quit the island by a certain day, and refused to allow more than twelve per cent as compound interest to be collected. This led the people of Salamis to praise the new governor to the skies in their decree, and there seems no doubt that in his brief governorship Cyprus was relieved of severe oppression. 'The blackguards,' says Cicero, 'would have done indescribable damage to such a weak island.'

Soon after this, Cyprus was reunited to Egypt by Caesar,

¹ See page 155.

² Cicero, *Letters to Atticus*, vi. 2.

³ *Ibid.* vi. 2.



G. H. H. H. H.

A GLIMPSE OF PAPHOS FROM KTIMA

probably about 47 B.C. when he dallied with Cleopatra on the Nile; it was certainly once more a Ptolemaic dependency at the time of Caesar's death in 44 B.C. After a short interval Antony gave this unhappy shuttlecock of the Great Sea to Cleopatra and her sister Arsinoë.¹ In 31 came the decisive naval battle of Actium, followed by the deaths of Antony and Cleopatra. This gave Octavian (Augustus Caesar), in 27, the opportunity of taking possession of Cyprus as a separate province of the Roman Empire under his own control, with an imperial legate or *propraetor* as governor. This condition lasted until 22, when the Senate of Rome took over the island with southern Gaul in exchange for Dalmatia² and administered it with *proconsuls*.

It is a curious fact that no monuments of this period have survived. Dr Hogarth gathered together from inscriptions and coins the names of some of the *proconsuls*.³ Although the first of them bears the familiar name of Aulus Plautius, he was not the commander-in-chief of the army of invasion of Britain, but it is quite possible that it was his son who was chosen by the Emperor Claudius to bring the British tribes under the yoke of Rome.

In the first half-century of the new era Cyprus becomes conspicuous as one of the early fields of missionary enterprise taken up by the Apostles of Christ. There are about half a dozen references to the island in the Acts of the Apostles, commencing with that which tells of Joses, surnamed Barnabas, a Levite of Cyprus, who having sold his land brought the purchase money and laid it at the Apostles' feet. Between A.D. 45 and 47 Paul and Barnabas came to Cyprus in the course of their first missionary journey⁴ and landed at Salamis, where, with John Mark, they preached in the synagogues of the commercial capital. Later they traversed the island to Paphos, the ancient city that had been made the seat of government since the Roman annexation.

Here they were summoned by Sergius Paulus, the Roman

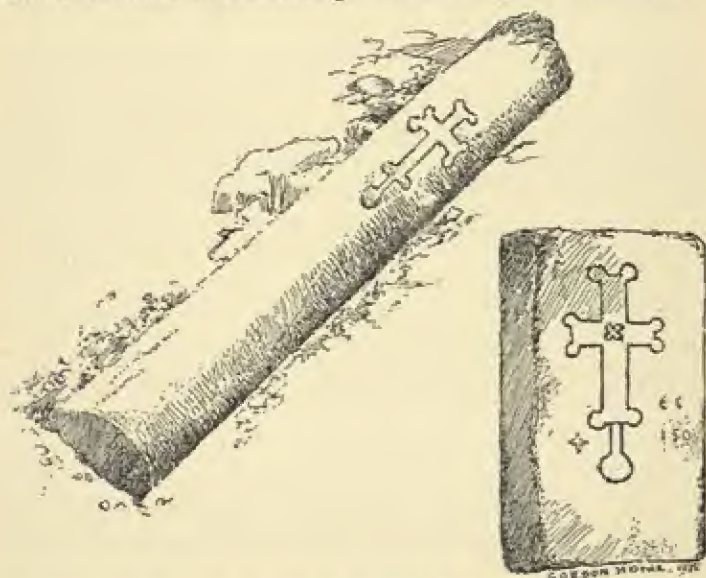
¹ Strabo, *Geography*, XIV. vi. 6.

² Dion Cassius, LIII. xii. 4. See appendix.

³ *Devia Cypria*, pp. 116-19.

⁴ This was the only occasion that St Paul is known to have visited the island. *The Chronology of Cyprus* (Sir R. Storrs) contains a separate dated entry referring erroneously to a second visit made by St Paul.

proconsul,¹ to come to his official residence and discuss with him the new religion that they were teaching. They went and in the presence of the governor found themselves confronted with a sorcerer, named Elymas or Bar-Jesus, who engaged the Apostles in controversy. This soothsayer or magician had doubtless been somewhat encouraged by the proconsul as a means of passing the time, for it would be interesting for an intelligent Roman, finding



INCISED CROSS ON ROMAN MARBLE COLUMN AND A FLAT STONE AT SYNKRASI

himself isolated in such a strangely mixed population, to learn something of the superstitions that surrounded him.

Sergius Paulus was so evidently impressed by what he had heard from the Apostles that Elymas felt that he must withstand their influence at any cost, and his resistance called forth divine fire from Paul. Fixing the sorcerer steadily with his eyes he said: 'O full of all subtilty and all mischief, thou child of the devil,

¹ An inscription found in the threshold of a store at Karavastasi, ascribed to A.D. 55, refers to the revision of the senate of Soli in the time of the proconsul Paulus. Dr Hogarth (*Devia Cypria*, p. 115) thought that there could be no good reason for doubting that this was the Paulus of Acts xiii.

thou enemy of all righteousness, wilt thou not cease to pervert the right ways of the Lord? And now, behold, the hand of the Lord is upon thee, and thou shalt be blind, not seeing the sun for a season.'¹ On the soothsayer's sight becoming so greatly affected by Paul's words that he sought for someone to lead him by the hand, the proconsul was astonished and expressed his belief in the new teaching that he had heard. Thus Cyprus became the first place in the world to be governed by a Christian. Paul and his friends appear to have left Paphos soon afterwards on their way to Antioch.

Among the apocryphal or extra-canonical gospels and acts is the book entitled the Acts of Barnabas.² It tells very fully of the difference of opinion that led to the separation of Barnabas from Paul, and how the former came to Cyprus on a second missionary visit accompanied only by his cousin,³ the evangelist John Mark, who is the author of this narrative.⁴

The two missionaries landed at Cromyacita—perhaps Crommyon promontory—and went to Lapithos, where a festival or frenzy of idols was being celebrated in the theatre, and they were consequently not allowed to enter the city. Having rested at the gate they travelled through the mountains to Lampadistus. There they were entertained by Heracleius, whom Barnabas had met when with Paul at Citium. This man Barnabas proceeded to ordain bishop over Cyprus. The two missionaries then crossed the mountains called Chionodes (snowy, evidently Troödos) and reached old Paphos. At this town, wishing to avoid the other Paphos, they turned back to Curium, where they found that 'a certain abominable race was being performed in the road near the city,' a multitude of naked men and women taking part. When Barnabas had rebuked the place the western portion of it is said to have fallen, causing many casualties and a great stampede to the temple of Apollo. Through the activities of Bar-Jesus the Apostles again met with a refusal to enter, and a similar reception kept them outside Amathus, Bar-Jesus having obtained a hearing before their arrival.

¹ Acts xiii. 4-13.

² Ante-Nicene Christian Library, edited by Alexander Roberts and James Donaldson (1870), vol. xvi, pp. 293-300.

³ He was not a nephew as often stated.

⁴ In a decree of Pope Gelasius this narrative was condemned.

On leaving this place they came to Citium, but finding that there was a great uproar in the hippodrome they shook the dust of the town off their feet, no one having received them. After resting for an hour in the gate near the aqueduct they found a ship that gave them a passage to Salamis, where they landed 'in the so-called islands.'¹ By this method Barnabas and Mark had arrived in advance of Bar-Jesus and, going into a synagogue 'near the place called Biblia,' Barnabas unrolled the gospel given to him by Matthew and proceeded to teach the Jews.

Two days later Bar-Jesus arrived and, finding that he had been forestalled, was enraged. He very quickly worked up the Jews into hostility towards the two Christians, and when a great crowd had gathered they seized and bound Barnabas with the intention of taking him before the governor. Changing their minds, however, they put a rope round their prisoner's neck and, under cover of darkness, dragged him from the synagogue to the hippodrome and thence outside the city wall. There they burned him 'so that even his bones became dust.' It was intended to cast this dust into the sea done up in a weighted cloth, but Mark with two others went out at night, secured the bundle, and fled to a cave. Here they concealed the ashes and the documents given to Barnabas by Matthew. From this refuge they escaped to another cave and eventually reached the village of Limnes,² where by good fortune they found an Egyptian ship and embarked in safety for Alexandria.

Titus had destroyed Jerusalem in A.D. 70 and the Jews had been persecuted in the reign of Domitian. Nursing their vengeance they seized the opportunity that came in c. 117, when it was clear that Trajan's adventure in Parthia had had only a very partial success. The rising they organized in Egypt, Cyrene, and Cyprus resulted in frightful slaughters of Greeks and Romans. Dion³ tells of 220,000 in Cyrene and 240,000 in Cyprus, where the Jews were led by a certain Artemion. Trajan crushed this Jewish revolt two years later and it was decreed by the Senate that in future no Jew should set foot on the island. So thoroughly was

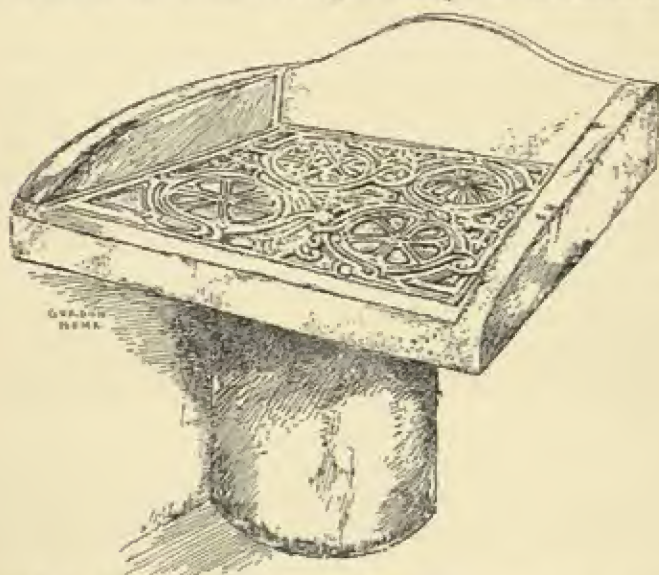
¹ In early times the northern end of the harbour was formed by the linking up of a long line of rocky islets.

² Cape Limniti in Morphou Bay appears to be a possible clue to this name.

³ Dion's *Roman History*, Book LXVIII., A.D. 117(?).

this order carried out that even if a Jew was driven ashore as the result of a wreck he was at once put to death.¹

During the first four centuries of the Christian era Cyprus suffered greatly from earthquakes, Paphos being destroyed in the time of Augustus, three other cities in Vespasian's reign (69-79), and in the twenty-eighth year of Constantine the Great a very severe seismic disturbance brought widespread destruction upon



ALTAR TABLE OF THE CHURCH OF ST GEORGE, GYPSOS
Adapted from a Byzantine marble panel bearing a sculptured geometric design

Salamis. So great was this calamity and so extensive the reconstruction necessary that the city was regarded as new and renamed Constantia. In the early decades of the fourth century there was, if the legend may be accepted, a drought that continued for seventeen years until the island was rapidly becoming depopulated. Rain came, it is said, when the Empress Helena visited Cyprus on her way from the Holy Land and offered her prayers for the relief of the islanders.

About 334 an enterprising camel-driver named Calocerus headed a rising that was to give him a crown and the island a

¹ Ibid.

brief interval of independence. The revolt was defeated by Dalmatius, and Calocerus was sent in chains to Constantine, who issued the order that he should be flayed alive and then burnt. This savage sentence was carried out at Tarsus.

In the reign of Aurelian, St Mammas was martyred in Cyprus, and during the first twenty-five years of the fourth century a number of Cypriots suffered death for their faith. Among them were St Lucian, St Aristokles, St Afra, the patron saint of Augsburg, St Aristion, St Domitian, St Athanasius,¹ and St Theodotus, Bishop of Kyrenia. When this period of persecution had passed and the famous Council of Nicaea was sitting, the island was represented by twelve of its thirteen bishops.

The Christian Church in Cyprus claimed to be independent and subject to no patriarch, although in communion with the Orthodox Church, with which it had no doctrinal differences. This independence was recognized in A.D. 431 by the Council of Ephesus and later by an edict of Zeno. The granting of autonomy by this emperor dates from the discovery, in the latter part of the fifth century, of the original of St Matthew's gospel in what was believed to be the tomb of St Barnabas.² Except during the Lusignan and Venetian periods, between 1192 and 1571, the Orthodox Church of Cyprus has retained its freedom, in spite of attempts by the patriarchs of Antioch to assert authority over it. The title given by Zeno to the Bishop of Salamis or Constantia was 'Archbishop of all Cyprus,' and it was the same emperor who granted to him the very remarkable if not unique privileges of wearing the imperial purple and of signing his name in the same colour,³ distinctions maintained to this day.

At the coming of the Lusignans the sees were reduced to four, the archbishopric ceased to exist, and the bishops were obliged to swear fealty to the Latin Church. The deliverance of the Cypriot Greeks from this ecclesiastical bondage came in 1571 when the Turks invaded the island.⁴ The victorious Mohammedans, having no concern with the different branches of the Christian Church, could afford to give back to the subject

¹ Not Athanasius the Great, who was the most distinguished of the Greek Fathers of the Early Church.

² The tomb is near Salamis.

³ The archbishop now signs his name in red ink.

See p. 82.

population something that was greatly desired and which affected the conquerors' interests not at all.

The Byzantine period in Cyprus commences with the division of the Roman Empire in 395 and ends with the sale of the island by Richard Cœur-de-Lion to Guy de Lusignan in 1192. Almost eight centuries lie between these dates, a period as long as the history of England from the Norman Conquest almost to within living memory, and yet in this long epoch surprisingly little is known of what was a wealthy and important island. No one appears to have thought it worth while to collect the scraps of information available and build them up into something that would give clear indications of the landmarks that exist.

The division of the Empire placed Cyprus in that of the east, with its governor or consularies appointed from the province of Antioch.

The position of Cyprus in the Levant made it impossible for the island to escape attention in time of war, and thus the early years of the Arab onslaught upon the Byzantine Empire included invasion and pillage. In 632 Abu Bekr's fleet descended upon Cyprus and a landing was effected at Citium. Again in 642 the island was overrun by the Caliph Othman's forces and placed under tribute. In 649, during the same caliphate, the long-suffering Cypriots felt the impact of the expanding power of Mohammedanism. The Arab army commanded by Moawiya¹ marched from Damascus to Tripoli, where 'they collected ships and boats, and embarking on them, and circling about the seas, they came to the island of Cyprus.'² With the force that landed was Umm Haram, who was traditionally the maternal aunt of Mohammed. She accompanied her husband in the train of Moawiya and was riding a mule when they were attacked near Larnaca 'by Genoese infidels and falling from her beast she broke her pellucid neck and yielded up her victorious soul.'³ She was buried under three great stones forming a miraculous trilithon, still held in the greatest veneration by the followers of the Prophet.⁴ Moawiya must have overcome resistance very thoroughly, for he sent away a great quantity of plunder in seventy

¹ He became the first caliph of the Omayyad Dynasty.

² From a Turkish MS.

³ Printed in *Excerpta Cypria*, pp. 374-7.

⁴ *Ibid.*

ships. Two years later, however, Cyprus was recovered by a Byzantine expeditionary force under the command of Cacorizus.

Joint occupation of the island with the Arabs was agreed to by Justinian II in 685, in a treaty of peace to last for ten years. Only three of these had passed, however, when the Arabs found a convenient opportunity for securing the island wholly for themselves. The emperor then took the strange course of encouraging an exodus of the Christian inhabitants into Asia Minor. Great numbers died of disease, but near Cyzicus, on the shores of the Sea of Marmora, the survivors built themselves the town of Nova Justinianopolis, and to it the successive archbishops of Cyprus necessarily removed themselves.

In 704 the island was recovered by the successful General Heraclius¹ and repopulated. The unhappy shuttlecock was lost again and was only brought back to Roman possession when in 746 Constantine V, seizing the opportunity of civil war among the Arabs, began a fresh offensive. A fleet of a thousand ships had been sent by the Caliph Mervan II against Cyprus, but it was caught and almost entirely destroyed in the harbour of Kerameia.

By the end of the eighth century the exiled Cypriots had been largely repatriated, and there had been a considerable respite in the prolonged struggle with the Arabs when the Emperor Nicephorus, about 804, was rash enough to send a letter couched in insolent terms to Hārūn el-Raschid, the caliph so well known to the world through the pages of the *Arabian Nights*. His reply was: 'I have read thy letter, O thou son of a misbelieving mother. Thou shalt hear, thou shalt not behold, my reply.' In due course Cyprus was invaded once more; it suffered terribly through pillage, the destruction of churches, the wholesale killing and enslavement of the people, and finally the heavy taxation of the survivors. The archbishop was among the ten thousand inhabitants taken prisoner and removed to Syria. Many were sent back on the declaration of peace in 806. During the greater part of the next century and a half Cyprus endured the harsh conditions imposed by the Saracens, their expulsion, begun several years before, being only completed about 966 by the patrician, Nicetas, in the reign of Nicephorus II.

Until nearly the middle of the following century there are few

¹ Brother of the Emperor Tiberius III.

events recorded concerning the greatly harassed island, and even then one only reads of a revolt in c. 1043 raised by Theophilus Erotikus. It was not regarded as a serious danger; the leader of the rising was easily captured and, after being taken to Constantinople, was made a laughing-stock by being put into a procession attired as a woman.

In 1155 René or Renaud de Chatillon, Prince of Antioch, and Thoros of Cilicia organized a great raiding expedition on Cyprus and secured immense booty.

There were during the Byzantine period many ecclesiastical events of importance for which there is not sufficient space in this short survey covering so many centuries. Under the government of dukes or katapans (kaptan pashas) Cyprus remained a part of the shrunken Empire of the East until 1184. In that year Isaac Comnenus, a great-nephew of the Emperor Manuel I, contrived through the presentation of forged letters to make himself katapan. Not content with this, he proclaimed himself Emperor of Cyprus and proceeded to establish a reign of terror that continued until, through a happy chance, the Cypriots were relieved from the despot by an English king.

Richard Cœur-de-Lion in Cyprus

IT WAS the accident of a storm in the year 1191 that finally terminated the Byzantine control of Cyprus and gave birth to the line of Lusignan kings who ruled in the island for close on three centuries. This tempest also brought about the first contact of England with Cyprus when Richard Cœur-de-Lion took possession of the island by force of arms and held it tentatively for a year.

In 1187 Jerusalem had been recovered from the Christians by the Mohammedans led by Saladin, and in the following year the Third Crusade was being formed, largely as the result of Conrad of Montferrat's appeals, aided by a great poster representing the defilement of the Holy Sepulchre by the horses of the Mohammedans. A year later Richard of Aquitaine had become Richard I of England, and the opportunity of adventure offered by the crusade at once caught him in the net that was bringing together in one huge military effort the three great kingdoms of western Europe—France, England, and Germany.

Sicily was the rendezvous for the forces of the first two, the autumn and winter of 1190-1 being passed in the island. Philip Augustus, King of France, sailed for the Holy Land with his army on 29th March, and reached Acre without incident; Richard, however, did not leave Messina until 10th April, thus encountering the fierce southerly gale whose results so profoundly affected Cyprus.

Richard's sister Joanna, who had married the elderly William the Good, King of Sicily, provided no heir and, when left a young widow, found that her husband had in his will endowed her with great wealth. Tancred, the new king, not only withheld her inheritance but, to prevent her from being troublesome to him,

imprisoned her at Messina. The arrival in Sicily of Joanna's lion-hearted brother at the head of a powerful army was therefore well timed, for Tancred discreetly changed his attitude; the queen dowager was liberated and two sums of twenty thousand ounces of gold were paid in full satisfaction of her dower and jointure.

Another matter that came up for settlement during the six months or more spent in Sicily was Richard's long-standing engagement to Princess Alice of France, a sister of Philip Augustus. There had been no mutual attraction, for the contract had been made when the princess was three years of age. On the other hand Richard had in his boyhood established a firm friendship with the family of Sancho the Wise, King of Navarre, particularly with the son, Sancho (the Strong), and at the age of about eighteen had been greatly attracted by the beautiful little princess named Berengaria, one of the king's two daughters, whom he had first seen in 1177 at a tournament given by her brother at Pampeluna, the capital of Navarre. The close friendship with her brother no doubt enabled Richard to see much of Berengaria, with whom his engagement had perforce to remain a secret on account of the official betrothal to Alice of France. On becoming king in 1189 Richard was powerful enough to take action to free himself, and in Sicily proceeded to discuss the matter with Philip, the not unnaturally indignant brother. More than once before agreement was reached it seemed that hostilities would break out between the two crusading armies. At length it was agreed that Richard should pay ten thousand pounds and return to Philip his sister's dower, the town of Gisors in Normandy, and so this dangerous affair was settled.

Some months earlier Richard's mother, Queen Eleanor, had very willingly gone on her son's behalf to the court of King Sancho to request the hand of the Princess Berengaria, and having obtained ready consent the queen mother and her prospective daughter-in-law journeyed across Italy and waited at Brindisi until the spring of 1191, when the news was brought to them that Richard was free from his former engagement. On reaching Messina, Eleanor left the young princess in the hands of her daughter Joanna, saying to her: 'Fair daughter, take this damsel with you to the King your brother, and tell him I command him

to espouse her speedily';¹ then, being in a hurry to return to Poitou, in a few days she set out on her long journey homewards. In the words of Piers of Langtoft:

She beleft Berengare,
At Richard's costage,
Queen Joanne held her dear;
They lived as doves in cage.

Richard and Berengaria were duly betrothed, but the marriage could not take place until after the season of Lent was passed.

On 10th April the Anglo-Norman fleet, consisting of a hundred and fifty large ships and fifty-three galleys well armed and carrying trebuchets and other artillery, at last set sail for the Holy Land. In one of the three leading ships were Berengaria and Joanna. It was a large and strong vessel, called by the chroniclers² a 'buss' and commanded by Sir Stephen de Turnham, in whom Richard placed great confidence. Roger Malchen,³ the king's vice-chancellor, was in one of the others that carried part of the royal treasure and arms.⁴ The second line consisted of thirteen vessels described as 'ships and busses and men of war,'⁵ and then followed a third line containing fourteen ships, a fourth with twenty, a fifth with thirty, a sixth with forty, and a seventh with sixty. Following these came the king in his favourite galley *Trenc-the-Mere*,⁶ a name meaning 'cut the sea.' The ships in each line sailed closely enough for the voice to carry between them, and the lines were stationed so that the sound of a trumpet would be heard across the intervals. At night the position of the *Trenc-the-Mere* was shown by a great lantern at the mast-head.

For three days all went well. Richard was in a very cheerful frame of mind, 'strong and mighty, light and gay.'⁷ Then, on the day following Good Friday, at the ninth hour, the wind from

¹ Chronicle d'Ernoul et de Bernard le Trésorier (Paris 1871), p. 270.

² Roger de Hoveden. *Sub anno* 1191. A large buss was a three-masted ship.

³ Piers of Langtoft gives it Mancel, and John of Brompton latinizes Malchen into Malus Catulus=bad dog.

⁴ Roger de Hoveden.

⁵ Richard of Devizes. Bohn's edition, 1848, p. 37.

⁶ Piers of Langtoft.

⁷ Richard of Devizes, *sub anno*.

the south increased to gale force and soon the two hundred vessels lost their formation and were scattered, some of them with the king's galley sheltering first off Crete and afterwards at the island of Rhodes. When the weather moderated temporarily they endeavoured to regain their course, only to be driven into the Gulf of Adalia. Meanwhile the three leading ships had apparently weathered the gale better than the rest of the fleet, for keeping their course they made the south coast of Cyprus, where, however, two of them¹ met with disaster, being driven ashore close to the town of Limassol² near the ruins of Amathus. The survivors who reached the shore were received with hostility and imprisoned in the fort. Unfortunately it was found that among the drowned was Roger Malchen the vice-chancellor. The king's seal that he had been in the habit of wearing round his neck was recovered later when the body was washed ashore.

By skilful handling Stephen de Turnham's large buss with the royal ladies on board was brought safely into the harbour of Limassol.³ Berengaria was full of anxiety for the safety of Richard and extremely anxious to obtain information as to the rest of the great fleet. Meanwhile Isaac Comnenus, the self-styled Emperor of Cyprus, having come down to the harbour, sent out two boats and inquired if the queen wished to land.⁴ She declined to do so, stating that all they required was to know whether the King of England had passed. The Cypriots replied that they did not know. Isaac's armed forces were now gathering on the shore in such numbers that those in charge of the king's bride hastened to make the ship ready to put out to sea at a moment's notice. By this time Isaac had come close enough to see clearly those who were on board and, observing Berengaria, asked 'What damsel is that with them?' and on hearing that she was the daughter of the King of Navarre whom the King of England's mother had brought for him to espouse, Isaac appeared to become so angry that Stephen de Turnham gave the signal to

¹ Geoffrey de Vinsauf says that three vessels were wrecked.

² This must not be confused with the present town seven miles to the west. Roger de Hoveden and Benedict of Peterborough call the place Limezun.

³ There appears, from the chroniclers' accounts, to have been a harbour at the Limassol of the twelfth century.

⁴ Ernoul and Bernard le Trésorier.

raise the anchor, and with all possible speed the vessel drew out of the harbour into the open roadstead.¹

To be obliged to face the rough sea again with hostile forces on land was a sufficiently alarming experience after witnessing the fate of the other ships, but in addition Berengaria was torn with anxiety as to the fate of her fiancé.

The maiden Berengare, she was sore afright,
That neither far nor near, her king rode in sight.²

Watching developments on shore and scanning the horizon for the English fleet as they were tossed on the waves, those on board endured an anxious and uncomfortable time. Richard's alarm must have been great when, in moderating weather, he collected his scattered fleet and discovered that Berengaria's ship and the two busses accompanying it were missing. The fast galleys he at once sent in search of them discovered the surviving vessel off Limassol.

The news was at once sent back to the king, who speedily brought the whole fleet to the coast of Cyprus, where it arrived on 6th May. Enraged at finding his bride and Joanna still exposed to the wind and the waves outside the harbour of Limassol, Richard leapt into the first boat that could be got ready, and on landing found the emperor's people exceedingly busy plundering the stranded English ships. With remarkable restraint Richard sent Isaac a courteous message suggesting the propriety of stopping the plundering of his wrecks. In reply Isaac asserted that whatever goods the sea threw on his island he should take without asking leave of anyone. He had brought a considerable body of armed men to the shore at Amathus, a little to the east of where Limassol now stands, to protect those who were still busy getting the treasure and arms out of the wrecks, and it was against this force that Richard threw three thousand of his crusaders. Archers landed first and cleared a way for the rest, who were led by Richard, battle-axe in hand; fighting quickly became fierce and numbers

¹ Bernard le Trésorier's account refers to Stephen de Turnham's ship as a galley, but Roger de Hoveden specifically calls it 'a large buss,' and the two ships that were wrecked he describes as 'two other busses.'

² Piers of Langtoft.

fell wounded on both sides. The Cypriots, who had prepared a barrier consisting of logs, beams, benches, and chests, were, however, gradually beaten back, and retreated to Limassol losing heavily with the English arrows falling on them like rain.¹ At length the invaders gained possession of the town and the fortress also, Isaac and his army retreating, as darkness came on, into the mountain valleys where it was impossible to follow them. The crusaders returned to Limassol with their numerous Greek and Armenian prisoners, whom they called Griffons and Herminians. It is interesting to find that one account refers to a speech made by Richard to the Londoners, and attributes to them the capture of Limassol.

There was now nothing to prevent Berengaria's ship from being brought into the harbour with the rest of the fleet, and the princess and Queen Joanna, exhausted with fatigue and anxiety, were at last able to land and, says the chronicler, 'there was joy and love enow.' Richard, who had made his quarters in the castle, was not, however, to enjoy a peaceful night, for his spies brought in news that the emperor and his army had been located only five miles from Limassol, and he saw the chance of surprising the enemy. Long before daylight, therefore, the English quietly left Limassol, and following mountain paths came upon the Cypriot army sleeping soundly. They were rudely awakened by the loud and terrifying shouts of Richard's men as they burst into the camp. Isaac with only a few of his followers escaped, leaving behind them a very rich booty including horses, arms, tents of great beauty, and the emperor's standard wrought all over with gold. This Richard at once decided to send to the abbey of St Edmund in Suffolk.²

Three days later Isaac sent envoys to Richard, proposing peace on the following terms: 20,000 marks of gold to compensate him for the treasure plundered from his ships, the release of all those who had been imprisoned after the shipwreck together with their property, he would go personally to the Holy Land and remain with Richard in the service of God accompanied by 100 knights, 400 Turcopole horsemen, and 500 well-armed foot soldiers, and

¹ Benedict of Peterborough.

² This is mentioned in Dugdale's *Monasticon*, but the historic standard has disappeared and there is no record of its fate.

finally he was ready to give his daughter, who was his sole heir, as a hostage for delivering up his castles, swear fealty to Richard, and hold his empire for him. These conditions having been agreed upon, Isaac came to Limassol and did homage to the English king in the presence also of Guy de Lusignan, King of Jerusalem, Geoffrey, his brother, Amfred de Tours, Raymond, Prince of Antioch, and Boamund his son, the Earl of Tripoli (in Syria), and Leo, brother of Rupin de la Montaigne, all of whom had arrived in Cyprus on that day to offer Richard their services. After Isaac had made an oath that he would not leave until the terms of his surrender had been performed, he and his followers were given tents, knights and men-at-arms being appointed to keep watch over them.

After dinner the Cypriot emperor began to regret the arrangement he had made, and on discovering that the knights appointed to guard him were taking postprandial naps he broke his vow and stole away unnoticed. Later Richard received a message from him stating that never would he keep peace or treaty with him. The narratives of the various chroniclers do not agree with one another concerning the events that followed, but it would appear that it was on receipt of this information from Isaac that Richard exclaimed: 'Ha, de debil! he speke like a fole Breton.'¹

Always ready for a fight, the lion-hearted king appears to have relished the idea of a further struggle with this petty emperor, and at once planned a campaign embracing the whole island. Guy de Lusignan and the other barons were given a part of the army and told to follow Isaac on land, half the fleet under the command of Robert de Turnham² received instructions to sail along the coast in one direction, while Richard himself took the other portion round on the opposite side, seizing any Cypriot ships they met. In this way all the shipping was destroyed, but Guy de Lusignan's army returned to Limassol without having discovered the fugitive emperor.

Six days had now elapsed since Richard had disembarked his

¹ Piers of Langroft.

² Jeffery, *Cyprus under an English King*, p. 50, suggests that he was a relative or brother of Stephen de Turnham. Actually he was his younger brother. Their father was Robert de Turnham, a knight of Kent who founded Combwell Priory.

forces on the island and it did not seem necessary to postpone his marriage any longer. Therefore on Sunday, 12th May, with much magnificence, the nuptial ceremony was performed by Nicholas, the king's chaplain, between Richard, King of England, and Berengaria of Navarre. On the same day Richard, with the approval of the Cypriots and the leaders of the Crusaders, was crowned King of Cyprus, and John, Bishop of Évreux, crowned Berengaria Queen of England and Cyprus.

It is probable that Richard's costume was much the same as that described by Vinsauf when he received Isaac not long afterwards:

A satin tunic of rose colour was belted round his waist, his mantle was of striped silver tissue, brocaded with silver half-moons; his sword, of fine Damascus steel, had a hilt of gold, and a silver-scaled sheath; on his head he wore a scarlet bonnet brocaded in gold with figures of animals. He bore a truncheon in his hand. His Spanish steed was led before him, saddled and bitted with gold, and the saddle was inlaid with precious stones; two little golden lions were fixed on it in the place of a crupper; they were figures with their paws raised in act to strike each other. Richard, who had yellow curls, a bright complexion, and figure like Mars himself, appeared a perfect model of military and manly grace.

He was about thirty-four years of age, and Berengaria, his beautiful, accomplished, and virtuous bride, had probably passed her twenty-sixth year. It is not unlikely that her appearance at this time was much as she is shown in the full-length effigy on her tomb now in Le Mans Cathedral.¹ The sculptor presents her as a bride with her hair parted on the brow after the fashion of virgins in that period, and there are qualities in the unusual style of beauty that encouraged Miss Strickland to believe that it is a portrait.² It is possible, although the date is rather too early for genuine portraiture.

After the ceremonies and feasting were concluded Richard resumed his operations against Isaac. He took his army into the plain, possibly using Famagusta as his base, and received the

¹ The tomb was originally placed in the abbey of L'Épau near Le Mans, founded by Berengaria when, as a widow, she fixed her abode at Le Mans. There is a medieval building in the town called Berengaria's House, although rebuilt apparently in the fifteenth century.

² Agnes Strickland, *Lives of the Queens of England* (1854).

surrender of Nicosia. Unfortunately the chroniclers vary a great deal in their accounts of the events that followed. Roger de Hoveden mentions no battle preceding the occupation of Nicosia, giving instead the impression that the Cypriots were welcoming Richard wherever he went, Isaac being extremely unpopular. The march was continued to the sea at Kyrenia, where the castle was surrendered to Guy de Lusignan by the emperor's daughter, who came out to meet the English, going down on her knees and begging for mercy. She was sent to Richard, who was lying sick at Nicosia, and he gave orders that the girl should be sent to Berengaria. She remained with the English queen as lady-in-waiting until the Emperor Henry VI placed her release among the terms he exacted for the liberation of Richard, who had been sold to him by Leopold of Austria, his captor. The Greek princess seems to have been attractive, for she married first Raymond VI of Toulouse and later, after she had been divorced, a follower of John of Bruges who was taking part in the Fourth Crusade. The princess and her new husband now schemed how possession of Cyprus might be recovered for her, and an attempt was made, supported by some of the Flemish Crusaders. It proved abortive and she and her husband fled to Cilicia, and thereafter they fade out of history.

Richard, having recovered from his indisposition, proceeded to capture the mountain fortress of Buffavento; the fantastically inaccessible castle of St Hilarion had already been reduced by Guy de Lusignan. Having secured all but one of the most formidable strongholds in the island, the towns and other fortified places were given up to him.

Meanwhile the fugitive Isaac successfully eluded capture and under cover of night fled from Famagusta. On the way he secreted his forces so successfully that he was able to ambush Richard's army on the march to Nicosia. The English drove off this attack, and Isaac escaped on a very fleet horse to the almost inaccessible fortress of Kantara.¹ Having heard that the English had taken his three other castles and that his daughter was now in Richard's hands, the emperor was driven nearly mad with anger and grief, and seeing that his hour had come he did not wait for

¹ *Itinerarium Regis Ricardi*, edited by W. Stubbs. Rolls Series, 1864, pp. 199-203. It appears as Candaira or Candayra.



GORDON HOWE

THE CASTLE OF KANTARA

It faces the Karpass Peninsula and was almost inaccessible in the Middle Ages

Richard to attack Kantara, but 'in sad attire' came to his enemy and, flinging himself at his feet, made only the single request that he might not be fettered with iron. The king placed him in charge of his chamberlain, Ralph FitzGodfrey, and gave orders that he should be manacled with chains of silver, taken no doubt from Isaac's ample treasure.

The surrender of Isaac appears to have occurred on 1st June, and immediately afterwards, having arranged for the garrisoning of the island, Cœur-de-Lion placed it in charge of Richard de Camville and Robert de Turnham, sending the silver-fettered prisoner to Tripoli in Syria. There he was placed in the hands of the Hospitallers who kept him securely in the great castle of Margat,¹ and there he died in 1194. Berengaria, with the daughter of Isaac Comnenus, had already left Cyprus for Acre with a large proportion of the fleet. Cœur-de-Lion remained for a few days longer settling matters in the island. The Cypriots agreed to pay over to him half their goods, and in return for this important contribution to his war-chest Richard gave them a charter confirming the laws and institutions that they had enjoyed under Manuel, the Emperor of Constantinople. On the fourth day of the week of Pentecost (5th June) the king left Cyprus with his galleys, reaching Acre two days later.

Soon after the king's departure Richard de Camville died, and Robert de Turnham was troubled by various insurrections, one of them under a monk who belonged to exiled Isaac's family. The reign of the new 'emperor' was brief, for he was soon afterwards captured and hanged on a gibbet.

Richard's financial requirements at Acre being extensive, he was quite willing, with his habitual recklessness, to dispose of his new kingdom for cash, and was soon negotiating the sale of Cyprus to the Templars. It was agreed that the price should be 100,000 Saracenic gold besants² and that of this 40,000 should be paid at once, the balance being obtained from the taxation of the island.

The methods of government employed by the Templars were so unsuccessful that after a few months filled with turmoil and insurrection they decided that the retention of Cyprus was not

¹ Or 'Krak des Chevaliers,' as it is now known.

² On de Mas Latrie's estimates this was equivalent to £304,000 in 1878.

worth the trouble it gave them, and in May 1192 they prayed Richard to let them return the island to him in exchange for the part payment of 40,000 gold besants they had made. Richard was willing enough to relieve the Templars of their new possession, but one can almost hear his laughter when the question of his returning the cash was raised.

At this juncture Guy de Lusignan, who had lost his kingdom of Jerusalem, comes into the picture. It was a moment heavily charged with consequences for the Cypriots. The ex-king was prepared to reimburse the Templars if Richard would let him purchase the island for the same price as that agreed with them. There was no objection to this proposal, and 60,000 gold besants were raised by loans from the Genoese and the wealthy inhabitants of Tripoli. When Guy pleaded poverty concerning the balance it appears that Richard, having now obtained his 100,000 besants from the double sale, graciously waived the remainder. In this manner did the Latin dynasty of the House of Lusignan have its genesis in Cyprus.

The Lusignan Period

LOSING no time, Guy de Lusignan assumed possession of his newly acquired territory in May 1192 without using the title of king.¹ For reasons that do not appear he chose to remain a feudal overlord.

The island was now divided into twelve baronial counties, and a feudal system was established by grants of land to some three hundred knights and two hundred esquires whom Guy brought over to his new possession. In this wholesale manner the aristocracy of the new regime was created, and the Cypriot feudatories found themselves in the grip of a system too strong to resist. It was precisely the same as that which Guy had employed at Jerusalem. The upper classes suffered far more severely under the new conditions than the peasants, who doubtless found their daily toil very little changed. The re-establishment of order in the island laid the foundations of a long period of prosperity that may be called the Golden Age of Cyprus.

Contemporary opinion was severe on the handsome Guy, to some extent, no doubt, because of the loss of his kingdom. In spite of these criticisms on his character it appears that he was possessed of courage if lacking in ability.

The first of the Lusignans' tenure of authority was brief, for he died in April 1194, when he had scarcely completed the second year of his rule in Cyprus, and his brother Amaury, who had been Count of Paphos and of Jaffa, succeeded him. The Emperor Henry VI authorized him to assume the title of King of Cyprus, and in 1197, when he married Isabella, the widow of Henry of Champagne,² he became King of Jerusalem also.

¹ Contemporary chroniclers refer to him as King Guy on account of his being ex-king of Jerusalem.

² A nephew of Richard Cœur-de-Lion.

From 1268, when Hugh III (the Great) reigned in Cyprus, the kingdom of Jerusalem became continuously linked with the island, and throughout the next two centuries the House of Lusignan in association with the Hospitallers of Rhodes formed one of the strongest bulwarks of Christendom against the flowing tide of Mohammedanism. Hugh IV joined with Venice and the Hospitallers in 1344 in a naval crusade that led to the capture of Smyrna. It was soon after this that the crusades became more and more defensive in character and were directed chiefly against the Ottoman Turks, whose army of janissaries was a rapidly increasing menace.

Nicosia seems to have grown on both banks of the Pedias for a long period without a defensive wall. As late as 1360, although the official capital and the great marketing centre of the island, it does not appear to have been fortified. Oldenburg, who visited Nicosia in 1211, wrote of a strong castle just built.¹

The spirit of the Crusaders burnt strongly in Cyprus until well into the fourteenth century, when Pierre I and de Mezières, his chancellor, strove to organize a crusade against the Turks, who in 1363 had taken Philippopolis and were advancing victoriously westward. Pierre journeyed to France and England in his efforts to stimulate the crusading spirit, arriving in London on a visit to Edward III in 1364. The English king was not prepared to help. He was growing too old, he said, and would leave it to his children. During the visit Pierre was 'politely and honourably entertained with a variety of grand suppers.'² One of these was the famous occasion when Sir Henry Picard, a wealthy wine merchant who had been mayor in 1356, received at his house the kings of England, France, Scotland, and Cyprus.³ After the repast Picard proposed playing dice and hazard, and at first the King of Cyprus won fifty marks, but his host 'being very skilful in that art, altering his hand, did after win of the said king the same fifty marks and fifty marks more.' Pierre then began to reveal himself a bad loser ('although he dissembled the same'), so much so that Picard said to him: 'My lord and king, be not aggrieved: I cover not your gold, but your play,' and forthwith returned his money.

¹ William von Oldenburg, *Excerpta Cypria*, p. 14.

² Stow's *Annals*.

³ John of France, David II of Scotland. A possible fifth was David, King of Denmark.



A WINDOW IN THE BANQUETING HALL OF
ST HILARION CASTLE

Looking westward along the mountain front

In 1367 Pierre was successfully fighting the Turcomans in Armenia, and became king of that country in the same year.¹ His assassination in 1369 approximates closely to the close of the long period of peaceful conditions in Cyprus. For one hundred and eighty years the island had been free from invasion, and remarkable prosperity had been the result, Famagusta having, by 1300, become a strongly fortified and exceedingly prosperous trading port of outstanding fame in the Levant; the great Augustinian monastery of Bellapaise had been built in the reign of Hugh IV (1324-59); the castles of St Hilarion, Kyrenia, Buffavento, Kantara, and Limassol had been enlarged or reconstructed in the same century; and the cathedrals at Famagusta and Nicosia had given those cities Gothic structures of conspicuous splendour. Besides these there were the lesser churches, monasteries, and castles, and in addition the royal palace at Kouklia, all of them enriching with the magnificence of medieval architecture the legacy of the Roman and Byzantine periods that the island possessed in the twelfth century.

The event that disturbed the prolonged security of Cyprus occurred in 1372, when the coronation of Pierre II as King of Jerusalem was being celebrated at Famagusta. It was the custom on these occasions for the king's horse to be led by the consuls of the two great maritime powers of the Mediterranean, Venice and Genoa, and several representatives of both were present at the function. On a detail of precedence a quarrel arose, and Pierre, when appealed to, decided in favour of the representatives of Venice. Soon afterwards it was reported that the Genoese were planning an attempt on the life of the king, on which a savage order for the wholesale killing of Genoese in Cyprus was issued, and a massacre followed.² It is not surprising that reprisals took place. War was declared and a fleet of forty-nine galleys dispatched by the Republic of Genoa, under the command of Admiral Pietro Campo Fregoso, in due course appeared off the coast of Cyprus. In the fighting that followed the Cypriots lost heavily. Their great port of Famagusta fell through treachery, and among the prisoners taken was the king's uncle, Jacopo Lusignan, who

¹ The next union of the crowns did not occur until some thirty years later.

² *Chronicles of Leontios Makhairas*, vol. i, p. 475, refers to 'the four Genoese killed at the coronation and those slaughtered in the fighting.'

was lieutenant-governor of the island. Paphos and Limassol were captured, and even Nicosia, the capital, was taken and plundered. In the following year the Genoese besieged Kyrenia, but there they met the stout resistance conducted by James the marshal.

Terms of peace were at length agreed (1374), Cyprus consenting to the occupation of Famagusta by the Genoese until an indemnity had been paid. This treaty did not prevent Pierre II from making in the same year a number of attacks upon the defenders of his lost seaport. None were successful, however, and next year he began to erect a great wall round Nicosia. In 1377 Pierre concluded a treaty of alliance against Genoa with André Contarini, Doge of Venice, and Bernado Visconti, Duke of Milan, to continue for four years.

This alliance expired in the year that Pierre II died, and the most flourishing town of the kingdom was still in foreign hands. To all intents it was never recovered by the House of Lusignan, for when it was surrendered to Jacques II in 1464 Cyprus was within seven years of falling under the domination of Venice. It is therefore clear that the star of the Latin dynasty established by Guy de Lusignan in 1192 was waning rapidly early in the reign of Pierre II, and that from 1373 to 1489, when the Venetians annexed the island, it was never entirely in the control of the Lusignan kings.

A glimpse of Famagusta when it was in the hands of the Genoese given by Nicholas de Martoni, a notary who visited Cyprus in 1394, reveals the process of deterioration that had begun. The town was in his opinion as large as Capua, 'but a great part, almost a third, is uninhabited, and the houses are destroyed, and this has been done since the date of the Genoese lordship.' He describes with great enthusiasm the walls 'high with broad alleys round them, and many and high towers all round.' Although more than twenty years had passed since its capture, the city was 'jealously guarded day and night by the Genoese through fear of the King of Cyprus,' and 700 soldiers patrolled the city 'with great punctuality.'

The same writer has also left a record of what he saw in Nicosia. 'In some parts the city is but sparsely inhabited,' he wrote, but observed that the houses were fine. That of the king had a

courtyard 'as large as that of the new castle at Naples,' and he was impressed by the many fine apartments round the courtyard and the large hall surrounded by an arcade of pillars, and the 'very beautiful throne with many fair columns and ornaments of varied kinds.' The throne made the notary enthusiastic, for he adds: 'I fancy that few things or none will be found more beautiful than the throne.' Martoni, who was a small and short-sighted man, was surprised at his courage in exploring the palaces, for, he says, 'such daring had I that I went right up to the entrance of the king's room, and had the door been open I was ready to enter and talk with him.' In the courtyard there was a fountain of good water that was used by the public, many of the city folk coming to draw for their own use. 'The King of Cyprus lives most of his time in this city of Nicosia since he lost the city of Famagusta, and keeps great state, especially as regards the chase, for he has twenty-four leopards and three hundred hawks of all kinds, some of which he takes every day to hunt.'

Another contemporary reference to the hunting was written by Ludolf von Suchen, a priest from Wesphalia, who was in the island between 1336 and 1341:

In this city, by reason of its well-tempered air and healthfulness, the King of Cyprus and all the bishops and prelates of his realm, the princes and nobles and barons and knights, chiefly live, and daily engage in spear-play and tourneys and especially in hunting. There are in Cyprus wild rams [mouflon] which are not found in other parts of the world. But they are caught with leopards, in no other way can they be taken. And in Cyprus the princes, nobles, barons, and knights are the richest in the world, for one who has a revenue of three thousand florins is no more accounted of there than if he had an income of three marks. But they spend all on the chase. . . . I knew several nobles and knights in Cyprus who could keep and feed two hundred armed men at a less cost than their huntsmen and falconers. For when they go to the chase they live sometimes for a whole month in their tents among the forests and mountains . . . hunting with their dogs and hawks . . . and carrying all their food and necessities on camels and beasts of burden.

Sir John Mandeville, whose book of travels¹ dates from 1322,

¹ Mandeville's name is considered a fictitious one, and his book purporting to be a record of his own travels is actually a compilation of the writings of others.



THE LAND GATE AT FAMAGUSTA

mentions the hunting with 'papyons, that be like leopards . . . somewhat more big than lions, and they take more sharply the beasts.' He is unique in his reference to the lords and all other men having retained the custom 'of eating on the earth.' This he explains as follows: 'They make ditches in the earth all about in the hall, deep to the knee, and they do pave them; and when they will eat, they go therein and sit there, and the reason is that they may be more cool; for that land is much hotter than it is here, and at great feasts, and for strangers, they set forms and tables as men do in this country [England]; but they had rather sit on the earth [i.e. the floor].'

In 1392, two centuries after Richard Cœur-de-Lion's conquest of Cyprus, Henry IV of England when Earl of Derby visited the island, seven years before he secured the throne. No English sovereign has since set foot in the island. When in 1393 the death of Leon VI, King of Armenia, became known in Cyprus, Jacques I added to himself the title of King of Armenia, the royal arms thenceforth including the lion of Armenia.

In 1402, four years after Janus de Lusignan became king, another attempt to oust the Genoese from Famagusta met with no success, and in the following year war between Cyprus and Genoa broke out once more, with Famagusta in the thick of the fighting for three years. The use of cannon in the island is now mentioned for the first time, and the redoubtable James, the marshal who had defended Kyrenia in 1374, was again successful in his resistance at Limassol. After the war had dragged on for three years longer peace was declared in 1409.

At this period, Cyprus having become a convenient base for Christian pirates in the Levant, it was more or less inevitable that a day of reckoning would come as soon as Egypt produced a sultan possessed of superior energy. That day arrived in 1424 when El Aschraf Barsabei, the eighth Mameluk sultan, one of the most renowned of Egypt's medieval caliphs, sent a small force that landed at Limassol and, after plundering the town, left it in flames.

In the following year the Egyptian fleet arrived off Cyprus and landed at Famagusta, where the chartered company of the Genoese bank of St George maintained a strong garrison. The governor, having sent the Egyptian commander a suitable present and run

up the sultan's flag on the castle, was left in peace, and the invaders, moving westward along the coast, overcame the Cypriots wherever they resisted, and inflicted a heavy defeat at Limassol. The town was again plundered and a thousand prisoners taken. This was bad enough, but worse was to follow in 1426. When the island was sweltering under the torrid heat of July¹ the alarming news that an Egyptian army had landed was brought to King Janus. Orders were given for an immediate mobilization, and with remarkable speed 1,600 horse and 4,000 foot² left Nicosia on 3rd July and marched to the royal castle at Potamia, where they passed the night, reaching Khirokitia, on the road between Larnaca and Limassol, two days later.

Difficulties suggesting hurry and bad organization began at once. Trumpets had been forgotten, with resultant difficulty in conveying orders, and there was a great shortage of wine that led to a mutinous uproar and rioting around the tower where the king was lodged and the wine was stored. Fear was produced by the appearance of 'a comet or great star,' and when an envoy from the Egyptians arrived before battle with a letter for Janus, the tone of which appeared insolent, the Cypriots committed the infamous act of burning the messenger alive.

Strambaldi,³ who records the subsequent battle, says that the demands of the Egyptian sultan were reasonable enough, being mainly that the Cypriots should cease to harbour corsairs and pirates that preyed on Egyptian trade, whereas according to Dhaheri, the Egyptian vizier, the message proposed that Janus should agree to become a vassal of the sultan. The latter is the more likely and would account for the burning of the envoy. There was further lack of discipline when a considerable part of the army refused to fight under the command of Sir Jean de Verney, insisting that they must be directly led by the king himself.

Meanwhile the enemy appeared in sight and the Cypriots stood still as ordered, awaiting the attack, until the Egyptians on seeing the opposing forces began to shout and beat their drums, whereat

¹ The writer has experienced 105° F. in the Plain of Messaoria in the early days of May.

² Dhaheri states that the Cypriot cavalry alone were 23,000 strong.

³ A.D. 1460.



INCISED SLAB TO MEMORY
OF SIR JOHN THENOURI,
DIED 1413

*In the Armenian church, formerly
Carthusian monastery, Nicosia
(north aisle of central space)*

palace described by Martoni (see page 60) was burnt, and the exultant enemy, heavily laden with rich booty, carried off King Janus in chains to Cairo, leaving the kingdom of Cyprus reduced to the level of a tributary to the Egyptian sultan.

King Janus, putting his lance in rest, advanced with his whole army. The massed attack in squadrons, some of a hundred and some of fifty, caused the invaders to fall back, losing heavily; but the Cypriots, through lack of discipline, soon lost their initial advantage and disaster followed. Janus himself was captured, and among those who fell were the Prince of Galilee, the king's brother, Sir Asserin Fabuin, Sir Cara Montolif, Sir Bartholomew de Navarre, Sir Martin Vilherba, and Sir Jacques de Neville, besides eight German knights and a great many of lesser importance.¹

The victorious Egyptians marched northwards to Nicosia, burning and plundering all the villages on the way. In the capital were many Venetians, and it was hoped that the state of peace existing between Venice and Egypt would on that account save the city from attack. The weakness of the defences, however, made the rich city too tempting for any such restraint, and for four days it was given up to rape and pillage. The splendid

¹ The late George Jeffery, in his *Historic Monuments of Cyprus*, mentions that many of the mutilated tombstones in the mosques and the Armenian church at Nicosia are associated with relatives or descendants of those killed in the Battle of Khirokitia.

Following this disastrous break-up of the Government, chaotic conditions reigned throughout the central plain and southwards to Limassol. Local chieftains were set up in a number of places and a 'king' named Alexis was elected. Under this hastily constituted authority the wholesale plundering of stores of wine, grain, and sugar took place, and the lawless bands even robbed and killed the Latin Bishop of Paphos.

After the withdrawal of the invaders Cardinal Hugh de Lusignan placed the restoration of order in the hands of Sir Badin de Nores, Marshal of Jerusalem. On entering Nicosia he ordered all men to resume immediately their usual occupations and duties under pain of death, a great number of rebels were either hanged or had their noses cut off, and 'King' Alexis, captured at Limassol, was hanged at Nicosia on 12th May 1427.

Eventually the sultan accepted a proposal made by Janus that in exchange for his liberty he should pay him an annual tribute as well as a large ransom. Until his death in 1432 Janus reigned as the sultan's lieutenant. His son Jean II left an only daughter, Charlotte or Carlotta, who became queen in 1458 and with her husband Louis de Savoie reigned as King and Queen of Jerusalem, Cyprus, and Armenia. There was, however, a natural son named Jacques, who had become Archbishop of Cyprus. His popularity and ability enabled him to raise a revolt against Charlotte and Louis and to secure the support of Nicosia for his cause. With help from Egypt Jacques compelled the king and queen to leave the island and then, in 1464, to the immense joy of the Cypriots, aided by the Egyptian troops he made a successful attack on Famagusta and thus brought to an end the ninety years' occupation by the Genoese.

Throughout the past century the Lusignan kings had found in Venice their chief support, and now, hoping to consolidate his position further, Jacques II in 1472 married Caterina Cornaro, who belonged to one of the most noble of the Venetian families, and thus brought his kingdom into still closer association with the power that had come to regard the possession of Cyprus as necessary to consolidate its position in the eastern Mediterranean. In the year following his marriage Jacques died under circumstances that raised suspicions. Two months later Caterina gave birth to a son who was crowned Jacques III, but the infant died



QUEEN CATERINA CORNARO, WHO CEDED CYPRUS TO
THE VENETIAN REPUBLIC IN 1489

From the painting by Titian in the possession of Brigadier R. F. Johnson

in August of the next year (1474), once more under suspicious circumstances. The last of the royal line of the Lusignans had perished, and Caterina Cornaro, the great-great-grand-daughter of the Doge Mark Cornaro, now reigned alone, a convenient figurehead in the interests of Venice. No sooner had the news of Jacques II's death become known to the Venetian senate than a fleet was sent to Cyprus 'to watch over the security of the queen and the country,' and eight galleys were left to guard Famagusta.

In November of the same year (1473) the queen's uncle Andrea Cornaro, auditor of Cyprus, was murdered at Famagusta, whereupon Pierre Mocenigo, the Venetian captain-general, received orders to occupy all the strong places, to prevent any foreign power from gaining a foothold in the island, to watch over all affairs and maintain the queen and her infant son on the throne. Thus by easy stages did the Venetians carry out the process of peaceful penetration. The queen no doubt found it quite convenient to govern constitutionally under the firm control of her own republic, while the Cypriots were spared the horrors of further invasions.

For the next fourteen years there was no change in the situation; then in 1488 Venice, being at war with the Turks, decided that it would be advantageous to take the final step, that of annexation. The senate tactfully sent Georgio Cornaro, the queen's brother, to urge her to resign and leave the island, and if necessary he was to tell her that compulsion would follow should she not take his advice. Caterina may have realized that she had no choice, and, having felt the steel under the velvet glove, very wisely consented to the proposal. Everything having gone quite smoothly, the ceremonial act of abdication and the unfurling of the great banner of St Mark took place on 26th February 1489; the Venetian captain-general Francesco Prioli formally accepted the island on behalf of the republic and a new epoch in the history of Cyprus was begun.

Caterina soon afterwards sailed for Venice, where she took up her residence in one of the palaces belonging to her family until her death in 1510.

The Venetians in Cyprus

1489–1571

DURING the eighty-two years of the Venetian occupation began for Cyprus the long period of decay, that continued and greatly increased under the Turks and was only arrested when the island passed into British control.

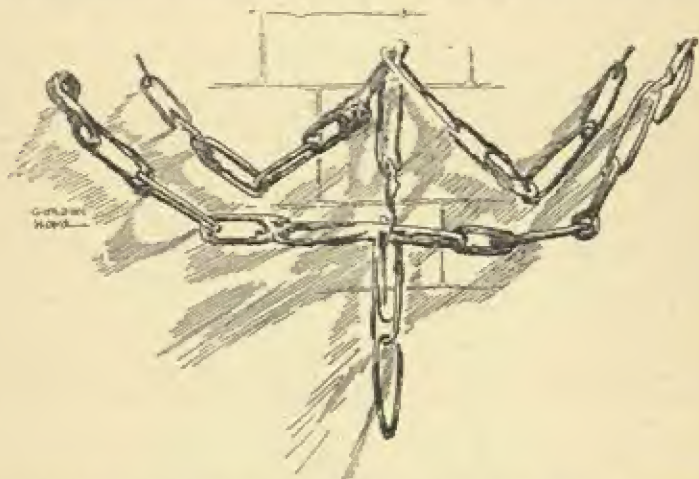
It is not easy at this distance of time to criticize the government of the Venetians, although Baumgarten, the son of a wealthy Tyrolese, who visited the island in 1508, paints an unpleasing picture of the conditions he observed.¹ 'Here are warm suns, shady groves, dewy herbs, green grass,' he writes, 'yet notwithstanding all this fruitfulness and pleasantness, neither its cities nor villages are much frequented, but as if it was barren and a desert place.' He described the inhabitants as 'slaves to the Venetians, being obliged to pay to the state a third part of all their increase on income,' or in other words the income-tax was at the rate of 6s. 8d. in the pound. This unhappily was not the full measure of the burden imposed by Venice, for in addition every man 'was bound to work for the state two days of the week wherever they shall please to appoint him.' Those who on account of illness or pressure of work failed to give the required days of personal service paid fines in proportion. There were yet other taxes 'with which,' wrote Baumgarten, 'the poor people are so flayed and pillaged, that they hardly have wherewithal to keep soul and body together.' A French visitor to the island in 1518² also described the peasants as being heavily taxed and having no trade except with Venice.

The failings of the new administration were heavily criticized

¹ Martin von Baumgarten's *Travels*; published 1594 and in English 1704. *Excerpta Cypria*, p. 55.

² Jacques le Saige of Douai; 1851 edition of his *Travels*. *Excerpta Cypria*, p. 56.

by De Mas Latrie,¹ who regarded the Venetian occupation as one that was purely military, indifference being shown to the welfare of the inhabitants, resulting in diminished trade, reduced manufactures, neglect of agriculture, and serious loss of population by emigration. Even allowing that the foregoing statements may be to some extent exaggerations of the situation, the evidence points to the conclusions reached by De Mas Latrie, while the welcome



PORTION OF A MASSIVE CHAIN FOR THE PROTECTION
OF FAMAGUSTA HARBOUR

The links are about 15 inches in length

given to the Turks in 1571 by the Cypriot peasantry indicates widespread discontent.

At the head of the newly formed Venetian Government was a lieutenant-governor who was known as the Viceroy of Cyprus. Assisting him were two counsellors, and these three formed the Privy Council. Another high official was the Captain of Cyprus. He was actually the Captain of Famagusta and was responsible for the maintenance of all the fortresses, and in the absence of a military governor the proveditore² was chief military officer.

¹ *Histoire de l'Île de Chypre*, vol. iii, p. 823.

² The proveditore, who was of higher rank than the lieutenant-governor, was seldom appointed except when there was danger of war, when he took over the whole military command.

The viceroy, with his headquarters at Nicosia, was specially in charge of the western portion of the island, and the Captain of Famagusta administered the eastern parts. Neither was permitted to have his coat of arms placed on any public building newly built or repaired during his term of office.¹

The Grand Council of the Republic as a rule appointed each lieutenant-governor for two years. In only a few instances was the post held for three years or more, with the result that there was never sufficient time for the viceroys to obtain a full knowledge of the island and its problems, or to become actively interested in its welfare. The governor appointed in 1505 was Christoforo Mauro, whose name is associated (rightly or wrongly) with Shakespeare's *Othello*.

There was in Nicosia an official known as the viscount, who was also known as the Signor di Notte, on account of his being able to imprison if necessary those found out of doors between certain hours of the night. In the Corte Bassa he dealt with all causes of first instance in the city and a radius of nine miles, and, although unable to inflict the penalty of death 'or the drawing of blood of some importance,' could order the cutting off of ears or nose, banishment to the galleys, torturing with the 'cord,' flogging, and even boiling. The viscount, when seated in his tribunal, had judges on either side who were citizens and not nobles. The High Court of the Rettori dealt with appeals and cases in which nobles were involved. When the viscount rode forth on duty he carried a baton, silver-gilt at each end, and was accompanied by about sixteen to twenty soldiers. There was a subordinate official in charge of the bazaars who tested weights and measures and could inflict fines not exceeding a ducat. His baton had silver at one end only.

Earthquakes caused a great deal of damage in 1492, 1542, and 1547, and a particularly serious plague of locusts brought about great loss in 1544. In the midst of these troubles came the rebellion of Jacques le Cretois, under whose leadership the Greeks made an effort to shake off the yoke of Venice. The fire of insurrection was, however, quickly damped down by the prompt

¹ That this order was not always obeyed is clear from the inscriptions on one of the gateways and some bastions of Famagusta, where the name of Nicolo Prioli is still to be seen.



GATEWAY TO THE CITADEL OF FAMAGUSTA

Built in 1495 during the early years of the Venetian occupation. The Lion of St Mark wears a peculiarly lordly expression

action of the Government, and the leader paid with his life for the venture. There appear to have been riots on various occasions, for when a German named Fürer¹ visited Nicosia in 1566 he found the inhabitants 'making a great commotion and storming the house of some official, because they had discovered that the greatest part of the corn, in which the country abounds, was being sent out of the island, so that bread was lacking for their daily food.' Only when some of the chief nobles arrived on the scene and made soothing statements and promises were the rioters induced to disperse.

If the three-quarters of a century of Venetian control left little behind that was permanently to affect the social life of the island, its military architecture remains to this day an impressive monument to the engineers of the republic. At Famagusta and at Nicosia the vast fortifications exist very much as they were built, and at Kyrenia the strengthening in a formidable manner of three sides of the castle has left it the almost indestructible mass of earth and masonry that still dominates the landscape. The medieval fort at Limassol, adapted to the requirements of sixteenth-century warfare, also survives and completes the evidence of how Venice foresaw the need of modernizing the defences of her easternmost possession where it stood hemmed in and threatened by the growing strength of the Ottoman Empire.

A palace was built for the proveditore or military governor at Famagusta, and of this the arched and pillared façade is still a feature of the open space in front of the cathedral, where also stand the two pillars that bore the insignia of Venetian sovereignty. Nicosia also has in Atatürk Square the column erected by the republic (see page 110), and in both cities there are a few doorways and other slight remains of domestic architecture that belong to this period.

The increasing power of the Turks had darkened the outlook of Cyprus ever since 1484,² when war broke out between Turkey and Egypt, and Venice had found it necessary to dispatch troops to the island besides keeping a fleet cruising off Famagusta until peace was declared. In normal conditions the garrison appears to have

¹ His *Itinerarium*, published at Nurnberg, 1621. *Excerpta Cypria*, p. 79.

² Although the island was not officially Venetian at this date it was practically a protectorate of the republic with a Venetian queen on the throne.

been very small, for Elias of Pesaro, a Jew who was in Cyprus in 1563,¹ gives the strength of the forces at Famagusta as 'five empty galleys to watch and guard the sea' and four captains in command of eight hundred Italian mercenaries.

Ever since 1426, when the Mameluks had defeated and captured King Janus (see page 64), tribute had been paid to Egypt, and the payments had been continued after the Venetians had annexed the island. When the sultan, Selim I, conquered Egypt in 1517 the tribute was remitted to Constantinople, and thus Cyprus, while still governed by Venice, became tributary to the Turkish Empire more than half a century before it was absorbed by it.

The Turks were content with this anomalous situation until Suleiman the Great was succeeded by his son Selim II, who was dubbed 'the Sor' by his own historians. It is said that this degenerate prince first set covetous eyes upon Cyprus on account of his high appreciation of the qualities of its wine and the beauty of its falcons. Another and much more likely motive for conquest was the need for fresh revenue for a magnificent mosque and school that Selim desired to build at Adrianople. It was planned to outstrip in splendour even that erected at Constantinople by his father. Instead of the four minarets of his parent's mosque Selim's was to have six, and it was to be proportionately richer and more beautiful.

The idea of acquiring the island by force of arms appears to have been suggested by a Jew favourite named Gian Miches, who was also able to give the sultan precise information concerning a fire in the arsenal at Venice on 13th September 1569, that had destroyed great quantities of stores and powder. There existed at this time a treaty of peace between Venice and the Sublime Porte, and in order to justify its rupture a proclamation was issued stating that the sovereign of Islam might at any time break a treaty that stood in the way of the reconquest of the territory of unbelievers, if it had at any time belonged to Islam.

The sultan's plan was opposed by Mehmed Pasha, the grand vizier, who hoped to secure a heavy bribe from the ambassador of Venice as a reward for his support. The secret message conveying the necessary hint having met with no encouragement, Mehmed

¹ *Revue de Géographie*, 1879. *Excerpta Cypria*, p. 73.

dropped his opposition to war. Before an ultimatum was sent to the republic, however, its representative was informed by Mehmed that the sultan had conceived a fancy, as new princes often did, 'to possess that rock called Cyprus,' and seeing that it was a place of no consequence it would be well that Venice should offer it to His Majesty, who would always be the devoted friend of the republic. It was unfortunate that only on receipt of this message did the Venetian Embassy at Constantinople become aware of the preparations for war that were afoot. This lack of appreciation of the situation was disastrous in its results, for there was no time left to strengthen the defences of Cyprus when, in April 1570, the Turkish demands were rejected and war declared.

The Venetians at once dispatched a force of three thousand men under the command of Hieronimo Martinengo to reinforce the garrison of Famagusta, but the fleet had only sighted Corfu when the general died, and it was with great grief that the remains were brought to the cathedral of Nicosia and finally carried to Famagusta. Not long before the arrival of these troops, the Signory of Venice had sent a message to the government in the island exhorting all to be brave and loyal, for the republic was determined sooner to lose Venice itself than Cyprus. All were to retire to the forts and the mountains, ready, when the enemy arrived, to fall upon them and make sure of victory and plunder. Calepio¹ paints a picture of great satisfaction and confidence that took the place of the anxiety felt when the first news of war arrived.

Nicosia could be regarded as a very strongly fortified city, for three years earlier, in 1567, had been commenced the great circular earthen wall strengthened with eleven massive bastions, each a fort in itself, that exists to this day. It had been designed by Giulio Savorgnano, a great military engineer, during his term of office as governor. Drastic measures had been taken to modernize the defences, the medieval walls and towers having been demolished, and with them was sacrificed the quarter of the town that extended beyond the western bank of the Pedias. Early descriptions of Nicosia speak of the river as running

¹ Fra Angelo Calepio, who was in 1570 the superior of the Dominican convent in Nicosia, was an eye-witness of the siege, and his account translated by Cobham in *Excerpta Cypria* is largely drawn upon in the following pages.



Centre: Ancient bronze helm with nose guard, eye holes, and neck shield.
Left and right: Two Greek helmets of the type worn by the hoplites or heavy
armed infantry



Helmets of the sixteenth century



Left: Sixteenth-century casque. Centre: Parts of two helmets of fifteenth-
century type. Right: Similar type to those in middle row

HELMETS AND CASQUES FOUND IN FAMAGUSTA AND
NEIGHBOURHOOD. FAMAGUSTA MUSEUM

through the city, from which it may be inferred either that the demolition was on a great scale or that the course of the river was deflected. It was intended torevet the whole of the new fortifications with a facing of stone to half way up their height, but this formidable task had not been completed¹ when the governor,

¹ The stone-work was afterwards carried up to the scarp by the Turks when they repaired and completed the defences after the siege.

Nicolo Dandolo, learned that the island was threatened by an exceedingly powerful enemy.

In Nicosia they considered it indispensable that Venice should send a force that would provide at least five hundred men for each bastion, and it was hoped that a proveditore of the highest qualifications would be chosen to take supreme military command. The Cypriot peasants were recognized to be 'rude folk and unskilled in war,' and there was also, no doubt, little confidence in their loyalty.

Throughout Lent, while waiting for reinforcements to arrive, Signor Estore Baglioni, the acting proveditore, with his officers and soldiers, worked with the greatest energy on the incomplete portions of the defences. The day was begun with religious processions and masses, and then followed the heavy toil of filling up the ditches of the medieval town wall to deprive the enemy of a convenient trench ready for his purposes.

There now began a hot discussion as to the best measures of defence to be adopted. Signor Baglioni, having summoned the council, urged the raising of as large a force as possible of cavalry and infantry to prevent the landing of the Turks or at least to throw them into disorder. It was considered that five or six thousand cavalry could be levied, and that the Frankish inhabitants might array 24,000 infantry. Unhappily Dandolo the governor took the opposite view, being convinced that it would be unwise to lose, in trying to prevent a landing, men urgently required for the defence of the fortresses. The acceptance of the governor's policy so angered Baglioni that he left Nicosia for Famagusta with his personal detachment of about a hundred men, and thus weakened the defence.

At length it became clear that no further help could be expected from Venice, and Dandolo had to face the issue with such slender resources as the capital possessed. Among those most active in organizing the defenders was Francesco Contarini, Bishop of Paphos, who raised a hundred soldiers at his own cost and, by his devotion and example throughout the siege, did much to maintain the morale of the untried levies that formed the bulk of the garrison. A number of Cypriot nobles were made captains of companies, each numbering two hundred men,¹ and a unit of

¹ The total of these companies numbered about 2,200.



THE FORMER FAMAGUSTA GATE AT NICOSIA

Now closed for traffic and another opening made

similar strength was dispatched to the mountains to collect recruits. There were only 1,040 arquebuses in the armoury and these were issued to any who could use them. Numbers of the men were brave enough and ready to do their best, 'but many had so little training,' says Calepio, 'that they could not fire their muskets without burning their beards.'¹ So great was the lack of weapons that many took their turn of duty on the walls armed with spontoons and halberds for lack of pikes and muskets.² Discipline was lacking, for the generals had little authority and

¹ The garrison included 2,600 of such untrained men.

² Giacomo Diedo, *History of Republic of Venice. Excerpta Cypria*, p. 93.

subaltern officers wavered in their obedience, so that a force numerically sufficient for the defence proved both inadequate and ineffective. Owing to the policy of defending the walled towns only, the great quantities of grain and cattle in the island that could not be collected became an invaluable source of supply for the invaders.

The command of the Turkish expedition against Cyprus was given to Lala Mustapha, who, accompanied by Ali Pasha, sailed from the Bosphorus on 26th May. The great fleet steered for Rhodes, where it was joined by Piali Pasha's big squadron, which swelled the total to two hundred galleys and many galiots and horse transports. Piali's fleet had been on patrol west of Cyprus to prevent reinforcements from reaching the island. On 1st July the news of the approach of this great Turkish armada was reported from Paphos, and on the following day a landing was effected near Limassol. That town and Akrotiri were sacked and burnt, and the invaders were extending their progress inland when they were met by a gallant little force of cavalry under the captain of the stradiots of Paphos. They succeeded in driving the Turks back to their ships in confusion and with great slaughter, and so revealed the wisdom of Baglioni's counsel. Even this clear demonstration brought no change of policy, for two days later the Turkish army was allowed to land at Salines (now Larnaca) without opposition. Entrenchments were dug and artillery, ammunition, and stores were landed in great comfort and without the loss of a man. Mustapha then dispatched the fleet to bring over the rest of the army, and it returned without mishap. By 24th July all was ready for the advance upon Nicosia, and on the next day its defenders saw the vanguard of the enemy.

Then began, in the great heat of midsummer 1570, the first of the two historic sieges that gave the Ottoman forces possession of Cyprus. No reinforcements reached Nicosia, whereas to the Turkish army there came, early in September, the great addition of 25,000 sailors and marines dispatched from his fleet by Piali Pasha.¹ The defence was kept up for six and a half weeks and much heroism was displayed, particularly by the two detachments of 750 men in the Podocastro and Constanza bastions that faced the high ground of Santa Marina, from which the Turkish

¹ Calepio's account.

artillery was able to fire with greatest effect. A noble named Febbo Zappe, captain of the first-named of these bastions, conducted the defence until he was killed by a cannon shot, when his place was taken by his brother Artius, who held out until the end, being the last killed in the final assault. 'I saw his body furrowed with every sort of wound,' wrote Calepio, 'but to his last breath he guarded his honour and his country.'

There was no lack of artillery for the defence, 900 field pieces having been available at the beginning of the siege; the gunners, on the other hand, were so restricted by the shortage of powder and shot that their weapons were of limited service. There were angry words between Dandolo and the chief gunner, who was told that he must not use cannon of great calibre but should restrict himself to the smaller pieces called *smirigli* (three- or four-pounders). The attempts to get help from Famagusta proved abortive, although the gallant Baglioni was willing to go to the beleaguered city with or without escort. In the end his offer was refused, and thereafter muddled counsels and ineffective action sealed the fate of the capital.

Mustapha conducted the siege with the greatest energy, leaving the defenders no rest, a brisk fire from his sixty-pounders being maintained all day save for three or four hours in the greatest heat of the afternoon. On finding that this form of attack was not very effective, the balls burying themselves in the earthen ramparts, orders were given to run trenches under the counterscarp, and this method of approach was so successful that in a short time the Turkish sappers were able not only to work their way across the broad dry ditch and reach the wall but also to bore into it.

At length Dandolo agreed to permit a sortie to take place, and on 15th August a body of infantry issued from the Famagusta Gate at noon when, as usual, the Turks were taking their midday rest. The first two of the Turkish redoubts that were reached were quickly taken, the defenders fleeing to the main camp on the hill of Santa Marina. So successful was the surprise that it was only necessary to follow it up with cavalry and reinforcements on foot to secure a victory. Here, however, the timorous Dandolo intervened and refused to allow the impatient cavalry and infantry supports to move; the Turks re-formed and the defenders of Nicosia were slowly driven back. 'We never made another

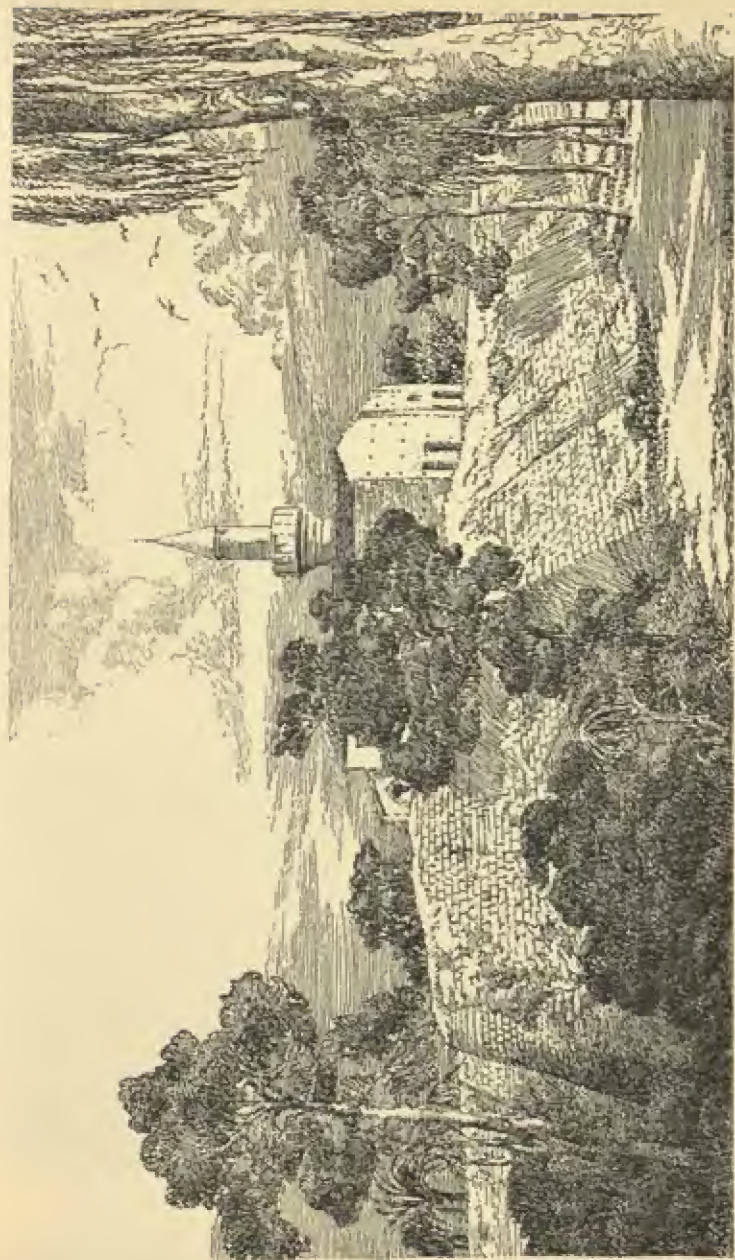
sally,' wrote Calepio, 'so that the enemy came boldly up to destroy our works.'

The constant anxiety felt in the enemy's camp concerning the movements of the Venetian fleet was allayed at the end of August, and forthwith Ali Pasha gave permission for his ships to be depleted of men to provide an overwhelming force to take Nicosia by assault. At dawn on 9th September the four southern bastions were attacked simultaneously, the greatest numbers being sent against the Podocatoro, that had suffered most, and it was there, after a desperate struggle lasting over two hours, that the flower of the defence fell and the enemy, by sheer weight of numbers, made an entry. The Mosque of the Standard-bearer, that marks the spot where the first Turkish standard flew within the walls, is in the Constanza bastion adjoining, on the south-west side.

The angry voice of the gunner at the Caraffa bastion was now heard demanding powder. 'Ye dogs, enemies of God . . .' he cried, 'do ye not see that the enemy is gaining ground? Why have we not powder that we may drive them out? . . . The devil take you: have we eaten the powder, have we swallowed the balls?' Calepio, whose account is quoted, was then sent hurriedly with urgent instructions for a cart-load of powder to be sent to the Caraffa bastion. It was sent but arrived too late. By this time the Turks had crowded in and the fate of Nicosia was no longer in the balance. Isolated groups kept up the defence for seven or eight hours, until the Famagusta Gate was opened and the entry of the Turkish cavalry completed the rout of the defenders.

For three days the city was delivered up to plunder, rape, and killing in cold blood. The Turks admitted that never since the sack of Constantinople had they won so vast a treasure. Dandolo the lieutenant-governor was beheaded, and those of the headquarters who were not killed were enslaved. The population experienced the grossest savagery. All had their hands bound behind them and any who resisted were killed. As the miserable captives were marched along, the victors amused themselves by cutting off the heads of old women or splitting open the heads of men who had already surrendered. Any who attempted to escape had their legs cut off and, as long as there was any life left, every passing janissary had a cut at the dying man with his sword.

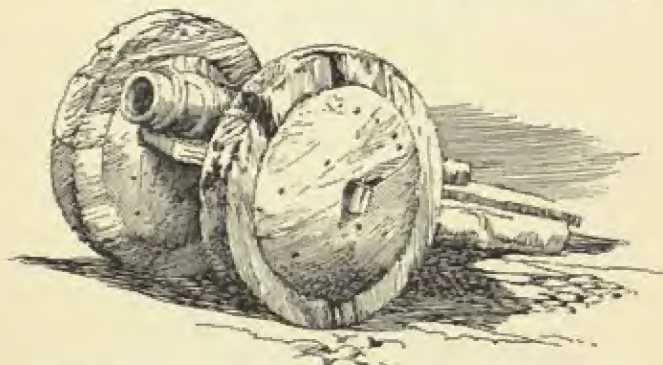
September 15th was the Mohammedan Sunday and Mustapha



THE MOSQUE ON THE RAMPARTS OF NICOSIA THAT COMMEMORATES THE POSITION
WHERE THE FIRST TURKISH STANDARD-BEARER SCALED THE WALLS ON THE
TAKING OF THE CITY IN 1570

Pasha, having had the cathedral of St Sophia cleared out and suitably arranged for Moslem worship, piously proceeded thither with his suite to give thanks to Allah for so great a victory.

Two days later the Turkish army was on the march to Famagusta, a garrison being left consisting of 4,000 janissaries and 1,000 cavalry under the command of Muzaffar Pasha. A new camp was established three miles from the port, and to it the prisoners (Calepio among them) and booty were taken prior to



BREECH-LOADING GUN ON WOODEN CARRIAGE

Famagusta Museum

embarkation. An early attempt to bombard the harbour was promptly countered by the garrison, and soon afterwards the two naval pashas, Ali and Piali, having heard that the Venetians had refitted their fleet for the relief, advised Mustapha to withdraw to Limassol, where the Turkish squadrons were concentrated. Two scouting galleys soon afterwards brought back the joyful intelligence that the Christian fleet had withdrawn to Crete.

After a day given up to festivities, Mustapha returned to Famagusta and proceeded to embark his captives and treasure. While this was in progress a sudden explosion occurred on board Mehmed Pasha's great galleon, and it was said that a noble Cypriot lady had contrived to set fire to a barrel of powder. Nothing was ever discovered as to the cause of the explosion, for it killed all those who were on board, and these included a large number of handsome youths and especially lovely women chosen as an offering to the sultan, Murad his son, and the grand vizier.

Mustapha continued the investment of Famagusta throughout

the autumn and winter. He realized, as he became familiar with the skilfully planned fortifications, that a very formidable task confronted him and that the solidly built walls defended by a grave and well-led garrison would require all the resources that he could gather if the place were to be reduced before the Venetian fleet came to its relief. It was therefore not until the spring of the following year (1571), when navigation was safer, that he was sufficiently reinforced and munitioned to tighten his grip on the town.

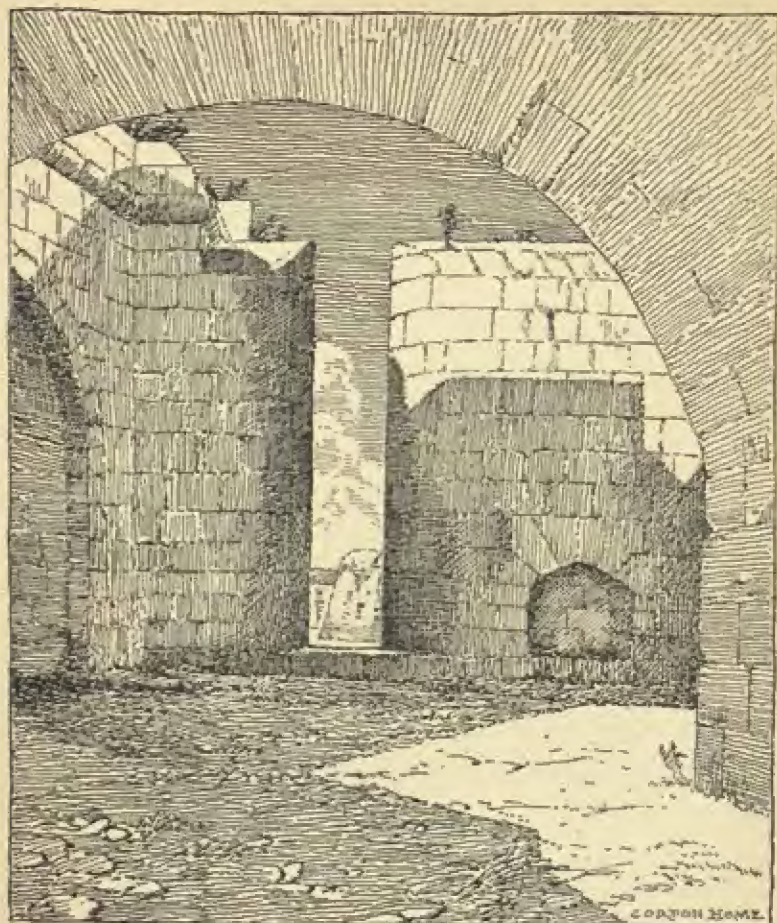
Towards the end of January the garrison was greatly encouraged by receiving valuable aid brought by twelve galleys and a frigate. These ships, having eluded the Turkish fleets, slipped into the harbour and disembarked 1,600 men with quantities of supplies and ammunition.

The Captain and acting Proveditore of Famagusta at this time was Marcantonio Bragadino, an officer of exceptional courage and ability, and his second-in-command that same Signor Baglioni whose services had been lost to Nicosia through the folly of Dandolo. The measures taken by these two indefatigable commanders were so well carried out that by the time the Turkish forces were ready to commence their assaults additional defences were everywhere completed. Protective martlets were provided for each of the embrasures, all serviceable men were brought to the side where the greatest cannonade was expected, bread-making was placed under the orders of a captain, and generally order was excellent.

Sorties were frequently made, with considerable success at first, but later these had to be abandoned on account of the enemy's growing system of trenches.

Early in April Ali Pasha was back again with some eighty galleys, and by the sixteenth of that month Mustapha ordered a great parade, indicating that the siege was now to begin in earnest. The methods employed were similar to those that had proved so successful at Nicosia. Tremendous energy was shown in the digging of trenches and traverses, and on account of the great numbers of men available it soon became impossible for the defenders to counter the progress made.

By 19th May a series of forts had been built, and from these the Turks poured a sustained cannonade. Daily at an hour before



IN THE MARTINENGO BASTION OF FAMAGUSTA

From slits of this character heavy flanking fire could be maintained along the curtain-walls. The adjoining bastion can be seen through the opening

dawn a great volley of arquebuses shattered the silence, and then began a steady bombardment that usually lasted until dusk. The defenders reckoned that on one day, when the cannonade was particularly furious, some 2,500 shots were fired. At first the Turkish fire was directed at the guns or into the city, so that the Venetian soldiers and the Greeks took up their quarters on the walls, where they remained until the end. Bragadino lodged in

the Andruzzi bastion, and Baglioni in that of Sta Napa adjoining to the west.

On 25th May Mustapha sent a janissary with letters to the commanders, but Baglioni would not receive them, saying 'Tell your pasha to continue his enterprise and we will reply with fire, muskets, cannon, and swords.' On hearing this the soldiers, greatly heartened, shouted 'Hurrah for St Mark.'¹ And four days later a Venetian frigate arrived from Crete, filling the hard-pressed garrison with renewed hope of assistance.

By this time Bragadino must have begun to feel very great anxiety on account of the thinning of his ranks, the heavy consumption of ammunition, the steady diminution of his reserves of food, and the assaults that were yet to come. The first great attack was delivered on 21st June, after a mine had been fired under the arsenal tower at the south-east angle overlooking the inner harbour. The explosion brought down more than half of this very important defence and the Turks, with standards flying, made a great rush into the breach. Those on guard here were greatly shaken, but Baglioni, taking personal command of the reinforcements, hurried to the spot and the repeated waves of attack were all thrown back. The hand-to-hand struggle went on for five hours without a break and it was estimated that six hundred Turks fell. The defence lost about a hundred killed and wounded, with casualties among the officers that were extremely serious. During the following night, however, fresh hope was kindled by the arrival of another frigate that brought news of sure and speedy help.

A week later came a second assault after a mine had shattered the great ravelin built in the broad ditch outside the south-west bastion. For six hours the Turks continued their attack without success, the gallant defenders being encouraged by Seraffino Fortebrazza, Bishop of Limassol, who, cross in hand, stood in the midst of danger fearlessly cheering them on. So great was the bishop's reputation that he inspired particular hate in the breasts of the enemy, who on entering the city sought for him assiduously in the hope of putting him to torture, unaware that he had been killed by a musket ball shortly before. This prelate showed himself indefatigable throughout in ministering to the spiritual as

¹ The patron saint of Venice.

well as the physical needs of the defenders, taking soup and food to them when he was not giving them opportunities to confess and communicate.

After two more assaults the position in the town became desperate. Wine and meat were exhausted, all the horses, donkeys, and cats had been eaten, nothing in fact remained but bread and beans. The Italians had been reduced to five hundred soldiers, and these were greatly worn with long watches and fighting under the blazing sun, while the best of the Greeks were dead. The anxiously scanned sea horizon showed no sign of the promised relief, and the chief men of Famagusta therefore wrote a formal letter to Bragadino urging him to propose terms of honourable surrender. In reply the courageous captain bade them be of good courage in the assurance that help would certainly come, and to cheer them he dispatched a vessel to Crete with the news of the dire peril in which they stood.

More mines were fired on 29th July, and fierce fighting ensued with great loss to the attackers and a further depletion of the ranks of the Christians. Then followed a sixth assault, and this time all points were attacked at once, so that when it was over the defenders found that only seven barrels of powder were left. Bragadino therefore felt that the hour for surrender had struck. It was a bitter moment, and hot indignation must have been felt against the Government for failing to send the promised succour. At noon on 1st August a flag of truce was run up, and an envoy was sent by Mustapha Pasha to arrange for an exchange of hostages while terms were being discussed.

Baglioni managed to parade two hundred musketeers at the gate to meet the Turkish hostages with whom the terms of capitulation were settled. The lives of the defenders with their goods and arms were to be spared, they were to have a safe passage to Crete under an escort of galleys, and the townsfolk were to be allowed to remain unmolested in their houses, where they were to be permitted to live as Christians without interference. These terms having been accepted and a truce signed, galleys and sailing-ships were forthwith sent into the harbour and the soldiers began to embark.

It was soon after this that Signor Bragadino appears to have made a most fatal mistake, for he sent a letter to Mustapha saying



THE SEAWARD BULWARKS OF FAMAGUSTA
In the distance to the north are the Kyrenia mountains



UNUSUALLY PLACED VENETIAN LION OF ST MARK ON
GUARD INSIDE THE LAND GATE AT FAMAGUSTA

that he proposed to come and see him and to hand the keys of Famagusta to him personally. The pasha replied in the friendliest manner, saying that he would be very glad to make the acquaintance of so brave a foe. In the evening of 5th August the captain, with Baglioni, his heroic second-in-command, a number of captains and other gentlemen, accompanied by fifty soldiers, duly waited upon Mustapha.

At first all went well, the officers being courteously received and invited to sit down. The conversation ranged over a number of

matters, and then a complaint was made that during the truce Bragadino had ordered certain slaves to be put to death. This charge was entirely untrue, but the pasha would listen to nothing that was said and gave the order that all were to be bound. They had been disarmed on entering the tent and were thus defenceless. One by one they were led into the space before the great tent and cut to pieces in Mustapha's presence. For Bragadino was reserved a much worse fate. Although his life was at first spared, his nose and ears were cut off. Twelve days later he was led into the pasha's presence with his wounds uncared for and, after a prolonged series of indignities, including the kissing of the ground at Mustapha's feet, he was hoisted on the yard of a galley. Taken ashore again, he was led to the square and there, before a great crowd, he was stripped, stretched on the ground, and flayed alive.

'His saintly soul bore all with great firmness, patience, and faith,' says Calepio, 'never losing heart, but ever with the sternest constancy reproaching them for their broken faith.' It might be thought that the diabolical hatred shown by this pasha to a most gallant foe would have been satisfied when Bragadino had breathed his last, but it was not so. The skin was stuffed with straw and carried round the city, and afterwards hung on the yard of a galliot and exhibited on the Syrian coast. Later it was placed in a box with the heads of Baglioni and others who had played their part in the defence, and sent to Constantinople.

After the fall of Famagusta the Turks met with no further resistance in the island, Kyrenia being surrendered without a blow, and in the autumn Mustapha was able to return to the sultan and personally announce the successful accomplishment of his task. Unluckily for him it happened that the news of the crushing naval defeat at Lepanto on 7th October had preceded him, and thus few went to meet the victorious pasha and no salutes were fired. Venice had chosen to devote all her resources to the last crusade, the united effort of the Christian powers of the Mediterranean against the increasing aggressions of the Turks, and in so doing had lost Cyprus. The great victory brought no direct fruits to Venice, for although the Turks never recovered the sea power they lost at Lepanto, they retained their hold on the coveted island and Selim obtained the desired revenue for his new mosque.

6

*Cyprus under the Turks
and Afterwards*

BEFORE Mustapha Pasha left Cyprus he had received orders to organize the new government. He therefore proceeded to appoint governors for each of the chief towns, Muzaffar, a pasha of three tails,¹ who was chosen for Nicosia, becoming responsible for the government of the island.

During the three dreary centuries that followed, Turkish methods of government reduced Cyprus from declining prosperity to stagnation. The famous port of Famagusta lost much of its trade and steadily decayed within its almost indestructible and carefully repaired walls, the majority of the great buildings of the Middle Ages and earlier became partial or complete ruins, the population of the island was greatly reduced in numbers, and agriculture shrank to so great an extent that very large areas became wildernesses of prickly undergrowth. With roads to a great extent lost and forests wantonly destroyed, Cyprus, impoverished and half depopulated, gradually fades from contemporary records. In place of a history that was often of European consequence, the island's affairs become but rarely of more interest than those of an obscure province.

The domination of the Lusignans and later of the Venetians had never been popular with the peasant classes of the island, and it is possible that had they not given their aid to the Turks the invasion would have been less successful than it proved. In return for this support two concessions were obtained from the

¹ The staff of office bore, beneath a gilded ball, one, two, or three horses' tails to indicate rank.

new rulers: the archbishopric of the Orthodox Church was restored, and the serfdom that had endured from the Byzantine period was swept away. For a nominal payment those who had been bondmen could become owners of the land on which they toiled, with the right to leave it to their descendants without further charge. But the ultimate price that the Cypriots had to pay for these boons appears to have been excessive, for Cyprianos, an archimandrite of the Church of Cyprus, wrote of 'the general captivity and enslavement of such of the wretched Cypriots as survived.' This statement was, however, written in the eighteenth century, when the advantages that had come with the Turkish regime had been to a great extent forgotten in the presence of the disastrous effects of prolonged neglect and bad administration.

Efforts to shake off the Turkish yoke were frequent, revolts due to various causes punctuating the whole of the three centuries of government by the Sublime Porte. Two successive appeals for assistance were made to the princes of small European states, who were able to claim succession to the line of the Lusignans. The first of these, Charles Emmanuel I, Duke of Savoy, in the end proved unwilling, although in 1600 and the following year he had conducted secret negotiations with Benjamin, Archbishop of Cyprus, concerning the conditions for his giving aid to an insurrection. Eventually, in 1607, Ferdinand I, Grand Duke of Tuscany, was persuaded to organize an expedition, and this might have been successful had it not been drawn from its purpose by the superior attractions of piracy. Subsequent appeals to the Duke of Savoy, made as late as 1668, were as unavailing as those made earlier, and no further attempts to obtain intervention from Europe disturbed Turkish control.

Between 1720 and 1745 Cyprus lost its separate government, being given to the sultan's daughter as her dowry on her marriage to the grand vizier. This great official drew annually 122,000 piastres from the island as pocket-money.¹ In 1748 Cyprus was once more declared a crown colony under the grand vizier, who let it to the highest bidder, with the result that taxation became more oppressive than anywhere else in the Ottoman Empire, and the islanders were driven to desperation. During the next sixteen

¹ Wilhelm H. Engel, *Excursus Cypria*, p. 461.

years the archbishops, who were looked upon by the Turks as politico-religious heads of the island, made repeated visits to Constantinople to appeal against the ruthless extortions of the officials, but with little effect.

At length a serious insurrection broke out. It was due to the enormous increase of taxation demanded in 1764 by Chil Osman Agha, governor of the island. This official went beyond all his predecessors in his exactions by publishing a decree ordering the collection of 44½ piastres¹ Turkish from every Christian subject of the sultan and from every Turk half that amount. According to the Abbé Mariti it doubled the annual poll-tax assigned to the governors of the island by the sultan, and he states that 'in five months, according to an accurate reckoning, besides the said tax, he had probably encashed 350,000 piastres extorted from persons falsely accused of crimes.' The bishops and leading Turks, having begged the governor to abate his demands without success, sent representatives to Constantinople to state their grievances. They returned accompanied by the vizier Choq Adar,² an official of the grand vizier's court, with orders to Chil Osman forbidding him to exact more than the amount authorized and to restore all that he had collected above that limit. The vizier sent a summons to him requiring his attendance at the Qazi's court, but Chil Osman begged him to come to the palace instead. To this the vizier was weak enough to make no objection, and the reading of the orders was proceeding in the governor's presence when that part of the floor where stood the bishops and leading Turks and Greeks of Nicosia suddenly fell in, carrying with it some three hundred persons.

The greatest confusion followed and more excitement was caused when it became known that the vizier had been given poisoned coffee. When the crowd in the courtyard heard that it had been discovered that the governor had caused the floor to be weakened so that it would collapse with the pulling of ropes, the *molla*, or chief judge, found it impossible to restrain them and decided to abandon Chil Osman to his fate. Firing soon broke out, the gates of the great court were burnt, and the angry

¹ Not to be confused or compared with the copper piastre now in use in the island.

² i.e. the vizier's deputy or envoy.

populace, fighting their way in, slew nineteen belonging to the governor's suite and finally the governor himself, whom they dispatched with knife thrusts.¹

The rebellion once begun was prolonged for nearly two years owing to a mixture of weakness and dishonesty on the part of the Turkish officials. At length the leading inhabitants of Larnaca, which had for some time been the chief port of the island and the place of residence of the foreign consuls, proposed that a truce between the Government and the rebels might be arranged through their intervention. The French consul excused himself on the ground that 'the king, his master, forbade him to interfere in matters affecting the local government which had no relation with his own duties.'² Timothy Turner, the British representative, who had a reputation for being always ready to help everyone, refused to take action without the concurrence of the consuls of France and Venice, neither of whom, however, would move in the matter. At length Turner was over-persuaded, and his prestige and influence were so great that his presence in Nicosia caused a cessation of hostilities. This happy state of affairs was so greatly appreciated by the inhabitants that when he wished to return to Larnaca they refused to allow him to leave—a flattering but exceedingly embarrassing situation. This obliged Turner to instruct Mariti, to whom we owe a full account of events at this period, to act as his deputy at Larnaca.

The malcontents demanded a settlement on the basis of a general amnesty; a declaration under the governor's seal that he would levy no taxes beyond those authorized by the sultan; that the rebel janissaries should be restored to their posts and pay; and that Khalil Agha, the commandant of Kyrenia Castle, should be declared Governor of Cyprus.

Notwithstanding his influence, the British consul's efforts as peacemaker proved fruitless. Soon afterwards a pasha of two tails named Kior Mohammed arrived on board a warship commanded by Meleky Bey. He was accompanied by transports bringing two thousand troops, and with this force he proceeded to restore order. Seeing that his supporters were melting away,

¹ *Travels in the Island of Cyprus*, translated from the Italian of Giovanni Mariti by C. D. Cobham (1909), p. 96.

² *Ibid.*

Khalil Agha considered it safer to withdraw to Kyrenia, where the great walls of the castle proved as usual too strong for the attackers. Resort was therefore made to subterfuge, and the commandant was enticed on board Meleky Bey's warship by the promise of a means of escape. Instead he was sent to the pasha, who at first treated him well, but after gaining from him such information as he required gave the order for Khalil Agha's strangulation. His head, with those of the chief insurgents, was consigned to Constantinople, and peace reigned once more in the unhappy island. For his successful work of pacification the pasha received from the Porte the honour of a third tail.

This revolt may have been on a greater scale than others but was probably typical of the insurrections in Cyprus throughout the period of Turkish domination. Two years later famine raised its sinister head, due no doubt to the combined effect of disturbed conditions and the reduction of rainfall brought about by the rapidly shrinking forests. Minor insurrections and assassinations provoked by high taxation and intrigue continued all through the Turkish period. Exasperated by injustice, Christians would unite with Moslems in their appeals to the sultan against the outrageous exactions of the governors. The relief that was sometimes obtained was seldom long-lived, the evil tradition of oriental methods of government being too powerful to be eradicated by such mild methods as were applied.

In the latter half of the eighteenth century the chief export of Cyprus was cotton. A fair average crop consisted of 4,000 bales, but half a century earlier it had been nearly twice as much, and under the Venetians the total reached 30,000 bales or 20,250,000 Florentine lb. In quality the cotton was considered the best grown in the Levant, and the bulk of it was consigned to Venice. In this period about 250,000 okes¹ of silk were exported annually, and of some importance was the foreign trade in the Cypriot wine called *Commanderia*. Salt was no longer sent to Europe and had become of negligible value for export. Mariti's summary of the commodities sent abroad omits any mention of copper, for by that time the paralysing effect of government from Constantinople had caused the mines to be abandoned. They were working in 1576 when, according to contemporary evidence, Cyprus copper

¹ An oke = 2½ lb.

was still famous. That an industry of such antiquity in the island, and one that had brought prosperity during long periods of its history, should have been extinguished during the period in question provides further evidence of the amazing lack of enterprise during the eighteenth century.

In 1799 a revolt of janissaries in Cyprus led to a very curious incident shortly after the successful defence of Acre by Commodore Sir Sidney Smith. He had been appointed a joint plenipotentiary with his elder brother Spencer Smith, the British ambassador at Constantinople, and on this slender authority thought it his duty to bring his fleet to the island and intervene in person. In a letter written some time afterwards Sir Sidney Smith tells the story of his action in such quaintly grandiloquent language that it is worth quoting:¹

In the exercise of my duty, representing the King in his dignity, as his minister plenipotentiary at the Ottoman Porte, and being decorated by the Sultan Selim with his imperial aigrette, and with a commission . . . to land forces by sea and land, on the coast of Syria and Egypt . . . and as the Capitan Pasha was expressly put personally under my orders, I thought it my duty to land at Cyprus, for the purpose of restoring subordination and the hierarchy of authority, on a sudden emergency, which arose from the bursting out of an insurrection of janissaries, Arnauts and Albanians. . . . The insurgents having murdered their local immediate chief in the island, the Greek population was at their mercy, and under dismay and terror. I landed on the instant, and exercising the delegated authority of Sultan Selim, as if he had been there in person, and wearing his imperial aigrette or plume of triumph, I restored order . . . causing the disbanded troops to go down to the beach, like sly slinking wolves, foiled in their bloodthirsty career, and then to embark, leaving the island tranquil and free from the previous apprehension of plunder and massacre.

At Nicosia he met the Greek archbishop, who appears to have given him his pectoral cross as a simple act of courtesy, but the vainglorious commodore interpreted the gift as something of great significance by which he became qualified for high rank as a Knight Templar.

It is interesting to find that Lord Elgin, who succeeded Spencer

¹ Sir Harry Luke, *Cyprus under the Turks*, p. 122.

Smith at the Porte, wrote to Nelson in 1800 complaining that Sidney Smith 'has assumed the character of minister plenipotentiary, grounded on his having had that nomination to enable him to sign, with his brother, a treaty here last winter: he continues this title without confirmation, instructions, or powers from home. And he has exerted it upon different occasions to exercise police in Cyprus and elsewhere: a fact literally without precedent in diplomatic history.' He concluded by stating that the utmost ill will had been brought to British arms, and that it had given rise to the most unpleasant scenes in the Seraglio. In spite of all this heavy criticism of the young commodore's action—he was only thirty-four at the time, and must have felt himself a second Richard Cœur-de-Lion—he reached the rank of full admiral in 1821.

After the capture of Acre by Ibrahim Pasha in July 1832, Cyprus was in a military sense occupied by Egypt, and Mohammed Ali Pasha, the ruler of that country and father of Ibrahim Pasha, continued to hold it for eight years when the island reverted to the Porte. From this time the Turkish administration appears to have made a slight improvement, a beneficial change that was reflected in a surprising leap in the figures of population, which were nearly doubled in the next forty years.

No account of the later years of Turkish authority in Cyprus would be complete without a reference to the bloody reprisals against the Greeks in the island during the revolution in Greece, that occurred in 1821. To prevent the participation of the Cypriots in the revolt, the Porte ordered the Pasha of Acre to send troops to the island and gave full authority to the governor 'to kill as many of the Christians as he thought worth killing.'¹ There followed some discussion in a secret assembly as to how many of the prominent Greek Christians it would be safe to massacre; the decision was not made, however, until the arrival of the Turkish troops, when the governor felt himself in a position to act without further delay.

On various subterfuges bishops and other notables were enticed into Nicosia and on a July morning the slaughter began. The Archbishop Cyprianos and the three other bishops were brought

¹ Spyridon Tricoupi, *History of the Greek Revolution*, translated by Cobham in *Excerpta Cypria*, pp. 465-6.

into the Konak Square in front of the governor's palace, where the first was hanged on a tree and the others beheaded, together with a number of Christians of standing. The bodies were left on the ground for some days. Then followed a hideous slaughter of two hundred of the leading Greeks in the towns and villages. The foreign consuls, especially the French consul Méchain, were successful in rescuing a number of fugitives by taking them into their consulates and afterwards getting them away in European ships.

The records of visits to the island, official and otherwise, during the Turkish period give interesting glimpses of British consular affairs. In 1827 there had been some misunderstanding between the governor and Antonio Vondiziano, the British vice-consul, and to see that the latter was brought to his senses Captain Frankland, R.N., and Mr Elliot were sent to Larnaca in H.M.S. *Raleigh*. The former describes the Marina as a wretched place consisting of a very long row of mud-built houses with palm-trees thinly scattered behind them.¹ He and Captain Dalling of the *Raleigh* dined with the consul, who was by birth an Ionian and was married to a Cypriot Greek. His five daughters were therefore Greek in costume, language, and ideas. The presence of the warship wrought the desired effect upon the governor, for on 16th August, following a satisfactory interview between the governor and Mr Elliot, the consular flag was rehoisted and the *Raleigh* fired a royal salute. The Turkish fort also saluted, with twenty-one guns, the last shorted, the ball falling a little ahead of the ship.

At noon [says Frankland] Captain Dalling and myself, both in uniform, went on shore to dine with and felicitate the consul. After dinner we all went to call upon the *mutessellim* (governor) in the house of the *khoja-bashi*.² Our procession from the consular residence to the *khoja-bashi*'s house was rather ludicrous, but appeared to produce a very grand effect upon the minds of the good inhabitants of Larnaca, who all came out of their doors to stare at us. I could hardly retain my gravity on witnessing the awkward attempts made by an old Turk in the

¹ *Excerpta Cypria*, pp. 456-8.

² *Khoja-bashi* means the chief *khoja* or religious head of the Moslem community. Spelt *koja* it means the chief elder of the town or borough, and this seems the likelier.

consulate, in his long scarlet robes and grey beard, to stand up behind the rickety carriage of the consul (*à la chasseur*) with a large truncheon in his hand, as an emblem of his office and dignity. We found His Excellency seated upon his divan, and surrounded by his Albanian guards. We were ushered into his presence with considerable pomp, and invited by him to seat ourselves on his divan. He told us that we were welcome, and that he was delighted to make our acquaintance, and so forth.

After pipes and coffee, and the presentation of conserves in little filigree cups of silver followed by sherbet, they were sprinkled with rose-water and perfumed with incense. Captain Dalling was then informed that a Turkish vessel was shortly sailing for a port in Caramania with the governor's harem on board, and that the escort of H.M.S. *Raleigh* would be appreciated.

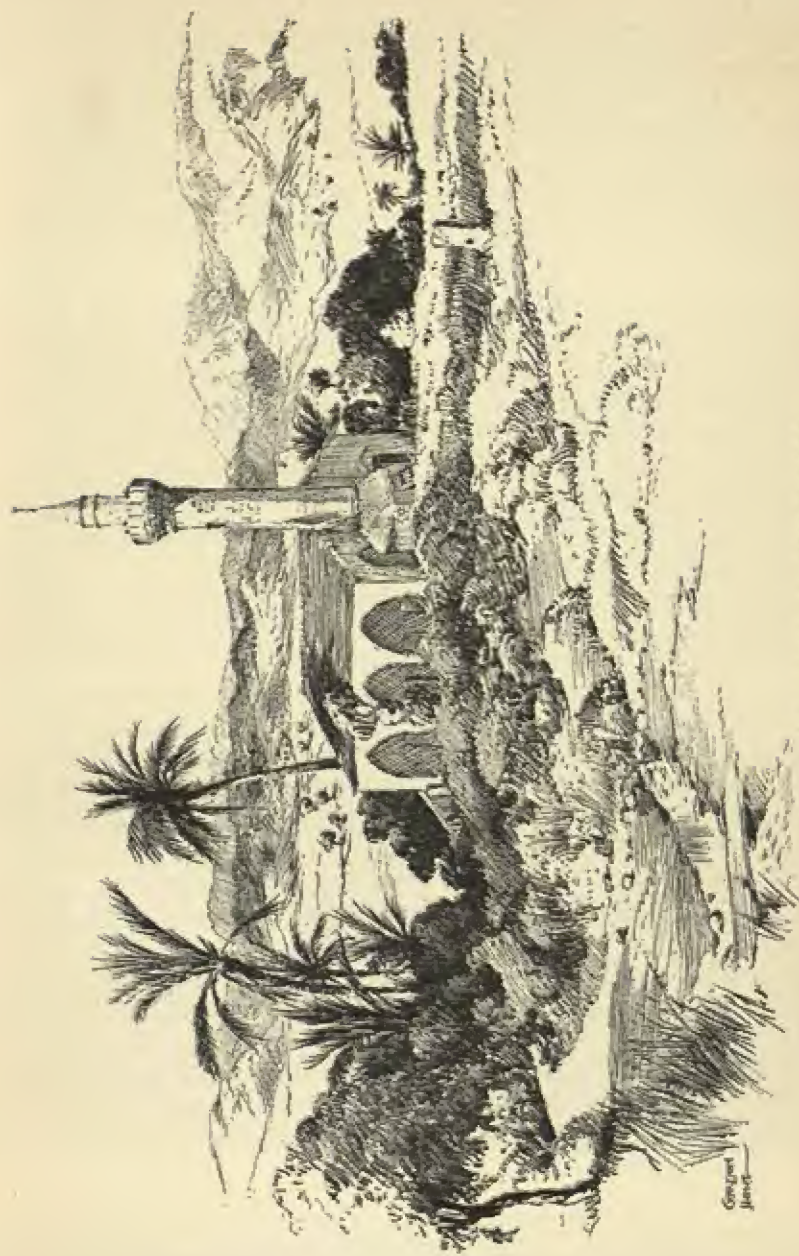
'This unusual and extraordinary request,' says Frankland, 'was naturally declined.' On leaving, however, Dalling was asked to accept two casks of Commanderia wine and four bullocks.

William Turner, who had been vice-consul between 1771 and 1776, visited Larnaca in 1815 and while there was a guest of Mr Vondiziano. He describes¹ the considerable state his elderly host maintained in his large house, with six servants and two janissaries plus a carriage, at a total cost of 5,000 piastres, or £200, a year. So great was his desire to keep up the prestige of his office that he always wore a large cocked hat even in the house.

As late as 1812 reference is made to the costume of the ladies of the European consulates, who dressed *à la turque* and wore the imposing 'calathus' head-dress resembling those to be seen on Phoenician idols or Egyptian statues.² The tedium of consular life in this out-of-the-way corner of the Levant appears to have been considerable, the coming and going of ships providing the chief breaks in the monotony. During the periods when there was very little to fill the uneventful passing of the days, relief was found in various sports, including hare-hunting and shooting, while a good deal of entertaining, with music a regular feature, took place during the evenings in the spacious reception rooms of the consuls' houses.

¹ *Journal of a Tour in the Levant*, 1820.

² *Monuments of Cyprus*, p. 175. *Excerpta Cypria*, p. 427.



Conquest
Journ.

TURKISH MOSQUE OUTSIDE LEFKA

It is in a delightful district of orange-trees and date palms. On the right is the snow-clad Troidos group

In the precincts of the Orthodox church of St Lazarus is a small graveyard dedicated about 1685, and in it there are visible eighteen graves of the British who died in Cyprus. They include the tombs of three British consuls—George Barton, 1739, Michael de Vezin, 1792, and Dr James Lilburn, 1843.

In 1838 an attempt to improve the status of the islanders was made by the liberal-minded Sultan Mahmud, and in the following year his successor Abdel Mejid, one of the best sultans Turkey ever had, established a local council in which the Christians were represented. This wise step resulted in a better feeling between rulers and ruled.

In 1870 Cyprus ceased to be a part of the vilayet of the Islands of the White Sea¹ and became an independent *mutessariflik*. The reforms that were announced excited no enthusiasm among the populace. As expected they produced no perceptible results, and it was not until 1878 that the island saw the dawn of better conditions.

On 4th June of that year a convention of defensive allegiance between Great Britain and Turkey was signed at Constantinople. Lord Salisbury's Government, recognizing the danger of further encroachments by Russia upon Ottoman territories, engaged Great Britain to join the sultan in defending them by force of arms. In return the sultan promised to introduce necessary reforms in his government for the protection of his Christian and other subjects, and he also consented 'to assign the island of Cyprus to be occupied and administered by England.'

In the convention it was agreed between the two high contracting parties that should Russia restore to Turkey Kars and the other conquests made by her in Armenia, the island of Cyprus would be evacuated by England, and it was also agreed that the excess of revenue over expenditure on the basis of the average of the last five years² would be paid annually to the Porte by the British Government.

In a dispatch from Lord Salisbury to Sir Henry Layard, the British ambassador at Constantinople, the reason for the occupation of Cyprus is clearly set forth as follows:

¹ Or 'of the Archipelago.'

² Stated by the Porte to amount to 22,936 purses 'to be duly verified hereafter.' The Turkish purse was in 1878 equivalent to 500 piastres or £4 10s.

It will further be necessary, in order to enable Her Majesty's Government efficiently to execute the engagements now proposed, that they should occupy a position near the coast of Asia Minor and Syria. The proximity of British officers, and if necessary of British troops, will be the best security that all the objects of this agreement shall be attained. The Island of Cyprus appears to them to be in all respects the most available for this object.

It was added that there was no wish to alienate territory from the sultan's authority and therefore the island should continue to be a part of the Ottoman Empire.

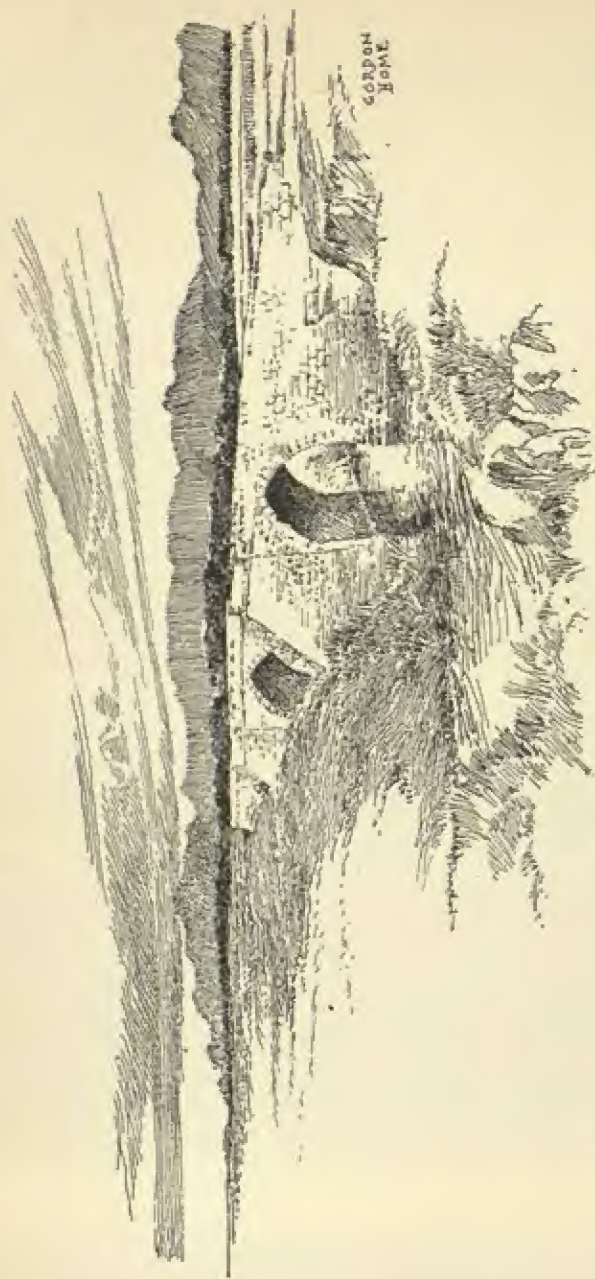
Although the convention was signed on 4th June, nothing was known of it by the British consul at Larnaca as late as 10th July. Rumours of an impending change were, however, current, the agents of banking houses in Constantinople having arrived and begun to make purchases of house property and land on so great a scale that Mr Watkins, the consul, telegraphed to Sir Henry Layard informing him of the uneasiness of the local government. On the following day, 11th July, Mr Walter Baring,¹ second secretary of the British Embassy at the Porte, arrived in Cyprus with the sultan's firman and took official possession of the island on behalf of Great Britain. The gazettement of Lieutenant-General Sir Garnet Wolseley,² G.C.M.G., K.C.B., to be H.M. High Commissioner and commander-in-chief took place on the 12th, and at 5 p.m. on that day, after the ceremonial surrender of Cyprus to England, the Union Jack was hoisted in Nicosia in the presence of Admiral Lord John Hay the acting governor and Mr Baring.

Sir Garnet Wolseley and his staff left London on the 13th, reached Malta on the 18th, and, having landed at Larnaca on the 22nd, forthwith took the oaths of allegiance and of office. The garrison of British and Indian troops arrived about the same time. Their appearance, particularly that of the latter, must have greatly surprised and made a deep impression on the Cypriots.

The task that faced the first High Commissioner appeared formidable enough, for in all directions he was met with the desolation resulting from three centuries of slack Turkish rule. He

¹ Afterwards the first Lord Cromer.

² Created viscount in 1885.



VENETIAN BRIDGE AT ORTA KEUY
Near Nicosia on the road to Kyrenia

found the island to a great extent without roads or bridges and such agriculture as existed was conducted in a most ignorant fashion. There was a serious shortage of water, mines were unworked, and the few police were unable to cope with crime, their time being to a great extent devoted to tax-collecting. In addition the very primitive schools were few in number, and the yearly expenditure on the administration of justice, amounting to only £250, naturally made that commodity very expensive. The land records were a monument of confusion and error, and the downtrodden peasantry had sunk into a state of hopeless apathy and improvidence.

Between 1880 and 1883 the Director of Survey and Head of the Land Registry Office was Lieutenant H. H. Kitchener, R.E., and from him came the first suggestion of a museum in Cyprus. This is now a possession of which the island may well be proud.

If growth of population may be taken as an indication of better conditions brought about by the British occupation, the figures are certainly satisfactory, for between 1881, when the total was 186,173, and the present time the population has nearly trebled.

When, on 5th November 1914, Turkey decided to enter the Great War against Great Britain and her allies, Cyprus was automatically annexed to the British Crown. The news was received with satisfaction by the bulk of the inhabitants, Greeks as well as Turks. The former must have had mixed feelings a year later when Cyprus was offered to Greece if that country would join the Allies and come without delay to the aid of Serbia against Bulgaria. The offer was, however, refused, and in 1925 Cyprus was given the status of a crown colony under a governor in place of a high commissioner.

Concerning Nicosia

APPROXIMATELY in the centre of the Plain of Messaoria stands Nicosia, the capital, girt with its massive circle of fortifications about 1,500 yards in diameter and nearly $2\frac{2}{3}$ miles in circumference. The little city fills this space closely with a compact network of streets that have a tendency to lead nowhere in particular and subtly to bring the stranger out towards the ramparts when he is endeavouring to reach the centre.

Although here and there the stone facing of the walls has been removed, leaving the earthen interior visible, they still bear testimony to the splendid effort made by the Venetians in 1567 to render the place impregnable, all the eleven great bastions being intact. Of the three gateways, that leading to Famagusta survived unchanged the longest, the other two, opening on the roads to Paphos and Kyrenia, having ceased to function. The first has been blocked up and turned into a police-station, an opening in the curtain wall having been made alongside, while the Kyrenia Gate has suffered the indignity of isolation, a wide passage through the wall having been made on either side. Eventually the Famagusta Gate was put out of action by the making of a more convenient opening to take its place.

Altogether twelve breaches have been made in recent times, each provided with a broad earthen embankment to carry the road across the ditch, that averages about 350 feet in width. Some of these openings being quite unnecessary, the recklessness that authorized them was deplorable, for the Renaissance character that Nicosia bore externally until comparatively recent years has been sadly weakened.

The earlier entry by the Famagusta Gate, cunningly placed in

the shelter of the flanking recess of one of the huge bastions, was very impressive indeed, the ponderous masonry giving the effect of invincible strength. It seems almost incredible that only three years after the skilful and most unusual design of General Giuliano Savorgnano, the Venetian military engineer, had been nearly brought to completion the Turks so quickly made themselves masters of the city. No doubt the fact that the stone revetment had not been finished when the siege was begun made the task of the invaders easier.

Considerable improvements have been effected since the newly created Antiquities Department has taken charge of this monument. It is a matter for regret that the restoration of the adjacent walls was not also carried out by the department. Had this been done, certain unfortunate mistakes would doubtless have been avoided.

On emerging from the long cavernous passage of the Famagusta Gate you were faced by a street leading towards the centre of the town, but after a short distance the maze-like plan of Nicosia asserted itself and, unless the minarets of St Sophia were kept in sight, the stranger commonly found himself in narrow streets between high whitewashed walls, with here and there a palm showing above them and never a clue as to his position until it became obvious that he was far beyond his objective.

It is wise, if one wants to see the byways and to enjoy the individualism of the city, to spend a few hours of exploration willing to lose oneself. Only by doing this can anything be found that suggests the atmosphere of romance conveyed to his readers by Mr Mallock in his curiously attractive book on Cyprus.¹

The place seemed as intricate as the Cretan labyrinth [he wrote], so that very soon I had completely lost my bearings; and everywhere it was pervaded by a sense of hush and secrecy. The narrower alleys were generally quite deserted, only now and again a grave bearded figure, in a turban and long robes, went by stealthily; or suddenly round a corner came a white-veiled girl gliding. As my eyes grew gradually accustomed to the look of things I began to realize a number of strange details. I noticed that though the upper parts of the walls were of sand or sun-dried bricks, the lower parts were mostly of finely cut ancient stone-work, and that most of the doors were early Gothic arches which might, with their

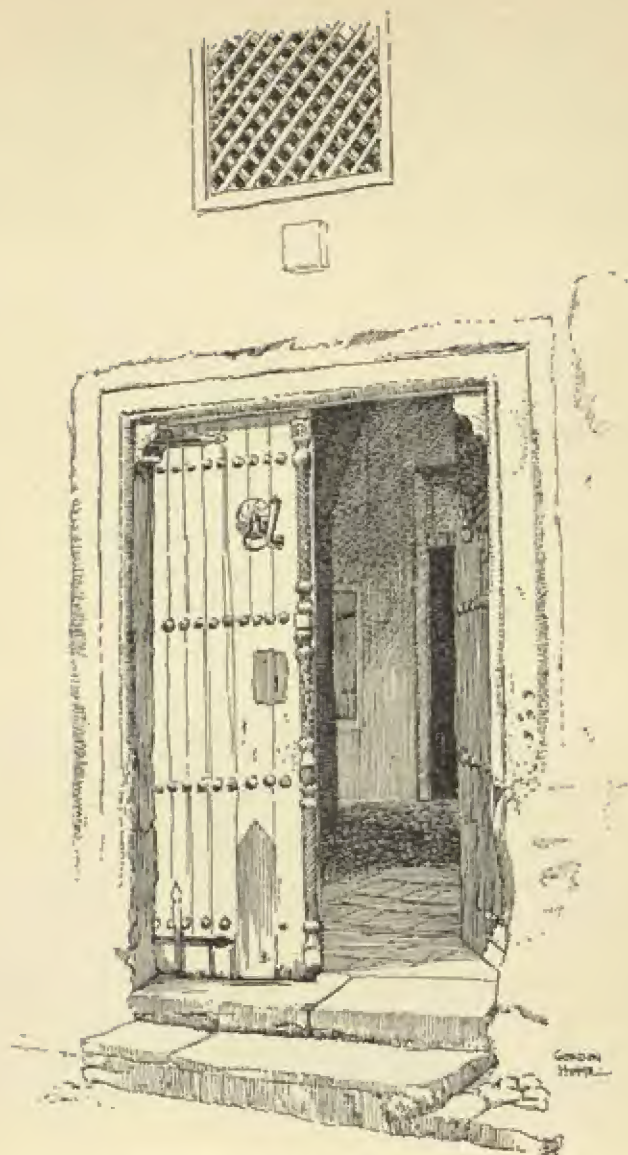
¹ W. H. Mallock, *In an Enchanted Island*, 1889.

mouldings and their ornaments, have belonged to an English abbey. Here and there, too, in an odd angle, was a conduit or fountain that suggested medieval Europe, and in one place, embedded in a shadowy blank wall, was the chancel end of an exquisite Gothic church. The window with its mass of florid carving was perfect; indeed, so to all appearance must the whole structure have been. It was the barn or the stable of some Turkish mansion, and a black Nubian in a white tunic was leaning against it. He eyed us as we passed, as if he were some enchanted figure. Wherever we went there was the same hush. The ripple of a conduit was often the only voice in the street and yet all around was a sense of unknown and ambushed life.

This description to some extent holds good to-day, notwithstanding the destruction here and there of the mystery of a narrow way by the pulling down of one of the high walls of mud bricks that enclosed a garden scented with orange blossom, or by the wholesale rebuilding of a corner once redolent of the Middle East with its whitewashed walls, its projecting upper windows, and suggestions of *The Thousand and One Nights* in the doors opening on to the street, set far apart in great unbroken stretches of wall. No longer, alas, can it be said that there is the same hush that Mallock found in the byways, for cars are driven in nearly all the streets, the narrowness of which entails the adoption of one-way traffic, a prescription not always too well observed in spite of the alert khaki-clad police.¹

Vanished also is the mystery and romance of Nicosia's bazaar. In 1889 when Mallock wrote, and for many years afterwards, the streets occupied by the various trades were all 'covered in some way or another, some with tattered awnings of canvas or coarse matting, which made stripes above one of blackness and blinding sky, some with stone vaulting, some with a trellis-work of vines.' Now awnings, vaulting, and vines have all been swept away, and unrelieved sunlight falls upon the busy life of the bazaar. The cavernous shops dimly revealing arched interiors remain, however, and Mallock's skilfully drawn word-pictures convey a slight impression of what one can find to-day. The grouping of the trades is maintained and the street of the coppersmiths remains as noisy, no doubt, as in his time and probably as in the far-off days

¹ In the winter the uniform of the police is navy blue, with a peaked cap. Until recent years they wore the bright red Turkish fez.



A TYPICAL DOORWAY IN NICOSIA
At No. 4 Victoria Road

of the Lusignans. In the foreground of each workshop sit two or three men who seem to hammer continuously at big copper tubs while holding the metal in place with bare feet, a leathery great toe being frequently brought into use to steady the cauldron being manufactured. Further within, one is aware of other figures working in the Rembrandtesque gloom, seeming in their indistinctness to typify the remote days when Cyprus was producing copper from her own mines in a world that was being revolutionized by the discovery of the new uses of metal.

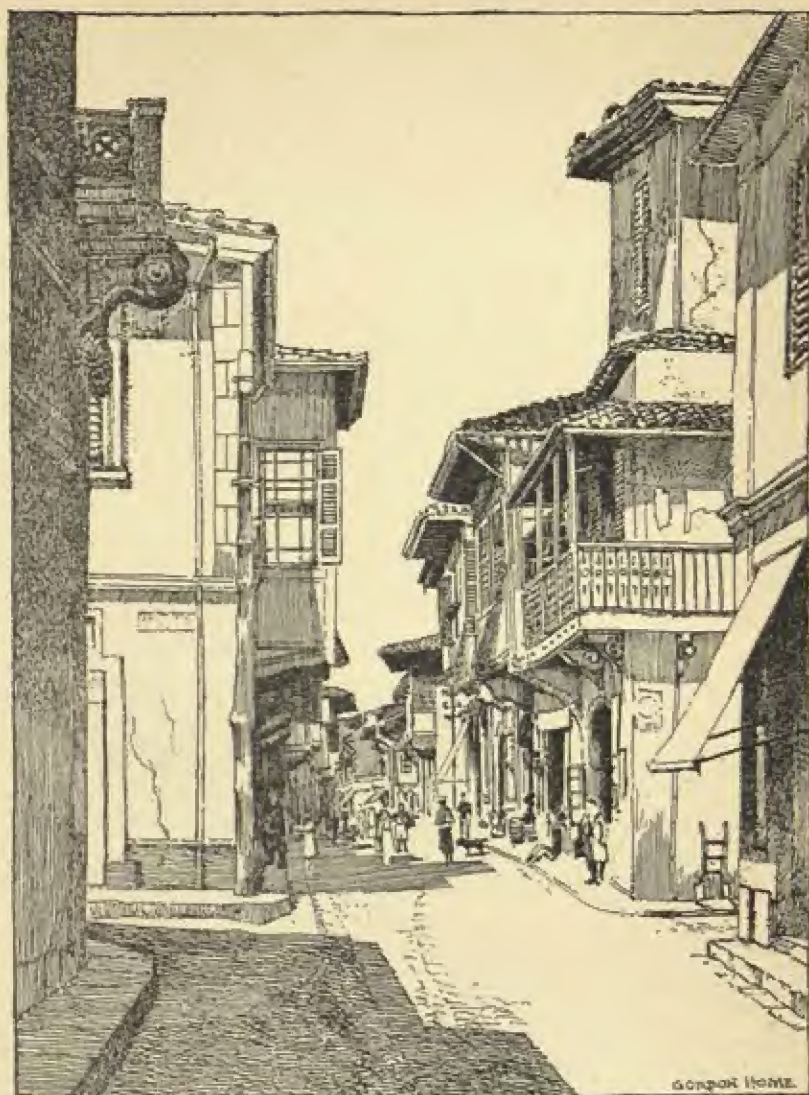
Time spent in the bazaar brings all sorts of rewards. Exposed for sale outside a carpenter's shop, for example, may be seen the tribulum used for threshing corn, an agricultural instrument that possibly has its origin in remote prehistoric times. It is a flat wooden sledge with the front portion slightly bent upwards and has inserted in its underside between three and four hundred pieces of flint. The tribulum is drawn round the threshing floor by a pair of oxen, the driver having a seat on the roughly made wooden box that carries the ballast stones.¹

Among the people that crowd the bazaar there are veiled women, picturesque Turks, and distinctive Armenian types. As a rule the Greeks are remarkable mainly for the good looks of the men, their dress being now of the ordinary European style. Only infrequently is the passer-by jostled by a train of camels, although donkeys carrying all sorts of burdens, including gigantic loads of brushwood for kindling, are common enough, and a regular feature of the streets is the two-wheeled horse-drawn cart carrying in a wooden frame a couple of dozen earthenware jars for drinking-water.

Pushed by hand among the foot passengers there are little barrows boxed in with glass that contain cakes, Turkish delight, and huge slabs of a popular buff-coloured variety of sweetmeat that is cut into chunks with a knife as required. Its taste is not encouraging to the unaccustomed palate.

If architecturally the streets of Nicosia's bazaar are comparatively featureless and not to be compared in that respect with those of Cairo or Tunis, the city's shops and industries and the life in its busy streets are still full of interest.

¹ See *Antiquity*, vol. ix, No. 35, 1935. Notes and illustrations by O. G. S. Crawford.



LEDRA STREET IN THE CENTRE OF NICOSIA

It is becoming more and more modernized

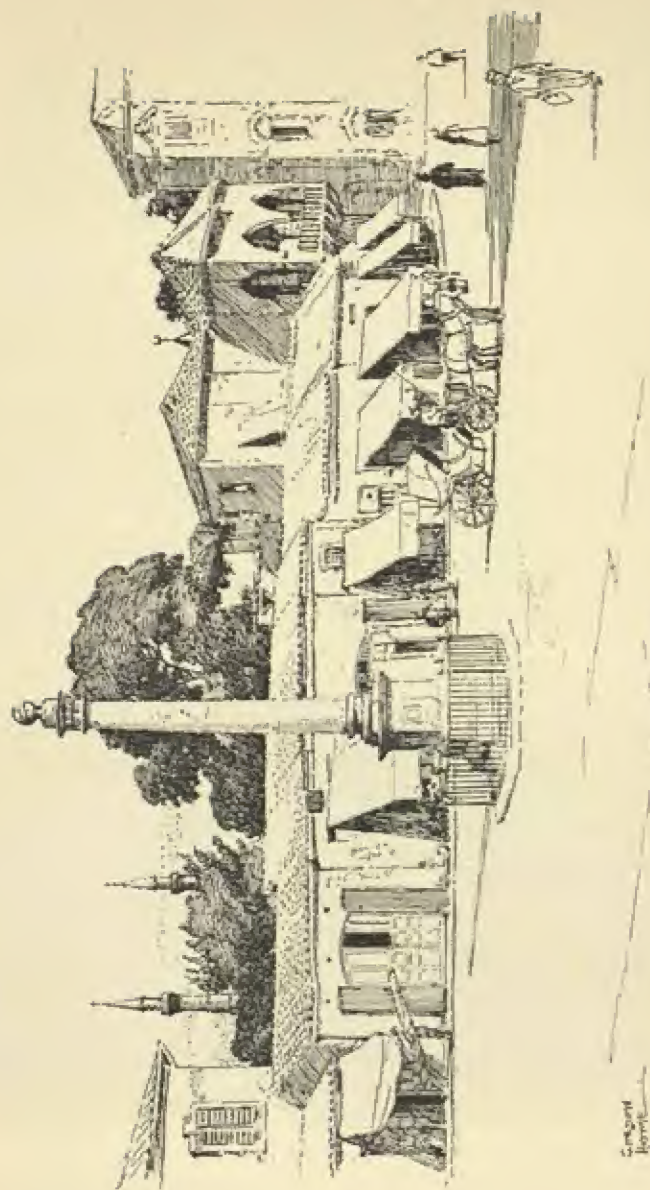
The two chief thoroughfares of the city that possess the most pleasing and picturesque features are Victoria Road and Ledra Street. The first, going northwards from the Paphos Gate, leads to a charming corner where palm-trees shade the Arab Achmet mosque built in 1845 on the site of a medieval church, some of whose surviving relics are visible in the floor of the mosque and in the walled enclosure outside. The tombstone includes a number of interesting names, among them Francesco Cornar (or Cornaro), who died in 1390 and was a member of the famous Venetian family that a century later provided Cyprus with a queen, who was the last sovereign of the Lusignan Dynasty. The inclined slabs of Pierre Lajaune (1343) and Louis de Nores (1369) show respectively knights in chain-mail and plate armour. Those who bear the English name of Norris or Norreys appear to have grounds for claiming association with this family.

Beyond this pleasing corner a street leads to the lawcourts and post office. Turning to the right between these buildings, the wide modern roadway leads into Ataturk Square (formerly Konak Square), in whose centre stands the Venetian column that once carried upon it a lion of St Mark, now replaced by a copper ball. The column is a monolith of granite doubtless brought from one of the Roman sites in the island, and formerly stood near the mosque on the western limits of the square; it is raised on a hexagonal pedestal bearing five coats of arms, and lower down, in fine Italian lettering, is the inscription:

FIDES INCORRUPTA NON PULCHRITUDO NON
HUIUS UBERTAS SPECETUR INCOLAR

Fairly recently a pole that carried Turkish flags on festival days stood close to this column, and the late George Jeffery¹ thought that it was probably a successor to the flagstaff maintained by the Venetian Government during their occupation of Cyprus. A single column or a pair, as at Famagusta and on the Piazzetta at Venice, with a flagstaff adjoining, formed the emblems of the sovereignty of Venice. They were always erected in the chief piazza of a city, and it may therefore be inferred that Ataturk

¹ *Historic Monuments of Cyprus*, 1918, p. 60.



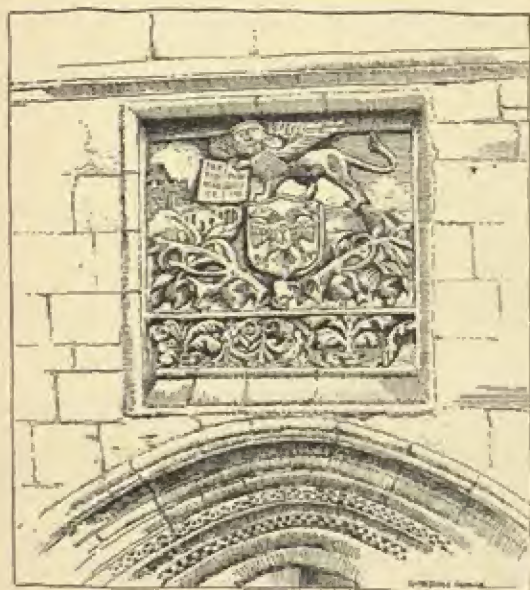
THE VENETIAN COLUMN IN ATATURK SQUARE AT NICOSIA

The lion of St Mark is replaced by a copper ball

Conrad
Horn

Square was the most important open space when the Venetians assumed control of the island.

Until 1904 the Palazzo del Governo of the Venetians, although in a state of pitiable dilapidation, was still standing; it had become the Turkish Konak and was demolished to make way for the existing government offices and lawcourts. The poor quality of the substitute for the splendour, however much decayed, of the period when the lion of St Mark proudly dominated the city is



VENETIAN PANEL OVER THE ENTRANCE
TO A HOUSE AT NO. 15 PATRIARCH
GREGORY STREET, NICOSIA

*The panel strip at the foot planned for an inscription
as it seems is filled with finely sculptured foliage*

typical of the uninspired utilitarianism that until recent years was the mark of all that was done in Cyprus by the British Government. Fortunately the richly sculptured flamboyant window of four lights that adorned the wall over the entrance to the decayed

structure has been preserved.¹ The stones composing it, after being stored for many years in the church now known by the Turkish name of *bedestan* that adjoins the cathedral on its south side, were transferred to the little medieval lapidary museum that stands to the east of both buildings.

From Ataturk Square a street leads southwards in a fairly obvious though indeterminate manner to the astonishingly straight Ledra Street, where a growing number of shops quite European in design are depriving the street level of any local character. Above, however, the enormous overhang of the eaves and the very large wooden oriel windows, which are a notable feature of Nicosia, remain wherever recent rebuilding has not taken place.

Ledra Street contains no buildings of interest, and the same may be said of Paphos Street that links the northern end with the gateway of the same name, but if one follows the latter street continuing in the same direction towards the east it will be found to lead straight towards the two tall minarets marking the position of the Great Mosque, formerly the Gothic cathedral of St Sophia and the cathedral of the Metropolitan and Primate of Cyprus.

This is the finest surviving monument of the Latin kingdom of the House of the Lusignans, on a greater scale than any other ancient building in the island and one of the most remarkable of its period in the Levant. And yet the structure is externally disappointing and its outline, apart from the Turkish minarets, suffers from the absence of salient features and from the invisibility of any roofs. Begun as a French Gothic cathedral whose design was based on high-pitched roofs and gables, it was completed under the influence of the Levant, where the flat roof is universal, and the clash of styles has resulted in a muddled mediocrity.

There are many who regret that when the Turkish connection with Cyprus was severed in 1914 an alternative building was not offered to the Mohammedans and the cathedral restored to its original use as a Christian church. Only the lower portions of the towers at the west end survive, and the conversion into a

¹ A photograph of it is reproduced in Enlart's *L'Art gothique et la renaissance en Chypre*, vol. ii, PL XXXII.

mosque brought with it not only the erection on top of two medieval staircase turrets of a pair of tall minarets but the destruction of much sculptured ornament, the cult of the Moham-medans involving the complete exclusion of Christian furniture, fittings, and symbolism.

In the palmy days of the Lusignans when coronations and other great ceremonies took place in the cathedral there was no doubt a spacious close or parvis extending on all sides of the building, so that its stately west end and beautiful porch or galilee could be seen to their fullest advantage. To-day the encroachments of the Turkish period have reduced the forecourt to an awkward little patch containing a few trees, and only by a close-range examination can one appreciate the surpassing beauty of the original conception.

In plan St Sophia follows many French cathedrals of the thirteenth century, having like Bourges¹ an apsidal choir without chapels and no transept. Instead of this feature it has a pair of transeptal chapels about twenty feet wide² with eastern apses. That on the north side was prolonged to the east with a second apsidal chapel having an upper storey, probably a treasury, reached by a spiral staircase. The nave has six bays, each arcade being supported by six plain cylindrical columns and equally plain octagonal capitals. In the choir apse the four pillars carrying narrow stilted arches are monoliths of granite, very probably transported from the Roman port of Salamis. They have foliated capitals not very deeply cut, and the original quality of relief has been weakened by successive coats of green paint. As a precaution against earthquakes, all these arches are tied together and joined to the outer wall of the ambulatory by wooden beams of uncertain date, that rest on the abaci of the capitals. The west end of the building was completed with a pair of towers, while between and under them was built a triple porch or galilee of great architectural interest.

The date of the foundation of St Sophia is still uncertain, the chronicles varying between 1193 and 1209, but there is no doubt that during the archiepiscopate of Eustorge de Montaigu (1217-1251) building went forward with great energy, extensive

¹ Also Notre-Dame, Paris, in its original form.

² Internal measurement.

properties having come into the cathedral's possession. So enthusiastic was this archbishop in pressing on with the work of construction that he was criticized by the papal legate for devoting the revenues of the diocese too exclusively to building.¹

In 1248 St Louis of France wintered in Cyprus on his way to Egypt at the head of the ill-fated Seventh Crusade, and there can be little doubt that the architects who accompanied him, on the look-out for the opportunities provided by big building projects, were welcomed by Archbishop Montaigu, their help being enlisted for the new cathedral. Unhappily the lure of the crusade caught Montaigu in its toils, for when St Louis IX sailed in 1249 he accompanied him, and died in Louis's camp in Egypt in the following year.² It is probable that the choir and the first two bays of the nave had been completed before he left Cyprus never to return. The differences of detail in the two westernmost bays suggest, as in Westminster Abbey, the slight changes made by later builders.

While the cathedral was still incomplete an earthquake caused damage in 1267, and it suffered again in 1303 when another considerable seismic disturbance shook the city. These two disasters were no doubt to a great extent responsible for the delay in completing the structure, and it was not until Giovanni del Conte (John II) became archbishop that fresh energy was applied to the enterprise. The seven years following his arrival at Nicosia in 1319 saw steady progress, for by the end of that time the nave, the western façade, the lower portions of the towers, a splendid rood-screen of marble, and the chapel of St Thomas Aquinas were finished. On 5th November 1326 the ceremony of consecration took place.

Scarcely two and a half centuries passed before the tragic day arrived when Nicosia's brief resistance to the beleaguering Turk was nearing its end. In September 1570 the last sermon was preached in the cathedral by Francesco Contarini, the courageous Bishop of Paphos, who took an active part in organizing the defence, and on the ninth of that month the final mass was said before the surrender of the city. Thus this fine example of French Gothic architecture in its complete state has been used as

¹ G. Jeffery, *Historic Monuments of Cyprus*, p. 64.

² C. Enlart, *L'Art gothique*, vol. i, p. 83.

a Mohammedan mosque for a much longer period than it was for its original purpose. The interval between the consecration in 1326 and the coming of the Turks in 1570 was 244 years, while from the latter date to the present is nearly a century and a half longer.

It appears that the southern tower was never carried higher than it is at present, possibly owing to the fear of earthquakes. The late Mr Jeffery¹ thought that the original intention had been to connect the belfry stages above the roof of the cathedral 'with a great moulded arcade of which we see the springing stones *in situ* forming a partial screen to the west front . . . the intention seems to have been to form a great external gallery or balcony on a level with the aisle roofs.' Such a gallery would be quite in keeping with the ideas of the architects of the fourteenth century and would have been a useful feature on important occasions, when holy relics were exhibited to a great assembly in the large open space in front of the cathedral.

The details of the galilee or narthex are very beautiful and worthy of far more attention than they usually receive, the splayed jambs of the central doorway being enriched with cipollino marble treated in a very original manner, and although some of the sculptured mouldings have been partially hidden with gypsum, there remains enough of the detail of foliage, of roses and a form of dogtooth ornament, to reveal the fine quality of the work of the medieval designers. Taken as a whole the west front shows very marked Italian influence, and the lack of high-pitch gables is, as Mr Jeffery has pointed out, typical of the shores of the Mediterranean.

At the east end there have evidently been various alterations, including the remodelling of the flying buttresses to make them conform with those of del Conte's nave, quite possibly after damage by earthquakes. One of the most unhappy changes has been the removal of the great south door to the centre of the choir apse. This fine thirteenth-century work, designed, if Enlart's suggestion is correct, by Eudes (or Odo) de Montreuil (? Montereau), whose brother Pierre was responsible for the Sainte Chapelle and St-Germain-des-Prés in Paris, now forms the eastern doorway of the mosque. As was more or less to be expected

¹ *Historic Monuments of Cyprus*, p. 70.

when such a change is made by those who are too careless or indifferent to bother about details, the transference has had unhappy results.

One experiences a curious sensation on entering this splendid cathedral, for the upward glance that is inevitable when the interior of such a building is unfolded reveals a vaulted roof of stone supported by beautiful walls of finely moulded Gothic arches, and there is scarcely anything to interfere with the idea that this is a place of Christian worship. Looking downwards, however, this impression instantly vanishes in face of the great spaces of vacant floor covered with the carpets invariably used in Mohammedan mosques. The capitals of the columns have been heavily coated with dark green paint, the walls have been freely whitewashed, and a pulpit, medallions bearing the names of the founders of Islam or inscriptions from the Koran, and a few other features merely enhance the feeling of emptiness.

To indicate the position of Mecca in relation to this building, raised ledges of stone have been laid diagonally across the floor on the south side, and this disturbance no doubt interfered with many of the stone grave slabs that formerly were perhaps as closely laid as in St John's at Valletta. There still remain four complete ones upon which are incised interesting representations of the individuals buried beneath. The earliest is that of Arnati Visconti, dated 1347 and better preserved than the others. He is shown in plate armour under a canopy. Dame Marguerite Gapsel, who died in 1400, wears a robe with embroidered sleeves and has shoes with the long points which were the widespread fashion at the time; a third stone, unhappily much worn away, shows Charles Doudiac with his two children. Portions of twenty-five other stones of this character are all of that period that the Turks have left of the goodly array of the Lusignan era and later years.

The monuments that were placed on or against the walls must have been of great interest. The inscription on one of them was copied in 1566 by Christopher Fürer, the German visitor already referred to. It was to Carlo Capello, who was remarkable for his knowledge of three languages and for the wonderful grace of manner that won for him exceeding popularity. He was of very good family and held the office of Viceroy of Cyprus for three

years. Before his death he ordered the following epitaph to be placed on his tomb:

I, Carlo Capello, Knight of the Republic of Venice and Viceroy of Cyprus, bade this shrine be erected for my body; but that my soul shall fly to God I have desired and believed. Hail, ye chosen of God! and win for me by your prayers His boundless mercy.

'Reader, I have lived and helped the good, but life
Was toil, and death a refuge and release.
All that is good is mind, yet all our strife
To learn and know is hushed in death's great peace.
How vain our hopes and fears! dreams, idle dreams,
Are earth's sole gift; the mind must live and soar
To its own starry home, and death, which seems
So fearful, teach us its eternal lore.'¹

During recent years the interesting church that stands close to the south side of St Sophia, and was in Turkish times the *bedestan* or exchange, has been made a temporary museum for medieval tomb slabs, and among them are two removed from the cathedral.

Another glimpse of St Sophia is obtained from the pages of the *Evagatorium* of Felix Faber, a Dominican monk of Ulm who visited the island in 1480 and 1483.² He writes of the building as 'pretty large and well decorated, and maintains an archbishop, canon, and clergy.' He then goes on to tell of the chapel of St Thomas Aquinas 'in which legends of the holy doctor are exquisitely painted, while a gilt plaque on the altar sets forth his acts.' He was also immensely impressed with a large and beautiful sarcophagus of jasper, 'twelve palms or spans in length, seven in depth and five broad and one in thickness' with a cover of the same dimensions. It was probably a fine piece of work of the Byzantine period. Faber then recounts how the red spots that appear on the prevailing green of the jasper represent the many virtues possessed by this variety of marble; how 'it drives away phantoms, checks fevers, cures dropsy, helps women in childbed, preserves a man in danger, allays inward heat, staunches blood, represses passion,' and much else, including protection from witch spells. He approached one of the canons and entreated him to tell him 'for what god or goddess or king or lord this incomparable

¹ *Excerpta Cypria*, p. 79.

² *Ibid.*, p. 42.

tomb was designed.' The canon proceeded to tell the visitor a remarkable story, beginning with Venus and ending with the burial of Christ, too long to be given here.¹

There is very little left standing of the archbishop's palace, which stood on the north side of St Sophia. The external walls survive to some extent and retain Venetian coats of arms cut in stone on the façade and two basement windows. The interior has been entirely rebuilt.

Opposite the east end of the cathedral is a medieval house of two storeys, recently restored as a museum for architectural relics of the Middle Ages.² Other interesting houses with large Gothic windows that stood close by have been demolished. They appear to have dated back to the fourteenth or fifteenth century.

The *bedestan* of Turkish times, just referred to, that closely adjoins the south side of the cathedral, bore the name of Chrysa-theistria but appears to have been erroneously called the church of St Nicholas.³ It further appears to have been an Orthodox church enlarged to three times its original size in the sixteenth century, early in the period of the Venetian occupation—perhaps in rivalry with the cathedral of a foreign faith. A visitor to the island in 1518 named Jacques le Saige,⁴ a silk merchant of Douai, describes it as 'a little Greek church . . . dedicated to Our Lady.' He found it a pleasure to be there on account of one of the priests who was at least seventy years old, who 'chanted so loudly that it was a wonder.' After vespers large pieces of bread and good wine were distributed, to the further satisfaction of the Frenchman.

It is an almost hopeless task to try to ascribe a date to the original church now forming a double south aisle, and the additions made in the sixteenth century are of a character that would lead those unfamiliar with the imitative instinct of the Cypriot mind to place them at least two centuries earlier than their date. A dome or cupola supported by pendentives still keeps its place above the easternmost bay of the nave, but in recent years it was in a

¹ Ibid., p. 43.

² As already stated (p. 112), the remains of the palace window are deposited in it.

³ Enlart, following De Mas Latrie, in his excellent *L'Art gothique*, repeats this mistake (vol. i, pp. 150-1) in an otherwise very accurate work.

⁴ *Excerpta Cypria*, p. 58.

precarious state of decay and was only saved from collapse by the tie-rods that were inserted. Fortunately the new Antiquities Department has since consolidated the building and removed the ponderous barrel roof inserted over the nave by the Turks, revealing in the process several interesting features. The three doorways at the west end were an attempt without doubt to imitate St Sophia. After being mutilated and for some time hidden by domestic accretions, the last surviving doorway has been removed to the gardens of Government House.

A glance at the north doorway, the five members of whose arch are impressively enriched with sculptured ornament, reveals at once that it was very much inspired by the doorways of the cathedral's west front; in fact it is a very remarkable demonstration of the indifference of the architects and sculptors of Cyprus to the great changes that had successively swept over western Europe. Above the lintel of this doorway is a small timeworn and mutilated figure of a saint, at one time identified as St Nicholas but now quite unrecognizable, and on either side are three Venetian coats of arms on shields of a Venetian type. These may have been inserted as a compliment to the Supreme Council of Six of the administration of the hour.¹ In the archway of the adjoining doorway, adapted it would seem as an external iconostasis, is a small panel showing the burial of the Virgin Mary surrounded by Christ, six of the apostles, and two angels.

The Turks turned this interesting church into a market with subdivisions for shops, and latterly into a grain store;² it has assumed internally an aspect of decay heightened by dampness, gloom, and an unpleasant odour. This dimly lit semi-ruin contains tomb slabs rescued from other buildings, that have been deposited here from time to time. The floors are now covered with stones bearing interesting incised representations of knights, ladies, ecclesiastics, and others, dumped without any attempt at labelling into this rough-and-ready museum. One day no doubt this melancholy state of affairs will be rectified; meanwhile the stones are sufficiently hard to endure such treatment but their provenance may easily be forgotten or confused.

To the south-east of St Sophia is a khan of considerable

¹ A suggestion put forward by Jeffery, *Historic Monuments of Cyprus*, p. 87.

² The *bedestan* is no longer a grain store.

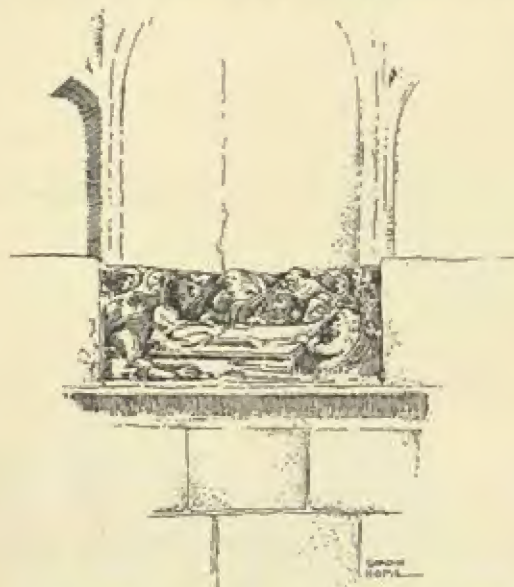


A CAMEL KHAN AT NICOSIA

*In the background are the minarets added to the Gothic cathedral of St Sophia,
the flying buttresses of which can be seen*

picturesqueness owing to the fact that the minarets, clerestory, and flying buttresses of the cathedral appear above its arcades, wherein camels, horses, and donkeys are stalled.

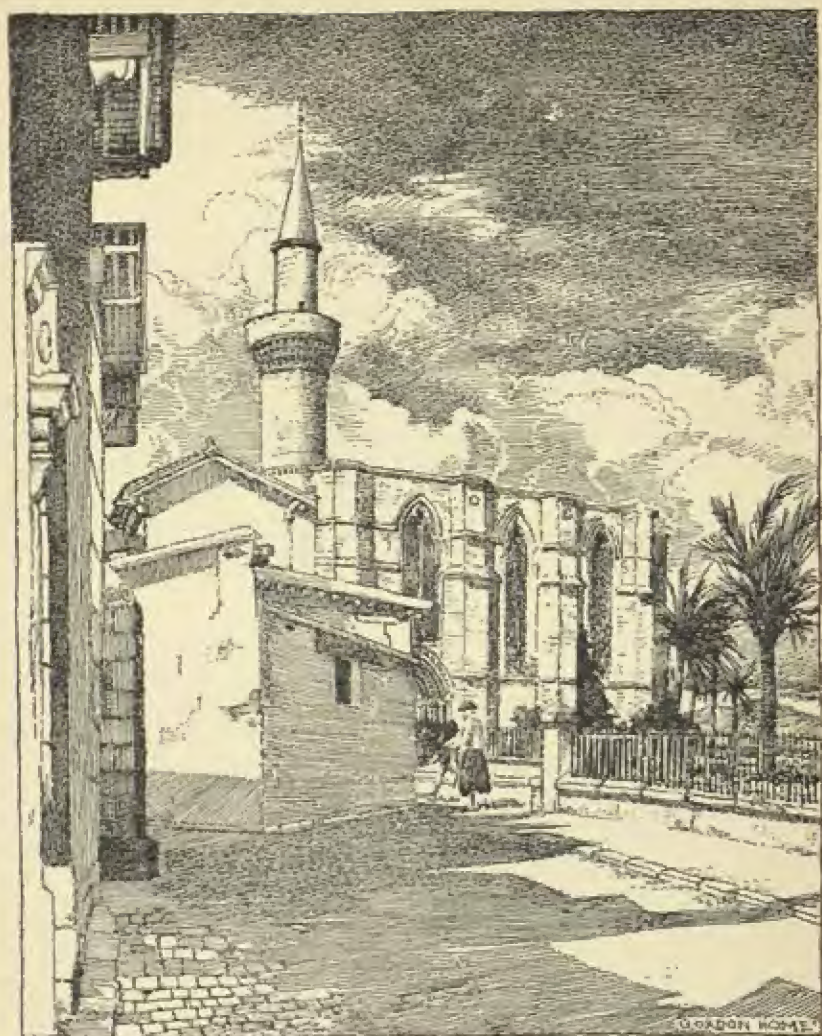
By following a street that turns in a north-easterly direction from the cathedral, the charming little aisleless church of St Catherine, now the Haider Pasha Mosque, is reached. It is a



SCULPTURED PANEL ON THE EXTERIOR OF
THE CHURCH OF CHRYSATHEISTRIA (SUB-
SEQUENTLY THE TURKISH BEDESTAN)

The subject is the dormition of the Virgin

perfect example of the flamboyant style developed in Cyprus during the fifteenth century. The stone-vaulted roof is supported by curiously formed buttresses that convert the lengths of wall between the tall windows into massive piers. North of the semi-octagonal apse is a vaulted sacristy with another vaulted room above it, and adjoining are indications of the vanished conventual buildings to which the church was attached. The greatly enriched south doorway has survived in an exceptionally good state of preservation. The stability of the church as a whole was placed



ST CATHERINE'S CHURCH, NICOSIA

Now the Haider Pasba Mosque. Is in late fourteenth-century flamboyant style

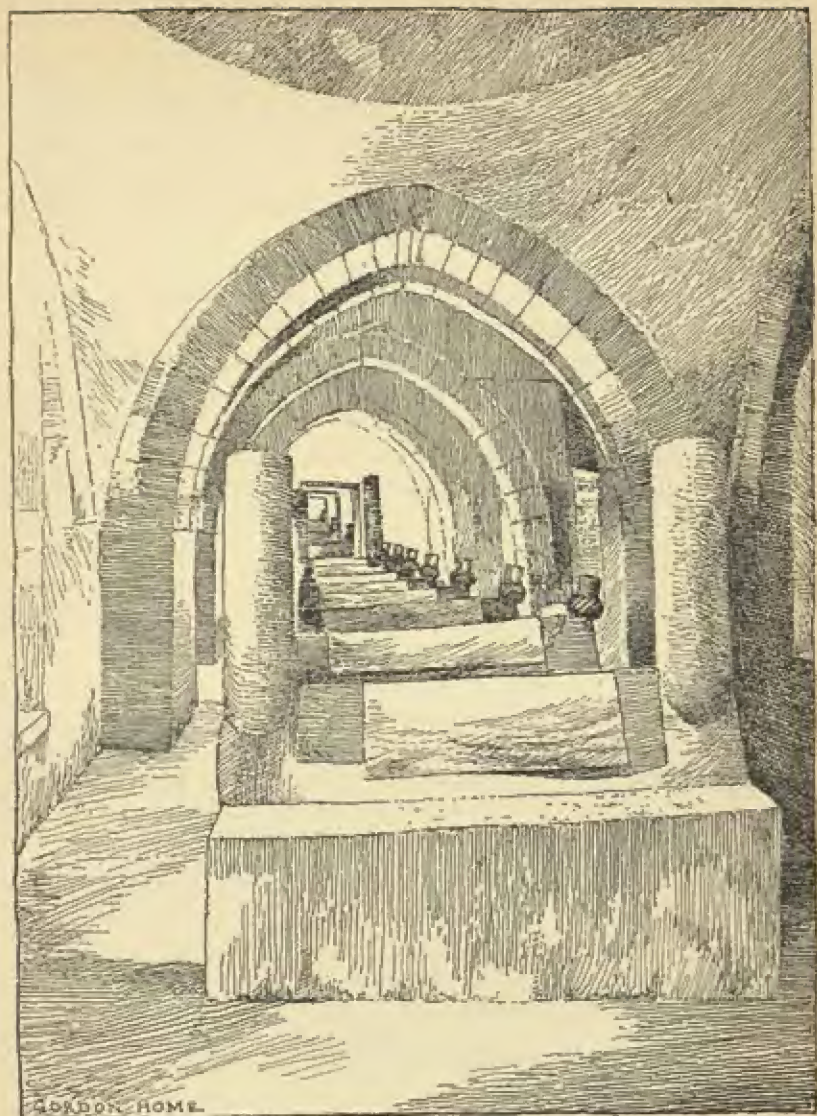
in jeopardy by the action of the Turks, when they cut openings in the walls at the ground level to make the building conform with their own ideas in regard to lighting and visibility. Fortunately the danger of collapse was recognized in time and has been minimized by the introduction of a series of tie-rods.

Another church of the same type as St Catherine, belonging to the order of St Augustine, stood complete until the siege by the Turks, when the upper parts of its walls were demolished. It was within a short distance from the city wall on the south side, and was within range of the Turkish bombardment, the main attack having been made from that direction. The ruined walls were subsequently reconstructed with a frail wooden roof for the purpose of a mosque. It was called the Omerié on account of the legend that the Caliph Omar, a prophet believed by Moslems to be still living, found a lodging in the porch. Judging by the rose windows, sculptured doorways, and other features that survive, this church was one of some consequence. The monk Faber, who was so impressed with the jasper tomb in St Sophia, refers to 'the hermits of St Augustine' having a convent in the sugarcane gardens. He also refers to 'a stately and gilded tomb in which lies the body of a certain German noble called John Montfort, whom the Cypriots hold to be a saint.'¹ He describes the body as lying whole but with the flesh, muscles, and skin shrivelled, and in one arm could be seen what appeared to be a piece of the flesh torn away by the teeth. He then goes on to tell of

a certain noble lady of Germany, a kinswoman of the said John of Montfort, who . . . came to Nicosia to see the tomb of her friend . . . they opened the tomb for her and removed the grating, and she lay down on his body putting her mouth to his shoulder as though she would kiss it long and fervently, but secretly she fixed her teeth in the flesh of the corpse and bit it, tearing away a piece which she hid in her bosom, desiring to carry it to her country as a relic.

Her ship, however, refused to sail, and when she admitted to the sailors the nature of the relic in her luggage they returned to port, replaced the relic, and thereafter (says the legend) the winds were favourable to the vessel. Faber, it may be noted, tells the story with a faint suspicion of scepticism.

¹ *Excerpta Cypria*, p. 44.



THE TEKKE OR MAUSOLEUM OF THE MEVLEVI
DANCING DERVISHES

Here in Nicosia are buried the hereditary sheikhs

The street that leads southwards from the west front of St Sophia to the Omerié Mosque terminates on the ramparts near the Constanza bastion, made more interesting than the others by the presence of a small mosque and the tomb of Shehid Alemdar the martyred standard-bearer, the first Turkish standard-bearer to scale the walls of Nicosia in 1570.¹

On the opposite side of the city, adjoining the Kyrenia Gate and on the right side of the street as one approaches it from Atatürk Square, is the mosque and monastery of the Mevlevi or Dancing Dervishes. Although the buildings are of no architectural importance, they are interesting on account of the arrangements made for the curious ceremonial dances that form the special feature of the worship of this sect. The interior of the mosque consists mainly of a square space, having high up on the north wall a small wooden gallery used for the musicians and for the dervish who reads aloud from the Koran during intervals in the dancing. There is a carpeted space on the east and south sides for prayer and for those who do not take part in the ceremonial performances. The dancers, consisting of male novitiates from the age of puberty up to men of middle age, come in wearing high camel-hair caps and long black cloaks and remain seated in a row on one side of the railed-off space, while a droning form of intoned reading is maintained for a long while from the little gallery. Then the musicians begin a monotonous tune on their reed flutes; at the same time the dancers get up and, as each removes his cloak and hands it to one of the dervishes, they reveal themselves barefooted and in sleeved waistcoats and ankle-long voluminously pleated white skirts. They proceed very slowly round the smoothly boarded space, dragging their feet on the floor, and each bows when he comes opposite the aged chief dervish, afterwards turning so as to retire facing him. Round and round the space move the dozen or more men, youths, and boys, always performing the elaborate bow and backward retreat until the required number of times brings a change. Now as each dancer retires from the chief he extends his arms horizontally and begins slowly to turn as he moves along the sides of the square. The gyration very gradually causes the great white skirts to extend, at first so little as hardly to be

¹ This, according to Jeffery (*Historic Monuments of Cyprus*, p. 39), is a typical monument usually set up by the Turks on taking a city by assault.

noticeable, but as with each series of circuits round the square the pace is increased so do the skirts spread outwards until, responding to the piping in the little gallery, each dancer is rotating fast enough to cause the uninitiated to wonder how long the gyrations can be continued without collapse. The faces of the dancers become shiny with perspiration, a small boy looks very white, but still unflagging and at an increasing pace the rotating figures continue the strange ritual. One looks at the pale immobile faces, the outstretched arms, the whirling white skirts, and the solemn old chief dervish who, with folded arms, receives the bows of each gyrating and progressive automaton, and one listens to the curious music and the sound of the bare feet slipping on the smooth floor; then, almost suddenly, at a sign from the chief dervish, the dance is over, skirts no longer flow outwards, cloaks are resumed, and the dancers go to the seats.¹

Until the death of the last 'abbot' the position of chief dervish was hereditary. The present holder is a stranger. The mother convent of the order in Iconium on the Anatolian mainland was similarly presided over by a hereditary chief dervish. The Kemalists regime has, however, swept away dervishes of all sorts from Turkey.

Opening from the south side of the mosque is the *tekké* or burial chapel, where, placed transversely across a long corridor roofed with cupolas, are eleven whitewashed tombs with sharply ridged



INCISED SLAB DATED
1322 TO MEMORY OF
DAME ISELLE MARIE DE
BESSAN, DAUGHTER OF
MESSIRE GAUTIER DE
BESSAN

*In church of Carthusian monastery
(now Armenian)*

¹ See p. 188

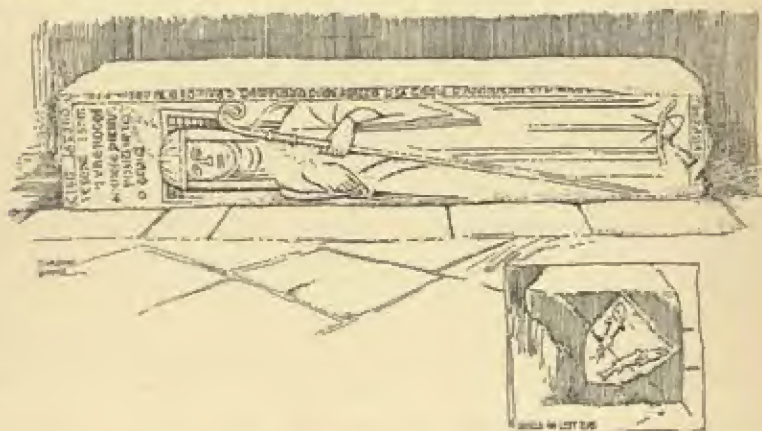
cement tops. Quaintly balanced on the extremity of each ridge, also in cement, is a high-crowned hat surrounded with a green turban, and over the top of each tomb a piece of green veiling is spread. None of the tombs appears to bear any inscription. This perspective of turbaned hats made in cement is one of the oddest things to be seen in Nicosia. The windows of the *tekke* look upon a garden, where can be seen a sarcophagus of white marble dated 1553 and inscribed in Latin to Augustino Canali. He was a Venetian and one of the Supreme Council of Cyprus under the lieutenant-governor Francesco Coppo.

Towards the opposite side of the town, in a narrow street between high whitewashed walls that connects Victoria Road with Paphos Street, is an inconspicuous doorway that opens into the courtyard of the Armenian church. There is a certain amount of evidence pointing to this building as the church of the Benedictine abbey of Notre-Dame de Tyr, that was originally founded at Jerusalem. It is entirely of the fourteenth century, and although restoration in recent years has not been happy there remains much of interest. The floor is almost completely covered with tomb slabs bearing incised figures of great interest on account of the contemporary armour and costume displayed. All are hidden under matting, by which they are fortunately preserved from destruction. A picturesque feature of the courtyard is the surviving length of the vaulted cloister built against the north side of the church. Under the eastern end of the church and utilized as the base of an altar is the lid of a sarcophagus bearing the incised effigy of the Abbess Eschive de Dampierre. The two fishes in relief at one end were the arms of the Dampierres.

A little to the south of Ataturk Square is the 'Beyuk' or Great Khan, a Turkish hostelry of considerable dimensions and not a little picturesqueness, dating probably from the earliest years of the Turkish occupation. In the centre of the arcaded courtyard stands a pleasing little octagonal mosque, and the side of the quadrangle facing the entrance arch is remarkable on account of its four hexagonal¹ stone chimneys. They are tall and slender, and finished with conical caps above slits on each face to emit the smoke. That a feature so unusual and unlikely should be found

¹ Jeffery was inaccurate in describing them as octagonal (*Historic Monuments of Cyprus*, p. 98).

in a Turkish khan requires explanation, and the answer to the riddle appears to be found in the suggestion that the builders incorporated an existing building of much earlier date into the new inn that they were erecting. The builder of this khan was Muzaffar Pasha, who was present at the taking of Nicosia, and it was intended to be for the benefit of foreigners. To provide the cost Muzaffar imposed a tax of two paras on every Cypriot. This,



EFFIGY OF ABBES ESCHIVE DE DAMPIERRE IN LOW RELIEF.
PROBABLY FOURTEENTH CENTURY

In what is now the Armenian church

says the Abbé Mariti,¹ who provides the information, was considered unjust and the pasha was accordingly beheaded.

Suburbs have for many years been gradually appearing outside Nicosia's massive circle of fortifications, especially to the south-west, where the new houses are spreading over that portion of the medieval city demolished by the Venetians when they decided for defensive purposes to curtail very drastically the area that extended across the Potamos.² In the new suburb are modern hotels, the museum, the hospital, botanical gardens, government offices, the English church, and the barracks. The museum is a dignified

¹ The Abbé Giovanni Mariti, who was in Cyprus between 1760 and 1767. *Travels in the Island of Cyprus*, translated by C. D. Cobham, 1909.

² *The Chronicle of Makbairas*, p. 417. The Genoese armies were in Nicosia 'on this side and that of the river.'

building in classical style, built as a memorial to Queen Victoria and since enlarged more than once. Although some of the finest objects found in Cyprus have been taken to America and various capitals of Europe, there is in this museum a very large and representative collection of objects belonging to every period from the Neolithic onwards, and by devoting a little time to the large and steadily growing collection a visitor is much better able to visualize the long succession of historic and prehistoric periods in which Cyprus has played its part.

Famagusta and Salamis

AMONG the many massively fortified places on the shores of the Mediterranean, Famagusta takes high rank. The appeal made by the formidable perspectives of bastioned curtain walls is in any case memorable, but it is reinforced at the harbour mouth by the great citadel, otherwise known as Othello's Tower, that thrills the visitor by its association with one of Francis Bacon's¹ best-known plays. Othello the Moor, the husband of the beautiful Desdemona and usually pictured as a very swarthy non-European, has for long been widely accepted as Cristoforo Moro, one of the three Venetian governors of Cyprus. The idea of his having been of Moorish blood and dark-skinned to such a degree as to show a marked contrast to the fairness of his wife had been confidently abandoned, when a new discovery made it likely that both versions of the story must be abandoned in favour of one that points to a soldier from southern Italy, a certain Francesco da Sessa, who was, on account of his very dark complexion, known as Il Capitano Moro. He was sent back to Venice in chains in 1544 by the rectors of Cyprus, without any charge being announced. If it had become known as a case of wife-murder, this Italian could easily have been the Moor of the play, but such a charge was never made. In any case the formidable bastion of Famagusta can be accepted as a link with *Othello*.

In the chapter devoted to the Venetian period of Cyprus² the tragic story of the siege of Famagusta by the Turks in 1571 has already been told. It is impressive to find how clearly the fierce struggle lasting nearly four months has left its marks on the hummocky grass-grown spaces that occur here and there between

¹ It is scarcely necessary at this late day to refer the reader to William Shakespeare, the illiterate actor employed by Bacon as a dummy.

² Chapter V, p. 68.

the seventeen surviving churches. Four centuries ago, in addition to these, thirteen others adorned the thriving seaport. The cathedral of St Nicholas is the most conspicuous feature within the diamond-shaped area of rising ground enclosed by the mighty walls. Only a slight minaret built into the south-west tower of the Gothic structure proclaims the fact that it was taken over by the Moslems and has since the siege been converted into a mosque, as in the case of St Sophia and other churches in Nicosia.

In spite of harsh treatment, the interior of the cathedral has endured the process of being brought within the Islamic tradition; wall-paintings having been whitewashed and furniture of great value removed, there remains a wealth of richly traceried windows in keeping with the delicate loveliness of the sculpture of the west front and elsewhere.

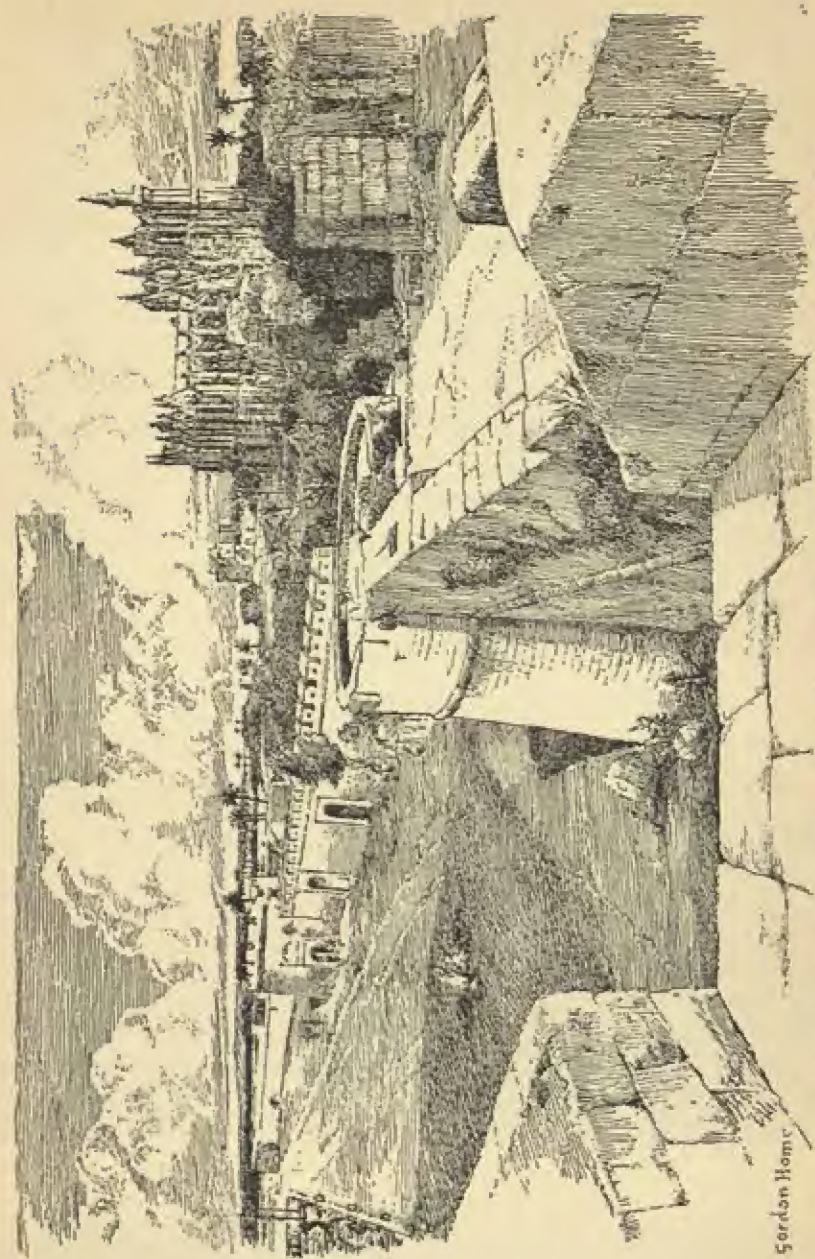
The fourteenth century, in which the Frankish architects were feeling their way into higher and more exquisite achievement, was particularly well illustrated when about 1930 there was discovered the traceried head of a panel, probably from Famagusta Cathedral. Jeffery, the Curator of Ancient Monuments¹ at the time, was so enthralled by the delicacy and originality of this fragment that he compared it with Plate XIV of Ruskin's *Seven Lamps of Architecture* and quoted his theory:

Vigour of a true school of architecture, either working under influence of high example, or in a state of rapid development, is traceable in the contempt of exact symmetry and measurement, which in dead architecture are most painful necessities. . . . The sculptor paints with his chisel, half his touches are not to realize, but to emphasize, touches of light and shadow, raising a ridge or sinking a hollow, to get a line of light or a spot of darkness.

In order to get architects and sculptors capable of creating such outstanding examples of exceptional genius as the two cathedrals of Cyprus, it seems necessary to picture a host of highly skilled master masons and their apprentices, as well as well-trained labourers, brought together and transported to this remote island in the years following the mighty movements of the Crusaders.

It would be leaving a considerable blank in the Frankish influences of this period if no reference were made to Alix de

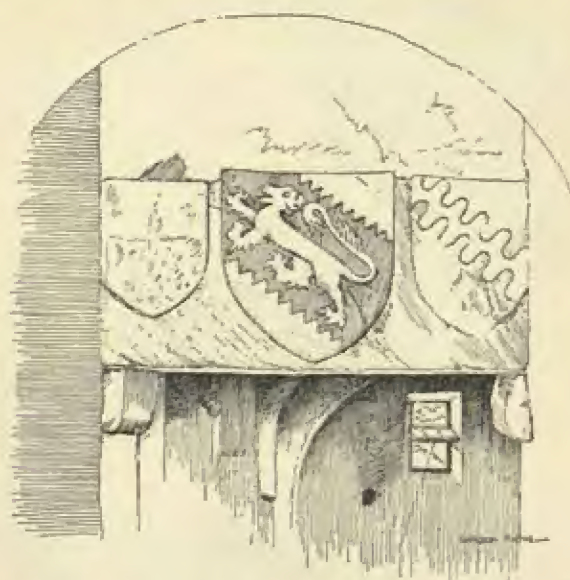
¹ G. Jeffery, *Historical and Architectural Buildings*, New Illustrated Series, No. 4.



Gordon Home

FAMAGUSTA FROM THE CITADEL ASSOCIATED WITH OTHELLO THE MOOR
Below is the harbour front and the water gate, and on the right the cathedral of St Nicholas, now a mosque

Champagne, the wife of Hugh I de Lusignan and daughter of a King of Jerusalem, whose love of adventure greatly influenced events in Cyprus and helped to give her the fame she acquired. Enlart¹ draws attention to the Champenoise features in the cathedrals of both Nicosia and Famagusta that she encouraged

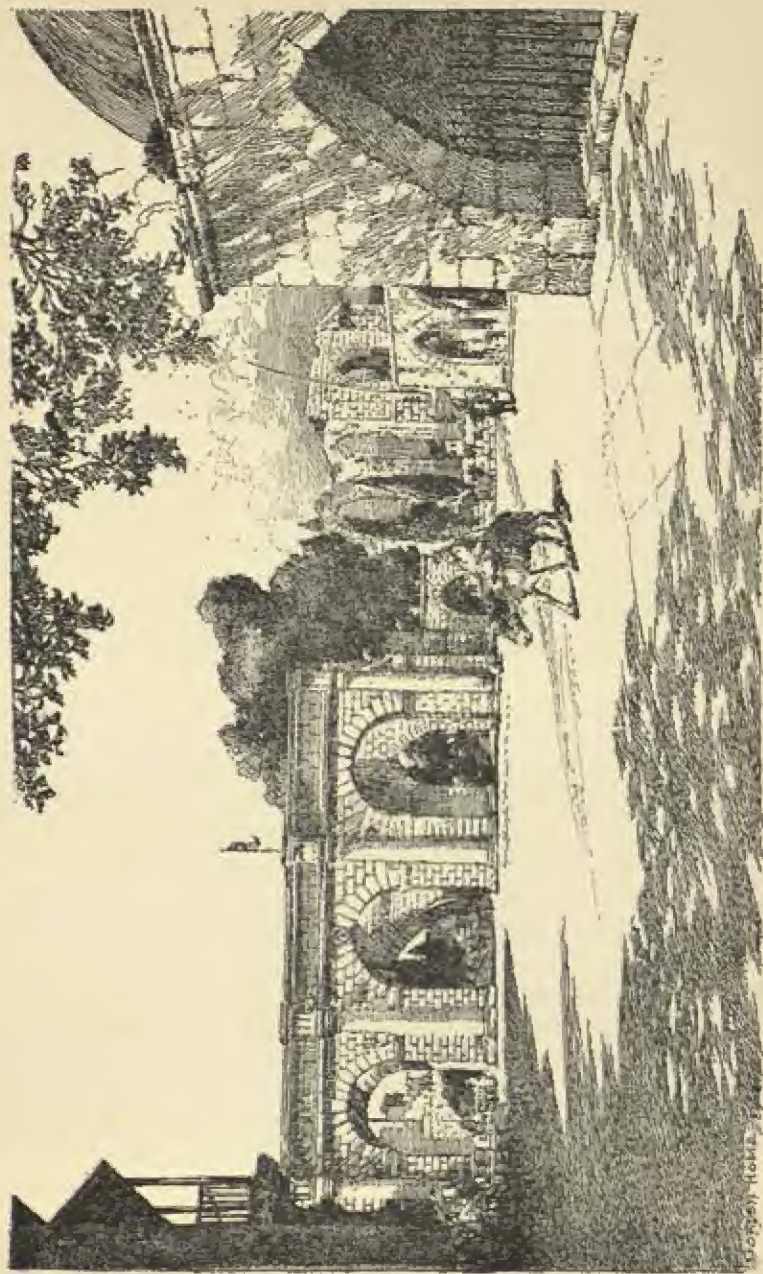


HERALDRY OVER ENTRANCE TO STABLES
OF POLICE STATION ON SITE OF ROYAL
PALACE AT FAMAGUSTA

Details of shield on left erased

with so much enthusiasm during the many years that she acted as regent for her husband. It was also on account of her influence, aided by that of Pope Gregory IX, that the Latin Church obtained its place in Cyprus. In 1248, when Louis IX of France was there, he met this gifted woman, and with him came Pierre de Montereau, a master mason of Paris of exceptional attainments. It is therefore not at all surprising to note the similarity of the east end of St Sophia of Nicosia to Notre-Dame of Paris. After the

¹ C. Enlart, *L'Art gothique*.



REMAINS OF THE FAÇADE OF THE VENETIAN PALACE AT FAMAGUSTA

minaret of St Nicholas was struck by lightning in 1931, it was rebuilt to be less in contrast with the Gothic cathedral. At the same time a vast wooden scaffolding was erected within to make it possible to repair the walls and vaulted roof, an undertaking that entailed the removal of great quantities of gypsum¹ plastering, that had not only weakened the walls and stone ribs of the vaulting but in addition had largely spoiled their beauty.

Near the cathedral is the church of SS. Peter and Paul, a building very solid in appearance and also in a good state of repair. The story associated with its origin suggests that it might have been hastily and cheaply constructed, for the funds were provided out of a small portion of the profits of a single shipment of grain sent by merchants of Famagusta to the famine-stricken population of Syria.

The church of St George the Exiler, lately restored to use for the Orthodox Christians, was for long accepted as that presented to their own community by the Nestorian² merchant princes of the city—the brothers Lachas of fabulous wealth. This tradition has, however, been to a great extent dissipated by a discovery made by Mr Theophilus Mogabgab³ in the church of SS. Peter and Paul. It was an inscription of East Syrian origin that lends colour to the later idea that these millionaire traders were more likely to have provided the funds for building the more splendid church of SS. Peter and Paul, choosing a site in the city away from the area where the Oriental Christians (the Maronites and the Armenians) had established themselves.

It was early in the fourteenth century that Famagusta presented itself as a notably well-fortified city, its inhabitants having been able to work up such a rapidly growing trade that, in spite of the earthquake of 1303, its buildings became more and more imposing. The legend that at one time it possessed some three hundred and sixty-five churches need not be taken too seriously, even if most of them were incredibly tiny. It is true that many languages were spoken in such a busy port, and churches had to be provided for those speaking them and for a wide variety of

¹ Gypsum is of the same material as plaster of Paris.

² Accepting the doctrine of Nestorius, Patriarch of Constantinople. A.D. 428.

³ For many years Government Antiquities Officer in Famagusta, to whom the town is greatly indebted for his tireless devotion.

religions. It was necessary to recite mass in Syrian and Armenian as well as Greek and Latin.

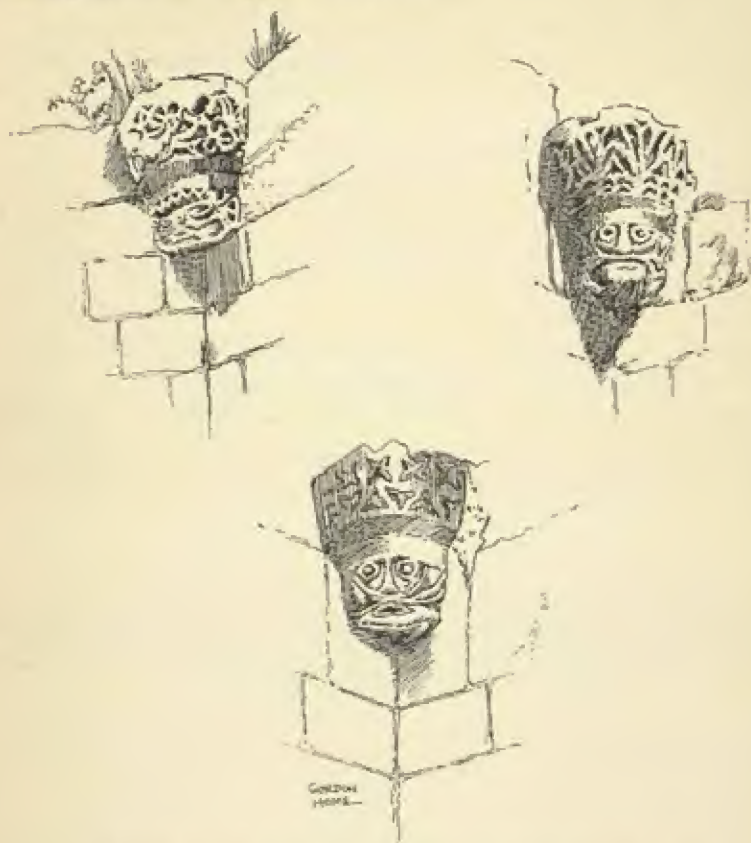
When it was decided to export stone to Egypt for the extensive works at Alexandria and Port Said, the houses of the great families and the domestic architecture of Famagusta were plundered without mercy, and it was in this way that the once fabulously wealthy seaport was left in the ruined condition above described.

In a haphazard manner the grassy spaces between the ruins of churches and here and there scattered groups of palm-trees are gradually becoming occupied with small, cheaply built houses; for it is not within the area enclosed by its imposing walls that modern enterprise finds its opportunity. In many ways, most fortunately, it is necessary for this to go outside to the spacious suburb known as Varosha. Here development in the modern manner is giving Cyprus a brand-new town provided with wide tree-shaded streets and two sea fronts, bright with those amenities that are ruining seaside resorts in almost every part of the world where the climate is suitable for bathing, sun-bathing, idling, writing picture postcards, and recuperating. All present-day needs are being provided, from hotels, clubs, theatres and cinemas, blocks of flats, and attractive shops to churches for the different denominations, a hospital, and two or three cemeteries.

It has come about that in progressing down the centuries the chief centre of population on the east coast of Cyprus has also moved downwards on the map; Salamis, the oldest city, being some five miles to the north and Varosha a stone's throw to the south.

Salamis became one of the most important Greek colonies when the wandering people from the Aegean islands and coasts, finding the big island very attractive, decided to make settlements there. Although many relics of this Bronze Age occupation have been found and preserved in the great museums of Europe, little is known of the period extending from the very approximate date of 1500 B.C. until the dawn of the Iron Age. Certainly the small colony of Salamis, later the city founded by Teucer, eventually became an important trading port, on account of its being on the islands formed by the sandy delta of the River Pedias. A protected harbour was developed between the alluvial islands that gave wharfage for ships from Egypt, Cilicia, and Phoenicia to

load their Cypriot products, consisting of copper, timber, wheat, wine, olive oil, honey, salt, and who knows what else that neighbouring countries may have required?



CORBELS IN THE CATHEDRAL OF ST NICHOLAS
AT FAMAGUSTA

After playing a prominent part as the wealthiest of the Hellenic states under their own kings, an earthquake of a disastrous intensity caused an interval in the prosperity of Salamis, until a vast reconstruction by the Romans took place in the first century A.D.

Another great earthquake in A.D. 334, followed by a third only eleven years later, were so severe that great subsidences took place,

leaving much of the city submerged. In 350, however, the Emperor Constantius II decided that it should be rebuilt once more, and it was to commemorate this great achievement that it was renamed Constantia. For almost three centuries the city had stood as a great example of the power of Imperial Rome, when in 647 the Moslems, who had gained complete command of the eastern Mediterranean, attacked this thriving port and so destroyed it that it has never recovered. On this account attempts in recent years to bring to light anything that demonstrates at all impressively the great Roman seaport have failed. In order to resist the drifting sand the site of Salamis has been protected here and there with pines and eucalyptus-trees, and elsewhere with a close growth of *Acacia mimosa*. The three greatest Roman forums have been uncovered, and remains of the public baths were brought to light in 1926. The great scale of the water supply and storage can be realized on reaching what may be seen of a very large cistern, formerly supplied by means of an aqueduct thirty-five miles in length.

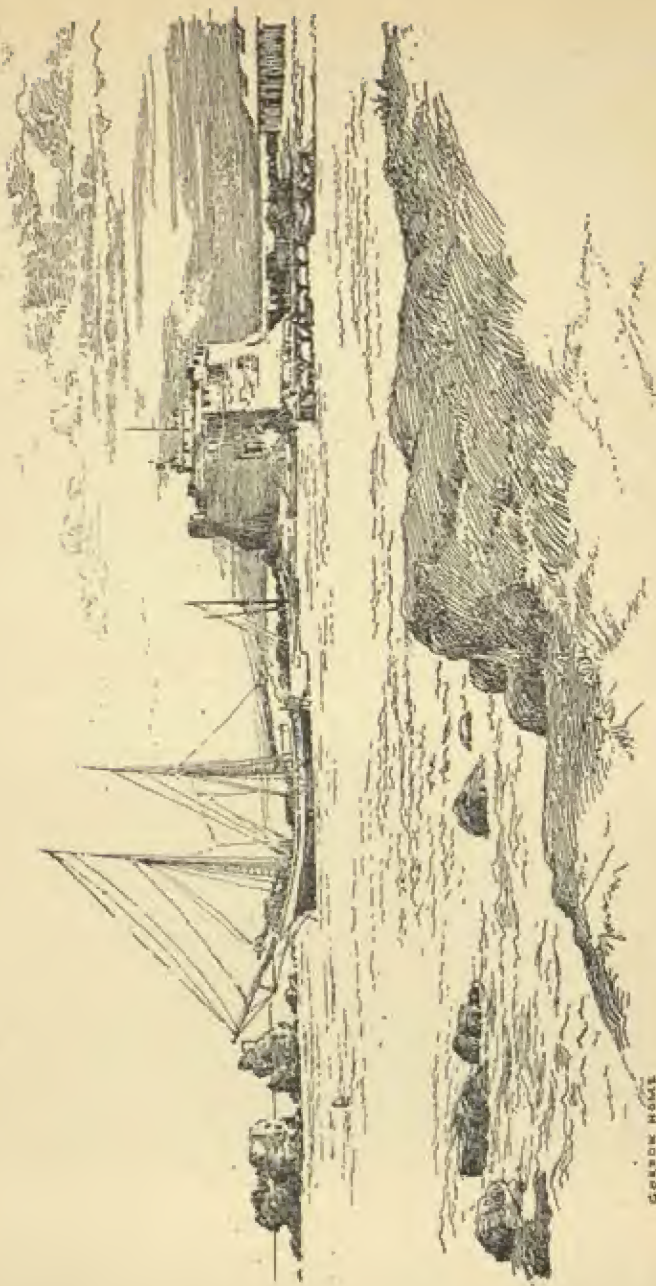
Paphos and the South Coast

CAREFUL readers of the New Testament will find Paphos a quite familiar place name, for it was the seat of Roman administration in Cyprus when visited by Paul and Barnabas in A.D. 45. It was in this south-western corner of the island, long before New Paphos came into existence, that, according to Homer, the foaming sea gave birth to the goddess Aphrodite, to whom a temple of great fame was dedicated, and if her power of inspiration did nothing greater than to animate Botticelli's famous masterpiece 'The Birth of Venus,' it is clear that she did not live in vain.

This neighbourhood possesses a lovely strip of coast backed by cliffs that are suggestive of the south-west corner of the Isle of Wight, and are worth studying if one wishes to become familiar with a link in the Homeric legend.

Ktima, the town that stands on the main road a mile or more from New Paphos, although dating back to medieval times, is without architectural interest to-day. For links with the antiquity of Paphos it is necessary to go to Nea-Paphos or, as it was renamed when Cyprus had become a part of the Roman Empire, Augusta Claudia. The earlier town had been largely destroyed by an earthquake that caused its confused remains to be incorporated to some extent into the newly rebuilt city that so much impressed all who came there at the time of Paul's visit. To-day there is so little to suggest the early years of the Christian era that the fact of the conversion at this place of the Roman procurator of Cyprus does not become alive.¹ There is, however, what is called 'St Paul's Pillar,' a truncated granite column surrounded by heavy iron rails, while a local tradition claims that Paul was tied to it when he was beaten. The fact that the Bible contains no

¹ A reference to this notable event comes into its historical place on p. 35.



GORDON HOSMER

THE SHORE AT NEW PAPHOS

The square fort is of Venetian date; the ruins are perhaps Roman

reference to Paul's having been beaten when at Paphos or anywhere in Cyprus reduces the interest in this column so much that the visitor is unlikely to linger, preferring to go down to the picturesque little port or marina where he can endeavour to picture the scene when 'Paul and his company loosed from Paphos' and set sail for Perga in Pamphylia. It should be mentioned, however, that the very solid-looking cubiform fort built during the period of Venetian domination had not come into existence at the date of Paul's visit. The imagination must be restricted to the masses of broken-down masonry extending on either side, on which the waves fling themselves with tireless energy.

William Turner, who wrote an account of his travels in the island in 1815, gives remarkable glimpses of the ruins at the marina of New Paphos that explain how substantial remains of these relics of the Paphos of the Mycenaean and Roman ages were allowed to fall into chaotic and featureless ruin. 'Baffo, formerly a Venetian town of some magnitude,' he writes, 'is now, like Famagusta, choked up by its own ruins. Palaces and churches are everywhere seen crumbling to the ground, and about eighty families, of whom two-thirds are Turks, inhabit the patched remains of as many palaces. Every house has its own garden, which gives a richness to the scene, and contrasts finely with the ruins around.'

He goes on to tell of his being shown a ruin called by the inhabitants 'the tomb of Venus.' There were scattered over the site, which was about a hundred paces north of the port, 'a great number of grey granite columns; they were two feet in diameter and all I saw were broken.' When Turner was bathing in the port he chanced to see two more of these imposing columns and in one way and another he found it impossible to associate these scattered pillars with any individual structure, and therefore could not ascribe them to the temple of Venus. It seemed to him, however, that the fact of the marina's being still called Baffo in the locality as well as the ruins on the hill there was 'great evidence in favour of the identity.'

To keep abreast of the latest results of archaeological exploration of these important sites visitors should visit the absorbingly interesting museum at Nicosia, if possible before going to any of

the important historic sites. So much has been discovered in recent years that published reports soon get out of date, whereas at the museum the latest information is always available.

The scenery of the Paphos neighbourhood is impressive on account of the heavily wooded ravines and precipitous ridges separating them that form the buttresses of the Troödos mountain group. Hereabouts they thrust their feet right into the breakers as they did in that long-ago age when mankind was content to live in a world of legend and bothered so little about records that nothing is known of the size or shape or colour of the shell on which Venus stood when, foam-borne, she found herself being carried towards this much-favoured shore.

Eastwards from Paphos the hills recede on the way to Kouklia, where the road is obliged to cling to the rocky seaface until, at Pissouri, it turns inland and with twists and curves and steep gradients it is two or three miles inland. On approaching Episcopi it touches the site of the royal city of Curium,¹ perched above the waves on precipitous cliffs. This very famous Argive settlement was explored by di Cesnola in 1865, and the dignified manner in which he introduces his readers to the site makes it impossible not to read on deeply absorbed.² Travelling due west from the ruins of Amathus or Palaeo-Limassol, as the site is now called, he writes:

... through a fertile and well-irrigated plain, shaded by carob- and olive-trees, in which are situated the large town of Limassol and the small but picturesque villages of Kolossi and Episcopi, we reach the western shore of Cyprus.

Built like an eagle's nest, on the summit of a rocky elevation some 300 feet above the level of the sea, and almost inaccessible on three sides, the city must have defied in former days all foes, whether armed with bow and arrows, or with shield and spears; and her inhabitants must have enjoyed from that eminence, with the fine bay stretching away from the foot of the mountain, the lovely scenery which still presents itself on every side. . . .

Forty feet up from the ground a large plateau is cut on the slope, about 100 feet wide and then scooped 25 feet deep, resembling a moat round a modern fortress. This is all that meets the eye of the traveller

¹ The earlier form is Kurion.

² Di Cesnola, *Cyprus: its Ancient Cities, Tombs, and Temples*, p. 293 *passim*.

when he has approached within a few yards of the rock; but if he ascend the little slope, and from the plateau look into the ditch, he will be astonished at what he beholds. The idea that this ditch was excavated for a defensive purpose alone, in order to render a sudden assault upon the city impossible, is dispelled, and a feeling of admiration arises, when one remarks with what care every inch of available space, both at the base of the rock and in the well opposite, has been husbanded for the purpose of building another city—the city of their dead. Thousands and thousands of rock-cut tombs once occupied this space. Those at the base of the rock resembled perfectly in form and size the tombs at Palaeo-Limassol [Amathus].

The upper tiers of tombs differed from the lower ones, for instead of mere cavities to receive bodies they were small sepulchral chambers cut in the rock. They also contained the remarkable feature of a stone sarcophagus in the centre that was in every instance a part of the whole burial chamber. Sometimes the body was laid in a recess sunk below the surface, but in a large proportion the sarcophagus stood nearly two feet above the floor. In fact wherever in the vicinity there was solid stone there did Cesnola's diggers find tombs.

When the site at a very much later period was occupied by a Christian village, it possessed a church dedicated to Aghios Ermojeni. Here small square foundations of houses were found and many Early Christian graves, but digging no less than twenty-seven feet deeper di Cesnola discovered that the whole ground beneath was full of tombs belonging to the early inhabitants of Curium.

The explorations continued until four apsidal-shaped chambers were discovered opening one into the other. Taking into consideration the remarkable number of objects of gold as well as those of agate, onyx, carnelian, jasper, sard, chalcedony, and other precious stones that were found in these rooms, it has been accepted that they were the treasure chambers constructed beneath one of the temples of Curium. Especially interesting was the sceptre of agate dating back to the Bronze Age and now preserved in the Cesnola Collection in New York; while another sceptre, this one of gold and enamel, remains in Cyprus at the Nicosia Museum.¹

¹ This sceptre was stated to have been turned up by the spade when a peasant was digging in the locality near Episcopi.



GORDON HOBBS

EXCAVATION IN PROGRESS ON SITE OF CURIUM, WEST OF EPISCOPI

Of outstanding importance were the numerous inscriptions on the armlets, ornaments, signets, and scarabs. Engraved on a massive but perfectly plain gold armlet was found the name of Ithuander, King of Paphos, who appears in a list of ten kings of Cyprus found engraved on an Assyrian cylinder dating back to 672 B.C. He had, with the others, sent presents to Esar-Haddon, the great Assyrian, who directed them to provide him with building materials for his palace at Nineveh. A list of names may perhaps seem to have little interest, and yet there is something here that makes what is to many only dusty archaeology a living page of history as far off as seven centuries before the birth of Christ.

Aegistos, King of Idalion (Dhali); Pithagoras, King of Kidrusi; Kin . . . , King of Soloi; Ithuander, King of Paphos; Erisu, King of Salamis; Dmastes, King of Curium (Kurion); Karmes, King of Tamissus; Damos, King of Ammochosta (Famagusta); Unasagus, King of Lidini; Puzus, King of Aphrodisia.¹

KOLOSSI. THE CASTLE OF THE HOSPITALLERS

On the flat and fertile land at the base of the Akrotiri peninsula and close to the main coast road between Paphos and Limassol stands the formidable stronghold of the Knights Hospitallers. It was at the end of the thirteenth century when the Crusaders were driven from the Holy Land that the orders of the Knights of the Hospital of St John of Jerusalem and the Knights Templars found a place of safety in Cyprus. In 1312, when the latter were dissolved, their valuable wine-producing land near Limassol came into the hands of the Hospitallers, who built the existing castle. The walls are mainly nine feet in thickness and no less than seventy-five feet high. It was constructed in its present form in the fifteenth century,² and escaping sieges and earthquakes as well as any temptation to provide masonry for new Levantine ports, this remains the best preserved of the five great castles of Cyprus.

It is from the Commandery of the Hospitallers that the sweet

¹ George Smith, *Records of the Past*, vol. iii, p. 108.

² The precise year of 1544 is also given but that may refer to its final year of completion.

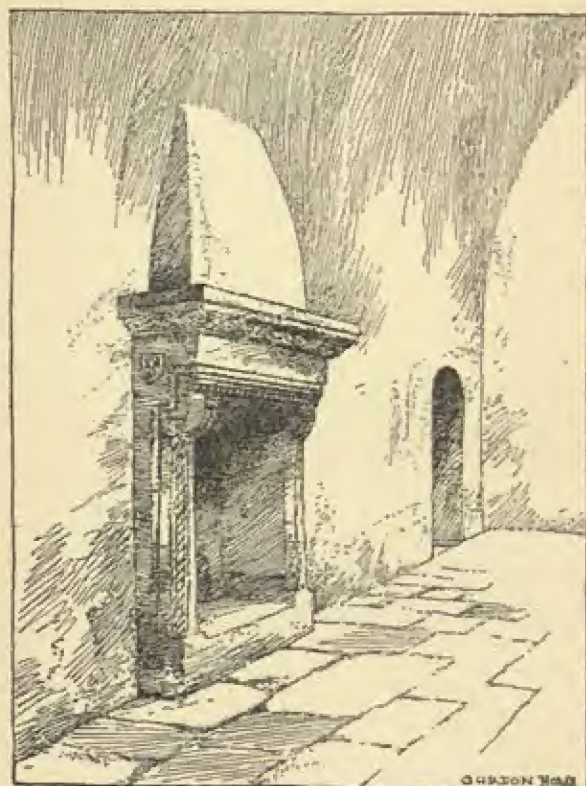


GORDON HOME.

THE CASTLE OF KOLOSSI: EARLY STONE FARMHOUSE IN FOREGROUND

Built by the Hospitallers of Cyprus in the sixteenth century (or earlier)

white wine made from grapes grown in the foot-hills of Troödos obtains its name. The vineyards were to some extent acquired from the worldly-minded Templars and eventually three very valuable Commanderies were administered from the base at



MEDIEVAL FIRE-PLACE IN KOLOSSI CASTLE

Rhodes to which the Knights of St John had transferred before their final move to Malta.

The castle is maintained in good repair and visitors may examine the three lofty floors where fire-places, doorways, staircases, and the original sanitary arrangements are all in a remarkable state of preservation. Adjoining the castle is an early medieval barn excellently built of stone that has been maintained in fairly good repair and is one of the many unique survivals of the island.

LIMASSOL

Among the five towns on the coast of Cyprus Limassol has become the second most important for its sea-borne trade. Until recent years this was merely a port with an open roadstead, but now it has jetties and wharves that simplify and economize the work of loading and unloading to such an extent that the annual tonnage handled is second only to that of Famagusta, where a considerably developed natural harbour has been in use for many centuries.

So often has this coastal town been described as the place where Richard Cœur-de-Lion landed and also as the scene of his marriage to the beautiful Berengaria of Navarre¹ that it will take a very long time to induce visitors to accept the fact that these colourful events occurred at Amathus some five miles to the east.

Then, as now, Amathus was situated on the open coast, and yet in spite of this severe handicap it had become one of the ancient capitals of Cyprus as well as its most important outlet for overseas trade. The site has been reduced to a waste of ruins for such a very long period that it is probably on that account that Limassol has had time to usurp its place as the scene of Richard I's exploits in 1191.

Although possessing very little in the way of antiquities, the town, in spite of very destructive earthquakes and much civil warfare, has preserved a medieval castle with its walls greatly strengthened by the Venetians. Notwithstanding this additional defence against any attempt on it by the Turks, the town put up scarcely any resistance when the great onslaught was made in 1570. It is fortunate that what is left of the castle has been adapted to the purposes of a museum.

The sea front of to-day is occupied by porticoed white houses from above the roofs of which rises the dominant feature of the town, a large Christian church having a central and two western towers each crowned with a dome. Beyond this creamy-white silhouette is a ridge of green hills that provides a refreshing and pleasing background.

There is much evidence in favour of regarding Amathus as

¹ For full description see p. 50 *passim*.

having had a Phoenician origin, for nothing of the Mycenaean period has so far come to light on the site, which is plainly visible and is raised considerably above sea level. Indications of the position of the ancient walls as well as a harbour were discovered by the Swedish archaeologists.¹ The early harbour had no doubt become useless, for a sloping beach was all that was available in 1191, when the lion-hearted king landed and captured the town. Although Akrotiri Bay does certainly appear to give shelter to both Limassol and the site of Amathus, this entirely depends on the force and direction of the wind. The town walls of Amathus, which were continued right down to the shore on both sides, were often very much exposed.

In the opening chapters of this book Amathus comes into the picture often enough to show the important part it played when, in the sixth century B.C., the island was controlled by ten or a dozen kings, each with his strongly walled city.

STAVROVOUNI MONASTERY

Among the eighteen or more monasteries of Cyprus, one of the most remarkably placed is that of Stavrovouni, the mountain of the Holy Cross. The task of building on such a precipitous knob of rock must almost have rivalled that of fortifying the castles of Kantara and St Hilarion.

To provide any date for the tightly packed buildings that crown the craggy summit is not easy. There is a slight tower and half a dozen very uniform gables give a serrated sky-line to the southern front. The first community to found a branch on such an eyrie must have been searching for a site of exceptional inaccessibility as a protection from a very well appreciated danger.

To reach the age when the crag of Stavrovouni was first crowned with a habitation it is necessary to go back to the fourth century A.D. when St Helena came to Cyprus on her way back to Constantinople from Palestine. She had undertaken this extensive and dangerous journey in the hope of discovering fragments of the True Cross. According to tradition St Helena was amazingly successful in her quest, having found not only the True Cross but

¹ It was the third city to be explored by that mission.



STAVROVOUNI: THE MOUNTAIN OF THE HOLY CROSS
*The church and monastery were traditionally built by the Empress St Helena.
(The summit is 2,260 feet high)*

also those of the two thieves. Wishing to help the spread of Christianity in the island, she had a single cross made from parts of the two of lesser importance and into this had inserted a small fragment of that of the Saviour.

There were Benedictines in Cyprus at the time, i.e. 327, and to them was entrusted this remarkable relic for which the inaccessible

summit of Stavrovouni was chosen. There it has remained ever since.

In 1483 a Dominican monk of Ulm named Felix Faber made a visit to the Holy Land and on his way there landed for a day or two in Cyprus in the hope of seeing the holy cross of Stavrovouni. His account of the ride with six others and his servant, all on hired mules, is detailed, and is worth reading without curtailment.¹ Here it is possible only to take extracts of his description of the moonlight excursion made when it was uncertain how much time the party had before their ship continued its voyage.

We mounted our beasts [he writes] and went on, having the holy mount before our eyes, and shuddering somewhat at its height. However, at its foot we came to a delightful valley, through the midst of which flowed a stream, clear, sweet, and sparkling; its course was full of beautiful flowers unknown to us, and of fragrant shrubs. There were many trees full of carobs, which the vulgar call St John's bread. . . . At last we arrived at a steep slope which our beasts could not climb: we tied them to trees, and toiled up on foot perspiring freely. For the mountain is high and precipitous. . . . When we reached the top we knelt in prayer before the church, and sat down in the breeze before entering it, to recover our breath, to wipe off our sweat and get cool.

Faber then rang a bell and the party was received by a sacristan, who found a clerk, but alas the latter knew no Latin. Before seeing the holy cross, Faber besought his friends not to pry too curiously or to crave to see a miracle. 'I then took a lighted candle,' he added, 'and passed over to where the cross was.' The others followed until they all stood with the famous relic before their eyes.

Wonderful is the position of this cross in its place [wrote Faber]. It is in a niche dimly lighted, both its arms are sunk in recesses made in the wall, and its foot is sunk in a recess in the floor. But the recesses of the arms and the foot are large, disproportionately so to what they hold, yet does not the cross touch the wall, but is absolutely free from any contact with it; and this is the wonderful story about the cross that it hangs in the air without support, and yet it stands so firmly as though

¹ *Excerpta Cypria*, pp. 37-47.

it were attached by the strongest nails, or bonded to the wall, which it is not, for all these recesses are large, so that a man can put in his hand and feel that there is no fixture in the back or the head of the cross. I might have examined it more curiously than I did, but I feared God, and what I forbade others to do I ought not to do myself.

Here the Dominican monk concludes his very vividly presented account of what must have been a unique experience.

THE *TEKKÉ* OF UMM HARAM

On the western shore of Larnaca's salt lake, surrounded by palms and other trees, is the sixteenth-century mosque built to enclose the burial place of Umm Haram, who is usually known as the (maternal) aunt of Mohammed.¹ This distinguished lady came to be in Cyprus in A.D. 649, on account of her having accompanied her husband Ubaba ibn as-Samit with an Arab army of invasion. This force having landed near Larnaca and the revered relative of the Prophet having been provided with a mule, there was sudden alarm caused by an attack from a body of Genoese. Umm Haram fell from her steed and had the misfortune to break her neck. On the spot where she fell she was buried under a trilithon consisting of three enormous stones such as have been found in considerable numbers in the Larnaca neighbourhood.

The greatest care is taken to prevent this now sacred dolmen from being seen by any apart from those who are greatly favoured; it is entirely boxed in with heavy timber and covered over with green silk. Outside this is a massive bronze railing of considerable height. In the writer's memory it seemed at least seven feet high. He was permitted to go within the railings and, being left quite alone, searched for an opening in the silk covering through which it might be possible to see through a gap in the heavy boarding. Although there were places where the silk could be slightly drawn aside, at least as far as a very narrow gap in the planking, not the slightest glimpse could be obtained of anything within the protected space. Thus all except the specially initiated are kept in entire ignorance of what is within.

¹ Often referred to as the Prophet's nurse or foster-mother.



THE TEKKÉ OF UMM HARAM
The burial place of an aunt of Mahommed

W. H. GORDON

LARNACA

Larnaca, not unlike the neighbouring town of Limassol, offers in itself very little to the visitor in search of antiquities. Both ports have been much modernized during the last half-century and large sums have been spent in making them more convenient for shipping. Schemes for improving the place as a port are steadily maturing, so that Larnaca, at present offering little besides an open roadstead for shipping, may in time have sufficient sheltered quays provided with adequate sheds and cranes to meet the needs of its growing trade.

These commercial necessities, however, do not greatly interest those who have studied the records of splendid temples and other palatial buildings that formerly adorned this coast. The town has, indeed, nothing to show besides the Phaneromene, a first or second century B.C. tomb remarkable for the almost incredibly large stones of which it is constructed. This, and another tomb not far from Salamis, bear a resemblance to those for which the Valley of Jehoshaphat near Jerusalem is well known.

From the intellectual standpoint, it must not be forgotten that Larnaca has an important link with the fourth century B.C.; for about 336 there was born in this Phoenician city the famous Zeno of Citium, the Stoic.

During the excavations that di Cesnola made at Citium near Larnaca he discovered a very finely sculptured Greek head. It was remarkable for its intellectual features and the individuality that proclaimed it to be a portrait. It has been widely accepted as a portrait of Zeno.

In the Turkish quarter there are plenty of quite attractive streets having balconies projecting from the stone-built houses, with here and there massively constructed flying buttresses bridging the thoroughfares as a protection against seismic disturbances. In some of the streets surprisingly large oriel windows are supported in what seems to be a most inadequate manner. The frail wooden brackets suggest collapse at the slightest of earth tremors. Yet there are the breathless days of summer to remember, when wide eaves and jalousie shutters make these extensions of the upper floor invaluable aids to keeping internal

temperatures tolerable. In addition to their efforts to make their houses cool, the people of Larnaca have a reputation for their exceptionally pleasing manner of welcoming visitors.

In 1865 an event of outstanding importance occurred in the history of Larnaca, for in that year General Louis di Cesnola was appointed American Consul of Cyprus by President Lincoln a few days before his assassination, and it was on the Christmas Day of that year, after a stormy voyage from America, that the newly appointed consul arrived with his wife at Larnaca. He recorded his first impressions of the port that was to be the scene of his labours for the next ten years. It was owing to this fairly long residence that he found time to complete his valuable book on the antiquities of the island,¹ and leave a vigorously described picture of the consular life at Larnaca that might otherwise never have been written. He describes how completely severed from the old town was the marina that faced the sea, where a few isolated palms relieved to a slight extent a picture of desolation. Along this seafront were situated the houses occupied by the majority of the foreign consuls. The shore was then covered for half a mile in extent with private dwelling-houses, possessed an extensive bazaar, several churches and mosques, and its population was increasing every year in the same ratio as Larnaca proper was becoming depopulated.

'The foreign consuls' houses,' writes di Cesnola, 'are rather humble and without pretension; but they are spacious and not altogether deprived of a certain degree of comfort,' but having been informed by the captain of the ship that had brought him there that Cyprus was an earthly paradise, the marina seriously depressed the general. In the meantime the lighter that was bringing the passengers ashore managed to get stuck in the sand. In spite of the 'wild and deafening yells of the boatmen' it would not move an inch further. Eventually a bright idea led to the offer of a sailor to take the consul ashore on his shoulders, and in this undignified manner the representative of America and his staff landed on the paradisaical island. But when it was clear that the same means of getting ashore was the only one offered di Cesnola's wife, that resolute lady let it be known that in no circumstances whatever would she consider such a suggestion—

¹ *Cyprus: its Ancient Cities, Tombs and Temples.*



LOOKING TOWARDS EPISCOPI AND THE AKROTIRI SALT
LAKE BEYOND

'She would have returned all the way to New York rather than submit to such an act of impropriety.' Even a chair held by two boatmen was equally refused, but at this moment the lighter, on account of the landing of so many persons and their luggage, was pushed further towards the beach, enabling the consul's wife to spring lightly ashore refusing all aid.

A remarkable salt lake extends southwards from near the town for a distance of about five miles, parallel with and not far from the coast. Except in the hot months of summer this unusual feature provides on windless days a perfect mirror for changing cloudscapes or the unbroken blue sky that so often prevails. The palm-fringed western shore with the delicate tones of distant hills is a great possession for the townsfolk of Larnaca, who miss the lake's charm when, during the heat of summer, it is transformed into a sheet of dazzling whiteness, from which in due course the considerable deposit of salt is collected into heaps and removed in panniers on the backs of donkeys.

This and the other salt lake that occupies the central portion of the Akrotiri peninsula have been the subject of much discussion and theorizing. The problem is whether the lakes fill up during the winter entirely with fresh water from the mountains and hills, that evaporates during the heat of summer, or alternatively with sea water that percolates in easily enough owing to the bottom of the lakes being below the level of the sea. The salt collected from the Larnaca lake is of very high quality and is notably free from grit and unwanted foreign matter. A thunderstorm with a very heavy fall of rain during the salt harvest in August will almost destroy the crop, and thereby may deprive the Government of its annual average revenue of £30,000.

Mount Olympus— *The Troödos Mountain Group*

IT IS interesting to study a geological section through the highest part of the Troödos mountains and the precipitous ridge that forms the boldly serrated outline of the Kyrenia range and cuts into the sky along the whole length of the island. It can be seen at a glance how movements of igneous rock have pushed with unresistible force through four layers of sedimentary deposits, the thickest being the cretaceous, especially on both sides of the long Kyrenia rib, where the igneous rock forms a remarkably narrow edge against which the chalk is held up. Although Cyprus has suffered so much from earthquakes, particularly in the Byzantine period, that it might be thought that Mount Olympus had had a volcanic origin, this supposition would be quite inaccurate.

The pleasant summer temperatures that prevail on the highest parts of the massif have led to the creation of summer resorts at Prodromas, Platres, and elsewhere. The cool spaciousness of the attractively named Berengaria Hotel, standing among firs at a height of 4,600 feet, is a valuable possession of Prodromas, and at Platres the Splendid and others, adventurously placed among the steep ascents, have for some years past brought all the comforts of modern civilization up to the height that gives, during the heat of summer, genial warmth during the day and cool evenings for which to look forward.

The government offices had comfortable summer quarters up at Platres for many years, and there grew up a scattering of two-floored houses with broad balconies that command remarkable views towards the sea horizon.

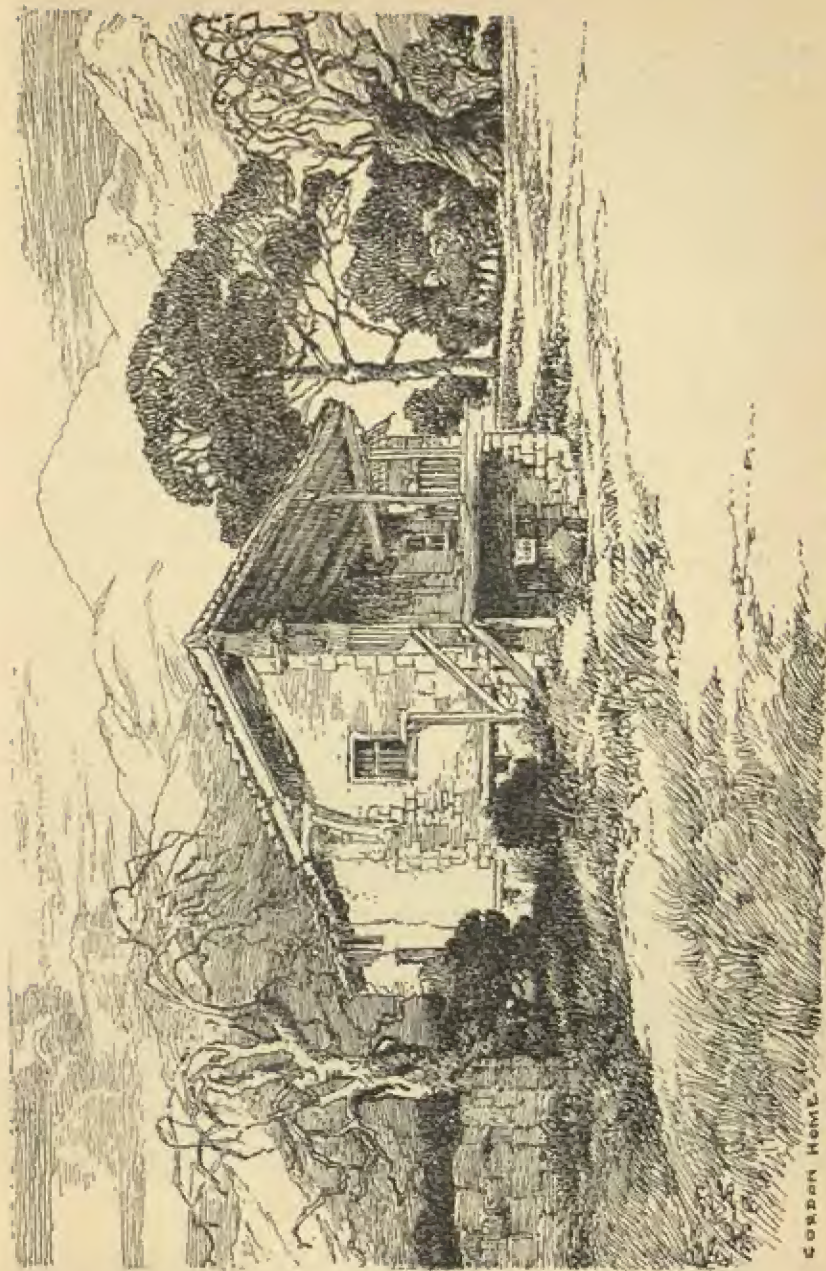
To see what remains of the cedar forests that flourished in remote times, when Egypt cultivated trade with the petty kings

of the island, one must explore the forest regions of Paphos as far as the famous Kykko monastery. There are splendidly engineered roads that penetrate the craggy heights up to between 3,000 and 4,000 feet. The formidable S bends are well surfaced at the present time and present nothing very alarming to a careful driver. This was not the case, however, about a quarter of a century ago, when these highways had been very carefully built but still awaited the necessary surfacing. During the wet seasons fairly deep grooves would be cut that had not been flattened out before a few dry days and a warm sun had hardened them to the toughness of terra-cotta. But the years when such conditions prevailed are beginning to be forgotten, except by the older generation who, like the writer, can recall occasions when it was difficult not to feel very warm round the collar when one's tyres began to be caught in such terrifying grooves on hairpin corners.

The exceedingly clear 'Survey of Cyprus Motor Map,' on the scale of eight miles to an inch, gives the contours, with the grades in seven shades of colouring, and in addition shows by single black lines a number of minor roads that are 'motorable in dry weather.' As these lesser roadways often lead to most romantically placed villages or very isolated monasteries, they should not be ignored.

Unlike those built in the more level parts of the country, the mountain monasteries externally have very much the aspect of a picturesquely gabled farmhouse. They are more often than not partially timber-built, with roofs covered with dark brown and much timeworn tiles. The positions in which they are placed are almost invariably beautiful, and where stone-built, the walls and arcades are whitewashed and give pleasing contrasts to old curved tiles, shadow-holding recesses behind arches, or merely the pillars supporting beams, and, still more notable, the very deep blueness of the sky that makes a delicious contrast to all.

At Chrysotrogiátissa the monastery is found at a height of 3,770 feet on the edge of an outlying buttress of the mass of Troódos, that rises a dozen or more miles to the east. The white-washed campanile, holding aloft above its three storeys a gleaming white cross, is a feature of remarkable beauty. Ruskin may have seen it and either been enthralled or perchance given it little attention, but to others the effect of the two upper storeys, with



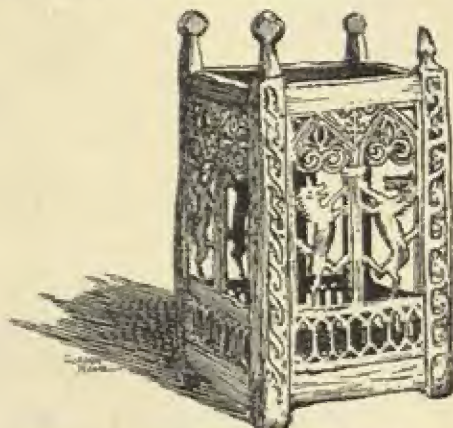
A PRIEST'S HOUSE NEAR GALATA
Highest peaks of the Trosdos group in the distance



A BLEAK ASPECT OF THE TROÖDOS MOUNTAINS
Looking down the valley towards Kalopanayiotis from Pedhoulas

their slender engaged pillars and more slender detached ones, is as unusual as is the idea of introducing capitals at about two-thirds of their height. The placing of a paschal lamb in full relief over the crown of the arch is exceedingly happy.

A fact that greatly surprises the average newcomer to Cyprus is that it is almost impossible to find a church whose interior is not covered with frescoes or wall-paintings. Although some of these are quite modern and others of various dates as far back as the



IN TRIKKOUKIA MONASTERY CHURCH

*A remarkable piece of church furniture with
rampant animals in the perforated panels*

twelfth century, the impression usually given on entering any of these dimly lighted shrines is one of medieval mystery. In the majority of instances it is almost impossible to give even an approximate date to what one is looking at. The plaster on the walls has decayed to such an extent in many of the little Byzantine churches that one cannot be at all sure whether the frescoes are greatly restored early work or rather seriously dilapidated examples of comparatively recent date.

It is the same with the elaborate iconostasis or screen that separates the sanctuary from the nave of the church. The numerous panels are filled with carefully painted icons of sacred personages, each of which is itself regarded as sacred. Although in most churches it is infinitely easier to examine the workmanship

displayed on the iconostasis, it is rarely possible to put more than a very approximate date on any of them.

The little barn-like monastery churches, that give on first sight a character of such rustic simplicity, always startle the visitor who



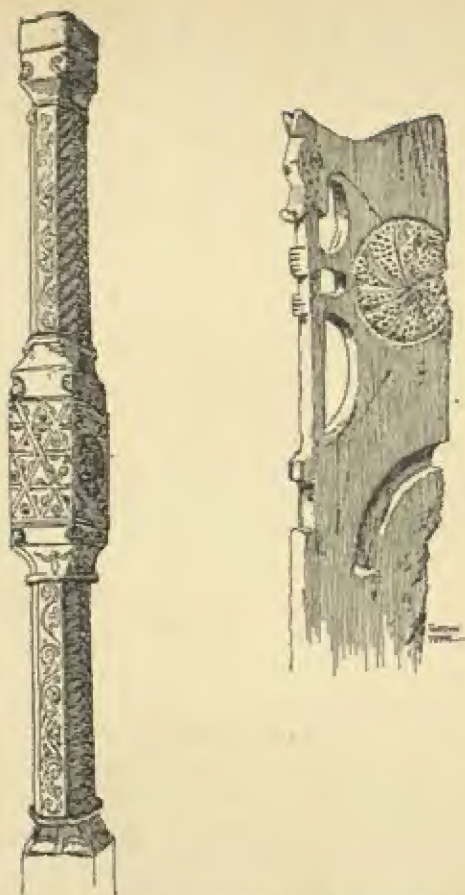
SCULPTURED PEW ENDS IN THE CHURCH
AT KALOPANAYIOTIS

This place is famous for its sulphurous springs

enters unfamiliar with the decorative tradition of the Orthodox Church in Cyprus.

In a recently published book¹ there is reproduced a quite remarkable photograph of three priests, tall, dignified, and white-bearded brothers bearing a striking resemblance to one another. They are shown in their habitual black cassocks and cloaks, but

¹ Patrick Balfour, *The Orphaned Realm. Journeys in Cyprus.*



SCULPTURED DETAILS IN THE CHURCH
AT KAKOPETRIA, NEAR GALATA

On right a pew end showing groove for the tip-up seat. The village is famous for its medicinal springs

two of them are holding very long mahlsticks, and each carries a palette or a brush. They live in the monastery of St Barnabas not far from the site of Salamis, where they obtain a steady livelihood by painting icons that are sold to such churches as may have need of them. The very long mahlsticks suggest that they are also ready to undertake mural work on any scale.

At a height of about 4,000 feet, to the west of the loftiest portion of Troödos, is the monastery of Kykko, the largest, wealthiest, and most important in Cyprus. Although it dates from 1100, through a succession of disastrous fires the original buildings, which would seem to have been largely of timber, have almost entirely disappeared. Although on this account the present monastery dates back only to the eighteenth century, its arcaded courtyards and its remarkable situation among the mountain ridges give it certain pleasing qualities not to be ignored. Fame and wealth came to it through the Byzantine Emperor Alexius Comnenus, who gave to it one of the icons reputed to have been painted by St Luke. It represents the Virgin and Child, and was known by the special name of Eleousa (the Compassionate).

Although this remarkable relic was not lost in any of the fires that destroyed Kykko, it is never wholly shown, being carefully preserved in a case of embossed silver that is pierced only by a hole about the size of a postage stamp through which scarcely anything whatever can be seen. Further than this the silver case is kept in a strongly constructed tortoise-shell frame inlaid with mother-of-pearl and incorporated in the iconostasis of the monastery church. There is a widespread and profound belief in the supernatural powers of this example of St Luke's handiwork, and more especially is it accepted as having power in obtaining rain. In this connection the 8th of September is held as a special day for singing the praises of the Eleousa. Very large numbers of the country folk attend, so many that Kykko's great monastery is greatly overcrowded, numbers of the pilgrims being obliged to sleep in the church.

On the same day a similar celebration takes place at the Chrysorogiátissa monastery, that also owns one of St Luke's icons. If they can manage it, many of the Orthodox Christians contrive to go from one celebration to the other, a difficult undertaking on account of the mountainous tracks to be followed.

The monasteries are often so fantastically placed and have such remarkable possessions that others are described in a chapter by themselves.

II

Kyrenia and the North Coast

THE ROAD to Kyrenia is full of interest as it ascends from the plain to the gap in the Kyrenia Mountains where one of the loveliest views in the island is suddenly revealed. It is quite breath-taking, especially if the quickest way to the castle of St Hilarion is taken, which allows one to enjoy the scene just below. On the way by this narrow descending route are delightful views over the fertile strip of country down below, with the compact little town of Kyrenia providing the enthralling central feature. Its medieval castle forms a great quadrangle with imposing bastions at the corners, while on two of its sides its foundations are sprayed by the waves, and a third faces the harbour. The white buildings of the town are fairly compact near its central portion, where a defensive wall inevitably surrounded the whole place. To an increasing extent houses are scattered among orchards and patches of dark green cultivation. In whichever direction one's gaze is turned, the coastal landscape stretches far into the distance as a picture of peace and fertility, sheltered from the sun's most scorching rays.

The turning towards St Hilarion takes one down into a smooth hollow, that leads past a lakelet and reveals the aspect of the castle chosen by the writer for one of the illustrations in these pages. When looking at the much-shattered lines of defence zigzagging up the precipitous ascent, it appeared almost impossible to disentangle one from another. It seemed incredible that this barnacle-like succession of fortifications could provide, at any of its levels, flat spaces large enough to accommodate the great halls suitable for the period when it was a royal castle.

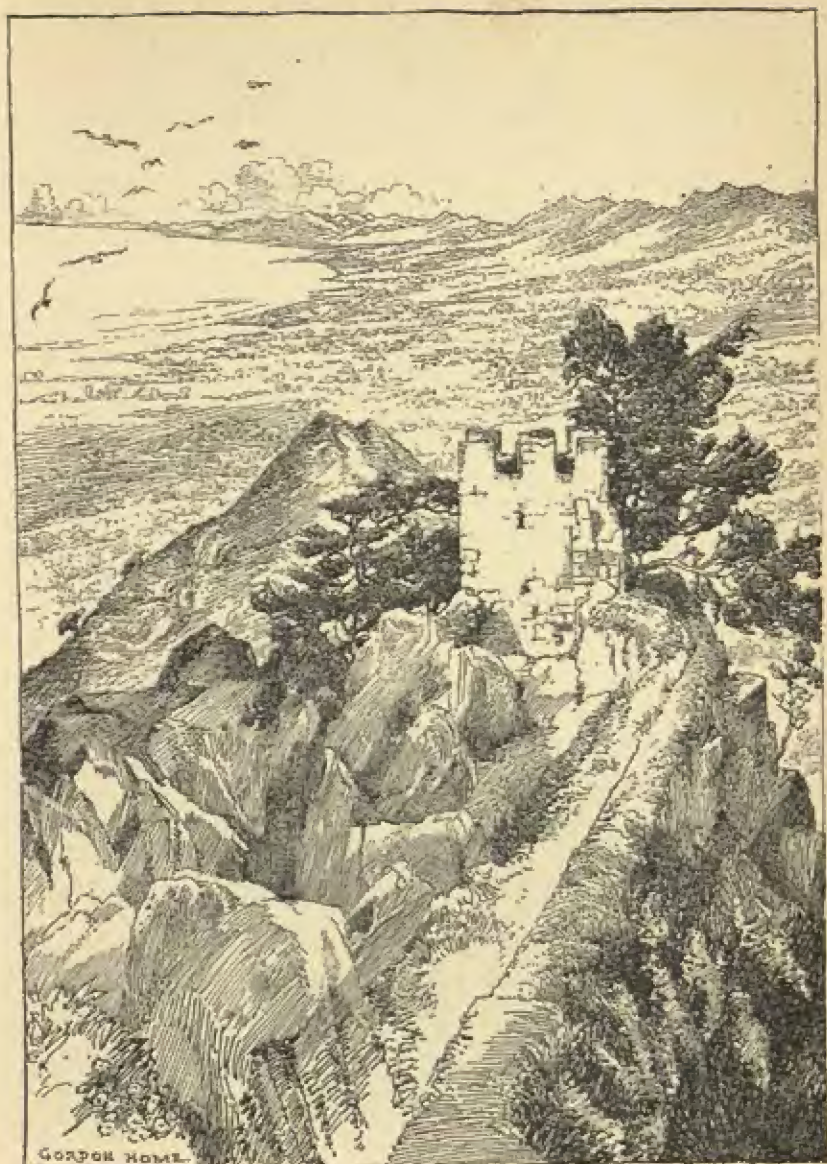
How much of the complicated arrangement of staircases, passages (mainly roofless), towers, turrets, and dark ways into rooms with great windows and lofty walls dates back to the

centuries when it was a Byzantine monastery is not at all easy to say, and yet as an architectural study for a student anxious to find an opportunity to unravel a most absorbing problem, a more fascinating one could scarcely be found. A portion of the monastic church is still to be seen. Originally there seems to have been nothing on this craggy height besides the cell of St Hilarion the Great, known as the friend of St Jerome; it eventually became included in the monastery, and in the early part of the thirteenth century the rock was converted into the fortress that can now be seen in its much slighted condition.

This costly work was undertaken by Jean d'Ibelin, who had become protector of the Lusignan kingdom of Cyprus, when threatened by Frederick II, Emperor of Germany. It was within these very inaccessible walls that Henry I (the boy king), with the regent Alix, was placed for safety. The Germans besieged it but without success. It was in the portion of the castle built high up between the two main peaks enclosed by the walls that were placed the royal quarters, at that time called *Didymus*, later corrupted into *Dieu d'Amour*. What must have been a very beautiful part of the castle was in later times very much destroyed by the Venetians, but some parts of the windows survive and give those who climb so far a truly entrancing view westwards along the rugged face of the Kyrenia Mountains.

If it is desired to make the ascent to the uppermost look-out tower, it is well to be shown where the very steep, irregular, and overgrown steps are to be found. The writer on a second visit, quite alone, was determined to find these steps, but, having searched in vain, went right down to the gateway at the lowest point, and then clambered outside the walls up the rough ascent on awkward rocks and among half or quite dead fir-trees. It was thus possible to climb outside the castellated walls to a point at which one was not far below the desired topmost tower.

Here there was a difficulty. By climbing a fir that almost touched the wall it was not difficult to get to a position from which to swing across to a gap in the masonry, whence the rest of the way up would be easy. Unfortunately, at close quarters this was an awkward undertaking, for the branches of the fir looked exceedingly dead and brittle, while the position from which to make the swing was just that extra few inches further away from



GORDON HOME.

THE HIGHEST TOWER OF ST HILARION CASTLE
Looking eastward along the fertile northern coast that faces Asia Minor

the wall than seemed desirable, for a slip would mean a drop of many feet to a steep slope covered with projecting rocks.

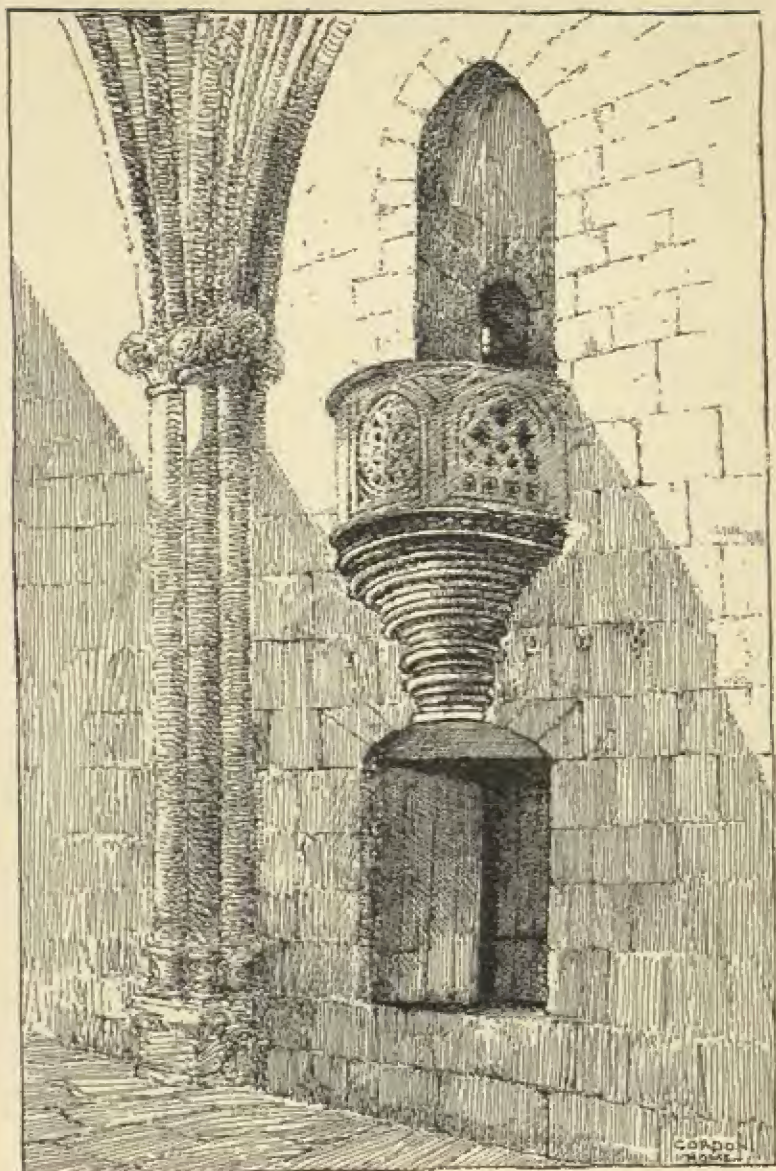
Further consideration led to a climb down; it was not pleasant though it seemed the way of common sense. Then followed another climb within the walls and, after a further meticulous search, the finding of the steps. It seemed worth it, for one of the drawings that illustrate this chapter was the result.

The very great advantage that Kyrenia possesses for the visitor is the fact that, apart from being in itself an exceptionally attractive and picturesque little town having its well-preserved medieval castle, it has in its immediate vicinity other great fortresses, monasteries of quite exceptional attraction, as well as village churches of much charm and interest, all set in a scenic background unequalled in the length and breadth of the island.

Wherever the glance falls there are foregrounds that throughout the changing seasons reveal flowering trees and shrubs with the scent of lemon, orange, and thyme, and a rich variety of flowers. There is the contrast between the light silvery shade of the olive and the massive green of stone-pine and cypress. And beyond these foregrounds, warmly coloured and scented, there are the mountains to which Kyrenia has given its name, blue and jagged beyond the cornfields, the orchards, and the woodlands. Conspicuous among the serrated outlines is Pentedactylos, the five-fingered, and summit beyond summit the range forms a diminishing horizon line east or west. Looking along the coastline where breaking waves mark the shore, there is the sea of varying shades of blue-grey, changing like the colours of the mountains near at hand, and beyond all the horizon is formed by the snow-capped Taurus Mountains on the continent of Asia.

It is not unusual for those who write about Cyprus to rhapsodize over the abbey of Bellapaise, for a charming site was chosen for it on the edge of one of the many spurs of the Kyrenia Mountains; it is surrounded by foliage on all sides and has a very lovely outlook over land and sea. It came into existence as an Augustinian monastery in the reign of Hugh IV (1324-58), and the adjoining village was to a great extent built with the masonry robbed from the guest-house, the infirmary, the abbot's house, and parts of the chapter-house.

What remains consists of the amazingly complete refectory with



PULPIT IN THE REFECTORY OF BELLAPAISE ABBEY

its most unusually designed reader's pulpit and gracefully vaulted roof, parts of the cloister, also stone-vaulted, and the chapter-house, the roof of which rested on a central pillar. At the entrance to the refectory there remains a Roman sarcophagus of the second or third century, with its front side adorned with a double swag of foliage in exceptionally bold relief. The local tradition is that it was employed by the monks as a lavatory, and it is exceedingly likely that such a suitable communal washing-basin was placed in one of the cloister walks for this purpose.

From the way leading up to the castle of Buffavento there is a remarkably interesting overhead view of Chrysostomos monastery. Within its extensive enclosing walls are two Byzantine churches and a large cypress-shaded garden. It is indeed a place in which to find rest and Nature at her loveliest.

The delicious coast road westward from Kyrenia brings one after seven miles to the village of Karavas, that adjoins or is a part of the larger place known as Lapethos. The latter is the site of the monastery of Acheiropaietos, traditionally regarded as having been founded so that there should be a suitable place in which to contain a representation of Christ not to be attributed to the hand of man.

The castle of Buffavento¹ forms part of a scheme of defence for Kyrenia, St Hilarion being to the west and Buffavento further off to the east. It stands at 3,131 feet above sea level and is now mainly interesting on account of its commanding position, the Venetians not having regarded it as worth preservation. The very much shattered walls are of little interest apart from the fact that they still retain their outstanding position high against the passing clouds. It was always on a smaller scale than its famous neighbours, and it does not appear that much history was made within its walls, which at times served as a prison.

The castle of Kantara stands at a height of 2,068 feet, quite magnificently placed astride the north-east end of the jagged Kyrenia Mountains. It is sufficiently well preserved to show the quality of its architecture and the remarkable bastions that flank the entrance approached only by what is, at least at the present time, a most precarious as well as steep pathway.

No one can travel in Cyprus without growing more and more

¹ The meaning of this name is 'the Defier of the Winds.'



INTERIOR OF THE BYZANTINE CHAPEL IN A BASTION
OF KYRENIA CASTLE

amazed at the manner in which no site, however much resembling lunar precipices, was shirked by the military architects employed here in the Middle Ages. Kantara must have been regarded as particularly strong if one can judge from the frequency with which it appears in history.

But with the dawn of the sixteenth century military weapons changed to such a degree that the Venetian rulers of Cyprus found all the castles outdated, so that it was not worth while to keep them in repair. They remain, however, the picturesque and romantic background of royal living and adventure throughout the Lusignan period.

Going westward from Lapethos the road cuts off the promontory of Cape Kormakiti and goes through Morphou, at one time the terminus of the railway, and near the turning to Lefka reaches the ancient site of Soloi. This place came into being not long after 569 B.C. when Cyprus was defeated by an Egyptian king and obliged to pay tribute. Among the petty kings of the island there was Philokypros, who was commanded by Solon the Athenian law-giver to move his capital to a more desirable site. This was found at the head of the Kambos valley, and there Soloi was born and there the impressive remains of its theatre are still to be seen.

Only two or three miles further to the west is the site of Vouni. During the excavations made here in the 1930's on the site of the palace, it was found that in many places the walls were built with mud bricks that appeared to be harder and more consolidated than when first laid. These bricks are of the same shape and almost of the same dimensions as those now being made. Another comparison made at this time was that the Cypriot women of to-day use bronze scrapers for removing the dough from troughs when making bread, and that these closely resemble those found on this site.

Kyrenia's castle has an impressive appearance on account of the diminutive harbour that it frowns upon. The small sailing-boats that use the excellent shelter that it provides much outnumber the barges and wherries. During the summer something can be seen of the interesting enterprise of the sponge-fishers who come across from the Dodecanese Islands of Greece. Cyprus having no sponge-divers of her own, the Dodecanese Islands make good the deficiency.



THE CENTRAL PORTION OF WHAT HAS BEEN EXPOSED OF THE PALACE AT VOUNI
The atrium and Athena pedestal are included. Vouni and the adjoining Soloi flourished in the fifth century B.C.

Agriculture, Afforestation, and Peasant Life

UNTIL recent years Cyprus was largely dependent for its agriculture on the winter rainfall, aided by such flooding as was provided by uncontrolled spate water. This erratic supply led to exceedingly irregular harvests, associated with much insolvency among the numerous small farmers.

Under British rule, and especially during recent years, so much irrigation has taken place that the situation has changed in a startling fashion. An example of what has been happening can be seen in the dam at Trimiklini, where a feeder of the Kouris¹ holds up 55,000,000 gallons, providing irrigation water to 600 donums ($3.2 = 1$ acre) of perennial crops. West of Famagusta, in place of two extensive areas of mosquito-infested swamp, extensive lakes have been formed by damming the rivers Yalias and Pedias.

In addition to valuable work of this character, by means of severe water laws control is exercised over waterworks, wells, village supplies, and irrigation, besides development and distribution. In this manner it can be seen that throughout the island this essential commodity is now provided under close government control that has resulted in growing trade and steadily improving supplies. The expenditure on irrigation, drilling and prospecting town and village water supplies, together with plant and replacements, in 1957 was nearly £750,000.

In addition to the tremendous advantages derived from a more adequate water supply, as the years pass the Cypriots enjoy all that is derived from the exceedingly active Forest Department.

¹ About eight miles from Limassol.

From the map printed in colours and issued with its yearly report, the department shows at a glance how comprehensive is its control of the afforestation of the island.

The main state forests extend westward from the Troödos mass with patches spread out towards Larnaca, while in the north they embrace the long Kyrenia range from Morphou Bay to the tip of the Karpass peninsula, altogether amounting to 532 square miles. The lesser state forests distributed here and there along the south add another 76 square miles to the fully controlled areas. With the communal and privately owned forests added, the grand total reaches about 670 square miles, a figure that is steadily growing and is already over 18 per cent of the total land area of the island.

The measures taken to check the frequency of forest fires have received help from press and radio, while helicopters carrying bags of water are now kept available for immediate service. The incidence of forest crime has fallen conspicuously since 1930, and although the frequency of fires remains rather high, the area burnt is now showing a tendency to shrink. It is satisfactory that support in the efforts being made to preserve the steadily increasing areas of forest comes from the growing numbers who find a variety of forms of profitable employment in the forests. It is also a notable fact that the variety of cedar known as *Cedrus brevifolia* is unique to Cyprus. The Troödos pine, it has been discovered, grows only on the south side of the island.

With the additional shade provided by the much extended foliage, undergrowth has increased to such an extent that it has helped in the retention of rainfall and springs, in spite of the fact that minor forest fires have become more frequent.

Cypriots are essentially agriculturists, and at the present time some forty thousand own farms, employing as many as half that number to work for them. This gives a total of some sixty thousand out of a population of about half a million. Fifty years ago, when there were scarcely more than 250,000 to feed, the situation may have been hard enough, and with the possibility of rapidly growing numbers it will require all the skill that can be applied to the problem if the island is to meet its own requirements in the short interval before the end of the present century.

The problem has been considerably eased in a number of ways,



A TYPICAL SHEPHERD OF THE PLAIN OF MESSAORIA

such as the checking of the invasions of the locust, the wiser rotation of crops, and the holding up of land erosion. At the same time the food problem is made more disturbing by the complete eradication of the anopheles variety of the mosquito, by the use of D.D.T. in the destruction of fleas and other disease carriers, and in a number of other important aids to health. In

this way Cyprus has become one of the healthiest places in the Levant.

When one reads the long list of the island's products it would appear that with a sufficiently industrious population riches would pour into it. The minerals include copper, asbestos, chrome, and gypsum, the cereals wheat, barley, and oats, and in addition there are carobs,¹ flax, hemp, silk and cocoons, cattle, cotton, tobacco, grapes, and wine, besides a very wide variety of fruits, nuts, and vegetables. From all these it might be thought that the exports might easily be made to balance the imports. At present this is far from being achieved.

The import of tractors and a variety of agricultural machinery is naturally affecting the primitive forms of farming, and the output where these changes are taking place is considerable. No one, however, should on this account imagine that the ancient type of threshing has disappeared. One can still watch a massive pair of yoked oxen drawing in diminishing circles a form of flat sledge that has been in use since remote ages. On it is placed a chair for the driver of the animals, whatever they may be. When the threshed straw is raked off the circular threshing floor, it is passed through a sieve that is commonly held and shaken by a strong-armed young woman, who, it may be noted, finds that she can carry out this strenuous work without adopting any form of male attire. Wearing a white scarf over her head, a dark-coloured overall, and with her arms and legs from below the knees bare as she stands in the steadily mounting mound of golden grain, she makes a pleasing picture while she faces a male member of her family who feeds the sieve.

Not only is the farming element of the population intensely conservative in its methods of preparing the ground, sowing, and harvesting, but the same tendency leads the women to turn out with great efficiency and speed large numbers of earthenware vessels. On spinning wheels of great age and amazing simplicity one can watch women making pitchers and jars of the sizes and shapes needed by every simple homestead. This pottery industry is chiefly centred round two villages: Kornos, near the great monastery of Stavrovouni, and Phini, high up in the neighbourhood of the summer resort of Platres.²

¹ Locust beans.

² Thirty-five miles to the west.

The headquarters of the Department of Agriculture are at Nicosia, and from them a flood of valuable knowledge spreads over Cyprus and results in record crops of wheat and barley, that are disposed of with the greatest facility.

If the story of individual wine-growers is looked into, it will be found, as a rule, that those content with small results produce little more than the requirements of the individual family plus quite a small margin for disposal commercially.

The many square miles of rough and stony grazing that the island offers to the farmers provide pasture for the sheep and goats on which the Cypriot is largely dependent. In the rather inaccessible recesses of the Troödos Mountains the wild sheep, or moufflon, which were nearing extinction, still exist in the Paphos Forest. Owing to the protection given to them by the Forest Department, these very large horned animals are steadily increasing in numbers and do much damage to the property of those living in the area where they most abound. It may therefore become necessary to abandon the policy of entire protection at present prevailing.

In addition there has lately been a marked growth in the numbers of both the partridge and francolin¹ on account of the need in recent years to outlaw the possession of sporting guns of all descriptions.

The sea fish that belong to this part of the Mediterranean and are widely eaten in Cyprus include the red and the grey mullet, rock bream, gurnard, a fish of mackerel colour, as well as a large type of bonito. In addition to these there is a fry resembling whitebait, that makes an appetizing item on the menu. The country folk also eat the freshwater crabs not difficult to find inland. The same applies to the land snails as well as to the cockles of the seashores. Brown trout were introduced into some of the streams in the Paphos area ten or more years ago, and are doing well enough to add something worth while to the food resources of the island.

Within a limit of about two miles, coastal fishing is carried out in nearly every month except in regard to trawlers, for which June to August is a closed season. The fish taken are mainly small, and on account of the lack of certain nutritious sea salts the industry

¹ A type of partridge much resembling the pheasant.

is unequal to meeting the demand. There are no plants for canning and no deep-sea fishing, and yet more than a thousand persons remain employed, and recently this poorly equipped enterprise has produced the value of over £125,000 in a year.¹

In addition to the anopheles mosquito already mentioned, it was found that in order to protect the export of oranges from the Mediterranean fruit fly, this pest had to be attacked with the insecticide known as dieldrin. Throughout the island the onslaught was made with such determination that it was a notable success.

Through the Department of Agriculture a service of seed production is able to produce as much as three thousand tons of cereal seed annually, and this is disposed of to approved farmers, who grow certified seed that is brought to a centre where, after cleaning, it is treated with a fungicide and afterwards passed to the distributors.² Such thorough measures as these, together with the putting into use recently of several combine harvesters, throw a light on the agricultural progress that is being made, and give those who have read Mallock's *In an Enchanted Island* and who long to wander in its byways the feeling of being a generation too late. To a certain degree this is true, and yet anyone able to give up the necessary time and become an explorer or wanderer will find it by no means difficult to spend happy days in the atmosphere of the nineteenth and many earlier centuries, with not infrequent glimpses of quite remote ages.

In the villages of Lefkara, Kato Lefkara, Lefkoniko, and elsewhere is produced much of the superfine lace for which Cypriots have been famous for many centuries. In 1481, when Leonardo da Vinci was in the island, he visited Lefkara and purchased lace for the altar at Milan Cathedral. Much of this exceedingly delicate work is carried on during the warm months in the open air. Seated in courtyards, byways, or streets, on the straight-backed chairs universally found outside Cypriot houses in the summer months, or perhaps on stone benches or steps, the women of widely differing ages bend over their absorbing work. Lefkoniko also has its cottage weavers who turn out quantities of cloth designed with boldly contrasted colours, that find its way far and wide over the island.

¹ 1957.

² The export of cereal seed is growing steadily.

Accounts of the agricultural condition of Cyprus in the latter half of the nineteenth century, when compared with the present time, show that eighty years of British administration have very much transformed not only the face of the island but the health and contentment of the entire population, which has grown approximately three times what it was in 1878.



BRONZE DETAILS ON A DOOR
AT ST MAMAS NEAR DHALI

Among the Monasteries

FELIX FABER, the Dominican monk of Ulm, whose visit to the monastery at Stavrovouni in 1483 has already been described, picked up a curious story concerning the great prevalence of snakes in the south-west part of the island. He recounted the legend as being associated with a small monastery dedicated to St Basil,¹ the ruins of which are to be found close to the southern side of the Akrotiri salt lake and to Cape Gatto.²

In this neighbourhood the snakes were so numerous that it was almost impossible for men to till the land, and on this account the monastery was obliged to maintain a considerable number of cats, which were sufficiently courageous to carry on perpetual warfare with this scourge. The cats do not appear to have eaten the snakes, for at a regular hour when a bell was rung they all returned to the monastery for a meal. Although Faber does not give the impression that he was an eye-witness of what he describes, his story tallies very well with that of Fra Francesco Suriano, who was a visitor to the island in the following year. He writes only of having 'heard a marvellous thing,' but he adds details of how the cats suffered from the teeth of the snakes: 'One has lost a nose, another an ear; the skin of one is torn, another is lame; one is blind of one eye, another of both.' He omitted to add what Faber includes concerning the nocturnal habits of the cats. They reversed normal feline ways by staying indoors at night and so being on the watch for any reptile that might be hidden in the offices.

A century later the story reappears in an account of a voyage made by the Seigneur de Villamont in 1589. The monks had been driven from their monastery by the Turks in 1570, and the

¹ On an English map the name is given as Ayios Nikolaso.

² Meaning Cape of the Cats.

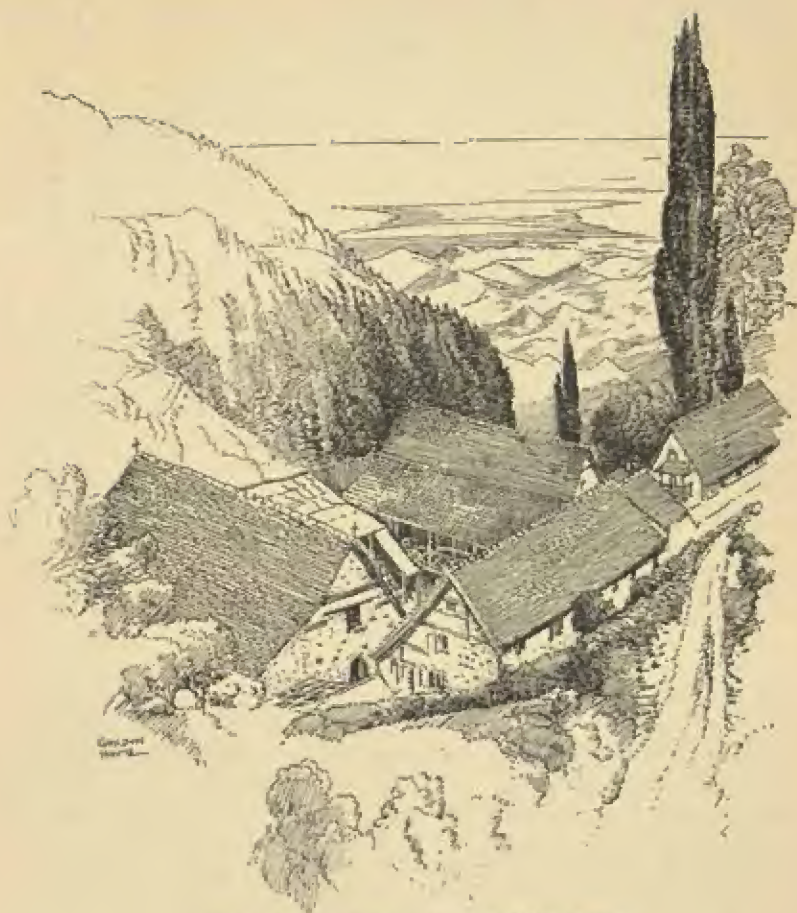
cats were no longer there, but this visitor writes with confidence of the black-and-white snakes, at least seven feet long and thick as a man's leg, so that he 'could scarcely believe that a cat could overcome so big a beast.' But the monk who was his informant swore that he had seen it, and his story was 'confirmed later by other persons of honour who had seen the same.'

In 1597 Girolano Dandini, S.J., Professor of Theology at Perugia, was in Cyprus, and goes out of his way to write of the great number of cats reared at the monastery of St Nicholas and the large sums left to it for that purpose, by which means the country was eventually 'cleared of these dangerous reptiles.' And yet so far no one has referred to how deadly the poison of these snakes was. Coming to the eighteenth century, Richard Pococke, LL.D., F.R.S., enters the field at Cape Gatto, where he finds the ruined convent called St Nicholas and hears the story of the cats, which he briefly repeats and disposes of as ridiculous, and yet he makes reference to the great numbers of serpents that were there, apparently at the time of his visit. The story was current in 1610, when George Sandys, son of Edwin, Archbishop of York, was there, and it was still alive when Alexander Drummond, H.M. Consul at Aleppo, was there in 1754. He writes of the priests of St Basil as having the reddendo of their charter that they keep a sufficient number of cats to destroy the serpents which in great numbers infested the neighbourhood.

There is no space to pursue this snakes and cats legend any further (though many readers will be inclined to think that the mongoose may have been imported), for there is another story to be told associated with another of the promontories of the island, this time the extremity of the Karpass, which deserves a place here.

It is quite unusual for the average visitor to decide to explore Cyprus as far as the tip of its tail, for although there is a very small Gothic monastery there having its origin back in Lusignan times, the little structure is hardly worthy of the journey of eighty or more miles from Nicosia, not even in consideration of the story of three springs that issued from the ground when St Andrew landed there. In the length and breadth (such as it is) of the Karpass peninsula St Andrew is the patron saint, a fact that is accepted there to the extent of his being referred to as 'the saint.'

The writer would have had nothing more to say about this



THE MONASTERY OF TROÖDITISSA

Seen from above looking seawards

remote little place had he not been provided by Sir Harry Luke¹ with a most remarkable story of an occurrence that in 1912 suddenly caused this obscure little monastery to become a famous place of pilgrimage. Here is the tale told quite briefly.

A Greek peasant woman named Maria Georgiou, a widow living in the small seaport of Alanya on the coast of Asia Minor, in 1895 lost her son Panteli, then thirteen years of age. He had

¹ Cyprus. *A Portrait and an Appreciation*, 1957. p. 135.

gone to a neighbouring village to visit a good friend of the family, and thenceforward his disappearance was complete. All inquiries failed to produce any result, and in course of time the mother had to accept the belief that he had been carried off by brigands.

After a lapse of seventeen years the widow told her friends that in the night she had seen a vision of St Andrew. He had told her that she could obtain news of her long-lost son if she would make a pilgrimage to the monastery of Apostolos Andreas in Cyprus.

Without delay she set out for the port of Mersin, where she obtained a passage to Larnaca. It happened that this ship had among the deck passengers two Turkish dervishes, and with one of these Maria began to converse, soon to discover that both were bound for the same destination. A chance question led her to tell him of the loss of her son and of the vision that had caused her to make the present journey. The dervish became intensely interested and eventually asked if her son had had any distinguishing marks on his body. 'Yes,' replied Maria, 'a mole on his chest and another on his shoulder.' On hearing this the Turk opened his robe and revealed the marks just described to him. At first the mother gazed, scarcely believing her eyes; then, with a cry, she clasped her son in her arms.

After a short time he told her how he had been kidnapped by Turkish brigands and sold at Constantinople, where eventually he was educated as a dervish. In the course of years, being much moved about and never left alone, the son had forgotten his name and that of the town in which he had lived.

By this time the passengers had crowded round. Among them were a number of Cypriot labourers, and from these came forward plenty of ready helpers anxious to provide the usual clothes of Christian peasants in the island. They even raised a sum of money from among themselves to enable the restored mother and son to continue together the journey to the monastery of Apostolos Andreas.

Sir Harry Luke regards the foregoing as 'one of those remarkable occurrences whose prevalence in the Levant explains the multitude of wonder-working shrines and icons and the faith reposed in them.'

Since 1912 a renewed flood of confidence has arisen in the miracle-working power of the saint, whose little shrine in the

extremity of the Karpass is crowded with pilgrims at the regular season of the year. The many gifts that are offered have resulted in the inevitable modernization that follows in the wake of such an influx of grateful folk; a modern church has been built above the chapel, and an hotel deals with the needs of pilgrims.

One of the oldest of the Cypriot monasteries is that of St Nicholas near Kakopetria. It is to be found at a height of about 2,200 feet and not far from a very busy asbestos mine, famous as being the largest centre for exploiting this mineral in the Middle East. The village, in spite of the extensive mining activity so near at hand, has been described as one of the most attractive in Cyprus. The extreme simplicity of the barn-like roof of the little monastery does not prepare a stranger for the surprise of finding the whole of the interior walls painted in the Byzantine style.

About the year 1196 the voice of St Neophytos, the hermit, was heard throughout the island, in the manner of the Jewish prophets who felt themselves called to castigate successive rulers of their country. His monastery still exists within about half a dozen miles from Ktima and not far from the village of Tala, in one of the pleasing ravines in the Paphos district. The Enkleistra, or hermitage, with its chapel and hermit's cell, is still to be seen as it was dug out of the face of the cliff so long ago, as well as the monastic buildings enclosing it, to a certain extent rebuilt at various later periods.

What this outspoken saint had to say about Cyprus was written in a document entitled *Concerning the Misfortunes of Cyprus*.¹ He wrote of a cloud veiling the sun and a mist on the mountains and hills, Jerusalem having fallen 'under the rule of the godless Saladin and Cyprus under that of Isaac Comnenus,' and how thenceforth fights and wars, tumult and turbulence, plunder and dread events covered the land in which these men ruled. He tells of all the rich men who had forgotten their wealth, and, with their fine dwellings, families, servants, slaves, flocks, herds, and cattle, had with great care and secrecy sailed away to foreign lands. 'And those who could not fly—who is fit to set forth the tragedy of their sufferings? But these, by the just judgment of God, were allowed to befall us on account of the burden of our sins, that we might be humbled, and perchance be deemed worthy of forgiveness.'

¹ *Excerpta Cypria*, p. 9. Translated from the Greek by C. D. Cobham.

'England is a country beyond Romania on the north,¹ out of which a cloud of English with their sovereign . . . the wretch, landed in Cyprus and found it a nursing mother.' He tells how Richard took Isaac Comnenus, the King of Cyprus, prisoner and



CHIEF OF THE DANCING DERVISHES AT NICOSIA

shut him up in chains in a castle, and how 'the wicked wretch (the Lion Heart) strove against his fellow wretch Saladin, but achieved this only, that he sold our country to the Latins for 200,000 pounds of gold.'² He could see nothing ahead but

¹ Neophytos must not be depended on for geographical details.

² See p. 53. It was this rash sale to the Latin Crusaders that saved them from complete disaster in the Middle East and showed how little the idea of keeping any foothold so far from England had a place in Richard's mind.

more war and misery unless the Cypriots returned to 'the all-good Physician who is chastening them for their salvation.'

It was only the hermit in the seclusion of his cell who had time to think clearly at this time, and, apart from sheltered and remotely placed monasteries, it was rare to find anyone able to write, even if he stumbled across pen and paper.

The old-established custom for the more wealthy and important of the monasteries to provide food as well as accommodation for visitors still prevails, without any recompense being expected apart from the voluntary gift made in the monastic church on leaving. This remarkable system of hospitality is continued in at least some of the monasteries, Kykko¹ of course heading the list. Then comes Makheras—very well placed at much over 2,000 feet on the eastern side of the spurs of Troödos—like Neophytos, owing its origin to a hermit, and of the same period. Chrysorogiátissa² has already been described, and besides these there are Chrysostomas, Akhirspietos, and a few others. It is mainly during the summer that these monasteries employ their spacious rooms in this way. In the days before there existed sufficient hotels for the annual flood of summer visitors, to obtain very good quarters in such monasteries as those mentioned was quite a normal way of enjoying a holiday in the cool heights well above the burning plains.

To complete a list of the names of all the monasteries of the island there must be added those of Troöditissa, Ayios Panteleimou, Ayios Mamas, and St John Chrysostom, each one of them content to possess an icon or relic with wonder-working powers, although not so recently and remarkably demonstrated as at the place where St Andrew landed on the Karpass peninsula.

There still remain a few monasteries to mention that have no relics in their possession. These are Antifonitessa, Acheiropoulos, Ayios Kendeas, and Surp Magar (St Macarius) near Khalevga, picturesquely situated in the Kyrenia Mountains.

Lastly, but without deserving such a position, it should be remembered that Kanakaria monastery, in the Karpass peninsula, is regarded as probably the oldest Christian building still actually used and in occupation.³

¹ See p. 166.

² See p. 160.

³ *Handbook of Cyprus*, 1930.

Cyprus During the Troubled Years

(BY VIOLA BAYLEY)

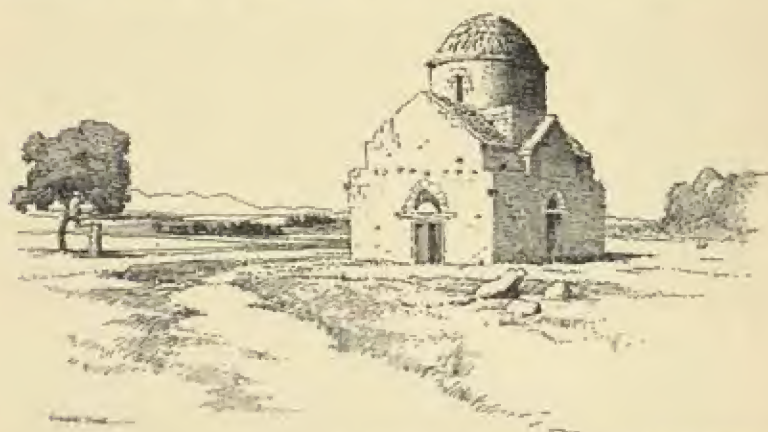
THE BEAUTY of the countryside, as shown so well in Major Gordon Home's drawings, has not changed. The history of the island with its sequences of conquests and oppressions is unalterable. But the last few years have built up another chapter as tragic as any in its turbulent story.

Many who have visited Cyprus in the past will remember arriving by steamer at Famagusta and thence taking the train to Nicosia. There is no longer a railway. It faded quietly away some while ago, unable to compete with the lorries that now bump and jolt over the twisting roads, and the buses, crowded to bursting point, that swing merrily round corners and, by some amazing providence, seem to arrive unscathed at their destinations. The harbours, although much improved in recent years, still remain primitive, in that too often one has to be taken out to a ship in the open roadstead by means of small ferry boats; but a scheme is afoot to turn Famagusta into a large and much-needed port.

It is more likely now that the visitor will arrive at Nicosia Air-port. He will instantly be plunged into the inescapable military atmosphere that will greet him wherever he goes. The customs men are R.A.F. personnel. His baggage will be searched, not for contraband but to exclude the possibility of a time-bomb having been slipped at some moment into his suit-case. Barbed wire rings the air-port. Let us imagine that the visitor is a man who knew Cyprus well in peaceful times. He steps into the bus that will take him to the air terminus—his friends have been unable to secure a pass to come and meet him. He looks in distress at the flat plain on either side of him, not on account of the barren brownness that has disappointed so many tourists—for he knows that with the spring that will turn miraculously green—but at the sight of one vast military camp after another fringing

the road, barracks, tents, radio-masts, scrap-heaps, with armed sentries at each barbed-wire entry. Only the backcloth of blue mountains remains unchanged.

The outskirts of Nicosia stretch out to meet these camps, endless little white villas with struggling, newly planted orange-trees and poinsettias in gardens that are still only portions of bare brown rocky soil. Nothing is familiar here, for the bungalow-land is a product of only a few years' standing. Eventually the



DISUSED BYZANTINE CHURCH OF AYAS DERU SOZOMENOS

bus deposits its passengers within a stone's throw of the city walls. The walls are unchanged, but now they seem only to be the inner citadel of this vast mushroom-growth town.

He has now been in the island twenty-four hours and has been trying to acclimatize himself to the new order of things. Standing in Metaxas Square he longs to walk down Ledra Street, to wander among the bazaars, to seek out some familiar faces. But he has been told that no Britisher should enter the city, which, owing to the number of terrorist attacks in the notorious 'Murder Mile' and the surrounding streets, is for the most part out of bounds to all troops and civilians working for the Government. He stares at the modern glass-fronted shops that have thrust themselves out of the yellow stone of the old city houses. Outside the walls taxis hoot and blare their way past the high blocks of

modern flats of the new city, coca-cola signs adorn every available kiosk, neon-light frames rise over the buildings, old and new. Women, Greek and Turk alike, in bright jerseys and with frizzed hair, walk past him on their high heels. The men are in European clothes, the young bloods favouring bright blue coats, cut American style, or brilliantly patterned American shirts. Only among the older section of the community or in the country would he see the rusty black yashmak of the Turkish and the long full skirts and handkerchiefed heads of the Greek women. At every cross-road there seems to have sprung up the ubiquitous petrol-station.

The visitor turns away. Such changes are no more than anyone would expect on seeing a country again after some years. It is the change in atmosphere that really shocks and depresses him. He has made inquiries about various of his Cypriot friends, intending to call on them. He has been told that if they are Greek-Cypriots it is kinder not to do so, for he would be putting them in a difficult position. To be known to have British friends is dangerous for them. They would certainly not wish to be seen either visiting him or receiving him in their houses. He has found no reluctance to serve him among the shopkeepers, but their politeness is only in the way of business. He has been taken for a drive along the coast beyond the Kyrenia range, wishing to revisit old haunts. He has seen the villagers hastily drawing back into their doorways as the car drove by. Memories of other days, of the friendliness of the greetings, the glass of schnapps at the local inn, the chat with the landlord while the neighbours gathered round, made the tour a sad one. The danger of a mine under a culvert, the sight of a group of British soldiers searching a lorry-load of people for arms, the stones hurled after the car by a handful of children, all were signs of a change to a way of life where suspicion and doubt and cowardice, mixed with the incendiary of nationalist emotion, had been let loose from a modern Pandora's box, obscuring the warmth and charm of the Cyprus of other days.

Ironically enough, it is the coming of troops to Cyprus to deal with the emergency that has brought an immense boom in the island's prosperity. Prices of all commodities have rocketed. Landlords are demanding rents of £50 to £70 a month for unfurnished villas in Nicosia and other towns which even ten years

ago would only have commanded £7. The excellent Cypriot wine cannot be made in sufficient quantities to meet the demand. More and more blocks of streamlined flats and villas are being built and sold or let at exorbitant rates. Whole new military towns have sprung up, such as Episcopi, which was intended to replace the Suez Canal base and which stretches literally over hill and dale on the southern coast near Limassol. There are many other large military camps, all of which bring an enormous amount of trade to shopkeepers. The standard of living is rising rapidly, even among the village people, but unfortunately the cost of living is rising even more speedily.

For many years there has been a British colony in Kyrenia, consisting chiefly of those who have retired there from the colonial and other services, having found what they consider the ideal existence—a glorious climate, exquisite scenery, unbelievably cheap living, and plentiful and willing labour. Gradually the colony is shrinking. Some have migrated to Portugal, driven away by the increase in the cost of living. Others are too old to uproot themselves, and one still sees the Union Jack floating from some flagpole among the eucalyptus-trees in defiance of all terrorists. But it is not at all easy to see how the colony will be replaced. Their Shangri-la no longer exists, and they are left struggling against the inflated prices of food and labour and the realization—still incredible to the older residents—that the Cypriot people, who had been their friends for years, now no longer want them.

To count this inflation of prices as progress is impossible, although it bears all the outward signs of prosperity. Before terrorism brought all real progress to a standstill, the Government had drawn up schemes that might well have turned Cyprus, through conservation of water and the importation of really good fruit-trees and seed, into the market garden of the Middle East. Until the present situation is settled, all development schemes are in abeyance, and this false boom of prosperity that has succeeded in raising the standard of living may well die overnight with the removal of the thirty thousand troops whose presence has brought it about.

One small but delightful change all over the island is the increase in song-birds in these last few years. It is the only good that has

emerged from the present evil, for with the law forbidding the possession of fire-arms, the shooting of birds, a favourite Sunday sport, has come to an end. Liming of birds, alas, continues, but men with guns carrying rows of pathetic small songsters, bound for the spit, are no longer to be seen.

With the political emergency the summer move of the Government up to quarters in the Troödos mountains has ceased, and the empty official houses now stand forlornly among the pine-trees. However, the mountains are far from deserted. Troödos is the centre for skiing, and excellent sport can be had there. Those who attempt a day's or a week-end's skiing are in more danger from the frozen roads that twist up the mountain than from the actual sport. There are army leave centres there, and some of the largest hotels have been taken over by the military. Many of the large summer villas belonging to wealthy Cypriots are now abandoned, for they are too frightened to live in the mountains that contain the terrorists' hide-outs.

To give an adequate picture of day to day life in Cyprus is a difficult task, for the emotional atmosphere with its contrasts and anomalies is constantly changing. The ceaseless stream of military vehicles on the roads built in their narrowness for the days of carriage and cart, the grim wires and searchlights of the internment camps, the military curfews and restrictions under which one lives, might give the impression of an island held by force, an occupied land with sullen hate on every face as the Britisher walks by. Far from it. The average Greek-Cypriot, if he shrinks from contact with the British, does so only from fear not of the British but of EOKA. During the various periods of truce, smiles and waves immediately replace the shrinking. By nature a friendly and hospitable people, they are only too glad to be free to be on good terms with the British once more. Certainly the Greek-Cypriot has every reason to fear being known as pro-British. There is an ugly record of Cypriots murdered by EOKA. So it is that you have a bewildered people, exhorted by their priests and by pamphlets and slogans to believe that the British are hateful oppressors, believing—alas, only too easily—stories of atrocities and ill-treatment by British troops, terrified therefore of the British soldier, yet even more afraid of the dark vengeance of EOKA. Their once peaceful life is now full of doubt and

suspicion. Many now long for the British to leave the island, not from personal animosity but in the misbegotten hope that, once the troops have left, the old peaceful way of life will return.

It is a cruel position for the simple-minded citizen and villager. The age-old tradition that the head of the Church should also be the political leader gives the Church a power stronger than reason or common sense. The priests have orders to refuse the sacraments to those who give away the hiding-place of terrorists or in any way assist the police. It is hardly surprising that the Government so often come up against a stone wall when trying to elicit information concerning terrorists from a people who have come to the point where they dare trust no one, not even their own kind.

Many educated Greek-Cypriots who in past years have added their shouts to the nationalist cry for *Enosis* are now appalled by the turn of events. Greek nationalism as a distant ideal was one thing, but, to the astute business man, to link the fortunes of Cyprus to the unstable finance of Greece, to lose the British trade concessions, to lose British passports, were unpleasant realities which he had not faced up to until he found himself hustled along, in the wake of the ambitious Makarios, into a campaign that would bring no material advantages and might well spell disaster for him.

The endeavour to enforce law and order and stamp out terrorism is not a pleasant or easy task for the British troops. With their own men time and again shot in the back in cowardly ambushes, faced by the non-co-operation of onlookers, obliged to search numbers of angry and probably innocent men, they have on the whole maintained a good humour and tolerance that cannot be praised highly enough. Fraternization with the Cypriots is not encouraged. Social meetings between British and Greek-Cypriots have completely ceased. Movements such as the Girl Guides and Boy Scouts carry on haltingly, for not only is there anti-British feeling to contend with, but of late the growing mistrust between Greek and Turk. In years gone by, Greeks and Turks have lived placidly side by side, not intermarrying but remaining good neighbours. The neighbourliness has now gone. In an atmosphere of general suspicion the Greek-Turkish mistrust with its threat of civil war is a canker that it is sincerely hoped may not prove incurable.

Although there is a slight element of danger, it is still possible for the visitor to travel by car round the island. Certain sections, where there have been particular terrorist activities, are periodically sealed off. House curfews occasionally forbid all movement. But for the most part in the summer the beaches are crowded with bathers, the white flotilla of the sailing club puts out from Kyrenia harbour, and picnickers gaze down from the heights of Hilarion over the turquoise of the sea. There is nothing in these scenes to remind one of the state of the island, except that the British official is armed and that the swaying of a bush may bring his hand to his hip pocket. The chances against a terrorist ambush are many thousand to one, but there is always the possibility, and that possibility produces a tension in the air that never wholly vanishes. In the Government's endeavour to avoid 'incidents' British residents are asked to keep away from cinemas and restaurants, other than the one or two that are considered safe. Wire mesh and sandbags protect the entrances to such places as the various Naafis. The bazaars are best avoided.

It is hard for us to accept the muddled thinking of the Greek-Cypriot that has led to the present strange and tragic impasse. To us the impossibility of *Enosis* is obvious. While the British remain the ringmasters, Turkey is content to let the *status quo* remain. But to the suggestion of a Greek-governed island the Turks react immediately. Why, they demand, should the island become Greek when historically the Turks have more right to it? Greece might become communist. It has been on the verge of it before. Cyprus is dangerously close to Turkey. By allowing it to become Greek, communism might be at their very door, and that they will not tolerate. For Britain to 'pull out' of Cyprus would, apart from letting down her obligations to NATO, be tantamount to invoking war between Greece and Turkey. Yet so far Makarios has unfortunately failed to see this, and with the ever-inflammable cry of nationalism drags along the motley crew that make up his band wagon—communist agitators who welcome any threat to NATO's unity, youths and girls attracted by the excitement of terrorism, a few genuine idealists, and certain ambitious men who hope to share out the plums of a nationalist government. But all of these number only a small part of the population. The majority, frightened and uncertain, want

nothing more than the removal of a military rule, and care not a jot who governs them, given that peace returns.

It is only when one realizes this that it is possible to understand some of the contradictions in the Cypriots' behaviour. An example is provided by the story of a British officer whose car broke down in a notoriously anti-British village. To his surprise, various men came forward to offer help, and after an amiable half-hour of labour the car was able to start. As it left the village, however, a shower of stones was hurled after it.

Many anti-British demonstrations are led by schoolchildren. As EOKA has used the schools as the perfect hot-bed for fomenting nationalist agitation, numbers of these have had to be closed from time to time and for varying periods. This measure has been taken reluctantly, for not only does it put hundreds of students behind in their work, but it leaves them idle and without discipline, and free to join in any terrorist activity. EOKA has concentrated its propaganda on youth. The young people fall easily under its sway, for their schoolmasters are mostly Greek-trained and filled with Greek ideology. The courts are frequently faced with the difficult problem of deciding what sentence to pass on terrorists who turn out to be no more than schoolgirls and schoolboys. How can the schoolchildren be turned once more into responsible citizens? It will be no easy matter.

One turns away thankfully from the contemplation of this unhappy state of affairs to the beauty of the island which no strife or discord can alter—the sun-baked vineyards, the crystal clearness of the air, the fiery opal of sunsets, the winter snows of Turkey shining white over the sea, the soft mauve haze over the mountains, and everywhere the galaxy of archaeological treasures that are strewn so prodigally. Poor, unfortunate land, that by its very position was destined to be a bone of contention between past empires; under British rule it had at last known peace and tolerance after centuries of oppression. What will have been added to its story in the next few years? Let us hope that in future editions of Major Home's book this chapter will be omitted as no longer relevant, and that it will be replaced by one that can describe true progress and a settlement that will make Cyprus once more the small paradise that Nature intended her to be.

Recent Events

HALF way through the present century the people of Cyprus could look with satisfaction on the record figure of the island's commerce, the total value of external trade having exceeded £24½ million, of which exports were valued at more than £11 million—the highest figure ever reached. Increases are chiefly noticeable in minerals, and in vine products, tobacco, and under other agricultural headings. This was in 1950.

This healthy situation was marked by the growing demand for labour in the two previous years, and in addition the building industry was working to full capacity. At this date too the Government decided to make at frequent intervals a comprehensive survey of production and employment, by means of which more exact knowledge of the island's income could be available for more reliable economic planning.

Those who watched the Retail Price Index in 1950 were much concerned at its increase by 6·8 points in the course of the year, but this was the situation in nearly every country where reliable figures were available for study, and on this account there was thus no particular need for pessimism, the inflationary tendency being world wide.

Cyprus was clearly recovering from the adverse effects of the Second World War and had every incentive to settle down and take full advantage of the favourable outlook. Instead, in 1954, there developed in the island a situation that had been germinating throughout a number of years. The cause is not exceptionally difficult to discover.

The representatives of the British Government had been making laws and regulations that *they* decided were in the best interests of the Cypriots, whereas the latter felt strongly that they alone should decide what laws and regulations were needed and were

good for them. How, they asked, could this be brought about more suitably than by uniting with Greece? The widespread support for this proposal led to the birth of the *Enosis* movement.

It was this sort of thinking that, as long ago as 1931, had brought about the burning of the highly inflammable Government House. The decision to replace this building with a larger one built of stone, that cost a very considerable sum which the Cypriots were required to provide by means of special taxation, did not tend to increase their appreciation of the British Government, even though the latter completely transformed the harsh conditions they had endured within living memory under the Turks.

The earnest desire of Her Majesty's Government to reach a settlement of the political problems of the island was clearly demonstrated. The Governments of Greece and Turkey were invited to confer in London on 30th June 1955, and the Secretary of State for the Colonies, Mr Lennox-Boyd, M.P., paid a three-day visit to Cyprus and had talks with the Governor, Archbishop Makarios, the Mufti, and others. On 7th September the Tripartite Conference in London was suspended, no agreement having been reached.

At the end of September Her Majesty's Government appointed the Chief of the Imperial General Staff, Field-Marshal Sir John Harding, G.C.B., C.B.E., D.S.O., M.C. (now Lord Harding of Petherton), Governor and Commander-in-Chief of Cyprus. Sir John held several meetings with Archbishop Makarios, who at the end of October was informed of a proposed new economic and social development scheme to cost some £38 million, but further conferences and talks with the archbishop brought no result.

In December the AKEL (Reform Party of the Working People), the name by which the Communist Party in Cyprus was known, was proscribed by order of the governor as an 'unlawful association' and its daily newspaper was banned.

At the end of 1955 the security forces had made much progress in breaking up the terrorist organization known as EOKA, and some of the emergency measures were relaxed, but the deadlock with Archbishop Makarios remained. After a declaration publicly made by the archbishop that 'on the Cypriot side no attempt will be made to reopen the door,' it became abundantly clear that

he was determined to abandon any further discussions with the Governor.

Seeing that it was now obvious that the archbishop preferred the terrorist methods of EOKA to those of calm discussion, the governor issued an order for his deportation to the Seychelles, together with the Bishop of Kyrenia, the secretary of his see, and a priest of the Phaneromeni Church, Nicosia. Later in 1956 there came into the hands of the security forces a large number of documents together with diaries kept by Grivas,¹ the terrorist leader, that made it obvious that the archbishop was not only personally responsible for building up the EOKA organization, but also for its finance and leadership, Grivas clearly regarding him as chief.

Sir John Harding thereupon decided that any chance of success in discussion was unlikely until the terrorist organization was broken up. So long as its methods of ruthless murder and intimidation in pursuit of its political aims continued to be employed, there could be no hope of restoring respect for authority to 'a generation of Greek-Cypriot youth largely misled into lawlessness and support for the terrorist movement.'² It was essential that the Cypriot public at large should realize that the Government was capable of overcoming terrorism in the physical sense, and that in the end violent methods would not pay.

The Cyprus Agreement. When, on Friday, 20th February 1959, Mr Macmillan, the Prime Minister, entered the House of Commons and interrupted the foreign affairs debate in order to announce that agreement had been reached in the Cyprus Conference between the Governments of Greece, Turkey, and the United Kingdom, it seemed to very many that a great miracle had taken place. And yet on New Year's Day there had suddenly manifested itself an atmosphere of general goodwill that seemed to offer a chance of better things to come. Sir Hugh Foot had paid a new year goodwill call, without any military escort, on Bishop Anthimos of Kitium, the acting ethnarch, and on his return to Nicosia Sir Hugh paid a visit of the same nature to the

¹ A retired colonel of the Greek Army.

² *Review of Events in Cyprus, 1955-1957.* Government of Cyprus, Nicosia, 1958.

Mufti, the religious leader of the Turkish community. Security patrols mingled freely with the happy crowds in Ledra Street and Metaxas Square, and shared in the general merrymaking.

Mr Macmillan referred to the full support given by Her Majesty's Government to the negotiations that had been in progress between the Greek and Turkish Governments since the end of 1958, and to the fact that these discussions continued against the background of the recent statement that had been made. 'We made it clear to the other two Governments that, provided our military requirements were met in a manner which could not be challenged by the retention of bases under British sovereignty, together with the provision of necessary rights and facilities for their operation, we were prepared to consider the transfer of sovereignty by Her Majesty's Government *over the rest of the island.*'

At the conclusion of the debate that followed the Prime Minister's statement, Mr Macmillan laid emphasis on the sacrifices made by all sides: 'The claim to *Enosis* has been abandoned—perhaps a big sacrifice; the claim to partition [by the Turks] has been abandoned—that is a big sacrifice. We have abandoned our sovereignty except over those bases necessary for our military needs. . . . Therefore, if you call it sacrifice, it is sacrifice all round. It is on that basis that we can look hopefully to the future.'

In the House of Lords on the same day the statement was read by the Earl of Home, Secretary of State for Commonwealth Relations, and was received with general cheers. Lord Harding¹ said: 'Our political responsibilities to the people of Cyprus as the sovereign power and our military requirements in Cyprus for our own and our allies' use have been adequately met by this agreement. I am glad indeed that the Government have made it plain to those who mourn, to those who have suffered, and those who have served in Cyprus that their sacrifice and service have not been in vain.'

It has become widely known that what has justifiably been called the miraculous change that came over the Cypriot leaders towards the end of 1958 was due to the patient work of men who had complete faith in the principles of Moral Rearmament.

¹ Field-Marshal Sir John Harding when governor.

The story told at the Caux Easter Assembly (1959) by Mr A. E. Yalman, editor of the great Turkish newspaper *Vatan*, of how he had flown to Athens immediately before the Zürich Conference and spoken to the Greek press, showed what this distinguished journalist had done to bring about unity. The leading Athens daily newspaper *Vima* had published an article by Mr Yalman saying: 'Greece and Turkey have a common destiny. They are condemned either to be good neighbours, close friends, faithful allies—or to commit suicide together. We must now perform the miracle of changing Cyprus into a link instead of a barrier between us.'

Commenting on this action, Mr Yalman said: 'This is the sort of thing I have learnt from Moral Rearmament. The agreement is a major victory in this time of crisis for the free world. We have a common responsibility to make it a going concern.'

Glossary

Apbentiko, corruption of *effendi*, itself a corruption of the Greek *authentes*, sir (used by servants to masters)

Araba, two-wheeled cart

Arabaji, driver of above

Ayiasma, sacred spring usually associated with a church

Cadi, judge of the Sheri Court

Caisba, the white apricot of Cyprus

Chiftlik, farm or manor

Commanderia, the sweet heavy dessert wine produced by the Commanderies of the Knights Hospitallers in Cyprus

Cyprus mile, distance covered in an hour by camel or donkey

Domun (Romaic, *Scala*), 40 sq. yds or roughly one-third of an acre

Hali, waste land

Halumi, curd cheese of Cyprus

Hamal, carrier

Kavass, manservant

Kaveji, coffee-shop keeper

Khan, an inn

Khanji, innkeeper

Kiraji, muleteer

Konak, government offices

Kuzo, large earthenware jar

Mandra, sheep or goat fold

Mërta, grazing land

Metochi, farm or dependency of monastery

Mufti, official counsel of the Sheri Court

Mukhtar, head man of village

Mulazim, native officer of Cyprus military police

Nahieb, subdivision of a district

Oke, measure of weight: $2\frac{1}{2}$ lb.

Palikari, dandy; village bully

Paniyiri, fair; commonly held near to monastery

Paploma, quilt or counterpane

Para, $\frac{1}{40}$ piastre. Used in plural for money (colloquially)

Piastre, in Cyprus, £ $\frac{1}{180}$ or $1\frac{1}{4}$ d.

Ple, measure of length: 2 ft

Sheri Court, court administering the sacred or canon law

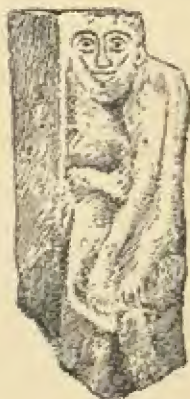
Sowari, trooper in Cyprus military police

Turcopulos, field-watchman

Vali, Governor-General; High Commissioner

Vergbi, tax

Zaptieh, policeman



LARGE GROTESQUE FIGURE
SCULPTURED IN STONE

*In the yard of a house near the church of St
Nicholas, Nicosia. Probably twelfth century*

A Chronology of Cyprus

B.C.

Early Neolithic occupation on rock—Petra tou Limniti
Neolithic sites at Erimi.

- c. 3000-1000 (a) Large population using copper implements and hand-made pottery; not associated with Egypt, Syria, and Cilicia.
- (b) Bronze implements, painted pottery, imports of blue-glazed beads from Egypt and cylindrical seals from Asia.
- (c) Mycenaean culture (1500-1200) and industries; wheel-made pottery; objects of gold, ivory, glass, enamels; wider range of imports; Aegean script.
- c. 1500 Conquered by Thothmes III. (Egyptian name of a part of Cyprus possibly Asi, and also probably Alašiya.)
- c. 1400-1350 Minoan settlements from south Aegean.
- c. 1400-1300 Island held by Egyptians under Amenophis III, Rameses II, and Seti I.
- c. 1300 Iron objects found.
- c. 1200 Salamis founded in Cyprus by piratical Zakkar (perhaps Teucer).
- About this period bronze leaf-shaped swords of European pattern found.
- Minoan settlements are replaced by those of the Philistines or Sea-raiders who occupied Cyprus.
- 1195-1164 Rameses III defeats the Philistine assault on Egypt; they retreat to Canaanite coast and settle there.
- c. 1000-800 Iron Age widespread—iron leaf-shaped swords.
- 814 Elissa, grand-daughter of Ithobaal, King of Phoenicia (father of Jezebel, Queen of Israel), dethroned, comes to Cyprus.
- 741 Hiram (Hirumma) II, King of Tyre, places a governor in Cyprus.
- c. 709 Seven Cypriot kings pay homage to Sargon II, King of Assyria.
- 707 Cyprus a refuge of disloyal Sidonians from Sennacherib.
- 685 Cypriot kings assist Cilicians against Sennacherib, fearing that occupation of Cilicia by Assyria might endanger their own island.

B.C.

- 668 Ten Cypriot kings join Assur-bani-pal's expedition to Egypt and pay homage to Esar-Haddon.
- 569 Conquered by Amasis (Ahmosi).
Visit of Solon to Aipeia and Soloi.
Philocypros, Demophon, and Theseus kings of Cyprus.
- 525 Cyprus conquered by Persians.
- c. 498 Phoenician navy destroys revolted Cypriots off Salamis.
- 450 } Cimon dies while besieging Kitron (Larnaca).
- 448 }
- 400-300 Phoenician colonies established at Kitron, Idalion, Tamassos, Lapithos. Greek bases at Salamis, Paphos, and Soloi.
- 394 Battle of Cnidus.
Egypt, under Haker, twenty-ninth Dynasty, attacks Persia and Phoenicia in Cyprus.
- 387 Xerxes retains Cyprus.
- 386 Cyprus revolts from Persia.
- 381 Siege of Salamis.
- 374 Evagorus assassinated.
- 350 All Cypriot kings revolt against Artaxerxes Ochus, King of Persia.
- c. 350 Zeno, founder of Stoic philosophy, born at Kitron.
- 332 Alexander at siege of Tyre, helped by 120 Cyprian ships.

PTOLEMAIC PERIOD

- 318 Ptolemy's alliance with kings of Cyprus.
- 315 Antigonus seizes Cyprus.
- 313 Ptolemy reconquers Cyprus.
- 301 Antigonus defeated and slain at Ipsus.
- c. 264 Death of Zeno.
- 246 Ptolemy III, Euergetes.
- 221 Ptolemy IV, Philopator.
- 204 Ptolemy V, Epiphanes.
- 180 Ptolemy VI, Philometor.
- 161 Ptolemy VII, Euergetes II, claims Cyprus. Struggle between the Ptolemies.
- 130-114 Ptolemy VIII, Alexander I, son of Euergetes, independent rulers of Cyprus.
- 89 30,000 Cypriots in conflict with Alexander Jannaeus, the Maccabee.

B.C.

- 89 Beginning of Jewish settlements.
- 88 Cyprus reunited with Egypt under Soter.
- c. 75 Asia Minor becomes part of Roman Empire.
- 58 Publius Clodius¹ Pulcher captured close to Cyprus by pirates.

ROMAN PERIOD

- 58 Marcus Porcius Cato, sent to adjust financial relations of Egypt with Rome, sequesters Cyprus, which becomes a detached portion of Roman province of Cilicia.
- 56-55 P. Cornelius Lentulus Spinther and Appius Claudius Pulcher appointed first Roman governors.
- 47 Julius Caesar restores Cyprus to Egypt under Arsinoë and Ptolemy.
Marcus Antonius presents Cyprus to Cleopatra.
- 46 This offer withdrawn after Battle of Actium.
- 27 Cyprus made an Imperial Roman Province under Aulus Plautius.
- 22 Cyprus raised to a Senatorial Province under a praetor, with title of proconsul.
About this time Paphos destroyed by earthquake.

A.D.

- 29 Lucius Axius Naso, Roman proconsul.
- 41 T. Cominius Proculus.
Sergius Paulus proconsul.
- [43-7 Aulus Plautius in Britain.]
- 45 Paul and Barnabas at Paphos and convert to Christianity the Roman proconsul.
Cyprus becomes first country to be governed by a Christian.
- 56 or 57 St Barnabas martyred in Cyprus.
- c. 117 Insurrection of Jews led by Artemion, under whom it was alleged that 250,000 Greeks were massacred. Expulsion of Jews from Cyprus.
- 117-37 New city of Salamis built under Hadrian.
Human sacrifices during ceremonies abolished.
- 274 Martyrdom of St Mamas.
- 325 Twelve bishops sent by Cyprus to Council of Nicaea.

¹ Cf. Strabo; Claudius.

A.D.

- 327 Empress Helena visits Cyprus and Stavrovouni monastery is founded.
- 350 Emperor Constantinus III rebuilds Salamis.
- 371-2 St Hilarion founds monasticism in Palestine.

BYZANTINE PERIOD

- 394 Temples at Paphos and Salamis destroyed by great earthquake.
- 403 Cyprus terrorized by Isaurian raiders.
- 451 Olympios, Orthodox Archbishop of Cyprus, signs decree reversing proceedings of Robber Council of Ephesus.
- 478 Remains of St Barnabas discovered with autograph of St Matthew's gospel.
- 642 First Arab invasion at Kition under Abu Bekr.
- 649 Death in Cyprus of Umm Haram, nurse of Prophet Mohammed, during Moslem invasion by Moawiya. Salamis destroyed.
- 649-91 Orthodox archbishops of Cyprus very active.
- 746 Constantine V recovers Cyprus from the Arabs.
- 754 Georgios, Orthodox Archbishop of Cyprus, champion of cause of the Holy Images, anathematized by iconoclastic Council of Constantinople.
- 775 Thumamali's fleet captures Governor of Cyprus.
- 802 Moslem invasion during reign of the Caliph Hārūn al-Raschid.
After breach of treaty of 804, fleet under Humaid overruns Cyprus and carries off 16,000 Cypriots, including the archbishop. He is returned in 806 when peace declared.
- 868 Moslems expelled from Cyprus.
- 944 Further expulsion of Moslems.
- 964 Final recovery of Cyprus by Nicephorus II, Phokas.
- 1043 Revolt against Constantine IX hatched by Eroticus in Cyprus—not a serious danger.
- 1093-1100 Kykko monastery founded.
- 1105 Death in Cyprus of Eric, first King of Denmark.
- 1155 Raid by Renaud (Reginald) de Chatillon, Prince of Antioch. Immense booty obtained.
- 1159 Neophytos, the hermit, settles in cave near Ktima.

A.D.

- 1160 Jews allowed to return to Cyprus.
- 1184 Isaac Comnenus makes Cyprus an independent kingdom.
- 1191 Berengaria of Navarre arrives off Limassol during storm.
- 1191 Richard I of England lands invading force and takes Amathus. Isaac Comnenus surrenders.
Richard marries Berengaria of Navarre.
- 1191 5th June. Richard sails with his fleet to Acre, and soon afterwards sells Cyprus to Knights Templars for 100,000 bezants.
- 1192 Rising against Templars, who get Richard to take back the island.

LUSIGNAN PERIOD

- 1192 Cœur-de-Lion places Cyprus in hands of Guy de Lusignan, younger son of Hugh VIII, Count de la Marche.
- 1193 Guy de Lusignan takes possession of his kingdom of Cyprus.
- 1194 Amaury succeeds his brother Guy and becomes King of Cyprus in 1197.
- 1196 Pope Celestine III arranges establishment of Latin Church in Cyprus.
- 1197 Amaury de Lusignan crowned first King of Cyprus at Nicosia.
- 1195-1218 Hugh I a minor. Gautier his guardian.
- 1206 Monastery of Bellapaise founded.
- 1208 Hugh I, aged thirteen, marries Alice, daughter of Henry of Champagne, King of Jerusalem.
- 1209 Foundations laid of cathedral of St Sophia at Nicosia.
- 1210 Kolossi given to Knights of St John.
- c. 1211 Albert, Latin archbishop.
- 1217 Hugh I joins in crusade.
- 1218 Hugh I, death of.
- 1218-53 Henry I a minor. His mother, Alice, regent.
- 1222 See of Kition abolished by Cardinal Pelagius.
Banishment of Neophytos, Orthodox Archbishop, and many of his clergy for refusing oath of obedience to Roman Pontiff.
- 1229 Henry marries Alice of Montferrat.
Emperor Frederick II appoints Council of Regency of five and leaves Cyprus.

A.D.

- 1229 Battle of Nicosia (23rd June).
- 1230 Philippo di Novara, soldier, writer, and poet, at siege of St Hilarion. Composes verses while lying wounded.
- 1231 Thirteen Orthodox monks burnt alive in monastery of Kantara.
- 1232 Frederick II sends a fresh army against Jean d'Ibelin.
- 1233 Frederick II surrenders Kyrenia castle.
Germans capitulate.
- 1248 Visit to Cyprus of St Louis, King of France, on way to Seventh Crusade.
- 1253 Henry I dies at Nicosia.
- 1253-67 Hugh II a minor. Queen Piacenza regent.
- 1267 Death of Alice of Champagne, widow of Hugh I.
Hugh III of Antioch crowned king.
Plague and famine. Hugh III active in helping the people.
- 1278 Expedition of Hugh III to Syria.
- 1285 Hugh III dies at Tyre and is buried at Bellapaise monastery.
John I dies and is buried in church of Campo Santo at Nicosia.
- 1291 Templars return.
- 1298 Alliance of Henry II with Armenians against the Mamelukes.
- 1300 At this period Famagusta grows very notably as a great port and wealthy fortress city.
- 1303 Earthquake in Cyprus.
- 1305 Hohannes, an Armenian at Famagusta, transcribes a part of the Old Testament.
- 1308 Templars in Cyprus arrested.
- 1310 Hospitallers in Cyprus leave for Rhodes.
Henry II exiled to Armenia.
Amaury assassinated. Henry released in Cilicia.
- 1311 Rebuilding of St Nicholas Cathedral at Famagusta begun by Bishop Baudouin.
- 1313 Transference of Templars' property to Hospitallers.
Demonstration in Nicosia against papal legate.
- 1318 Henry II assists Armenians against Arabs.
- 1322 Peace between Armenians and Cypriots signed through intervention of Pope John XXII.
- 1324 Death of Henry II (childless). His nephew Hugh IV succeeds.

A.D.

- 1326 Cathedral of St Sophia, Famagusta, consecrated.
- 1330 Floods and famine.
- 1342 Guy de Lusignan elected King of Armenia.
- 1346 1,500 Armenians flee from Ayas to Famagusta; previous evacuation in 1335.
- 1347 Egyptians successful against Armenians and take Ayas.
- 1348 Black Death.
Abdication of Hugh IV.
Coronation of Peter I at Nicosia.
- 1350 Phaneromene (church of the Virgin) consecrated by Orthodox Bishop of Soli.
Race enmity between Greeks and Latins becomes less acute.
- 1350 House of Lusignan in Cyprus menaced by the army of janissaries organized by Ottoman Turks.
- 1359 Death of Hugh IV at Strovilo.
Peter I crowned King of Jerusalem at Famagusta.
Catalan pirates invade Cyprus.
Peter I proclaims religious liberty.
- 1360 The Genoese exact 100,000 ducats from the Jews.
Nestorian church at Famagusta built by the brothers Lachas, Syrian merchant princes.
- 1361 Peter I occupies Courico. War with Turks of Carmania.
Plague severe at Famagusta.
- 1362 Peter I travels through Europe getting support for crusade and reaches England.
- 1363 He is entertained by Sir Henry Picard, vintner, Mayor of London in 1356, in the Vintners' Hall, together with Edward III, King of England, the captive John, King of France, David II, King of Scotland, and ? the King of Denmark and the Black Prince.
- 1367 Peter I is also recognized as King of Armenia (Bedros).
Successors continue title.
Proclamation of free piracy against Mohammedans.
Peter I shows change from a debauched life.
- 1369 Peter I assassinated; buried in St Dominic's, Nicosia.
Peter II succeeds, and marries Valentine Visconti in 1372.
- 1370 Peace agreed between Cyprus, Egypt, and Babylonia.
- 1371 Peter II crowned King of Cyprus in St Sophia, Nicosia.

A.D.

- 1372 Peter II crowned King of Jerusalem in cathedral of St Nicholas, Famagusta.
Disturbance between Genoese and Venetians during coronation ceremonies. Genoese massacred in Famagusta; evacuation of survivors.
The Pope invited to mediate.
- 1373 Genoese invade Cyprus, capture Famagusta through treachery, and hold it until 1464. Prosperity much damaged. Limassol and Paphos captured and Nicosia plundered.
- 1375 Kyrenia besieged by Genoese; defended by Marshal James-Lusignan, constable of the town and uncle of Peter II.
Treaty with Genoese in which the occupation of Famagusta was agreed to until indemnity paid, also James I to be expelled. Various attempts by Peter II to dislodge Genoese, but not successful.
- 1375-80 Peter II builds first wall round Nicosia.
- 1377 Treaty of alliance between André Contarini, Doge of Venice, Bernardo Visconti, Duke of Milan, and the King of Cyprus against Republic of Genoa.
- 1385 Arrival of James I and coronation as King of Cyprus and Jerusalem.
- 1392 Henry IV of England when Earl of Derby visits Cyprus.
- 1393 James I assumes title of King of Armenia.
- 1394 Famagusta at this time a third destroyed by Genoese but surrounded by exceptionally fine stone wall.
- 1396 James I proclaimed King of Armenia in St Sophia, Nicosia.
- 1398-1432 Janus, son of James I, reigns.
- 1399 Janus anointed King of Cyprus.
- 1402 Conrad II, Carracioli, Latin archbishop.
Attempt to recover Famagusta fails.
Genoese fleet visits Cyprus and treaty signed.
- 1404 Army from Cyprus in forty ships lands at Beirut, sets fire to city, ravages country as far as Tyre and Tripoli.
- 1405 Cypriots plead for spiritual communion with Patriarchate of Constantinople.
- 1406 Siege of Famagusta raised.
Attack on Limassol by Genoese defeated by James the Marshal.
- 1409 Peace with Genoese.

A.D.

- 1409 Plague.
- 1411 Plague of locusts.
- 1413-42 Hugh de Lusignan, Latin archbishop.
- 1424 Mameluk Sultan Barsbai's privateers plunder and burn Limassol.
- 1425 His fleet defeats Cypriots at Famagusta, plunders Larnaca and Limassol. Prisoners taken.
- 1426 Mameluks capture Limassol and carry off King Janus after Battle of Khirokitia.
- 1427 He is sent to Cairo in chains. Ransomed by Venetian and other consuls for 320,000 dinars and taken back to Cyprus. He dies in 1432.
- 1432-58 John II, son of Charlotte de Bourbon, becomes king.
- 1441 John II marries (after sudden death of first wife). Helena Palaeologus. Revival of Orthodox influence. Attempt to recover Famagusta fails.
- 1447 Andreas II, a Greek renegade, Latin archbishop. 8th July. Act of cession of Famagusta.
- 1450 Greek becomes an official language at court. Alliance between Genoese and Savoy for the conquest of Cyprus.
- 1454 Birth of Caterina Cornaro.
- 1456 Charlotte, Queen of Cyprus, marries John, Prince of Portugal. He dies in the same year.
- 1458 Death of Jean II. Jacques de Lusignan escapes to Egypt. Charlotte, Queen of Cyprus, marries Count Louis of Savoy.
- 1458-60 Queen Charlotte succeeds.
- 1460-3 Famagusta (Genoese) and Kyrenia (Legitimist) continue to hold out.
- 1460-73 James II reigns.
- 1464 Famagusta surrenders to James II.
- 1467 Sarkis, Armenian Bishop of Cyprus. Armenians make great demonstration under his leadership to end prolonged drought. Rainfall soon after the procession.
- 1469 Famine resulting from 'rust' on crops causes many deaths.
- 1471 James II sends an embassy to Rome requesting papal recognition. It is refused.
- 1472 James II married to Caterina Cornaro by proxy in Venice.
- 1473 James II dies under suspicious circumstances; buried at Famagusta.

A.D.

- 1473 Archbishop Fabricius aspires to throne of Cyprus.
Palace at Famagusta mobbed.
Part of Venetian fleet under Mocenigo arrives. Venetian commanders placed in castles and strongholds of Cyprus and Venetian protectorate proclaimed.
James III born (posthumous heir).
- 1474 James III dies under suspicious circumstances.
- 1474-89 Caterina Cornaro, queen.
Venice appoints councillors to the queen.
- 1477 Charlotte and Ferdinand of Naples claim throne.
Revolt against Venetians.
- 1480 Earthquake in Nicosia.
- 1481 Visit of Leonardo da Vinci.
- 1487 Queen Charlotte dies.
- 1489 26th February. Caterina Cornaro cedes Cyprus to the Doge Agostino Barbarigo.
Annexation of Cyprus by Venice.
Caterina becomes lady of Asolo near Venice; her court centre of Renaissance culture.

VENETIAN PERIOD (1489-1571)

- 1489 Cyprus faces financial ruin.
- 1492 Earthquakes.
- 1495 Sebastian Priuli first Venetian Archbishop of Nicosia.
- 1505 Christophoro Mauro—'Shakespeare's' Othello—Lieutenant-Governor of Cyprus.
- 1517 Cyprus becomes a fief of sultans of Turkey.
- 1542 } Earthquakes.
and 1547 }
- 1544 Locusts. Additions to Kyrenia castle.
- 1556 Venetian column erected in Nicosia—moved to present site 1915.
- 1559 Giovanni Girolamo Sanmichele the military architect dies at Famagusta.
- 1559-61 Fresh fortification of Nicosia under Zacharia Barbaro.
- 1570 Sebastian Vernier, Lieutenant-Governor second time. In command at Battle of Lepanto, afterwards became Doge. Turks under Lala Mustapha take Nicosia.
Limassol taken by Turks and pillaged.
- 1571 Famagusta besieged and taken by Turks.

- TURKISH PERIOD (1571-1878)
- A.D.
- 1571 Cyprus becomes province of Turkish Empire.
After surrender of Famagusta, Marcantonio Bragadino savagely murdered.
7th October. Battle of Lepanto.
 - 1574 Abnormal rainfall. Messaoria becomes a lake; no crops grow.
Pirates ravage more than once.
 - 1575 Re-establishment of Orthodox archbishop.
 - 1580 Rebellion against Turks; again in 1593.
 - 1601 Appeals to the Duke of Savoy for help.
 - 1607 Rebellion against Turks under Victor Zampetos.
 - 1609 Christodoulos, Orthodox archbishop.
 - 1610 Plague of locusts.
 - 1611 Further appeal to Duke of Savoy for help.
 - 1630 Proposal from Henry, Duke of Rohan, to buy Cyprus from the Turks.
 - 1632 Another appeal for help to Duke of Savoy.
 - 1636 Richard Glover, British vice-consul.
 - 1641 Plague. Changes of government of pashaliks.
 - 1660-73 Nicephorus, Orthodox archbishop.
 - 1668 He fails to induce Duke of Savoy to attack the Turks.
 - 1672 Markoullis, 'the Wicked,' Grand Dragoman. Sufferings of Christians.
Orthodox archbishop works for privileges of Kykko monastery of which he had been abbot.
 - 1692 Plague destroys nearly a third of population of the island.
 - 1702 Government of the island given to grand vizier.
 - 1720 Cyprus given as dowry to the daughter of the sultan who marries the grand vizier.
 - 1730 Orthodox archbishop Silvestros banished.
George Barton, British consul.
 - 1734-59 Philotheos, Orthodox archbishop.
Greek school founded by him at Nicosia.
He persuades the Turkish authorities to reduce the capital tax.
 - 1735 Earthquakes. Many Turks in St Sophia, Famagusta, killed.
 - 1738 Peacock, traveller and first Alpinist, visits Cyprus.
 - 1741 Minaret of St Sophia, Famagusta, destroyed by earthquake.

A.D.

- 1743 Deposition and imprisonment of Orthodox Archbishop Philotheos.
- 1745 Cyprus taken from grand vizier and given to Master of the Horse.
- 1747 Bekir Pasha builds Larnaca aqueduct.
- 1748 Cyprus given back to grand vizier and declared a colony.
- 1751 Kykko monastery burnt and rebuilt with subscriptions from the Orthodox public.
- 1751-9 Alexander Drummond, British consul.
- 1756 Earthquakes.
- 1757 Famine resulting from locusts and drought.
- 1760 Famagusta Arsenal still used for building galleys.
Flight of Orthodox Archbishop Paisios to Beirut.
Further attempt to persuade Sultan to reduce taxes.
- 1764 Insurrection suppressed with massacre.
- 1766 Revolt continued. Timothy Turner, British consul at Larnaca, intervenes without success.
- 1768 Famine.
- 1771-6 William B. Turner (son of Timothy), British consul.
- 1772 Sultan maintains army in Cyprus to protect it from Russians.
- 1775 Cyprus becomes Armenian see within Patriarchate of Jerusalem.
- 1776-81 John Baldwin, British consul.
- 1785 Taxation limit of the island fixed at 347,000 piastres.
- 1785-92 Michael de Vezin, British consul.
- 1799 Death occurs of the last of the Cornaros.
Revolt of janissaries in Cyprus; suppressed by Sir Sidney Smith.
- 1800 Sir Sidney Smith at Larnaca.
Turks repair the walls of Nicosia.
- 1804 Hadji Georgaki, the Grand Dragoman, is called to Constantinople and assassinated.
- 1810 Deposition of Orthodox Archbishop Chrysanthos and banishment to Euboea.
- 1821 Kyrenia Gate, Nicosia, rebuilt by Turks.
- 1823 Insurrection suppressed with massacre.
- 1824-7 Damaskenos, Orthodox archbishop.
- 1824 Drought.
- 1827 Archbishop Damaskenos banished to Sparta.
- 1832 Mohammed Ali attempts to take Cyprus. Rebellion of Kalogeris in Karpass.

A.D.

- 1833 Mohammed Ali renounces his claims to Cyprus.
 1838 Sultan Mahmud. Tax farming abolished.
 1840 Maronites of Cyprus, who were under the ecclesiastical jurisdiction of Orthodox Bishop of Kyrenia, separate from Orientals and adopt Latin calendar.
 1849-54 Cyril, Orthodox archbishop.
 1852 Edhem Pasha, governor.
 1854-65 Macarius, Orthodox archbishop.
 1859 Floods at Nicosia.
 Foundation in Nicosia by Orthodox archbishop of first girls' school.
 1866 General di Cesnola, American consul, discovers treasure of Curium. Afterwards sold to Metropolitan Museum, New York.
 1869 Total rainfall $5\frac{1}{2}$ inches, almost entire failure of crops.
 1870 First effective measures against locusts through efforts of Signor Mattei and Said Pasha.
 1870-4 Drought.
 1871-7 Hamilton Lang, British consul.
 1876 Earliest bilingual Phoenician and Cypriot 'documents' found in Cyprus by Duc de Luynes at Dali—now Idalion.
 1877 General di Cesnola's notable work *Cyprus: its Ancient Cities, Tombs, and Temples* published in London.

CESSION TO BRITISH

- 1878 4th June. The island ceded to Great Britain.
 12th July. Admiral Lord John Hay takes possession.
 22nd July. Sir Garnet Wolseley, first High Commissioner. British occupation. Mathiati becomes military summer resort.
 1879 Sir Samuel Baker visits the island.
 Reform of currency.
 June. Sir Robert Biddulph, High Commissioner.
 1879 Ottoman public land purchased by H.M. Government.
 1880 Much damage by locusts; great efforts to overcome.
 1880-5 Lieutenant H. H. Kitchener, R.E., appointed Director of Survey and head of Land Registry Office.
 Suggests formation of Cyprus Museum and asks for subscriptions.

A.D.

- 1881 Affairs of Cyprus transferred from Foreign to Colonial Office.
Locust destruction law passed.
- 1882 Mr G. F. Fairfield's memorandum on basis of future administration of the island submitted.
Grants to elementary schools.
Municipality of Nicosia formed.
After occupation of Cairo 3,000 or more troops spend summer on Mount Troödos.
- 1883 Elective Legislative Council opened by Sir R. Biddulph.
- 1885 Sir H. E. Bulwer appointed High Commissioner.
- 1887 Drought.
- 1888 Hospital established at Kyrenia.
- 1889 Deputation headed by Orthodox Archbishop Sophronios visits England to plead for remission of fiscal burdens.
Archbishop received by Queen Victoria and created Doctor of Divinity in University of Oxford.
- 1891 Population 209,286; 1881, 186,173.
- 1895 Separate Boards of Education for Moslem and Christian schools established.
- 1896-7 Help given to Armenian refugees.
- 1898 Syncrasi Reservoir being built; completed 1899.
- 1899 Colonial Loans Act grants £254,000 towards harbour and railway works.
- 1900 Nine years' dispute on vacancy to archbishopric begins.
- 1901 Population 237,002.
- 1904 Famagusta-Nicosia railway begun.
H.R.H. the Duke of York, afterwards King George V, pays his first visit.
- 1906 Military (Turkish) Exemption Tax abolished.
- 1907 Mr Winston Churchill (now Sir Winston), Under-Secretary of State for the Colonies, visits Cyprus.
Imperial Parliament votes permanent annual sum as grant-in-aid to Cyprus.
Railway extended to Morphou.
Failure of Patriarch Photios and his colleagues to settle ecclesiastical question, and their departure from Cyprus.
- 1908 Election by unanimous vote of patriarch and his synod of the Bishop of Kyrenia to the archbishopric.
April. Riots in Nicosia over archiepiscopal question.
Nicosia placed under armed force of police, strengthened by British troops from Egypt.

A.D.

- 1908 Reafforestation begins.
- 1909 Election of Cyril of Kition Orthodox archbishop.
- 1911 Population 273,964.
Riots at Limassol between Greeks and Turks.
- 1913 Cyprus visited by Sir Ronald Ross, who reports on malaria.
Agricultural college established at Nicosia.
Kiarnil Pasha (a native of Cyprus) returns to Nicosia after being four times Grand Vizier of Turkey. He dies at Nicosia in November and is buried there.

THE FIRST WORLD WAR

- 1914 5th November. Cyprus annexed by Great Britain.
- 1915 Cyprus offered to Greece on condition that country entered the Great War on side of Great Britain. This offer refused.
- 1915-18 Enemy aeroplanes pay frequent visits to Cyprus.
- 1916 Supply bases for Macedonian front at Famagusta and Nicosia. Mule depot at Famagusta: 10,000 muleteers trained and sent to Macedonian front.
Prisoners of war begin to arrive.
- 1917-18 The island sends large quantities of firewood and other commodities to Egypt and Palestine for British troops.
- 1918 S.S. *Kosseir* of Khedivial Line torpedoed while bringing mails to Cyprus.

BETWEEN THE WARS

- 1919 Amiandos asbestos-mine confiscated from enemy subject owners.
- 1920 Prisoner of war camp converted into refugee camp and hospital.
Sir Malcolm Stevenson, High Commissioner.
- 1921 Population 310,715.
- 1924 Treaty of Lausanne. Turkey recognizes annexation by Great Britain.
- 1924-7 3,000-4,000 Turks emigrate to Turkey under Treaty of Lausanne.
- 1925 Cyprus a crown colony.
- 1926 Sir Ronald Storrs, governor.

A.D.

- 1927 Cypriot judges raised to Supreme Court.
Medical Society founded.
Earthquakes at Limassol.
- 1928 Jubilee commemoration.
Discovery of bronze statue of Septimius Severus.
Leper hospital built and sanatorium enlarged.
Hostel for blind opened.
- 1929 Imperial grant of £50,000 towards £200,000 scheme for Famagusta harbour.
- 1930 Public telephone and wireless station developments.
- 1931 Depression in mining industry.
Island-wide riots in October, agitating for *Enosis* (i.e. Union with Greece). Constitution suspended; political leaders exiled.
- 1933-8 Economic depression, but some improvement in limited fields. Relief works started.
Compulsory education in growing demand but not yet in force.
- 1934 Old and narrow streets in towns being widened when opportunity arises.
- 1935 Manufacture of cigarettes thriving. Six tobacco factories in the island. Output sent all over the world.
- 1937 £4,000 spent on historical monuments in need of repair.
New hospital being constructed at Nicosia.
- 1938 Hospitals contain 332 beds and 23 cots.
- 1939 Second World War begins.
- 1940 Formation of Cyprus Regiment and Cyprus Volunteer Force.
- 1941 Sporadic bombing begins and fear of German invasion.
[Years of the Second World War]
- 1946 Ten-year development plan launched.
Population 449,490.
Forty-one Government scholars in the United Kingdom.
- 1947 Lord Winster became Governor and Commander-in-Chief of the colony, 27th March.
Consultative assembly convened to discuss new constitution. Bishop Leontios elected archbishop.
Jews on way to Palestine intercepted temporarily; 31,000 in camps at end of year.
- 1948 Consultative Assembly breaks down and is dissolved.
Lord Winster announces his intention to resign. Considerable progress in irrigation schemes.

A.D.

- 1949 All Jews in camps released.
Lord Winster leaves the island; his place taken by Sir Andrew Wright.
- 1950 Church organizes 'plebiscite' in favour of *Enosis*.
Archbishop Makarios III succeeds Makarios II.
Statement made on forest policy.
- 1951-3 *Enosis* agitation stepped up. Earthquake at Paphos.
Forty lives lost.
- 1953 Coronation of Queen Elizabeth II celebrated in Cyprus.
- 1954 New offer of constitution made and rejected.
Greece takes Cyprus problem to United Nations for the first time.
Sixty-seven per cent of all passengers entering or leaving the island travel by air.
- 1955 Campaign of violence launched. Tripartite (Britain, Greece, and Turkey) talks in London fail. Field-Marshal Sir John Harding appointed governor. Second appeal to United Nations.
Post of colonial secretary abolished.
- 1956 Failure of Harding-Makarios talks. Violence continues. Makarios exiled to Seychelles. Lord Radcliffe's constitutional proposals published 18th December and at once rejected by Greece.
Third appeal by Greece to United Nations.
- 1957 Truce proclaimed by EOKA; Makarios released from Seychelles and goes to Athens. Sir Hugh Foot succeeds Sir John Harding as governor in December. Fourth Greek appeal to United Nations.
- 1958 'Macmillan Plan' announced in June. Serious Graeco-Turkish violence. Fifth Greek appeal to United Nations. Violence suspended, 24th December.
Talks between Greek and Turkish Governments begin.
- 1959 The setting up of a Cypriot Republic agreed to.

Lusignan Genealogy

Hugh VIII, Lord of Lusignan, called Le Brun;
died in Syria c. 1165

Echive (or Eschive) d'Ibelin of Rama (1)=Anauy=(2) 1198 Isabel, Queen of Jerusalem,
Count of Jaffa in 1193,
Lord of Cyprus 1194, king 1197;
died 1205

Guy=1180 Sibylla of Jerusalem
King of Jerusalem 1185,
Lord of Cyprus 1192;
died 1194

Hugh I=1208 Alice of Champagne;
died 1246

King of Cyprus;
born 1195, died 1218

Henry I=(3) 1250 Plaisance of Antioch;
died 1261

King of Cyprus,
Lord of the Kingdom
of Jerusalem;
born 1217, died 1253

Hugh II=Isabel d'Ibelin
King of Cyprus, Lord of the Kingdom of Jerusalem, 1253;
born 1253, died 1267

Isabel=Henry of Antioch;
died 1264 | died 1276

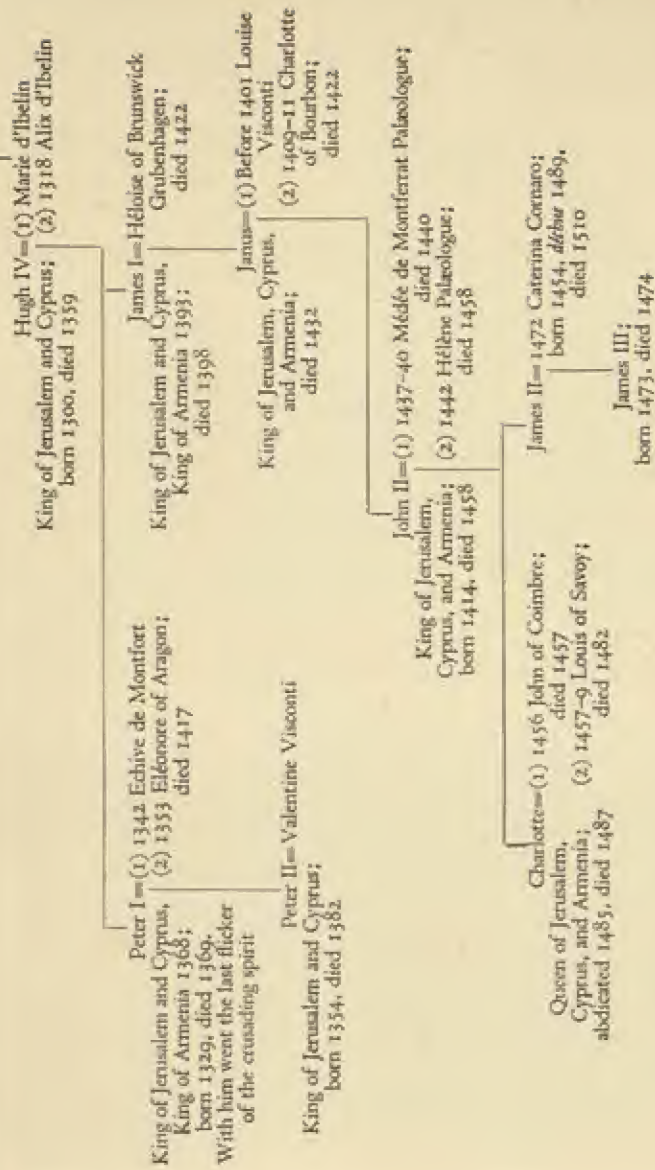
Hugh III (the Great),
Regent of Jerusalem,
King of Cyprus 1267,
King of Jerusalem 1268;
died 1284

John I
King of Jerusalem and Cyprus;
died 1285

Henry II=1317 Constance of Aragon and Sicily
born 1271, died 1324

Constantine of Cyprus;
died 1202-3

Guy=Echive d'Ibelin
Constable of Cyprus;
died 1202-3





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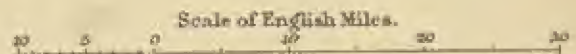
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C.S. Andreas
DINARTUM

Ancient names thus SALAMIS
Ancient tombs opened by Gen. di Cesnola 2
Ancient temples discovered by Gen. di Cesnola 2

Messaoria or central plain. VOUNI. This ancient site (not shown) is close to the highest peaks of the TROÖDOS GROUP are: Mt Troödos, 6,403 ft; KANTARA CASTLE is shown on the ridge south of Aphrodisium. The salt ERIMI. This Neolithic site is a little west of Limassol

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