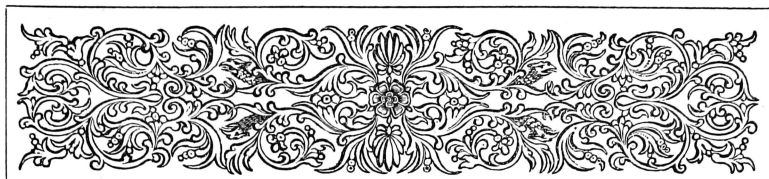


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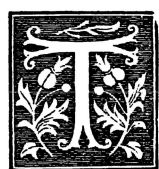
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CHAPTER I.

SALAMINIA.



THE ruins of the ancient city of Salamis¹ or Salaminium, in the island of Cyprus, are distant about one hour's journey from the shore, and about a quarter of an hour's journey from the remaining vestiges of the ancient and celebrated harbour of Salaminia, which has now almost wholly disappeared beneath the shingle thrown up by the sea. It is situated in the middle of the eastern coast of the island, somewhat north of the river Pedæus.² The powerful agency of earthquakes—frequent in the island—may also account in some measure

¹ This site must not be confounded with the island of Salamis off the West Coast of Attica, from which it is separated by a narrow channel. This is said to have been called *Salamis*, from the name of a daughter of Asopus, a Greek River God. It was colonised at an early period by the Æacidæ of Ægina. Telamon, son of Æacus, fled thither after murdering his half brother Phocus, and obtained possession of the island. The old city of Salamis, which gives its name to the new Salamis in Cyprus, stood on the south side of the island opposite Ægina; but this was afterwards deserted, and a new city of the same name built on the east coast, opposite Attica. Salamis is chiefly remarkable on account of the great battle which took place just off its coast, when the powerful Persian fleet, brought down by Xerxes for the destruction of the Greek Empire, was signally defeated by the Greeks in the year 480 B.C.

² The Pedias, Pedœius, or Pedæus, is the principal river; it rises on the range of Mount Olympus, and in its course irrigates the plains of Lefkosia and Messaria, finally discharging itself into the sea on the east coast at this ancient port of Salamis.

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for the subsidence of the ancient buildings. The harbour and the city were, doubtless, connected, as is the case in many Greek sites, by a long and straggling village, now entirely passed away. It was probably destroyed by the earthquake which took place during the reign of Constantine, and entombed many of the inhabitants. At the present day there only exists one monument which may be considered to belong to the first epoch. This is a wall; perhaps a part of the ancient wall bounding the interior area of the harbour. It is now used for a Greek church or chapel. The method which has been employed in the construction of this wall, of which so small a fragment is left, has no parallel except in the composition of the walls of the temple of Baalbec in Syria; like this, the wall of Salaminia consists of a mass of masonry measuring thirty-four feet in length and eighteen in breadth. There is a Greek tradition, of little or no importance, which, indeed, I do not think worth while to discuss, and merely allude to because it has been taken seriously by several distinguished archæologists and historians, in which it is related that Salaminia was constructed by Teucer¹, the hero of Troy, son of Telamon and Hesione, after having been driven out by his father because he did not wreak vengeance upon those who were concerned in the death of his step-brother Ajax. There is also another legend, to the effect that Belus, king of Sidon, conquered the island of Cyprus and made a gift of it to the hero Teucer, who thereupon founded the city of Salamis, not long after the Trojan war.

We have still extant an Assyrian monument as old as the reign of Sargon, B.C. 800, of which the inscription records the name of a king of Salamis. Herodotus in like manner makes mention of several royal per-

¹ Teucer is related to have married Eune, the daughter of Cyprus, by whom he became the father of Asteria.

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sonages, reigning in Salaminia from B.C. 566 to B.C. 495. The Greek invaders appear to have descended upon the island in parties, under the leadership of small or petty chiefs, who seized upon the quiet bays, wherever the scenery of the coast held out an inviting prospect, and speedily brought their armed ships to land. Then they made their way into the dense forests, hewed down the trees, and, after constructing entrenchments, awaited with shield and spear to see whether the natives of the island, who had assembled in the distance, would dare to attack them. All around the coast similar inroads were continually repeated, until at length the invaders, emboldened by constant successes, ventured further up the course of the rivers, and there established their infant colonies, which became the nucleus of a petty state. This Greek occupation of the island of Cyprus lasted for a considerable period, in concert with the presence of Syrians of Phœnician or Jewish descent, until at length the two races became assimilated both in speech and customs, and formed but one people. Certain inscriptions, according to Von Löher, that have been found in the island, were at first quite impossible to decipher, because they were attributed to some very ancient people, older even than the Phœnicians. Further examination of them has, however, resulted in the discovery that the language is of Græco-Cyprian origin. For a considerable length of time the city of Salamis was subject to the sway of Amosis, King of Egypt, about B.C. 540. Upon the downfall of the Egyptian supremacy, it passed under the dominion of the Persians, until Evagoras, who claimed to be descended from Teucer, the Greek founder of the colony of Salaminia, in B.C. 410 captured the city by surprise, after a sanguinary battle, and thus rendered the island of Cyprus an independent kingdom, he himself being King of Salaminia. Evagoras succumbed to a tragic fate, being assassinated by an eunuch, who at the same time despatched

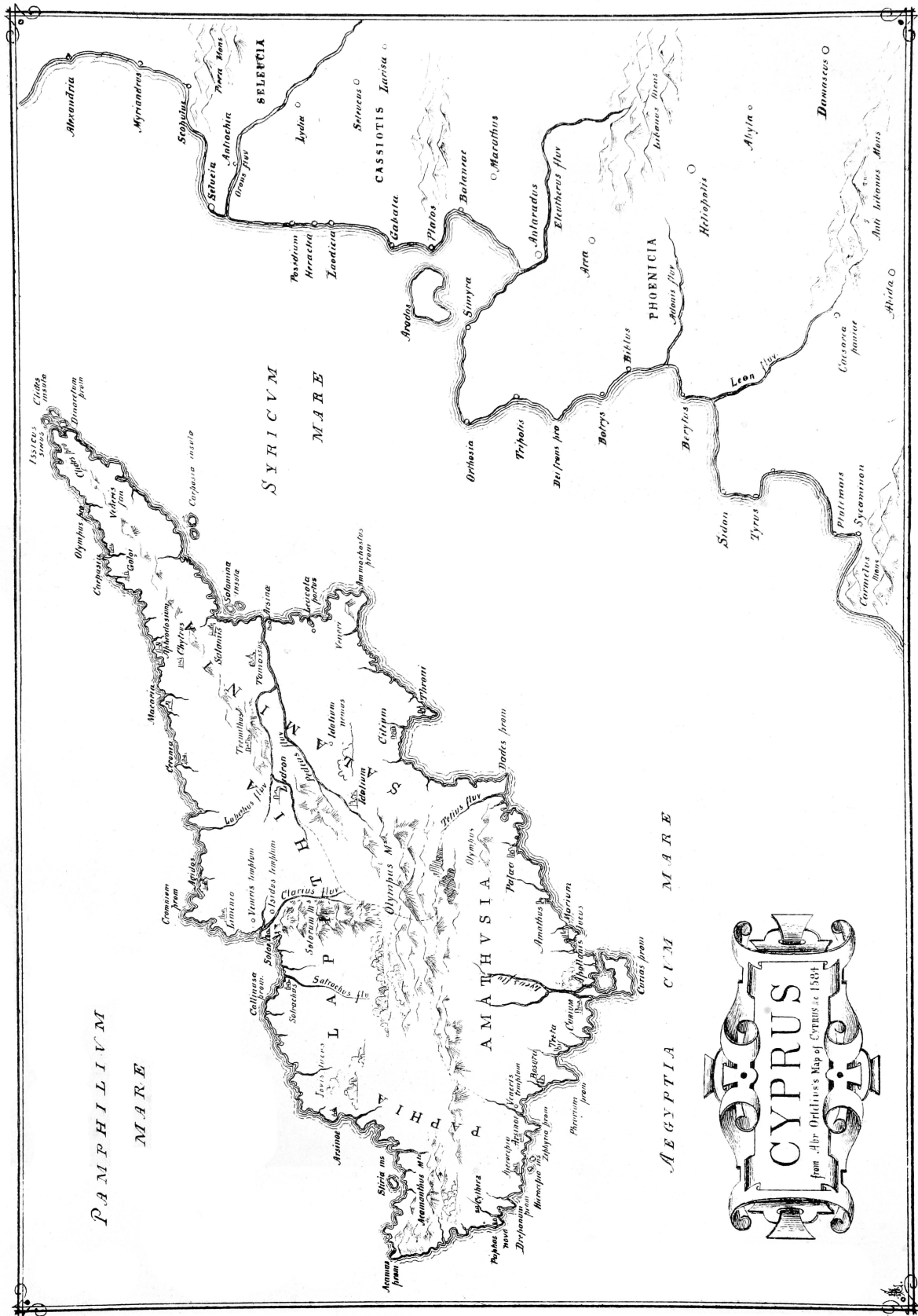
his eldest son. Nicocles, the second son of Evagoras, succeeded his father in the year B.C. 374, and was put to death by Ptolemy in B.C. 310. Passing over intermediate events, we find the Romans in the year A.D. 60 in possession of Salamis, converting the whole island into a province of the Roman empire, and delivering it into the jurisdiction of Cato.

During the reign of the Emperor Trajan, Salamis experienced considerable destruction at the hands of the Jews, who revolted against the oppression of their Roman masters, who organised a great massacre of these unfortunate people. Since that time no Jew has ever established himself in the island. Probably the motive of their absence is more owing to the fact that there is hardly any trade in the island, for, in fact, where trade does not prevail Israelite communities are never to be found.

Under the dominion of Constantine the Great, Salamina became a town of considerable importance, from its commerce; it developed itself as a mistress of the whole Mediterranean; its harbour was rich in exportations and a centre of the grain trade; so much so, that Salamina eventually became the wealthiest town in the island of Cyprus. It was, as recorded above, during the reign of the Emperor Constantine that Salamis was destroyed by earthquake, and the inhabitants rendered homeless and houseless. The Emperor assisted in the loan of the money required for the rebuilding, and the former residents constructed a new town out of the greater part of the ruined walls, in token of gratitude endowing the new city with the name of Constantia; but the new city in its turn fell a prey to subterranean disturbances, and is now lying in ruins.

“From the middle of the seventh,” says Von Löher, in Mrs. Joyner’s excellent translation, “to the middle of the tenth century, the hand of man caused fearful devastation. Hordes of pirates appeared upon the coast,

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who, landing at every available place, set fire to the towns and villages, and when the inhabitants fled to save themselves, laid hands on everything within their reach. Money and fruit, men and cattle—all were hurried on board their ships. Swiftly as they had come, they departed. In vain the fleet sent out by government endeavoured to follow them.

“Among the islands and havens of the Grecian Archipelago concealment and shelter were easily obtained; the only resource was to place watchmen upon commanding points of the coast, from whence they could see to a distance, and to build towers and beacons, whence signals could be made by means of fire and smoke as soon as any suspicious craft made its appearance. On seeing this signal, all the inhabitants of the coast fled into the interior, taking their children and cattle and their money and valuables with them; and there they remained concealed until another signal from the watchmen told them that the coast was clear. Next came robbers of a still worse description. The former only sought for what could be readily carried off in their ships; these others were land robbers. The pirates only struck down or burned whatever hindered them in their proceedings; the others destroyed for destruction's sake, and, collecting men like sheep, drove them into slavery. These were Arabs. From their sandy and rocky deserts, they brought with them a savage hatred against all religious edifices; which they levelled to the ground. It was now that the ancient buildings of Cyprus suffered. The old temples were reduced to ruins, the towns were destroyed, and everything Greek or Roman perished. The Arabs wished to establish their new Government in the island, and for this purpose they only required bare ground.”

It appears that the town of Arsinoe was anterior in point of date to Salaminia, and from the former the town of Salaminia was colonised. Among the ruins of Sala-

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minia a village gradually arose, and rapidly increased in size, which afterwards acquired, as has already been said, the name of Constantia.¹ Upon the ruins of this, in its turn, the city of Famagusta was built. Famagusta, too, fell under the power of the Turks. In fact, the village of Varoscia, which represents it now, is daily spreading in size ; and if Famagusta were gifted with a harbour by its new inhabitants, very soon a Victoria might arise upon the ancient site of Salamis.

And now that I have briefly recounted the traditions and historical records concerning Salamis and other Cypriote sites, I shall proceed to lay before archæologists and students an account of my discoveries in those places, and relate simply my impressions, and as far as possible endeavour to describe the exact details of the spots where my excavations were carried out.

¹ The *Istoria di Cipro*, by Florio Bustron (*Brit. Mus. Add. MS.* 8630), speaks of discoveries of antiquities in the author's day (seventeenth century) at Salaminia. He says: "Near to Salaminia was a town called Costanza or Costanzia, a large and strongly fortified town, and very rich, with fine palaces with marble columns. In removing the earth, were found many medals in gold, silver, and copper ; rings, earrings, necklaces, bracelets in gold and silver, and other ancient monuments in terra-cotta or stone. It is not very long ago that the tomb of St. Epiphanius was found with a Greek inscription. Now it is all in ruins, and people call these ruins Old Famagusta." The excavations, which I was the first to carry out on this site systematically, confirm this statement.





CHAPTER II.

GENERAL IDEA OF CYPRIOTE ANTIQUITIES.



ANTIQUITIES found in Cyprus comprise fictile vases, statues in terra-cotta, bronze, and stone, glass vessels, bronze implements and arms, alabastra, ornaments in gold and silver, gems of precious stones, and coins of different epochs. Most of these objects have been discovered in tombs. Numerous sculptured statues and bas-reliefs were found among the ruins of temples or in walled enclosures, into which, after being broken, they were thrown by pious converts to Christianity, in obedience to an edict of Constantine the Great. Some recent excavators in Cyprus have fallen into what is, I think, the error of supposing that wherever sculptured remains have been discovered there is the site of a temple. This is certainly not always the case, for I have examined many similar places, and dug there in search of plans and buildings, endeavouring to learn if any structures had existed there; but I found only shallow foundations of large squares and enclosures, with no indications of temples, no columns, nor any signs of wells. In these enclosures the broken statues lay in heaps. In a hollow of the mountain side, not far from the Temple of Apollo, in Kurium, I unearthed a number of fragments of statues which had been thrown together. The heads were in the lowest

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layer, the torsi in the middle, and the feet of the statuettes on the uppermost layer over all, at about a yard below the surface. A little later, in a dried-up stream near some ruins, which appear to be those of the city of Throni, an enclosure forty feet square was discovered, containing parts of more than a thousand statuettes in terracotta, of a type representing priestesses bearing offerings. Of these, I reconstructed about two hundred entire figures, of which the tallest was three feet high. They are beautifully decorated, particularly their crowned or turreted heads; but I saw neither columns nor bas-reliefs to indicate the site of a temple, while the walls of the quadrangle were thin, a fact which confirms the notion that they were built for the sole purpose of forming an enclosure. In obedience to the above mentioned imperial order, many temples were destroyed, while others were appropriated to the worship of the Christians. Even now may be seen ancient hypogea, which have been converted into Greek chapels. In them traces of their first use may sometimes be discovered; others, which were probably used in a similar manner for Christian worship, were stripped of their Pagan appendages, and have fallen into decay, so as to leave no vestiges of the statues buried in their ruins. Beneath the *débris* of temples, and in tombs, many articles in bronze have been discovered, including armour, weapons, and implements, such as bucklers, axe-heads, and spear-heads, statuettes, mirrors, pateræ, strigils, and such objects. A few pateræ are decorated with sculptures in relief, and in rare cases some were found which had been incised with mythological and other representations. The alabastra are of different forms, but, generally speaking, in a poor state of preservation. Very few bear inscriptions. Gold personal ornaments have been discovered, such as earrings, finger-rings, bracelets, armlets, necklaces, and buttons; also mortuary chaplets of a flimsy foil or leaf of gold, with