CAMBRIDGE LIBRARY COLLECTION

Books of enduring scholarly value

Archaeology

The discovery of material remains from the recent or the ancient past has always been a source of fascination, but the development of archaeology as an academic discipline which interpreted such finds is relatively recent. It was the work of Winckelmann at Pompeii in the 1760s which first revealed the potential of systematic excavation to scholars and the wider public. Pioneering figures of the nineteenth century such as Schliemann, Layard and Petrie transformed archaeology from a search for ancient artifacts, by means as crude as using gunpowder to break into a tomb, to a science which drew from a wide range of disciplines - ancient languages and literature, geology, chemistry, social history - to increase our understanding of human life and society in the remote past.

Salaminia (Cyprus)

Alessandro Palma Di Cesnola (1839–1914) travelled to Cyprus in 1873 to take up an honorary post secured by his brother Luigi, who was the American consul there and also an amateur archaeologist. Obtaining funding from the British financier Edwin Lawrence, Alessandro carried out his own excavations, chiefly around Salamis. Replete with more than 700 illustrations, this 1882 publication records the most notable artefacts from the Lawrence–Cesnola collection, including gold jewellery, ivory objects, engraved gems, coins, and terracotta statuettes. The book sheds considerable light on the ancient Egyptian, Phoenician, Greek and Roman influences that shaped Cypriot art over the centuries. Di Cesnola's activities generated controversy, however, as he had flouted regulations in removing these artefacts. After the British Museum declined to acquire the whole collection, the bulk of it was sold at auction. His brother's finds were recorded in *Cyprus: Its Ancient Cities, Tombs, and Temples* (1877), which is also reissued in this series.

Cambridge University Press has long been a pioneer in the reissuing of out-of-print titles from its own backlist, producing digital reprints of books that are still sought after by scholars and students but could not be reprinted economically using traditional technology. The Cambridge Library Collection extends this activity to a wider range of books which are still of importance to researchers and professionals, either for the source material they contain, or as landmarks in the history of their academic discipline.

Drawing from the world-renowned collections in the Cambridge University Library and other partner libraries, and guided by the advice of experts in each subject area, Cambridge University Press is using state-of-the-art scanning machines in its own Printing House to capture the content of each book selected for inclusion. The files are processed to give a consistently clear, crisp image, and the books finished to the high quality standard for which the Press is recognised around the world. The latest print-on-demand technology ensures that the books will remain available indefinitely, and that orders for single or multiple copies can quickly be supplied.

The Cambridge Library Collection brings back to life books of enduring scholarly value (including out-of-copyright works originally issued by other publishers) across a wide range of disciplines in the humanities and social sciences and in science and technology.

Salaminia
(Cyprus)

The History, Treasures, and Antiquities of Salamis in the Island of Cyprus

Alexander Palma di Cesnola

CAMBRIDGE UNIVERSITY PRESS

CAMBRIDGE
UNIVERSITY PRESS

University Printing House, Cambridge, CB2 8BS, United Kingdom

Cambridge University Press is part of the University of Cambridge.
It furthers the University's mission by disseminating knowledge in the pursuit of education, learning and research at the highest international levels of excellence.

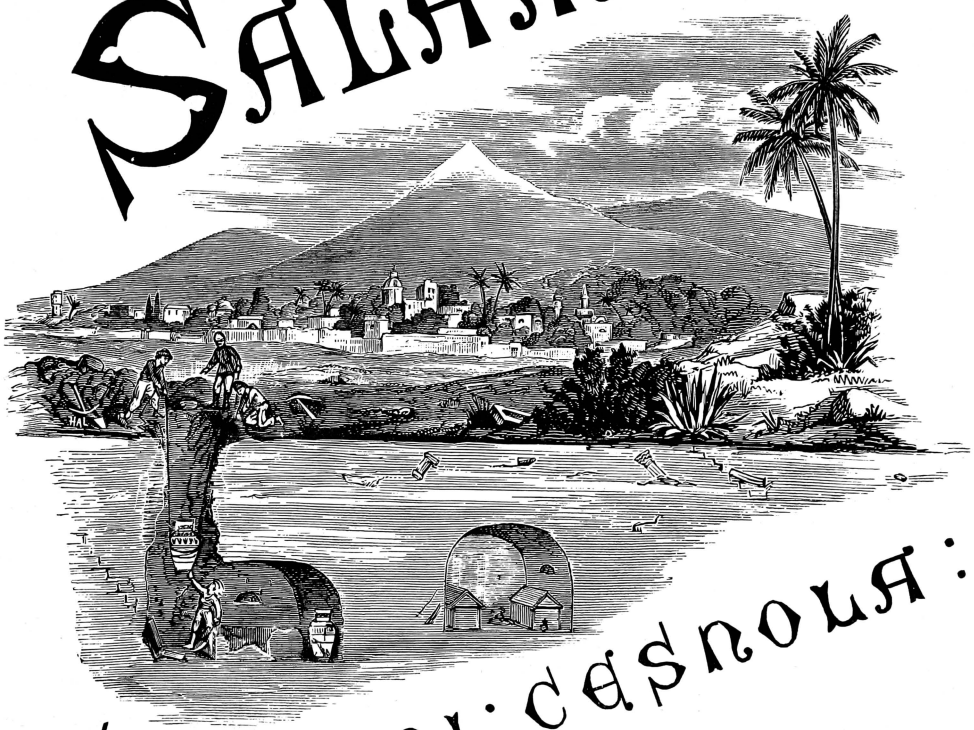
www.cambridge.org
Information on this title: www.cambridge.org/9781108078627

This edition first published 1882
This digitally printed version 2015

ISBN 978-1-108-07862-7 Paperback

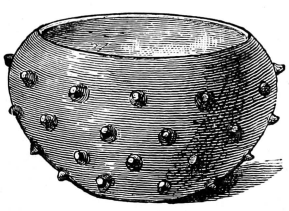
SALAMINIA.

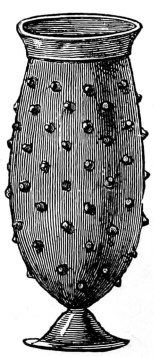
SALAMINIA:



BY

A:P:DI:CESNOLA:





SALAMINIA

(CYPRUS)

THE HISTORY, TREASURES, & ANTIQUITIES

OF

SALAMIS IN THE ISLAND OF CYPRUS.

BY

ALEXANDER PALMA DI CESNOLA, F.S.A.

Member of the British Archæological Association, and of the Society of Biblical Archæology;
Hon. Member of the Royal Academy of Medicine, Turin;
etc., etc., etc.

With an Introduction,

BY

SAMUEL BIRCH, Esq., D.C.L., LL.D., F.S.A.,

Keeper of the Egyptian and Oriental Antiquities in the British Museum.

AND

WITH UPWARDS OF SEVEN HUNDRED ILLUSTRATIONS,

AND MAP OF ANCIENT CYPRUS.

LONDON:

TRÜBNER AND CO., LUDGATE HILL.

1882.

T. RICHARDS, PRINTER, 37, GREAT QUEEN STREET, W.C.

THIS WORK IS DEDICATED

TO

EDWIN HENRY LAWRENCE, Esq., F.S.A.,

BY

THE AUTHOR.

London, June 3rd, 1882.

INTRODUCTION.

THE antiquities discovered lately in the Island of Cyprus, consisting of all the different periods of its civilisation, have certainly cast a new and important light on the history of art, for they form a connecting link between the Greek and Phœnician, or Aryan and Semitic civilisation.

That Cyprus received colonists from the three continents of the old world is undoubted. Evidence of the Phœnician and Greek colonists is proved by the remains of these nationalities found on the coast and elsewhere, while its conquest by Egypt and Assyria has been recorded in the annals of those countries, and their arts have left the stamp of their impression on the sculpture of Cyprus At the time of the eighteenth Egyptian dynasty, fifteen or sixteen centuries before Christ, Cyprus was known to the Egyptians, and had evidently been colonised and inhabited. The Greeks anterior to the time of Homer had peopled portions of the island, and the coast was held by their settlements, the establishment of which was placed at the period of the Nostoi, or return of the Greeks from the Trojan War, and cannot be depressed lower than nine centuries before Christ; and these settlers had evidently brought with them the Cypriote alphabet, invented before that known as the Greek, examples of which cannot be identified earlier than six centuries before the Christian era. Contemporaneously, or later, the Phœnicians had emigrated there, and mingled with the Hellenic population. At the seventh century

B.C., the Assyrian annals shew that Cyprus was held by numerous princes, for as early as B.C. 715, seven kings of Cyprus had sent tribute to Sargon at Babylon, and later, ten kings of Cyprus, amongst whom appears a king of Salamis, propitiated Esarhaddon and Assurbanipal with their tribute. To the Egyptians, Cyprus was "the Isle in the middle of the Great Sea", perhaps the Khaft of the earlier period, and the Masenia of the later age. The arts of Egypt and Assyria had a striking influence upon Phœnician art, and also considerably modified the sculpture of Cyprus. The only question is to decide the period of that influence, if it is to be attributed to the older age of the ninth and tenth centuries B.C., or to the later one of the conquest of the island by the Egyptians just prior to the Persian Conquest, about the fifth century B.C. This is principally to be determined by the arrangement of the head and hair, or the curls and beard, which differ at the period, resembling the Egyptian of the sixth century, or the Persian of the fifth, although there are undoubted evidences of earlier imitations in the bronze bowls and other objects. It is in this respect that the antiquities discovered in Cyprus possess such great interest for the study of archæology. To the later period of Cypriote art belong the sculptures and other objects, which were made after the Greek element obtained a stronger hold on the civilisation. The types, however, still retain an Asiatic tendency, but assimilate more to the art and style of other Greek settlements.

Besides the sculpture, innumerable articles of foreign fabric, the opaque glass toilet vases, made at an early period in the furnaces of Phœnicia, the bronze bowls or cups, with subjects in relief, like those of Assyria and Etruria, poured into the island by the intercourse kept up with the coasts of Syria and Egypt. These vases, which, by the route of commerce, have been found deposited in the tombs of Egypt, the graves of the Greek isles, and the sepulchral chambers of Etruria, and which are now known to be at least as old as the sixteenth century B.C., have also been found in the Necropolis of Salamis, and many beautiful examples are in the Lawrence-Cesnola collection. They are amongst the most beau-

tiful products of ancient art, and the predecessors of the glass *chefs-d'œuvre* of Rome and Venice. Amongst those which the Necropolis of Salamis has contributed is a remarkable egg-cup, with the egg still remaining in it, a type not yet discovered amongst the shapes of Hellenic vases of a later period. But also of unrivalled beauty is a toilet vase of the shape of an amphora, ornamented with peacocks and foliage, painted by the hand, this bird, however, the pride of India, not appearing on works of ancient art till about the first century. Another charming specimen is the lid of a box, with Aphrodite Anadyomene. The first appearance of transparent glass with indications of a date is only about the seventh century B.C., when the vase made for the Assyrian monarch Sargon, which was discovered at Kouyunjik, or Nineveh, exhibits a green transparent glass made with thick sides; and other vases of the same kind have been discovered in Cyprus and at Salamis. A great deal of this transparent glass, but of thinner substance and more elegant shape, is extant, and this kind of transparent glass was continued till the close of the Roman Empire. The quantity of ancient glass found in Cyprus is considerable, and many specimens exhibit a rare iridescence of colours. A large proportion of the glass is, however, of the Roman period, and of the second and third century of the era.

A class of objects, also of Phœnician fabric, are the scarabæi, made of hard stones, such as sard, sardonyx, agate, cornelians, and jaspers imitated from the Egyptian. A most interesting example occurs in the collection, bearing an inscription in Cypriote characters, and illustrating the fact that these scarabæi were made on the island as well as imported. The earlier engraved were followed by the usual Greek intaglios, and many of the period of Greek and Roman dominion are in the collection. These are principally of the later period of art, and probably made in Cyprus, as under the Ptolemies there was a mine in the island. A class of objects peculiar to Cyprus are the cylinders of steatite coarsely glazed, found in the island, this collection being very rich in those from Salamis. These were probably imitated from Assy-

rian and Babylonian art, the deities and figures represented on them being derived from that source, while the material and glazing were copied from Egypt, cylinders of glazed steatite having prevailed till fifteen centuries B.C. in that country; but the art of these cylinders is so different from that of both countries, that the cylinders were not imported from either, and must have been an indigenous production, and they consequently form a distinctive type of Cypriote art. Many cylinders, however, of hæmatite, chalcedony, and other hard stones, some inscribed with cuneiform Assyrian, and Babylonian inscriptions, and even Egyptian hieroglyphics, have been found in Cyprus, brought thither either by commerce, or introduced subsequent to the conquest of the island by Sargon; while in the Lawrence-Cesnola collection appear other engraved stones of the conical shape which is seen at the Assyrian and Persian period, or the later hemispherical type in use at the period of the Parthian Empire, descending to the third century B.C.

Amongst the objects introduced from Egypt are the scarabæi, which preceded by many centuries the Phœnician, some as early as the fourth dynasty, a period so remote that there is no evidence that Cyprus was then known to the Egyptians; others of the period of the eighteenth dynasty, when Cyprus figures as a tributary to Egypt. Other Egyptian objects in the collection, however, point to a later period, when the Phœnicians and Greeks exported Egyptian objects in porcelain to the isles. From Egypt, too, Cyprus probably acquired the alabaster, or rather stalagmite, of which many of the toilet vases were made; and bronze and porcelain figures of the twenty-sixth dynasty, or between the sixth and seventh centuries B.C., obtained by this means, are in the Lawrence-Cesnola collection.

A considerable series of gold ornaments throw considerable light upon the arts of the jeweller at different periods of the history of Cyprus. Some of these have inscriptions in Cypriote characters, and are probably older than the time of Evagoras, or the third century B.C., and are of the age of the Phœnician and Greek kings, rising to the sixth and seventh centuries. Many of

the ear-rings and finger-rings are beautiful examples of the best period of Greek art, while other rings are good examples of the excellence still retained at the time of the Romans. Silver contemporaneous with the earliest period does not retain its preservation so well as gold; but there are many interesting specimens in the collection, and from the stones set in the rings, evidently productions of Phœnician artists, either indigenous or foreign, and apparently of the fourth or fifth century B.C., and as such are objects of great interest.

The leaden remains are not as a rule of the same antiquity as the metals mentioned before, and a large proportion of those discovered generally belong to the class of toys, or little votive objects. Seals attached to merchandise are occasionally found, and the sling bullets of the Greek and Roman armies, with inscriptions in relief, are found, mentioning the division or corps to which they belonged. Other vases of small size, for the eye-ointments of the Roman oculists, have, however, been found in lead. They commence about the time of Alexander, and seems to end at the Augustan era. The Lawrence-Cesnola collection, however, has also leaden plates, anciently rolled up, of a nature similar to the diræ, or imprecations discovered at Athens and Cnidus, deposited under the pavement of the temple, and probably about the fourth century B.C. One of these discovered at Salamis has a Cypriote inscription, and is of high interest, as it probably precedes the supremacy of the Hellenic civilisation. The oldest known objects in lead are probably the archaic weights of Athens of the Æginetan standard, and which may be attributed to the fifth century B.C. But even for weights, lead subsequently was superseded by stone and bronze, and the last appearance of this metal in ancient art is in the bullæ, or seals, inscribed with monograms, of the age of the Byzantine Empire, as late as five centuries, and even later, after Christ, examples of which will be found in the collection.

Although the use of iron implements and objects can be traced to eight and nine centuries before our era, the few remains found,

owing to the rapid oxydisation of the metal, are precious, although of a later period.

The bronze portion of the collection contains some remarkable objects—the Phœnico-Egyptian bowl, and the bronze flute, constructed upon a novel principle, probably of the Greek period. Amongst the weapons found at Cyprus are some of copper, which may have preceded the use of bronze, and have been found elsewhere in the island.

The articles of bone and ivory found at Salamis are principally of the later Greek and Roman period, comprising spoons, hairpins, and small objects; but the ivory box found, protected by a lead box and two pateræ, is most remarkable, and of an earlier period; along with the ivory must be mentioned the box in shape of a shell, with a Cypriote inscription, which was employed for the purposes of the toilet. Bone is, no doubt, a later substitute for ivory, as proved by the numerous plaques, tickets for the amphitheatre, and tesseræ of gladiators, portions of caskets, knife-handles, and hairpins found all over the ancient world at the time of the Roman Empire. The use of ivory, indeed, is of the most remote antiquity, that beautiful, soft, and elegant material having been at the earliest period adapted for objects of decorative art.

The numerous sculptures in stone, although not of the largest size, exhibit the principal vicissitudes of Cypriote art, as it passed through the transition of Egyptian, Phœnician, and Greek and Roman influences; the material employed for this purpose was principally a kind of fine limestone, resembling modern Caen stone, which easily yielded to the chisel, and has retained a worn colour on the surface, producing a pleasing effect after centuries. The very facility of working it instead of marble, more stubborn to the chisel, without doubt, modified the art, and, to some extent, prevented it rivalling the soaring genius of Athenian art or that of Asia Minor. Yet some of the effects of the Cypriote sculptor are undoubtedly happy, especially those made at a later time, when his labours were untrammeled by hieratic influences, which had the effect of producing a pseudo-archaism more interesting to the

archæologist than pleasing to the general spectator. Criteria, however, are not wanting for determining even the relative place of these sculptures as revealed by the appearance of the laurel or other wreaths upon the head, and rings upon the fingers, in costume, or the treatment of the hair, the brows, eyes, and beard, in the representation of the countenance. But at Salamis have also been found those small naked female figures of Dædalic fabric found elsewhere distributed through the Isles of Greece, perhaps some of the oldest remains of Carian art, or Phœnician sculpture in stone.

The inscriptions from this site are precious from their rarity and their belonging to the different epochs. The Cypriote have been illustrated by Professor Sayce; one at least presents either a new letter or new form of a known letter of the Cypriote alphabet, and is on stone. The precise date of the first appearance of this early attempt to write the Greek language is unknown, and has to be determined from the bas reliefs and coins. Although its appearance is supposed to be first amongst the ruins of Hissarlik or Troy, the doubts and difficulties are too great to enable that alone to decide the epoch. Unfortunately, in Cyprus, the character continued in use to the exclusion of the more recent Greek alphabet, till the fourth century before our era. The reform of Evagoras, no doubt, effected the substitution of the Greek alphabet for the complex and ambiguous Cypriote; but there are no bilingual inscriptions, either Cypriote and Greek, or Cypriote and Phœnician, which can be assigned earlier than the fifth century B.C.; and that is certainly not the earliest date of Cypriote inscriptions, for the golden bracelets of Eteander, contemporary of Sargon, must be as old as the seventh century. Some of the lapidary inscriptions look older. The terra-cotta figurines and vases were undoubtedly made on the Island, and are amongst some of the oldest productions of the potter's art. The statuettes found of the oldest Assyrian or Persian style, the middle period of the history of the Island, are succeeded by the Phœnico-Egyptian, then by archaic Greek, and finally by such as were made at the time of the Roman Empire. Some of the earlier ones are incised with Cypriote inscriptions,

apparently the names of the donors or persons represented. Amongst the most remarkable of the archaic kind are dogs and lions inscribed with Phœnician and Cypriote characters. One remarkable terra-cotta, representing a Genius on a cock, is dedicated to Cleopatra, but to which queen of that name is uncertain. Of the Roman period is that inscribed the Goddess of Rain, or a Naiad; and to the same period belong the numerous Cupids or Genii, which swarm on the sarcophagi, and other objects of art of the second century. Analogous to the statuettes are the lamps of the Roman period of terra-cotta, hundreds of which were found at Salamis. These are the chief contributions to the antiquities of a later period.

The vases discovered on different sites have a different type of decoration and character from those exhumed in Italy, Greece, and the Isles. An immense quantity belong to the oldest period of the fictile art, and have some analogy with those of Rhodes and Ialysus. The back grounds are pale-yellow; the ornaments geometric, plain bands, and annulets. Vases ornamented with plain bands, annulets, circles, vandykes, and similar decorations, belong to the earliest period of Greek art; some have been found in Cyprus, occasionally with Phœnician inscriptions burnt in, and others with Cypriote inscriptions incised, and consequently belong to the earlier period of the fictile art, but these are not all of the earliest age, as one remarkable vase in the collection bears the name of Arsinoe, the wife of Philadelphus, B.C. 284.

The great peculiarity of early Cypriote art is the employment of birds in its earliest development. These are often of large size, and occupy the greater portion of the area. The human figures, introduced by degrees as subordinate to ornament, exhibit all the peculiarities of the infancy of art. This is the style peculiar to Cyprus, especially the quaint figures of birds and trees. Corinthian vases, with maroon figures on a yellow ground, are however found in Cyprus; and another peculiar ware of red clay, resembling the so-called Samian, but ornamented with archaic annulets and other patterns, and found under circumstances demonstrating their high

antiquity. The vases of the Greek style of the last period are rare, but many interesting specimens of the Roman period, and a great number of lamps, are in the collection.

The silver currency of Cyprus consists principally of didrachms on the Persian standard, and is as old as the sixth century B.C.; and amongst the earlier examples are those of Evelthon, king of Salamis, who flourished about B.C. 530, inscribed with Cypriote characters, which were in use at that period. The other coins of the supposed Euanthes and Pygmalion may also be of the same place and period. Those of the Phœnician kings, which exhibit Greek art and the same standard, and which are supposed to have been struck from B.C. 448 to B.C. 332, are contemporaneous with the Greek rulers, commencing with Evagoras, who issued gold pieces on the Attic standard, as well as silver, apparently at Paphos. They are beautiful examples of Greek art, inscribed with Greek inscriptions. After Nicocreon in B.C. 312, the Ptolemies established one of their mints in Cyprus, and struck coins at some of the principal cities, Salamis included. The political vicissitudes of the period, as well as the state of the art, are reflected by the currency, and after the acquisition of Cyprus by the Romans, the currency, which was bronze, became that part of the provincial issue known as imperial or provincial. In fact, at no period of its history, was the island governed otherwise than by kings, the institutions being always monarchical.

The dominant civilization was undoubtedly Greek, and so was the language of the principal cities; and the character in which it was written, although perhaps modified by Asiatic influences, cannot be traced with any amount of probability to any other known source. This is the more remarkable, as there is every evidence that the Phœnician population divided the possession of the island with the Greek, and that in some of the chief cities they held an undoubted supremacy; while as late as the Ptolemies, official and other acts were recorded in Phœnician as well as Greek. And this is the historical teaching of the antiquities found in the island, and their contribution to our knowledge of that portion of its former condition.

The present work shows the results of the long and laborious excavations of Major di Cesnola in Cyprus, extending over a period of three years, chiefly at Salamis, one of the most important towns in the island, and colonised by Phœnicians and Greeks. This is the third town in the island the Necropolis of which has yielded such important archæological results, and extended the knowledge of Anatolian Greek art, as distinguished from that of a purely Hellenic character. The success which has attended the efforts of the excavator is due to his perseverance and discernment, added to his experience of the position and appearance of promising sites, his acquaintance with the native character, and requisite resources for conducting the operations to a successful issue. Hence the acquisition of adequate results, which must be admitted to have been obtained in the Lawrence-Cesnola collection.

S. BIRCH.

PREFACE.

ERE the reader takes up the following pages, I beg leave to say a few words about the book, and the explorations it describes.

An Italian by birth, and a soldier by profession, I passed the greater part of my early life in the service of my country, and remained in this profession until soon after the last war of Italian independence. It was due to many circumstances of no public interest, that a few years later on I found myself in the East, and concerned in archæological researches. But I made no profession of archæological knowledge, nor does my book even now pretend to be more than a simple narrative and description of explorations in the Island of Cyprus. These pages have been prepared, in order to place before students and the public the principal relics which I discovered; but it is not expected that they can exhaust the interest and associations of those remains. My own position is that of an enthusiastic digger-up of antiquities. I went to Cyprus in the year 1873, and remained there until the end of 1874. After an absence of about eighteen months, which were spent in London, I returned to Cyprus.

During this interval my days were freely spent in the British Museum, the vast oriental treasures of which are arranged in a scientific manner, prodigiously to the advantage of those who, like myself, diligently study them. It was while thus occupied that I had the honour of making the acquaintance of Dr. Samuel Birch, the all-accomplished and learned keeper of the Oriental

antiquities in the museum. This acquaintance ripened, on my part at least, into a very devoted friendship, and I am at this time indebted to Dr. Birch for the abundant aid he has given me, in writing the introduction to the following chapters. My previous engagement in Cyprus having been broken, not through my own wish nor my consent, but by others, I accepted the generous offer of Mr. Edwin H. Lawrence, F.S.A., to supply a sum of money to enable me to commence digging on my own account, a condition being, that if I succeeded in forming a collection of antiquities of sufficient importance, it should be offered to England before any other country. On arriving in Cyprus at the end of July 1876, I engaged the same house and servants in Larnaka I had before, and also a country house at Ormidia, the latter being near to Kitium, Idalium, Salamis, and other localities which are rich in ancient monuments. In the month of August I was ready to resume researches, and had collected, partly in Larnaka and partly in Dali, twenty skilled workmen, putting at their head an excellent aged digger, who soon proved himself an affectionate and faithful assistant. My intention was to secure a collection of vases and glass, so as to have one or two specimens of every shape and kind used by the ancient Cypriotes. The vases being mostly funereal were not difficult to discover. My men and I knew where to search, all that was required were patience and time.

As to the glass, the case was not so simple; some of the natives, and even my own men, were disheartened. Very little glass had been found, they declared, within the last two years; but I am happy to say that in the end I obtained a large number of specimens, and a vast variety of glass relics, as well as terra cotta vases, the number now in the Lawrence-Cesnola collection, which is hereinafter described, being about four thousand of each material. Many specimens, among this multitude of ancient art-relics, are remarkable for their shape and character. With objects in glass, coins are always found, therefore I have been able to obtain a most valuable and exceedingly interesting collection of more than one thousand six hundred examples, which include specimens

in gold, silver, and bronze of every dynasty which has occupied the island in ancient times; the reader will, amongst other descriptions in my book, find an account of the more important of these relics. As coins are found with objects in glass, so lamps are found with terra cotta vases, and I thus collected more than two thousand lamps, of which two hundred bear makers' names stamped upon them in Greek or Roman characters. All excavators have a fancy for one particular kind of relic, and I was not exempt, my ambition being to find inscriptions in the Phœnician and Cypriote languages; therefore my men had strict orders to bring to me everything which bore an indication of an inscription, and I also was always on the look out for such things. The result of these efforts the reader will find in many interesting examples as described in this book, for the translations and explanations of which I am greatly indebted to friends, but most especially to the learned and Rev. Professor A. H. Sayce, of Queen's College, Oxford. The first objects I found with inscriptions were two vases in terra cotta, bearing Phœnician lettering, such as was used for cinerary urns. Inside one of these vases I found burnt matter, probably the remains of a child: the only differences between the two vases were in respect to the places where they were found, and the inscriptions they bear. One came from ancient Kitium, and has a Phœnician inscription, the other came from Idalium, and is enriched with Cypriote letters. Another vase which I found in the village of Athieno, has Cypriote letters, and was probably used as a family cooking pot.

From the end of June until October 1876, I was obliged to suspend work on account of the heat of the weather. I occupied this interval in an excursion to Salamis, and with the aid of some natives of two villages, I dug near to the ruins of the ancient city; but I was deceived, and after much outlay and trouble left the place without finding anything of great importance. Although I lost money in this research I did not regret it, as I met there two very intelligent natives, who were large proprietors of land in the ruins of Salamis, and well informed about digging. Having furnished

them with money, and incited their diligence with many promises of future payments, I left them, to seek tombs at Salamis. I think, and my men had the same opinion, that neither I nor those who worked before me among those ruins, had failed to find the proper place for successful explorations. I may explain here why I sought the site of the tombs in Salamis before commencing any other diggings. The manner I adopted was that of my predecessors.

Be it noticed, that there are two methods of exploring the antique world,—digging in the ruins of the cities, and digging in the tombs of their inhabitants. Tombs are found generally near ruins. Digging in ruins is always uncertain, and can only be carried out at great expense, which sometimes may be continued for months without producing anything of importance; but if the excavator should find but one fine object, it will pay more than all the expenses incurred. When digging in ruins I always sunk shafts at the spots which bore indications of temples, palaces, or other large buildings. These shafts were sunk a few feet apart, and were made more or less deep, the depth of each being dependent on the men finding rock or virgin earth. When either of these substances was reached, I knew there was no hope for researches in these directions, therefore abandoning the pits, I tried other parts and dug again. When the shafts disclosed a foundation or pavement, I continued working in the direction indicated, feeling sure that something would surely be found there. I have many times hoped to find a famous temple and other remains, and was often ready to draw plans, and began to take measures for the elucidation of these *chateaux d'Espagne*, but all of these visions ended in nothing except foundations of common buildings. It is only an excavator who can enter into my feelings. At the moment of expectation, the excitement of a digger can only be compared to that of a gambler. I must, however, say that if a digger has many disappointments, he has great pleasures and much satisfaction in the progress of his work, and this satisfaction I experienced in mine, especially at Salamis. Searching for tombs was conducted nearly in the same manner as among the ruins, the

only change in the manner of seeking being due to the different constructions of the tombs, and this depended upon the people who had buried their dead in them, for of course the antiquities were in accord with the people to whom they had belonged. In digging in the tombs I always recovered antiquities to the full value of the expenses incurred, because the objects found are generally gold.

My system of work was generally to divide the diggers into small parties of three or four each to work in the tombs, and one party in the ruins, I myself remaining with the latter, ready to run to the spot when my men opened a fresh tomb. In this manner also, if I found it necessary to have more men in the ruins, I could easily call for those who were working in the tombs. To the workmen I generally paid the fixed wages of one shilling a day, paying them every Saturday also for the objects they had found at a rate fixed beforehand by my foreman and the workmen. The gold was paid for by weight, adding sometimes a little more when there was art in the work. Under this system I continued digging for about three years. I will take this opportunity of stating that all this time of my diggings, I was never cheated, nor had I any trouble with these poor workmen (as many excavators in other countries have had), but, on the contrary, I received from them most faithful work; and on their part, they had confidence in me. If I had occasion for complaints, it was not against Cypriote people; and it must be remembered that, although I always employed men of both religions, orthodox and Mahommedan, I could not say which of the two was more faithful. I had great confidence in men of both classes, and have sometimes left in their hands large sums of money, and never experienced misgivings about its safety; and I do not think there is any other island or country where the people are more honest or trustworthy than the folks of Cyprus are. When I parted from them it was with great regret.

In October and November of 1876, I was digging at Timbo, Ormidia, and other villages, and I collected in those places a very

large number of vases and fine specimens of glass. It was at this time that I sent two parties of five men each, the one to Curium, and the other to Soli; but they came back with very few spoils of the spade and pick. This was the last time I sent out independent parties of diggers, for I found it better to discontinue this system, and to keep all the men with me. I returned home to Larnaka for the winter, and began to pack the relics which had then been unearthed for conveyance to Mr. Lawrence in England. My first cargo consisted of six large cases despatched in an Austrian Lloyd's steamer. For the success attending this shipment, I am indebted to Messrs. Osmiani Brothers. At Alexandria the cases were passed to another company, *en route* to Messrs. Moss and Co., Liverpool, who, in their turn, delivered them safely in London.

My life in Larnaka was very solitary, and I received very few friends. My time was taken up in sorting the antiquities, and arranging and studying them. I was, and am, greatly obliged for many explanations given by my dear friend, Mr. Demetrius Pierides, a great antiquary and numismatist, who is thoroughly acquainted with Cypriote monuments, which he has studied indefatigably for about half a century. He is an honourable gentleman, whose presence adorns the island of Cyprus. The reader will see that the kindness of Mr. Pierides towards me was not limited to the time that I spent in Cyprus, but that it continues now; for in reading this book it will be observed how kindly he has aided me in many things, I thankfully remember, too, the kindness of H. E. the Bishop of Larnaka, of the Archimandrite himself, and of the Venerable Dr. Valsamacchi, and the goodness of others, who were the only friends I received during this winter. In March 1877, I visited Paphos, and while on the way thither spent many hours in the ruins of ancient Marium, visiting the spot where the learned German, Dr. Sigismondi, met his death while examining a tomb. These ruins were one hour's distance from Limassol, and half-way between Larnaka and Paphos. I received kind hospitality from M. Teodoro Peristiani, a

learned lawyer from the University of Paris. This gentleman was in every instance most obliging towards me. During my stay in Limassol I visited two collections of Cypriote antiquities, one belonging to a native, and the other to Dr. Gastan, but I could not succeed in buying either of them. The first of these collections comprised many objects that I liked, especially three pieces of a patera, with Phœnician inscriptions; but I could not obtain it, on account of the great price set upon it by the owner, and because I thought the inscription was not of one patera, but of three different specimens put together as one; and in spite of some savants in Paris, who said it was but one inscription, I retain my opinion.

I stayed at the Lusignan Castle, in Colosso, and received very kind attention from M. Lobianco, proprietor of a large estate in Limassol. At Paphos I remained ten days, and dug in several places, where I found some fine gold objects and vases of a particular form, which are found only in this locality. I obtained at a village near Paphos-Nova a beautiful Cypriote inscription of three lines, and I there bought four other inscribed stones. Paphos is an excellent locality for digging in the ruins; but it is an extremely expensive place, and difficult to explore, because the ruins have been buried and re-buried by earthquakes, so that it requires many men and very deep shafts to reach them.

In April 1877, I returned to my country house, and extended my diggings to Riso-Carpazzo. I remained in this line of mountains until July 1877, and collected there many very rare relics in gold, glass, vases, and inscriptions. It was at this time I found a square well, partly of brick and stone, which was full of fractured statuettes of a new form, and mixed with earth. I put together of these about two hundred statuettes; the reader will find illustrations of some of these in this book. This well was about two miles distant from Salamis. The statuettes probably belonged to a temple of the latter town, and were placed in this well in the early part of our era. The statuettes were found thus: first those of very ordinary and rough work; in the centre were those of much better art; and in the lowest stratum they

exhibited most beautiful art. No news came to me from Salamis, but I knew that the man who was excavating there for me was keeping his promise, and working hard in our joint interest. On my return from Carpazzi I saw him, and bought from him some very good ancient Greek glass, such as is called Phœnician in Cyprus. He said to me, "No tomb yet; but I hope very soon to have news to bring you." In August I went again to Limassol; but only passed the ruins of Kurium, and began digging with ten men in the same spot in which one of my predecessors found a treasure, which is now in the New York Museum. I recovered many relics, principally in gold or silver,—fibulæ, rings, earrings, and a beautiful necklace. After a fortnight's work, I was advised by a friendly Turkish officer and others in the village, that people in the coffee-houses were beginning to speak adversely to my operations, while one of the proprietors thought it would be better to inform the Kaimakan or Chief of the Province of Limassol, with a view to stopping my work. On hearing this, I decided to leave the place for a time, and went back to Larnaka. I left only one man to continue the work at Kurium.

After a month this man returned with many very good objects in silver and bronze, and twenty or more fine earrings. I must say that in this circumstance, as during all my digging in the island, I was most obliged to the Turkish authorities. If I have succeeded in gleaning the Lawrence-Cesnola collection from Cyprus, it is due to the kindness of the Turkish officers, from the simple zaptieh or policeman, to the Governors-General; and I know that this kindness continued, although some jealous persons and others did their utmost to deprive me of this indulgence and regard. This, however, was not the same when, at a later time, they tried to injure me with the new Government. This jealousy was not limited to the authorities of the island; but resulted in a communication to the Minister of Foreign Affairs in Italy. In thinking of how much other diggers and archæologists have had to suffer in foreign countries, principally in the East, before me, for instance, Botta, Layard, Schliemann, and others, I cannot but