

THE WORDS OF NEOPHYTUS, A PRIEST AND CLOISTERED MONK,
CONCERNING THE MISFORTUNES OF THE LAND OF CYPRUS.

A cloud veils the sun, and a mist mountains and hills, and these for a while shut out the warmth and bright ray of the sun; and us too, for now twelve years, a cloud and mist, of successive calamities which have befallen our country, wrap round.

For Jerusalem having fallen under the rule of the godless Saladin, and Cyprus under that of Isaac Comnenus, fights thenceforth and wars, tumult and turbulence, plunder and dread events, covered the land in which these men ruled, worse than cloud and mist. For lo! the life-giving sepulchre of our Lord, and the other holy places, for our sins have been given to the Musalman dogs, and at this great calamity every God-loving soul weeps; as it is written (Psalm xli. 6), "the nations raged, the kingdoms were moved," the sovereigns of Germany and England, and of nearly every nation are moved, I say, on behalf of Jerusalem, and have done nothing. For Providence was not well pleased to thrust out dogs, and to bring wolves in their room.

And now for twelve years the waves swell up even worse: and he, our beloved spiritual son, to whom forsooth we write these things, enduring not to see and to hear the horrors, and partly to suffer them, after many questionings and contrivances, by a divine impulse fled from their bloodstained hands with all his people, and having approached Angelus, the sovereign of Constantinople, was honourably welcomed by him, and from him received the dignity of "Augustus." And I, in fulfilment of my promise, lo! by the grace of God, write the rest as I promised, setting forth to those who may read these our present difficulties. Which difficulties, when they shall end, no one among men knoweth, but He only who rebuketh the sea and the winds, and they are still.

Strange things and unheard of have befallen this land, and such that all its rich men

ΝΕΟΦΥΤΟΥ ΠΡΕΣΒΥΤΕΡΟΥ μοναχου και εκκλησιουτου, περι των κατα χωραν Κυπρου σκαιων.

Νεφέλη καλύπτει ἥλιον, και ὀμίχλη ὄρη και βουνοὺς, δι' ὧν ἀπέργεται θύλιψι και φωταγωγὴς ἡλίου ἀκτὶς χρόνῳ τινί· εἶργα δὲ και ἡμῶς δώδεκα χρόνους ἤδη νεφέλη και ὀμίχλη ἀλλεπαλλήλων δεινῶν τῶν τῆ χωρᾶ συμβεβηκότων· κρατηθείσης μὲν γὰρ τῆς Ἱερουσαλὴμ ὑπὸ τοῦ ἀθίου Σαλαχαντί, τῆς δὲ Κύπρου ὑπὸ Ἰσαακίου τοῦ Κομνηνοῦ, μάχαι λοιπὸν και πόλεμοι, ταραχαὶ και ἀκαταστασίαι, λαφυραγωγαίαι και δεινὰ συναιτίσεις τὴν γῆν ἐν ἣ ὀι δηλωθέντες ἤρξαν κατεκλύψαν νεφέλης και ὀμίχλης πλέον· ἰδοὺ γάρ· ὁ ζωηφόρος τοῦ Κυρίου ἡμῶν τύφος και τὰ λοιπὰ ἅγια ἐδόθησαν τοῖς κυσὶ Μουσουλμάνοις, διὰ τὴς ἀμαρτίας ἡμῶν. Καὶ δακρύει ἐν τῆ τοιαύτῃ συμφορᾷ πᾶσα ψυχὴ φιλόθεος, ταραχθέντα δὲ και τὰ ἔθνη, και βασιλεῖαι κριθεῖσαι, κατὰ τὸ γεγραμμένον, ὁ Ἀλαμανίας, φημί, και ὁ Ἐγκρινίας και πᾶν ἔθνος σχεδόν, κελίηται ὑπὲρ τῆς Ἱερουσαλὴμ, και ἤνυσαν οὐδέν· οὐδὲ γὰρ ἠδέοκρον ἐ ἡ πρόνοια κύνας ἐξῆσαι, και λίκους ἀντιστάει.

Καὶ ἰδοὺ ἰβ' χρόνος ἐπὶ τὸ χεῖρον τὰ κύματα κορυφούνται ἐπὶ δι και αὐτὸς ὁ υἱὸς ἡμῶν ὁ πνευματικὸς, πρὸς ἐν ἠλιαδῇ τοῦτο ἐγράφομεν, τὰ δεινὰ μὴ ὑποφέρων βλέπειν τε και ἀκούειν, και ἐκ μέρους αὐτῶν πάσχειν, μετὰ πολλὰς περνοίας και μηχαναῖς, ἐξέφυγε χεῖρας μαυφόνους σὺν παντὶ τῷ λαῷ αὐτοῦ, θείῳ ροπῆ, και προσφοαιτίας Ἀγγέλῳ τῷ βασιλεῖ Κωνσταντινουπόλεως, προσεδέχθη ἐντίμως και τὸ Σεβαστοῦ γέρας εἰληφεν ἐξ αὐτοῦ· ἐγὼ δὲ τὴν ἐπόσχεσιν ἐκπληρῶν, ἰδοὺ, σὺν θεῷ γράφω και τὰ ἐπιλοιπα ὡς ὑπεσχόμεν, τοῖς ἐντυγχάνουσι παραδηλῶν τὴν ἐνεστῶσαν δυσχέρειαν τῶν πραγμάτων· ἦτις ἄρα δυσχέρεια ποῦ δὴ καταλήξει, οἶδον οὐδεὶς ἐν ἀνθρώποισι, εἰ μὴ ὁ μόνος ὁ ἐπιτιμῶν τῆ θαλάσσης και τοῖς ἀνέμοις και γαληνῶσιν. Ξένα τινὰ και δυσήκουστα τὰ τῆ χωρᾶ ταύτῃ συμβεβηκότα δεινὰ, και τοιαῦτα ὡς πάντας