

he has ten chaplains who celebrate daily, and himself is always present at the service. Among the clergy are three monks of our Order, two Preachers, and the secular priests. That city of Nicosia is adorned with many gardens, and has many nobles. It is a day's journey from Famagosta. But from Candia, a city in Crete, to Famagosta the distance is eight hundred miles; and from Candia to Venice fifteen hundred, and from Venice to Famagosta two thousand three hundred miles.

In that city of Cyprus and in the island I saw the novelties which I note here below. The first is that on that day, the last of June, and that very hour when I entered the harbour several large vessels and galleys and *gripparia* came from Armenia, from the city of Logaze, crowded with old men, children, women, orphans and wards more than fifteen hundred in number, who were flying from Armenia because the Soldan had sent hosts, many and mighty, to destroy it, and they burnt all that plain and carried off captive more than twelve thousand persons, over and above those whom they had slain with the sword, and they began to destroy it, as I was told by Venetian merchants who were there, on Ascension Day, which fell on May 25. O Lord God, and indeed it was to see that multitude in the square of Famagosta, children crying and moaning at their mothers' breasts, old men and starving dogs howling. Hear it, ye Christians who live in your own towns and homes, eating and drinking and reared in luxury, who care not to make the Holy Land your own, and to restore it to the Christian Faith!

Moreover in that same city of Famagosta, while I was there a certain rich citizen died, and all our clerks were invited to pay him honour, and I went, and while we were at the door of the deceased I heard women singing sweetly; then I entered the house, and looked where the corpse lay, and lo, at his head were two women singing aloud, and two at his feet piously wailing, and these are the flute-players (S. Matt. ix. 23) of whom the Evangelist speaks. They were singing in the Greek tongue, so we could not understand them, because all men in Cyprus speak Greek: they understand well the Saracen and Frankish tongues, but chiefly use Greek. I asked what they were saying and was told that they praised the dead man for his beauty and thrift and other virtues.

Also in the same city, one Sunday, I saw a bride go to the house of the bridegroom thus; before her were borne twenty large candles lighted, and after her twenty, and in the midst she sat on a horse, with her eyebrows and forehead painted, and after the candles came forty or more ladies with black cloaks over their heads and reaching to the feet, in very decent fashion, and thus go all the ladies of Cyprus, showing nothing but their eyes, and when they go out of doors they always wear this black cloak; and this from (1291) the time that the Christians lost Acre, which is Acon or Ptolemais.

Also in the same city are several sects which have their own worship and their own churches. First, true Christians; secondly the Greeks, who consecrate not with unleavened wafers, but with leavened bread; they do not elevate the Body of Christ, nor do they believe that the Spirit proceeds from the Son. There are also Jacobites, who are circumcised, and are baptized with the Greek rite. There are also Armenians, who perform their worship like true Christians, but say the service in the Greek tongue, also Georgians and Maronites. Those two sects are baptized like Christians, but use the Greek service. Also Nestorians, so called from the faithless heretic Nestor, who say that Christ was only a mere man, and perform their services in Greek, but do not follow the Greeks but have a service of their own.

Also in that island the heat is such that in summer a man can scarcely live, and no one leaves his house except at night, and in the morning until the third hour, and from the hour of vesper onwards. I was nearly dead of that heat.