

which was printed or translated at least six times in 1572), and at last, towards the end of 1572, meeting at Bologna Jacques de Lusignan, a brother monk, known in religion as Frere Etienne de Lusignan, yielded to his wishes and added to the *Chorographia*, or short general history, of his noble and learned friend the account here translated of the two sieges.

Etienne (or Jacques) de Lusignan was one of the nine children of Jason, who was son of Philippe, sen of Chiarion, son of Philippe, son of Henri, Prince de Galilée, son of Jacques I., King of Jerusalem, Cyprus and Armenia, and Heloise de Brunswick, his Queen. One of his brothers was killed in the siege of Famagusta, another was a Basilian monk, one of his sisters a nun.

Calepio himself possibly belonged to a family reckoned among the oldest and noblest of Bergamo, and certain peculiarities of dialect may be thought to betray his Lombard origin. But his friend and editor, who probably spoke French and Romaic, freely admits his own ignorance of Italian, and deplors the many errors which result from it. His printers have been indeed unkind. Stops and capital letters have been sprinkled over his pages as with a pepper-box. The spelling is remarkable, the text shows no paragraphs, so that the work is difficult to understand and translate. Again it is unlikely that Fra Angelo would know much about fortification. He was not present at the siege of Famagusta, and probably the topography of that fortress was not so well known to him as that of Nicosia.

More than ordinary care has been taken in grappling with these difficulties, and in giving Calepio's narrative as fully and exactly as possible to the English reader. I have prefixed to it Fra Stefano's description of Nicosia and Famagusta.

M. de Grammont (cited by V. Adm. Jurien de la Gravière, *La Guerre de Chypre*, t. 65 and 11. 18) has recovered some particulars concerning Uluj Ali. He was born about 1508 on the coast of Calabria, was captured from a fishing boat, and made a galley slave, then became a renegade and a corsair, and from 1560 to 1571 was Beylerbey of Algiers. He distinguished himself at Lepanto, where he won the surname of Killij, and the rank of Qaptan Pasha. In 1574 he took from the Spaniards the port and town of Tunis, and died June 27, 1587. He is said to have urged on the Sultan the advantage of re-opening the ancient canal between the Nile and Suez. (See G. Leti, *La Vie de Philippe II., Roi d'Espagne, fr. de l'Italien*, 8vo, Amsterdam, 1784, iv. 88.)

Our original occupies pp. 11, 14—16, and 91—123 of the *Chorographia et brevis Historia universale dell' Isola de Cipro*. . . . per il R. P. Lettore Fr. Stefano Lusignano di Cipro dell' Ordine de' Predicatori, small 4to, Bologna, 1578.

A curious account of the siege of Nicosia, written in *στίχοι πολιτικοί* by a contemporary *ποιητής*, was published (*Δελτίον* vi. pp. 405—432, Athens, 1906) under the title *Ἐπιγραφή τῆς Κύπρου* by M. Simos Menardos. The ms., a bad copy of about 1700, was found at Phasoulla, in the District of Limasol.

LETTER OF THE MONK APORESAID [FRA S. LUSIGNANO] TO HIS READERS.

With great desire had I longed to have within reach the tale of the unhappy downfall of the cities of Nicosia and Famagosta, with all the deeds of daring, and all the notable feats, which there befell, so that my work might be complete, and the reader might have a good and full view of the whole history of Cyprus. It pleased God to realise and fulfil this eager longing of mine, inasmuch as His grace, and the liberality of that sainted, true and perfect shepherd of souls, Pope Pius V., of happy memory, whose fame may God keep alive, freed from the cruel hands of the Turks the Reverend Vicar General of Terra Santa, the most learned Master Angelo of Cyprus, of the family of the Calepii, a monk of the order of S. Dominic. This man truly merits a place among the illustrious persons mentioned above, for that in all the misery of Nicosia, holding out that standard of Christians, the Cross, he laboured on, exhorting one, cheering another. I cannot tell all his blessed toils: how he comforted the wounded, helped them and carried them into shelter; buried the dead, shrinking not from the blood which dyed his hands and clothes, nor staying to tend his own