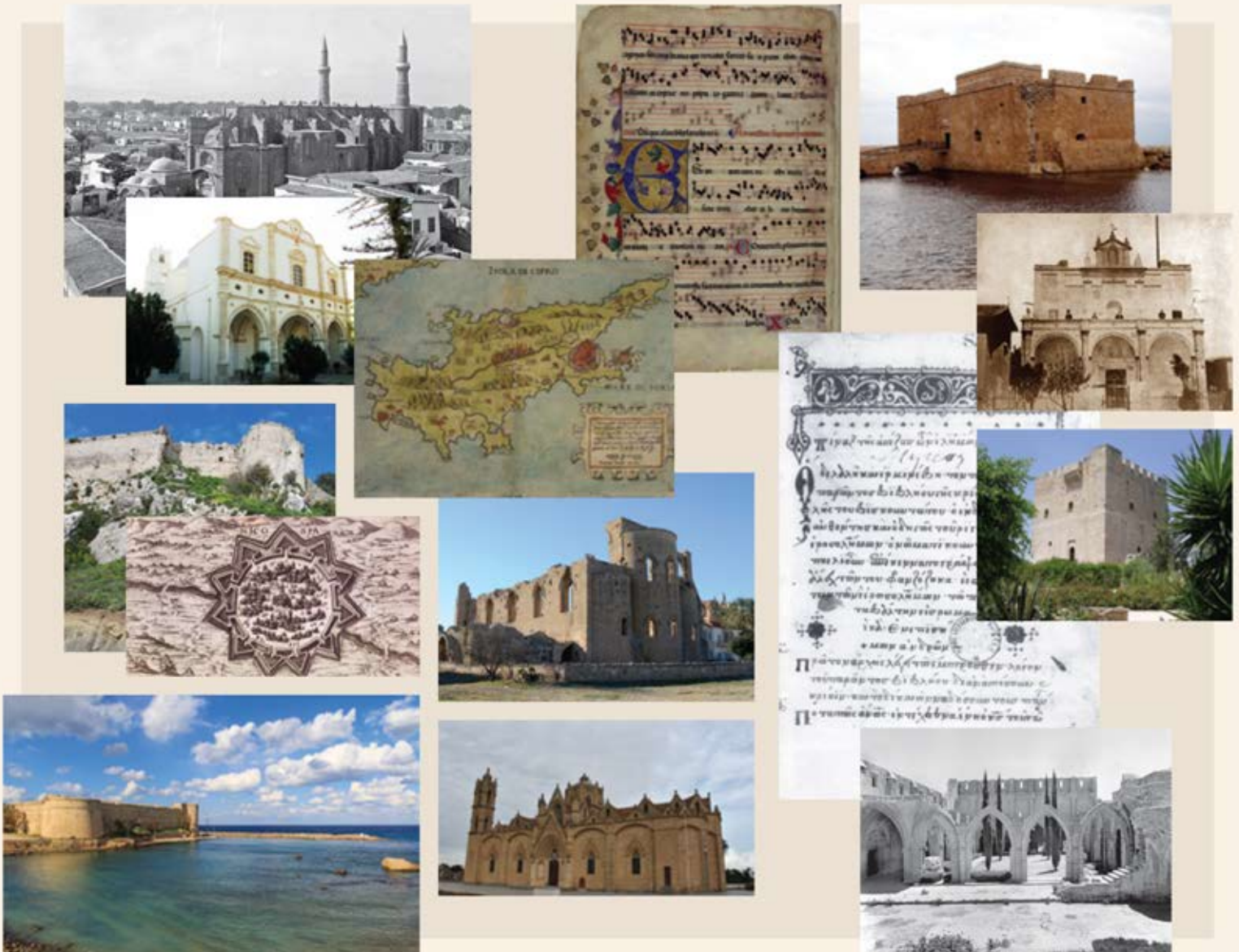


The Latins of Cyprus



The Latins of Cyprus

**Published by the Research, Studies and Publications Service
of the House of Representatives, Republic of Cyprus**

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Government Printing Office

ISBN 978-9963-39-084-4 (print)

ISBN 978-9963-39-087-8 (ebook)

© House of Representatives, Nicosia, November 2020

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Preface

The Latins are one of the three religious minorities of the Republic of Cyprus, recognised by the Constitution, whose presence in Cyprus started with the establishment of the Roman Catholic Church in the 12th century. Even though the first references to Latins are from 1126 A.D., substantial presence begins after 1192, when a significant number of knights, soldiers and merchants migrated to Cyprus following the conquest of the island by Richard I the Lionheart, and subsequent sale of Cyprus to Guy de Lusignan.

The House of Representatives, by organising the exhibition «Latins of Cyprus» at «Kastelliotissa» Hall in Nicosia in October 2019, and at «Pleusis» Hall, Old Port Square, Limassol from July to October 2020, as well as by publishing this book, aimed to portray the historical presence of Latins in Cyprus and highlight their social, cultural and philanthropic contribution in our country.

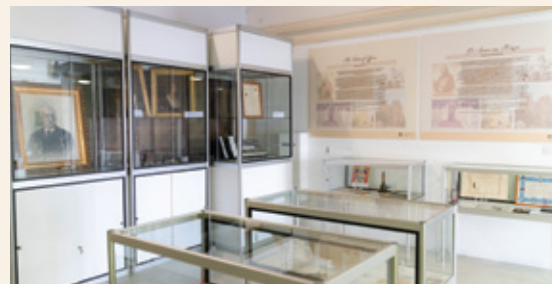
Both the exhibition as well as the book describe the establishment and history of the Latin Church of Cyprus, the religious monuments, the Latin influences on the Orthodox church architecture, the fortification works constructed by the island's rulers, the Latin influences on several Cypriot toponyms, the interaction between the Greek Orthodox civilisation of Cyprus with the Western civilisation, its impact on language, literature and music production of the era. Moreover, they stress the Latins' significant contribution to education in Cyprus, as well as the selfless charity work undertaken by religious orders and wealthy Latins to help fellow humans in need. Last but not least, they feature important personalities from the Latins' religious group from the 19th century to this day.

This book and the exhibition are but a small token of the Parliament's contribution to culture and society. I would therefore like to express my warmest gratitude to everyone who has worked to prepare them, as well as everyone who has offered material and assistance in making them a reality.

Adamos Adamou

President of the House of Representatives

**Photographs from the inauguration of the exhibition «The Latins of Cyprus»
organised by the House of Representatives in Nicosia and Limassol**



«Kastelliotissa» Hall, Nicosia,
10 October 2019

«Pleusis» Hall, Old Port Square, Limassol,
28 July 2020

Message by the representative of the Latin religious group

On behalf of the Latins of Cyprus, I would like to convey my appreciation to the House of Representatives for this publication of the exhibition «The Latins of Cyprus».

The publication in hand preserves the historical presence and social contribution of the Latin religious group to the society of Cyprus, as highlighted through the exhibition.

It presents the influence of the Latins in various fields: culture, education, music, the arts, the Cypriot dialect, medicine, architecture. It also presents the current activities, the schools and the charity organisations of the Latin religious group, centres for foreign workers, the Archangel Michael Hospice in Paphos and Terra Santa Rest Home in Larnaca, all of which offer their services irrespectively of nationality and faith.

Several members and organisations of the Latin religious group contributed to the preparation of the exhibition by providing information, items, documents and photographs from their personal archives. I thank them warmly.

I would particularly like to thank the ex President of the House of Representatives Mr Demetris Syllouris for his support and interest in the Latin religious group as well as to thank the Research, Studies and Publications Service of the House of Representatives for our close collaboration in the organisation of the exhibition as well as of this publication.

In closing, I would also like to thank the Embassy of Italy in Cyprus for the translation of the texts into Italian.

Antonella Mantovani

Representative of the Latin religious group in the House of Representatives

Publisher's note

Material from the archives of the House of Representatives, the Press and Information Office, the Archangel Michael Hospice, the Terra Santa College, the Terra Santa Rest Home, Ninetta Usmiani, the Pattichion Municipal Museum – Historical Archive – Limassol Studies Centre, «AGAPI» Foundation Cyprus, the Saint Joseph's Association, Protector of the Needy, the Saint Joseph the Itinerant Association for Support of Foreign Workers, Saint Mary's School Limassol, Saint Joseph's School Larnaca, Saint Joseph's School Nicosia, the Order of Saint Joseph of the Apparition (Larnaca), the Order of Franciscan Priests Limassol, the Saint Catherine's Charity Fund (Latin Catholics) Limassol 1960 and Tania Mitsides was used for the preparation of the texts of this publication.

Moreover, information was extracted from articles and speeches from academics Demetrios D. Triantafyllopoulos, Professor at the Department of History and Archaeology (Archaeology Research Unit) of the University of Cyprus, Angel Nicolaou Konnari, Deputy Professor at the Department of History and Archaeology of the University of Cyprus, as well as from the researchers of the Centre of Scientific Research Rolandos Katsiaounis, Nikos Koureas and Nasa Patapiou.

In addition, publications of the House of Representatives and the Press and Information Office, website posts and photographs from the Photo Archive of the Department of Antiquities, studies and publications of Aristides Koudounaris, Antonis Kountouris, Christos Kyriakides, Andreas Malekos, Anna Marangou, Simos Menardou, Sylvain Beraud, Chrysovalantis Papadamou, Theodoros Papadopoulos, Andros Pavlides, Costas Pilavakis, Themis Siapkara Pitsillidou, Maria Symeonidi, Katia Hadjidemetriou and Menelaos Christodoulou were used, as well as the dictionaries of the Cypriot dialect by Constantinos Yiangoullis and Rois Papangelou.

We express our special thanks to all those who eagerly provided various objects for the exhibition:

Phivos Stavrides's Historical Archive-Larnaca Archives, Costas and Rita Severis Foundation-Centre of Visual Arts and Research, Cyprus Library, Terra Santa College, Saint Mary's School-Limassol, Saint Joseph's School-Nicosia, Saint Joseph's School-Larnaca, Order of Saint Joseph of the Apparition-Larnaca, the Benito Mantovani, Paola Josephin Theodoulou, Andrea Bayada, Sylvain Beraud and Nora Branco Salveta families, Christakis Christofides and Persa Korfiati.

Special thanks to:

The Department of Antiquities for kindly authorising the use of photographs from its archive.

The Bank of Cyprus Cultural Foundation for kindly authorising the use of Cyprus maps from its collection.

The Embassy of the Republic of Italy in the Republic of Cyprus for the translation of the texts in Italian.

The Latins of Cyprus

Name and Origin

The Latins of Cyprus are Roman-Catholics of European or Franco-Levantine descent. This name has prevailed since the Byzantine era, when anyone originating from Western Europe was called a «Latin», because they were related to the area of the ancient Latium in Italy. At the same time, the Greek-speaking Byzantines called themselves Romans (the Byzantium evolved from the Roman Empire), and not Greeks (the ones who embrace polytheism).

The presence of Latins in Cyprus starts with the establishment of the Roman-Catholic Church in the 12th century. Leontios Machairas uses the name «Latins» in his chronicle, to refer to the first crusaders and settlers of Palestine and Cyprus, but also, in general, to refer to the religion of Westerners who are not Greek Orthodox. The first references appeared in 1126, when Venetian and Genoese merchants settled in Cyprus, but substantial presence in Cyprus begins after 1192, when a huge immigration movement of knights, soldiers and merchants appeared following the conquest of Cyprus by Richard I the Lionheart, and of the sale of Cyprus to Guy de Lusignan. The foundation of the Latin Archbishopric in Nicosia in 1196, along with three Bishoprics in Famagusta, Limassol and Paphos, enhanced the descent of more Roman-Catholic religious orders in Cyprus and, due to the need for the establishment of an empire, these orders were granted assets and multiple benefits. During the Frankish Rule (1191 – 1489) and the Venetian Rule (1489 – 1571), the members of those groups were the ruling class of the island and they were mainly Roman-Catholics from France, Italy and Palestine.

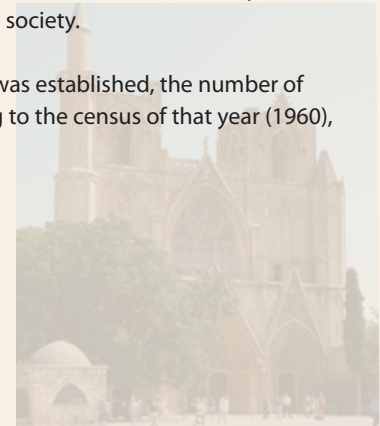


The persecution of the Roman-Catholic Church by the Ottomans, after the conquest of Cyprus (1570 – 1571), led to an almost complete dissolution of the Latin Church, because the Catholics were forced to either embrace Islam, or become members of the Greek-Orthodox dogma, forcing the majority, mainly wealthy bourgeois and clergymen, to abandon Cyprus. Only a small number of Latins remained, who were forced to appear as Orthodox. Soon, however, the relations between the Latin Church and the Ottomans started to recover, since the Most Serene Republic of Venice entered a peace treaty with the Ottoman Rulers in 1573. At the beginning, Frankish monks founded the monasteries of the Holy Cross in Nicosia and the Virgin Mary of Graces in Larnaca (1596). After that, the Ottomans allowed the re-establishment of the Latin Bishopric in Paphos (1629) and the founding of the Terra Santa School in Nicosia (1646). They did not react to the settlement of even more European Roman-Catholics on the island, as a consequence of the increasing number of European consulates mainly in Larnaca, which were necessary to strengthen the financial and diplomatic relations between Europe and the East.

During the 18th and 19th centuries, the classes of the European Roman-Catholics of Cyprus, included doctors, bankers and landowners from different nations of the West, in addition to merchants and diplomats. Also, the number of Latin churches and schools increased in all the cities. By the end of the British Rule in Cyprus and the declaration of Independence of the Republic of Cyprus, the Cypriot Roman-Catholics were able to be represented in all the sectors of the Cypriot society.



When the Republic of Cyprus was established, the number of the Latins of Cyprus, according to the census of that year (1960), was 4,505.



The settlement and the first years of the Latin Church in Cyprus

In 1196, following a request of Aimery de Lusignan, brother of Guy, to the Pope Celestine III, Latin Bishoprics were established, with an Archbishop in Nicosia and Bishops in Limassol, Famagusta and Paphos, as well as many Roman-Catholic monastic orders, which obtained seats on the island. They equipped the regimen with the cultural and spiritual character that was needed to legalise their rule, by rendering the island, from that moment on, part of the West, both politically as well as church-wise.

The settlement of the Roman-Catholic Church and the attempt to dominate over the ingrained Orthodox Church triggered a permanent conflict. Old church buildings were remodeled, whilst new and imposing churches were being built in central parts of the cities, on the one hand to serve for the religious needs of the Latin dominants – secular and clerical – and on the other hand to show the dominant position of the new religious masters.

Strengthened by Rome and formally by the Papal Bull of Cyprus in 1260, the ruling class of the Latin Church intensified its efforts for church supremacy. As a result of these measures, the relations between the Greek and the Latin Clergy, as well as the respective congregations, were in constant tension and often caused rebellions up to the mid 13th century.

Subsequently, both internal and external events at the end of the 13th and at the beginning of the 14th century defined the course of the Latin Church. Constantinople was freed, the Ecumenical Patriarchate was re-established, the Eighth Crusade had collapsed, and the crusader kingdoms vanished. Cyprus was the last bulwark of Christianity in the eastern Mediterranean, surrounded by constantly increasing and strengthened external enemies.



1

In the Parisian edition of the illustrated manuscript *De Casibus Virorum Illustrium* (On the Fates of Famous Men) by the Florentine poet Giovanni Boccaccio (15th century), Richard of England is portrayed authorizing Guy of Lusignan to gain Cyprus.



2

Guy de Lusignan, as King of Jerusalem, a painting by François Picot in 1843 (Hall of the Crusades, Versailles).

The Latin Church in Cyprus during the Frankish Rule and the Venetian Rule



1

The Latin Cathedral of Saint Sophia in Nicosia was the first Gothic Church that was built on the island. It was founded on the remains of a pre-existing byzantine church and was inaugurated in 1326, although some parts of it were never completed. It was the seat of the Latin Archbishopric of Cyprus. The influence from cathedrals in western Europe was obvious both as far as the size is concerned, as well as the carved exterior decoration, the buttresses, the bell towers, the gates and the interior of the church.



2

After the occupation of Nicosia by the Ottomans in 1570, the church was converted into a mosque. A big part of the carved decoration, the frescoes, the statues, the stained glasses of the windows, as well as the tombs of the kings and princes of the Lusignan dynasty were destroyed.



3



4



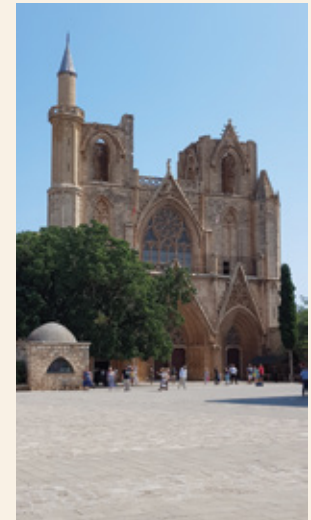
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The Latin Church in Cyprus during the Frankish Rule and the Venetian Rule

The Cathedral of Saint Nicholas within the city walls of Famagusta is a building of the 14th century. It is modelled on the cathedral of the French city of Reims and it used to be the crowning place of Frankish kings of Cyprus and Jerusalem. Its three aisles are separated by two rows of six cylindrical columns, which end in polygonal arches. Two square towers rise at the two corners of the façade, which is dominated by the three portals with stepped jambs and carved volutes and shadow gaps. On the first floor, there is a big window with a pointed pinnacle and a carved floral motif.



1



2



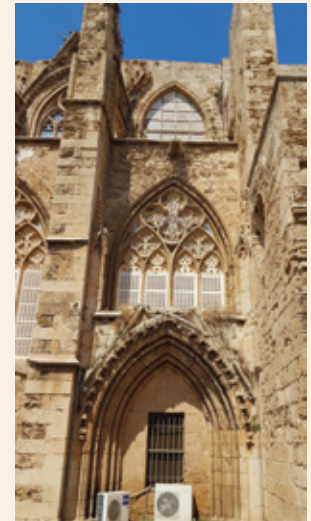
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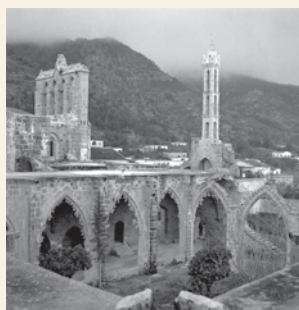
Inside, the domes are formed by pointed groin vaults, rising from the columns of the colonnades. Initially, the church was decorated with frescoes, which were destroyed when the Ottomans converted the church into the Lala Mustafa Pasha mosque in 1571.

The statues that decorated the church were also destroyed at that time. Today, only traces of a fresco remain with Saint George on horseback on the north wall and a depiction of the crucifixion on the apse, and only some parts of the stained glass that decorated the windows remain on the southern aisle.

The Latin Church in Cyprus during the Frankish Rule and the Venetian Rule

The Latin Church was facing an internal crisis during the 14th century in Cyprus. After the Western Schism of the Roman-Catholic Church (1378 – 1417), the Latin Church of Cyprus became autonomous. After losing the support of Rome due to its leaders' choices, the priests abandoned the extreme opinions of the past and built more harmonious relations with the Orthodox Church. The Lusignans took over the church, by abolishing many of the status quos of 1260, and essentially demolished the domination of the Latin Church. The invasions of the Mamelukes (1425 – 1426) were an even heavier blow, since churches and monasteries were plundered, many priests were killed and many monastic orders left, thus depriving the Latin Church of its military and political power.

The final blow for the domination of the Latin Church was the Council of Ferrara-Florence in 1439, when following an initiative of the emperor John VIII Paleologos, and in view of the Ottoman danger, the unification of the Roman-Catholic with the Orthodox Church was signed. The Latin Bishops tried to avoid the implementation of the ordinance of the Council, but after protests by the Orthodox people, they were given an order from Rome to back out and compromise with the choices of the Holy See.



1



2

The Bellapais Abbey. It is believed that it was built by Augustinian monks, who obtained a permit to build the monastery and the church by Aimery de Lusignan. They were also allotted the land near the abbey so that they could earn income from its exploitation.

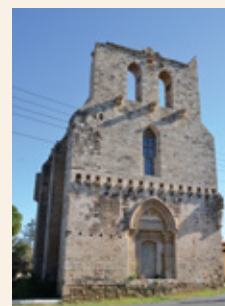


The twin churches of the Templars and Hospitallers (14th century).

3



5



6

The church of Saint Anna (14th century) and the church of Saint Peter and Paul (1358 – 1369) in Famagusta. These churches are in the center of Famagusta and feature frescos and masterful decorations.



4



7



8

The Latin Church in Cyprus during the Frankish Rule and the Venetian Rule

During the last years of their rule, the Venetians and the Lusignans chose not to interfere with the church balances, with the exception of appointing Bishops of usually Venetian origin, in order to maintain control of the Latin Church issues, and in order to be able to prevent possible movements against them, that could be initiated by Orthodox Church clergymen. Despite the efforts of the new masters of the island, the problems intensified in the circles of the Latin Church of Cyprus and, as a result, the number of clergymen shrunk, and many churches and monasteries were abandoned.

The Council of Trent (1545-1563) overrode several of the Ferrara-Florence Council decisions, and it was the last attempt of the Latin Church to dominate over the Orthodox Church.

A new round of tension and frictions started on the island by the Orthodox side and the Venetian side, who held the view that Rome was imposing its power through the church, on governance issues of the Most Serene Republic of Saint Mark. Therefore, in 1568, by virtue of a decision of the Council of Ten, the supreme body of Venice, the Latin Archbishop of Cyprus was forced to terminate his activity, which was based on the decisions of the Council of Trent, and to comply with the decisions of the body, which formally ended the dominion of the Latin Church of Cyprus over the Orthodox.

The definitive end of the Latin Church dominion came with the conquest of Cyprus by the Ottoman Turks in 1571. With the fall of Famagusta, the slaughter, the ousting or even the obligation to change doctrine imposed on many Latins of Cyprus, the Latin Church was essentially ripped off its foundations and was destroyed – at least temporarily.



1 The church of Saint Catherine (14th century) in the occupied city of Nicosia, within the city walls, is very close to the Cathedral of Saint Sophia. It is an elegant church built according to the standards of southern France and one of the most important Gothic monuments of Nicosia.



2 On the right, the northern wall of Saint George of the Latins in Famagusta (13th century). From the only section still standing, it seems that it was an impressive single-aisled church, with an ornate carved decoration, high pointed windows and exceptionally meticulous masonry.



The Latin Church in Cyprus during the Turkish Rule

Following the occupation of the island, the Ottoman Turks accepted the Orthodox Church as the only representative of Christians on the island. Those Latins that had remained on the island after its conquest had to choose between Islamisation or affiliation with the Orthodox doctrine. Some chose a third, secret and dangerous path, that of «linobambaki» (Crypto-Christians), meaning that they hid their true religion, hoping that at some point Cyprus would be freed from the Ottomans.

The absence of an organised Latin Church ended in 1596, when Frankish monks returned to the island and obtained a permit to establish the monastery of the Holy Cross in Nicosia and the monastery of the Virgin Mary of Graces in Larnaca. In the 17th century, by deploying the peace treaty of 1573 between the Ottoman empire and Venice, and with the settlement of consular missions in Cyprus, mainly with seats in Larnaca, representatives of other monastic orders started to settle, in addition to West-European merchants, consular officers and craftsmen.



1

The Orthodox church of Saint Lazarus in Larnaca. During the Turkish Rule, the Latins of the city obtained the right to hold holy Mass twice a year at the northern aisle of the altar: on the Day of Saint Lazarus and on the Day of Mary Magdalene.

*Archives of George Philotheou: Photo 1
Archives of the cloister of Saint Joseph of the Apparition, Nicosia: Photo 2*

The Cathedral of the Holy Cross at Paphos Gate, next to the homonymous monastery, was built in 1596, was reconstructed in 1642 and was restored in 1863. In 1596, the church of the Virgin Mary of Graces was built in Larnaca, which was replaced by a bigger church in 1724, until 1842 - 1848, when the current church was built. In 1845, the sisters of Saint Joseph of the Apparition settled in Larnaca and founded the homonymous convent of the Sisters of Saint Joseph of the Apparition. The settlement of a permanent Vicar General in 1847 in Cyprus was a decisive moment. He was under the Latin Patriarchate in Jerusalem. In 1850, the cloister of the Franciscans was founded in Limassol and in 1872, the construction of the church of Saint Catherine started in the city.

The Latin Church was re-rooted in Cyprus.



2

A convent and school was founded by the Sisters of Saint Joseph of the Apparition in Nicosia.

The Latin Church in Cyprus during the British Rule

The arrival of the British considerably boosted the development of the Latin Church of Cyprus, since the last restrictions imposed during the Turkish Rule were lifted. The free arrival and settlement of Western-Europeans in Cyprus, the friendly colonial authorities and the new impetus for the financial development and the modernization of the island, based on Western European standards, created a breeding ground for the expansion of the activity of the Latin Church.

It spread geographically, with the creation of four parishes in Nicosia, Limassol, Larnaca and Paphos, the construction of churches and the appointment of priests to hold holy mass at the local churches. In Nicosia in particular, the Saint Joseph Convent was founded in 1884 and the chapel of the same Saint was built. The seat of the vicariate was moved there in 1900. The Cathedral of the Holy Cross near Paphos Gate took its current form in 1900-1902, following a donation by Queen Maria-Cristina of Spain and the

Custody of the Holy Land. Moreover, in the capital, on the site of the Terra Santa College, the Saint Barnabas chapel was built in 1955, and in 1957 a chapel in the old Latin cemetery.

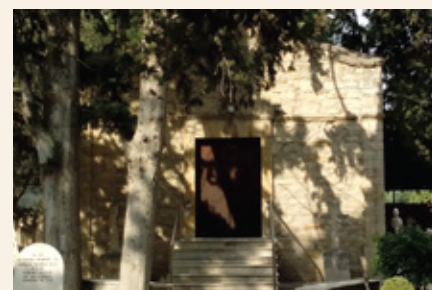
In Famagusta, Franciscan priests held holy mass at the Maronite Church of the Sacred Heart of Jesus, which was built in 1885 and was reconstructed in 1900, as well as the chapel of the Terra Santa School. Saint Catherine's church in Limassol was built between 1872 and 1879 and a chapel was built in the Latin cemetery of the city in 1905. In 1933, a chapel was built in the Latin cemetery of Larnaca and in 1907, the church of Saint Elizabeth of Hungary was built in Kyrenia. In 1910, Saint Antonios' chapel, used by the Lapierre family, was built in Kontea, and in Xeros Santa Barbara's chapel was built in 1930, but was demolished after the Turkish invasion. In Troodos, the chapel of Saint Mary was built in 1932 and in Prodromos, Saint Joseph's chapel in 1936.



The Holy Cross Cathedral at Paphos Gate, Nicosia.



Saint Catherine's church in Limassol in a 19th century photo. It stands out for its Renaissance features and the characteristic Baroque style.



The chapel at the Latin cemetery of the city.

The Latin Church in Cyprus from Independence to date

With the declaration of the Independence of Cyprus, the Latins of Cyprus were established as one of the three recognised religion groups of the island and the rights of the Latin Church are now protected under the Constitution of the Republic of Cyprus. To that effect, the Latin Church can now operate freely, can build and refurbish churches and is able to carry out its duties towards its congregation.

In the parish of Limassol, Saint Mary's nunnery was built in 1965 and the homonymous chapel was built. Saint Catherine's church, next to the Franciscan monastery, was refurbished between 1979 and 1981.

As from 2003, a small commune has been operating in Nicosia next to the Paphos Gate and close to the Cathedral of the Holy Cross, by the sisters of the Order of Perpetual Help of Sri Lanka.

Between 2000 and 2006, the Saint Mary of Graces church, which is famous for its acoustics, was reconstructed.

The Latin parish in Paphos, which is also known as Saint Paul's parish, obtained a permit in 1987 from the Orthodox Bishopric of Paphos to hold holy mass at Agia Kyriaki church, as well as occasional holy mass at Agios Demetrios chapel in Polis Chrysochous, which was also granted by the local orthodox bishopric. There is also a Latin cemetery in Mesa Chorio, Paphos and a small church devoted to Saints Kosmas and Damianos.

The chapels of Saint Mary in Troodos and Saint Joseph in Prodomos operate during the summer months, whilst holy mass is also held at the Orthodox church of Archangel Michael in Paralimni, in Agia Napa and Pissouri.

As a result of the Turkish invasion, the following Latin Churches have been under Turkish occupation since 1974: Saint Elizabeth in Kyrenia, the Sacred Heart of Jesus and the chapel of the Terra Santa School in Famagusta, the small church of Santa Barbara in Xeros, which was demolished, and the Saint Antonios chapel in Kontea.



The Virgin Mary of Graces church in Larnaca, designed by the Franciscan brother Serafino Da Roccaselima, according to the Italian standards of the 17th and 18th centuries. It simulates the shape of the Latin Cross.



The Latin cemetery in Larnaca.

Latin influences on the Orthodox church architecture

Since 1196 and the beginning of the Lusignan dynasty in Cyprus, a new ruling class – consisting of members of Western-European descent – started to form and rise as part of the local community, gradually imposing itself. Consequently, the architectural landscape of the island was instilled with Gothic artistic trends, which were reflected on the churches built at the behest of its members.

The phenomenon of conflating traditional Byzantine and newly-imported Gothic orders was more prevalent in the main urban centres, where intercultural communication was more intense, namely in Nicosia and especially in Famagusta during the early years of the 14th century, when considerable economic growth was taking place.

Thus, a new architectural order was created, with evident western influences, both on the basic architectural elements, and on the decoration. The Gothic basilica was conflated with the Byzantine dome, rubble masonry was replaced with ashlar, a carved decoration was used with masterful jambs, gutters, pilasters adjoined to the walls, and pointed pinnacles, which replaced the Byzantine arches.

The same trends continued to prevail in church architecture during the Turkish Rule, even though the dimensions of the churches became distinctly smaller. As expected, this interface affected the local craftsmen significantly.



Saint Nicholas or Panagia Hodegetria (Bedesten) in the Turkish-occupied area of Nicosia, next to the Cathedral of Saint Sophia. After many reconstructions it took its present form in the 12th century and mainly in the late 15th century. It is one of the main examples of an Orthodox Church with prominent Gothic influences, both in its architectural imprint, as a double-aisled Gothic basilica, as well as in decoration, with carved decoration on the jambs and pointed architrave pinnacles. Internally the dome stands on spherical triangles and the aisles are covered by ridged groin vaults, characteristic motifs of the Gothic church architecture.

A typical example of a craftsman who adopted Gothic styles was Iakovos Pavlou, also known as Mastre Yiakoumis, who designed and built the church of Virgin Mary in the now occupied village of Lysi (1880-1888). The Cypriot craftsman used to go to Famagusta to study the Cathedral of Saint Nicholas, which he had as a model, and applied the Gothic style to the church of Lysi.

The exterior decoration, the impressive architrave decoration and carved gutters are outstanding samples of Gothic influences on the Orthodox architecture.

Latin influences on the Orthodox church architecture



1



2



3

Saint George of the Greeks, second half of the 14th century. The biggest Orthodox church built during the Frankish Rule in Cyprus combines the Gothic basilica with the Byzantine dome. Inside, the three aisles are separated by two rows of columns, on which the dome was sitting, while the roof was covered by groin vaults. It was built in close distance as a rival to Saint Nicholas of the Latins within the city walls of Famagusta.



4

Saint Jacob in Trikomo (15th century). A small church in Byzantine design, with clear western influences: eight lobed windows with stepped borders on the dome and typical pointed arches on the outside of the church.



5

The main entrance of the church of Saint Mamas in Morfou (16th century). All five of its portals are clearly of Gothic style with more evident western-type characteristics at the main entrance, which has three tiered arches and three small columns at its pilasters.



1

European consul's uniform, end of 19th century.



2

Robert Anning Bell RWS (1863-1933).
Watercolour (c. 1900).
«Catherine, Queen of Cyprus».
Catherine Cornaro (1474-1489),
Cyprus's last queen.



3

Bronze candle holders, decorated with
mother-of-pearl plates, 19th century

Small bronze containers topped with a cross,
used to store sanctified oils for the sacraments
of Baptism, Chrism and Anointing of the Sick,
19th century.

Bronze bell topped with an asterisk used during
the Holy Mass, 19th century.

Wooden cross, plated with mother-of-pearl.
The biggest cross symbolises Jerusalem as the
centre of the world and the four smallest ones
the four cardinal directions, donated by the
church of the Holy Church, 20th century.

Metal censer from Egypt for the burning of
incense during the Holy Mass, 20th century.

Tin crown with flower decorations, 19th century.
Probably an ornament for a Virgin Mary
statuette.



4

French reception desk made of
mahogany with fold-out front face, three
drawers and filing cabinets. The top part
of the desk is covered with white marble,
18th century. Neoclassical chair, 1900.



5

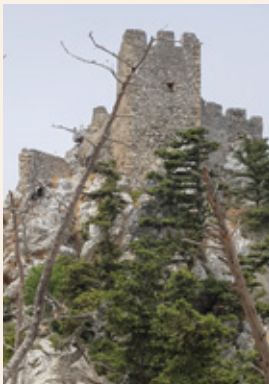
Honorary plaque awarded by Larnaca
municipality to the members of the
Monastic Order of Saint Joseph of the
Apparition, Larnaca for their
contribution to the city of Larnaca,
October 1994.

Walls and fortresses during the period of the Frankish Rule and the Venetian Rule

Given the strategic location of Cyprus, the western sovereigns of the island, on arriving, tried to boost their defence capability on the ground. By improving existing Byzantine fortifications and by constructing new ones, they aimed to secure their position as masters of the island, against the aspirations of the internal and external enemies and, subsequently, to exploit the wealth-producing resources of Cyprus. Consequently, they paid close attention to the strengthening of strategic locations throughout the territory of their new acquisition, depending on the purpose that each area would serve: whether it was a defensive location, an important urban center, or a commercial hub.

The most important prerequisites for the erection of fortification works – especially castles or fortresses – included route patrols, access to drinking water, the possibility of constructing storage rooms for food and ammunition and the possibility for defenders to use the territory to defend their position (e.g. seafront, existence of a moat, cliffs and other natural barriers). During the period of the Latin dominance, many such works were constructed and quite a few survive to date. The ones that have survived showcase high architectural merit, therefore making it clear that the then masters of the island attributed particular significance to such works.

The castles of Pentadaktylos



1

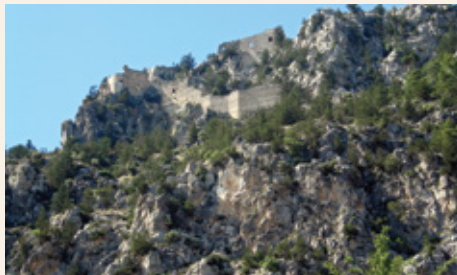


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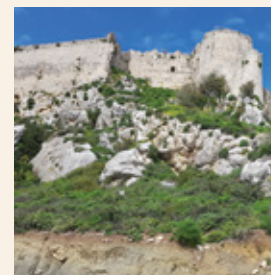
The three castles of Pentadaktylos, Saint Hilarion (photos 1 and 2), Buffavento (photos 3 and 4) and Kantara (photos 5 and 6) were initially built by the Byzantines and were later reinforced by the Franks, since they were the line of defense of the northern coast of the island against invaders. All three of them are located on the peaks of steep rocks and access to them was easily controlled by their guards. Apart from the walls and fortifications, the castles include several ancillary premises for the accommodation of both soldiers and of important persons, who sought refuge to them with their families, in times of crisis, to protect themselves. There are also warehouses for supplies, wells, halls and stables for animals. They are distinguished for the strong structure of their walls, their imposing towers and their ability to withstand long periods of siege.



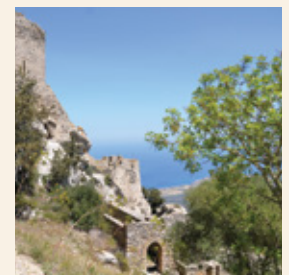
3



4



5



6

Walls and fortresses during the period of the Frankish Rule and the Venetian Rule

The Venetian walls of Nicosia

Initially, the walls of Nicosia were built by the Lusignans around the end of the 13th and beginning of the 14th century. They had a large perimeter of 7.5 km approximately, with towers and gates in between. No traces of these fortifications remain to this day, as in view of the Ottoman threat, the Venetians used the materials (1567 - 1570) to construct their own, new, modern at the time walls of the capital, and destroyed whatever was left behind, so that it would not be used by the Turkish besiegers. Giulio Savorgnano, commander of Nicosia, designed and supervised the construction of the Venetian walls, which were considered an exemplary defence project of that period. With a smaller perimeter than the old walls, fewer men were required to man them effectively.

The eleven heart-shaped bastions, which were named after the families of the aristocrats who contributed to their construction (Barbaro, Mula, Tripoli, D'Avila, Constanza, Roccas, Caraffa, Podocattaro, Loredano, Flatro and Quirini), are very characteristic. The walls were surrounded by an 80 m-wide moat, which flooded when Pedieos river was flowing, and had only three gates (Famagusta, Paphos and Kyrenia) to better control entrance to the city. Despite the new fortification works and the heroism of the few defenders of the city, the deposition of Savorgnano, just before the attack of the Turks, the mistakes of new commander Nicolo Dandolo and the considerable superiority in army and artillery of the besiegers resulted, inevitably, in the fall of the city in September 1570.



The map of the walls of Nicosia by the Venetian writer Giacomo Franco (1597) for his book «Viaggio da Venetia a Constantinopoli per Mare».

1



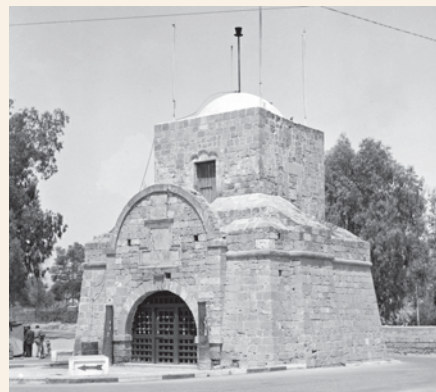
The Podocattaro bastion. It got its name from the homonymous House of Latin aristocrats of Cyprus, whose members fought on the front line, defending the city, against the Ottoman Turks in 1570.

2



Porta Giuliana, named in honor of Giulio Savorgnano, also known as Famagusta Gate, the most important of the three gates of the Venetian walls of Nicosia, because it led to the harbour of the city of Evagoras.

3



Kyrenia Gate at the northern part of the walls, in the occupied area of Nicosia.

4

Walls and fortresses during the period of the Frankish Rule and the Venetian Rule

The walls of Famagusta

The walls of Famagusta were initially built by the Lusignans, who realised the imperative need to fortify the city from the beginning of their rule. The city was an attractive target due to its proximity to Asia, from where many raids began, its important location across the Holy Land and its wealth from commerce. Therefore, with the exception of the castle which pre-existed to protect the harbour, the systematic fortification of the city started in the 13th century with donations and loans both from the residents of the city, as well as residents of the whole of Cyprus. The walls were being reinforced and fortified throughout the duration of the Frankish Rule, as the city was a major source of income for the kingdom. Consequently, both the need and the resources were available to fortify it in the best possible way.

With a perimeter of 3.5 km, 15 m height and 4 m width on average, the walls after the Venetian improvements due to the Ottoman threat, kept the city capable of resisting siege, both from land and sea. The walls protected the harbour, as well as the adjacent entrance to the city, the Gate of the Sea. The entrance of the

harbour was guarded by the Tower of Othello and was closed by chains in case of an attack, providing security to the ships and the merchants who berthed there. The walls were surrounded by a moat, which the Venetians connected to the sea so that it would be filled with sea water all the year round, thus making the access and ascent to the walls extremely difficult for attackers. At intervals, there were towers and bastions connected with ramps and passageways, so that the canons of the city would be moved and placed quickly, wherever needed. At the southwestern part of the wall, the Ravelin bastion stood out as it was the centre of several bloody combats during the eleven-month siege of Famagusta by the Turks, since that was the only entrance from the land, the Gate of Land or the Gate of Limassol. The capacity of the walls, in combination with the determination and bravery of the city guards, under the command of Marcantonio Bragadin, enabled its defenders to defend it effectively for a long period of time against the Ottoman Turks which outnumbered them.



The harbour of Famagusta on copperplate, from a book of Olfert Dapper. The Tower of Othello stands out, which protected the entrance to the harbour.

1

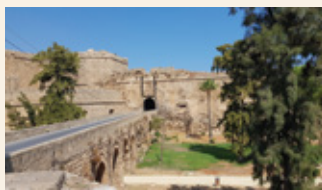


The entrance of the Tower of Othello with the lion of Venice over the arch.

2



3



4



5

At the walls, there were passageways and ramps used by the defenders for the swift movement of staff, firearms and materiel, where needed, while defending against besiegers. The moat that surrounded the walls, when filled with sea water, made it practically impossible to approach the walls except through the entry points, the Gate of the Land (Photo 4) and the Gate of the Sea (Porta Del Mare) (Photo 5), which had enhanced defence capabilities.



6

Walls and fortresses during the period of the Frankish Rule and the Venetian Rule

The castles of Kolossi, Paphos and Kyrenia

The well-maintained castle of Kolossi in the west of Limassol is a typical of the Latin rulers' fortification architecture in Cyprus. It was built in 1210 by the Order of Saint John monks, whose Coat of Arms appears together with the Coat of Arms of the kingdom of Cyprus on the east exterior side of the tower. The castle was a centre for activities for the Saint John's monks, with a break of just a few years (1306-1313) during its occupation by the Knights Templars. It was the seat of their highest military commandment (Commanderie) and came with massive and fertile areas as well as premises for processing agriculture and livestock products. The infamous sweet alcoholic liqueur «Coommandaria» emerged from the wineries of the Saint John monks and was named after them. The income from their products, commerce and irrigation rights was received by the order. From the castle, the order was able to command, but also

to defend the property granted to it and contribute to the collective defence of the island.

The castle of Paphos replaced an older byzantine fortress in the area. Built in the 13th century by the Lusignans, it is adjacent the sea and it has only one entrance on the east side. Basically, it consists of a big tower with a secluded yard.

The Lusignans made repairs and additions on the pre-existing byzantine building of the castle of Kyrenia, which was reinforced further by the Venetians with fills, a bastion, a suspended bridge and towers at the corners. Despite all this, it fell fast and easy into the hands of the Turks in 1570.



1

The castle of Kolossi.



2



3

The castle of Paphos.



4



5



6

The castle of Kyrenia.



7

Music

Through the centuries, Cyprus has been a meeting and interaction point for various cultures. The same interculturalism is also traced in the field of art music in the Latin-occupied Cyprus of the 12th – 16th century, when the encounter of the culture of the East and the culture of the West led to the production of compositions, bringing together elements of the eastern and of the western tradition.

A surviving example of this amalgamation of East and West elements in music production is the Music Codex of Cyprus (a music manuscript with number J.II.9 of the National University Library of Turin). As Dr Angel Nicolaou-Konnari records in her paper entitled «“A poor island and an orphaned realm... , built upon a rock in the midst of the sea, surrounded by the infidel Turks and Saracens“:

The crusader Cyprus (end of the 4th – end of the 16th century)», «[...] the music manuscript with classification number J.II.9 [...] is a unique sample of the western polyphonic music which was especially composed for the House of Lusignans and it incorporates a lot of the ideological and cultural characteristics of the Cypriot society of the time. [...] The inclusion in a collection of polyphonic works for holy mass of the Latin churches of Saint Hilarion and Saint Anna, which are written in monophonic plainchant and derive from the Orthodox worship, shows the reciprocal charm, which the monophony of the byzantine and the polyphony of the Latin plainchant, had on the Greeks and the Franks of the island».



1



2



3



4

Photos of pages of the manuscript of the Music Codex of Cyprus.

The Music Codex of Cyprus is believed to have been written between the years 1413 and 1434 and it constitutes a valuable source of information for the polyphonic music of Medieval Europe. It consists of 159 folios, with colourful miniatures and five distinguishable parts, of which some have a clear religious character, while others include secular compositions, such as ballades, virelai and rondeau. The paternity of the works and the illustration of the manuscript remain unknown. It is assumed that the person who collected and revised the different parts was a musician from the House of Lusignans, with descent from northern France, and it is likely that it was Jean Hanelle, who in 1436 was referred to as the person responsible for music of the kingdom of Cyprus.

Certain text elements indicate that the work was ordered by King Janus (1375 – 1432). In 1432, the marriage of Anne de Lusignan, daughter of King Janus, to Louis, son of the Duke of Savoy, was agreed. The bride sailed with numerous escorts to Venice and ended up in Chambéry, the capital of Savoy, where an extravagant wedding took place. Part of the rich and much-discussed dowry of Anne was the Music Codex, this lavish music manuscript, which has since been kept at the University Library of Turin. The Music Codex was recently displayed at the Leventis Municipal Museum of Nicosia.

The assizes of the kingdom of Jerusalem and Cyprus

The assizes of the kingdom of Jerusalem and Cyprus were legal treatises drafted upon instructions of the Frankish rulers of the two kingdoms. These legislative documents prescribed the relations between the ruler and the members of the ruling class (the so-called «assizes of the Haute Cour»), as well as the relations between the bourgeois (the so-called «assizes of the Basse Cour» or «assizes of the Borgeisie», as per a paraphrase of the French word «bourgeois», which means noble). By adopting an approach to justice based on social class, the assizes did not get involved with issues of canon law, church discipline, marriage or cases of private law, which concerned exclusively the Greek population of Cyprus.

According to Andros Pavlides (The Great Cyprus Encyclopedia, vol. 3), both of these codes were written initially in French during the 12th century in Jerusalem at the behest of the king Godfrey of Bouillon. Members of a committee, formed by representatives of the clergy and the army, took on its drafting. For the implementation of these legal provisions, respective courts were established. One presided by the current king, which adjudged disputes between noblemen and people who bore various titles on the basis of the first code, and a court presided by the royal commissioner, which adjudged disputes between the bourgeois, by applying the second code.

Andros Pavlides also states that the term comes from the French word «assissiae», which means sessions, specifically court sessions, and consequently came to mean the court itself. He also notes that the intention of the draftsmen was to codify the existing law of the time, in order to help those who were dealing with administration of justice. Therefore, no technical structures or fixed terminology are included in the assizes; on the contrary, general guidelines and examples are given and case studies are used.

When Jerusalem fell to Saladin, the assizes were destroyed. During the 13th century, famous lawyers of the time, mainly Philip of Novara and John of Ibelin redrafted the first code in French, while the second code – which appears to have been written earlier than the first one in this second version – was drafted by an unknown writer.

The assizes applied to both the kingdom of Jerusalem, as well as the kingdom of Cyprus. The fact that the assizes of the Basse Cour were translated into the colloquial Cypriot dialect, most probably at the beginning of the 13th century, during the reign of Hugh I (1205 – 1218), is of particular significance.

They are the only ones that were translated, since they concerned also part of the Greek-speaking population of Cyprus, as opposed to the assizes of the Haute Cour which concerned only the French-speaking ruling class. The text of the assizes in the Cypriot dialect, apart from its value as a historical and legal document, constitutes an excellent specimen of the dialect of the time, both from a linguistic point of view, as well as for understanding historical developments.

The philosophy behind the law of the assizes was based on the feudal customs of France, but as Nicholas Coureas points out in his book «The Assizes of the Lusignan Kingdom of Cyprus», the assizes of the Basse Cour, because they were drafted in the area of the Middle East, they were greatly influenced by the Byzantine-Roman law and the traditions of the area where they were applicable, mainly regarding family, property and hereditary law. As Andros Pavlides informs us, the provisions of the assizes of the Basse Cour do not follow any clear systematic codification. They are laid down in mixed order and they relate to the organisation and administration of justice, civil law and contracts of sale, loans, guarantees and some maritime law provisions. There are also some provisions regarding the leasing of objects, labour or works, wills, inheritance and matters pertaining to companies. Moreover, there are provisions regarding the means of proof, such as oaths, witnesses and evidence. There follow topics on family law, marriage, donations between spouses, divorces etc., as well as provisions of hereditary law, succession, legacies, property law, contract law, family law and criminal law, the liberation of slaves, the conflict between the law applicable to parties of different race or religion, tax provisions and other cases that might be brought before the court.



1
2
Manuscripts of the assizes of the kingdom of Cyprus and Jerusalem from the National Library of France.

3
The cover of the book of Nicholas Coureas, «The Assizes of the Lusignan Kingdom of Cyprus», Nicosia 2002, Cyprus Research Centre, Texts and Studies in the History of Cyprus XLII.

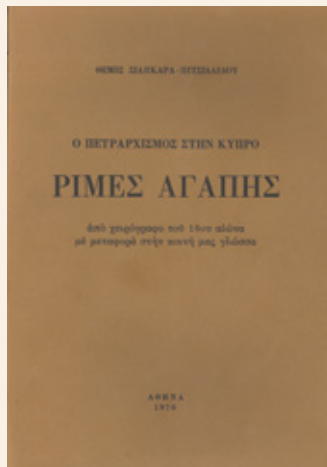
Influences on Literature

Rhymes of Love

An anonymous collection of Cypriot lyric poetry of the 16th century, consisting of 156 poems written in the Cypriot dialect of the time, including 23 translations of poems by Francesco Petrarca (Petrarch) and other eight prominent Italian poets. The influence of Italian Renaissance poetry and especially the pan-European trend of Petrarchism is permeating in all the poems, on a morphological, as well as on a thematic and stylistic level. The amount of versed and metrical patterns introduced for the first time in Modern Greek poetry is impressive. Love is the theme of most of the poems, although other topics are also touched, extending and enriching the fundamental character of love of this so important achievement

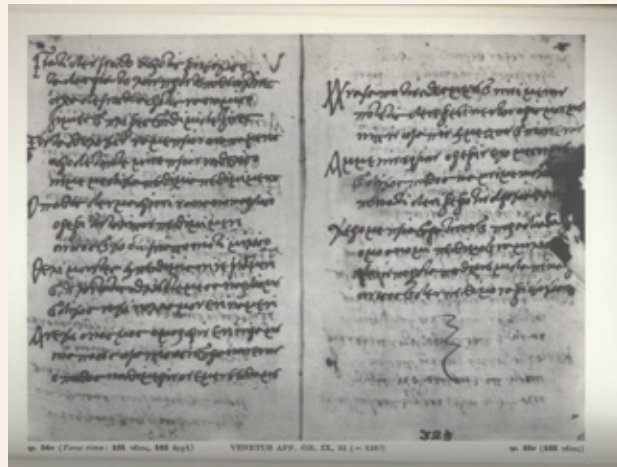
of modern Greek literature. A copy of the manuscript of the collection, which chronologically seems to be close to the original, is located at the National Library of Saint Mark in Venice.

The name of the poet remains unknown and therefore we cannot be sure whether he was of foreign descent or if he belonged to a family with roots from Cyprus. However, according to several sources, it is certain that he was born in Cyprus, that he loved it as much as somebody who loves the place they were born in, he had an excellent command of Italian and was educated.



The cover of Themis Siapkara-Pitsillidou's book «Petrarchism in Cyprus, Rhymes of Love», Athens 1976.

1



Ph. 69v (Barzellete: 117 end, 118 beginning). VENETUS APP. GR. IX, 32 (+1287). Ph. 70r (118 continued).

2

Original text in Cypriot Greek:

Διατί ποτέ μου δεν είδα 'ξ αυτής σου
θάρος να λείψουν τα λαμπρά 'που μένα,
τα ποια μου δώκεν το γλυκύν το δεις σου
και δεν παύγουν ποτέ καιρόν κανέναν,
διατί δεν με ψηφά στην δούλεψή σου,
μισεύγω από την Κύπρον εις τα ξένα
αμμ' έξευρε όπου πάγω, αγγελισά μου,
πάντα μ' εσέν θέλ' είσταιν η καρδιά μου.

Ρίμες Αγάπης, Ποίημα 59.

Translation in English

Because I have never seen you
having the courage to spare me
the never-ending fire given to me
by your sweet look
and because I cannot stop being yours
I am fleeing Cyprus to lands unknown,
but you should know my angel that
wherever I go, my heart will always be with you.

Rhymes of Love, Poem 59

Influences on Literature

Georgios Boustronios, «Narrative of the Chronicle of Cyprus»

Georgios Boustronios or Georgis the Poustrous or Boustrous, as he called himself, was a scion of a French family who ended up in Cyprus during the period of the Frankish Rule and was gradually Hellenized. He lived between 1430 and 1495, mainly in Nicosia, and he is considered the second most important Cypriot medieval chronicler, after Leontios Machairas. His work «Διήγησις Κρόνικας Κύπρου» (Narrative of the Chronicle of Cyprus) is a Cypriot renaissance chronicle, which is the continuation of the work of Leontios Machairas, providing valuable historical information on the events that occurred

in Cyprus during the second half of the 15th century, as well as vivid and detailed accounts of scandals, machinations and other crimes that took place in the court of the last Frankish kings of Cyprus. The work survives in three manuscripts and is written in the Cypriot dialect of the time of the writer, enriched with many foreign words which he modified into Greek types. His language is distinguished for its liveliness and simplicity, elements that resemble the spoken language. Therefore, except for an important historical source, the text is also a priceless linguistic monument of Cyprus.

Original Text in Cypriot Greek:

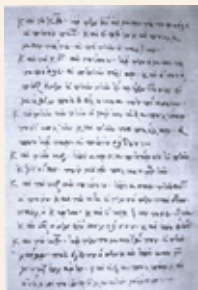
[1] Γεώργιος Βουστρώνιος, «Χρονικόν Κύπρου», Αθήνα 2005, σ. 32-37, ιδ. σ. 35: «...Καί είχαν σουσπέττον τόν Τζορτζήν τον Πουστρού, διότι ήτο δουλευτής του Αποστόλε» καί έβρισεν η ρήγαινα καί έγγραψάν τόν έναν χαρτίν, λαλιόντα, ως εκείνος οπού είναι ψουμάτος, μόνουατα νά βρεθή ομπρός τής κυράς τής ρήγαινας, αλλοίως θέλ' είστεν παράβουλος...»

[2] Γεώργιος Βουστρώνιος, ό.π., σ. 53: «Καί έχοντα καί ο ρήγας επήγη νά φέρη τούς Σαρακηνούς, είπεν τού φρέ Γιλιάμ, νά μηνύση τού Τζορτζή τού Πουστρού εις τήν Αλικήν, διότι ήτον τζιβητάνος, νά φέρη τούς παροίκους καί φραγκομάτους εις τήν χώραν.»

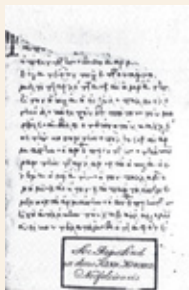
Translation in English:

«And Georgis the Poustrous was considered a suspect, because he worked for Apostole; and the queen commanded that a document was sent to him saying that he, who was well-off, should appear at once before the queen, or else he would be considered disobedient...»

«And the king, having gone to fetch the Saracenes, told frier Yiliam to send a message to Georgis the Poustorous at Alikli, because he was the governor, to bring the serfs and freemen to the capital.»

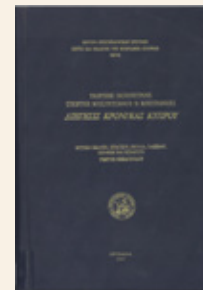


1



2

Pages of the manuscript of the chronicle of Georgios Boustronios (copies of the British Museum).



3

The cover of the book on the work of Georgios Boustronios, edited by George Kechayioglou (published by the Cyprus Research Centre, Nicosia 1997).

«Fior de Vertou» (the Cypriot version of the work «Fior di Virtu»)

This work is the Cypriot version of the famous Italian work «Fior di Virtu» from the beginning of the 14th century, whose writer is thought to be the Italian monk Tomasso Gozzadini from Bologna. It is an anthology with quotes of wise ancient Greeks and Latins or fathers of the Church, regarding teachings about virtues and evil. It is one of the most read books of the European Middle Ages, as it was translated into all the European languages, because it was considered a delightful and wholesome reading. In Greek, there were three independent translated

versions: one in the demotic common Greek language, one in the literary language and one in the Cypriot dialect.

The Cypriot version survived in two manuscripts, which follow a different Italian tradition than the one followed by the demotic version. More specifically, the original used for both manuscripts seems to have been the version of Venice of 1474, written in the Venetian language. This version, or a contemporaneous one, might have been brought to Cyprus even before the official settlement of the

Venetians (1489), maybe in the hands of a clergyman or a noble man, and it was the immediate original for the common predecessor of the two manuscripts. For one of the two manuscripts the scribe seems to have been priest Lucas Doriyias, who must have been Cypriot. The text is written in the spoken Cypriot dialect of the time. Even though the Cypriot translator uses rich linguistic material from the French and mainly Italian language, and despite his attachment to the foreign vocabulary of the original, he also uses Greek synonyms.



4

The cover of the Cypriot version, edited by Eleni Kakoulide-Panou and Komnini D. Pidonia (published by the Cyprus Research Centre, Nicosia 1994).

Effect of the Latins on the Cypriot dialect

Naturally, the presence of the Latins on the island through the centuries left its imprint on the Cypriot dialect, by enriching it with

hundreds of words originating from the periods of the Frankish and the Venetian Rule. A non-exhaustive list of them is provided below:

Words in the Cypriot dialect	Transcription in English	Meaning	Origin	Words in the Cypriot dialect	Transcription in English	Meaning	Origin
A				M			
Αβάντζον	Avandjon	Profit, benefit	italian: avanzo	Μανιβέλλα	Manivella	Crank	French: manivelle
Αβέρτα	Averta	Freely, non-stop	Venetian: averto	Μάππα	Mappa	Ball	Latin: mappa
Αμπάλατος	Ambalatos	Empty-headed	French: emballer	Μασέλλα	Masella	Jaw	Italian: mascella
Αμπούλα	Amboula	Phial	Italian: ampolla	Μάτσα	Matsa	Bundle	Venetian: mazzo
Αμπούστα	Ambousta	Case with a lid	Italian: busta	Ματσικόρουδον	Matsikoridon	Daffodil	Italian: mazza corruda
Αξαμώννω	Aksamonno	To measure	Latin: esaminare	Μέσσιος	Messios	Biracial	French: métiis
				Μυλλός	Myllós	Moist / dump	French: mouillé
B				N			
Βαζάνιν	Vazanin	Aubergine	Spanish: berenjena	Νέττος	Nettos	Clear / clean / net	Italian: netto
Βέρικον	Verikon	Genuine	Italian: vero	Νούννος	Nounnos	Godfather	Latin: nonnus
Βέρκα	Verka	Rod / stick	Italian: verga				
Βλαντζίν	Vlandjin	Liver	French: flanc	Ξ			
Βολίτζιν	Volidjin	Beam	French: volige	Ξόμπλια	Ksomblia	Decorations / ornaments	Latin: exemplum
Βούκκα	Voukka	Cheek	Latin: bucca				
Βρουλλίν	Vroullin	Braid	French: vriller	Ο			
				Οκέλλα	Okella	Villa / big house	Latin: cellacum
Γ				Π			
Γραδέλλα	Gradella	Grill / oven rack	Italian: gratella	Παπίλλαρος	Papillaros	Early big fig	Italian: papilla
Γρίλλια	Grillia	Blind	French: grille	Παπίρα	Papira	Duck	Italian: papera
Γρόσιν	Grosin	Currency / coin	Italian: grosso	Πίκκα	Picca	Grit	Italian: picca
Γρούτα	Grouta	Gruel	Latin: grutellum French: gruel, gruau	Πότσα	Potsa	Bottle	Venetian: bozza, Italian: boccia
				Πούγγα	Pounga	Pocket	Latin: punga
E				Πούζα	Pouza	Hernia	Italian: buzzo
Εϊβα	Eiva	Cheers	Italian: evviva	Πούλλα	Poulla	Endearment for a young girl / pullet / young sprout	Latin: pullus
				Πουλουστρίνα	Pouloustrina	New Year's cash gift	Italian: bella-strenna
Z				Ππουνιά	Pounia	Punch / fist	Venetian: bugna
Ζαλατίνα	Zalatina	Gelatine	French: gelatine	Πρότσα	Protsa	Fork	Latin: procella French: broche
Ζάμπα	Zamba	Thigh	French: jambe Italian: gamba				
				P			
Κ				Ρέμπελος	Rembelos	Punk	Venetian: rebelo
Καδένα	Kadena	Chain	Venetian: cadena	Ρέντα	Renda	Vegetable garden / luck at cards	Italian: rendita
Καλάρω	Kalaro	To tempt / to convince	Italian: calare				
Καλλικώννω	Kallikonno	To shoe (a horse)	Latin: caliga	Ρέουλα	Reoula	Order	French: rende Italian: regola
Καντζέλλιν	Kandjellin	Railing / gate	Latin: cancellum Italian: cancello	Ρομανισίν	Romanisin	Bolt	Latin: romanense
Καράολος	Karaolos	Snail	Venetian: caragol Italian: caracollo Spanish: caracol				
				Σ			
Κουέλλα	Kouella	Ewe	Latin: codella	Σσιεπέττος	Shiepettos	Shotgun	Venetian: schiopetto
Κούννα	Kounna	Nut	Latin: cunnus Italian: conno	Σίκλα	Sikla	Bucket	Latin: situla
				Σκάμνος	Skamnos	Pew	Latin: scamnum
Κρεπάρω	Kreparo	To burst / explode	Italian: crepare	Σκάπουλλος	Skapoullós	Bachelor	Italian: scapolo
				Σκαρπάρης	Skarparis	Shoemaker	Venetian: sgarbar
Λ				Τ			
Λάντα	Landa	Puddle	Italian: landa	Τραττάρω	Trattaro	To treat	Italian: trattare
Λαπόρτον	Laporton	Traffic fine	Italian: rapporto	Τσάππα	Tsappa	Pickaxe	Venetian: zapa, Italian: zappa
Λασμαρίν	Lasmarin	Rosemary	Italian: rosmarino	Ττάππος	Ttappos	Cork / bottle cap	Italian: tappo
Λόττα	Lotta	Female pig	Latin: lutum	Ττόκκα	Ttokka	Handshake	Italian: tocco
Λοτταρία	Lottaria	Lottery	Italian: lotteria				
				Φ			
				Φαλλαρισμένος	Fallarismenos	Confused	Italian: fallare
				Φκιόρον	Fkioron	Flower	Italian: fiore
				Φλαούνα	Flaouna	Cypriot Easter Cheese Pie	French: flaon
				Φουντάνα	Fountana	Tap / drinking fountain	Italian: fontana

Toponyms related to the times of the Frankish Rule and the Venetian Rule

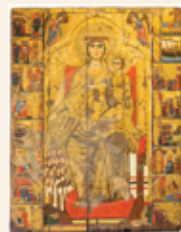
The study of the toponyms of a place reflects its history, since changes in the names of its cities and villages, mountains, rivers and other locations do not occur solely as a result of linguistic rules, but also from the historical circumstances of the time. The national contacts of a people as well as its conquest by another people bring changes to the geographical names of its territory.

Many of the toponyms of Cyprus point to the periods of the Frankish Rule and the Venetian Rule. During that time, knight orders as well as Frankish and Venetian masters would give their names to the land they occupied. Some toponyms were formed by Frankish or Venetian words and other toponyms were related to the legendary Rigena of Cyprus. Last but not least, it is worth mentioning that certain Greek toponyms were altered due to their paraphrase during their use by the Franks.

Spitali in Limassol seems to have gotten its name from the order of the Hospitaliers, the monks of the Order of Saint John, who were called «Spitaliotes», and the village Templos from the Order of the Templars, the Templars. Karmi probably got its name from the monastic order of the Carmes, the Carmelite monks, and Frennaros from the Freres Mineures, the Frankish monks who occupied the monastery of Panagia Chortakiotissa, and were called «Fremenourii». Another theory regarding the origin of the name Frennaros is based on the etymology of the French word «frenaria» deriving from the words «frere» (monk) and «aria» (area), which signifies the area where monks lived.



1 Rare map of Cyprus, published in Rome in 1560, with painted symbols and toponyms. Nicosia is depicted within the square towers of the fortification works of the Franks, which were demolished by the Venetians in 1567.



2 Icon of Saint Mary from 1820, from the church of Saint Kassianos in Nicosia. Carmelite monks are depicted on the bottom left.



3 Ruins of the church of the monastery of Saint Francis of the Frankish monks in Famagusta.



4 Photos of the church of Panagia Chortakiotissa from the non-surviving homonymous monastery in the area of Frennaros-Sotira. The first photo is from 1945 and the second photo illustrates the church today, after the maintenance works and the reshaping of the area.



6 Knights and a clergyman of the Order of Saint John. The cross of the order can be seen on their clothes, white with eight points.



8 The Coat of Arms of the Carmelite monks.



9 Depiction of Templars on woodcarving and the seal of the Order. Symbol of the Order, the red cross.

Toponyms related to the times of the Frankish Rule and the Venetian Rule

Angolemi village got its name from a nobleman from Angouleme in France, or from the Latin Patriarch of Antioch Pierre d' Angouleme, who owned Lagoudera village as part of his throne estate and probably founded a mansion or a skete in the area where Angolemi is today.

Aglantzia, which was inhabited towards the end of the Frankish Rule, seems to have gotten its name from the surname of the Frankish family Glange, who owned the whole area.

Anavargos is believed to have gotten its name from Philippe de Navara or from the de Novare family. Some researchers believe that Lazanias got its name from the royal family of the Lusignans, who owned the said the village, even though this is not reflected in the list of Frankish fiefs, or because the royal family of the Lusignans maintained a holiday estate there.

Latouros, an area in Mazotos, seems to have gotten its name from an estate maintained by the house of de la Tour. Georgios Boustronios mentions sir Nicol de la Tour.

Singhari in Kyrenia probably got its name from a person called sir Harrin, like the location «Sir Foukou» in Klirou from sire Fouque Guomen. Similarly, Tersefanou village is believed to have gotten its name from a person called sir Stefano. The name of Tala village appears to have originated from the d' Avila family, Tenouri village from the de Nores family and Fikardou village from Messer Tomaso Phicardo.

The location «Tenda» in Omodos got its the name from the Tenda family, from which Nicolas de Tenda descended, who was ordained Latin Bishop of Famagusta in 1427.



1
The Coat of Arms of the Lusignan family on the Turkish occupied castle of Kyrenia.



2
The Coat of Arms of the Lusignan family at the Lusignan Palace in the Turkish occupied city of Nicosia.



3
Lazanias village.



4
The Coat of Arms of the Frankish family de Nores on the medieval castle of Larnaca.

«And those days, a young man was there, named Kalogiros, who was a serf from Trimithousia and who was liberated by Sir Nicol de la Tour.»

Georgios Boustronios,
Narrative of the Chronicle of Cyprus.



5
View of the medieval village Fikardou.

Toponyms related to the times of the Frankish Rule and the Venetian Rule



A map by the Venetian cartographer Giovanni Francesco Camocio, printed in 1566. It provided the most updated cartographic information about Cyprus until the end of the Venetian Rule.

1

Words of French or Italian origin used by the Frankish or Venetian owners to refer to the estate they owned, as heard by the people, determined the names of certain toponyms.

The name of Angastina village probably derives from the French word «guastine», which means infertile land. As noted by Simos Menardos, indeed the land at the village Angastina is infertile and lies among the fertile lands of Mesaoria. The «a-» precedes «gastina» for euphony reasons, since Cypriots cannot easily pronounce words beginning with b, d, g.

Achelia in Paphos got its name from the French word «eschelle», which means port or pier. It is likely that during the time of the Frankish Rule there was a small anchorage in the area.

Kontea, as Simos Menardos speculates, means the accommodation space of a vicomte, which in French means viscount, as evidenced by the ruined buildings and the very old trees of the area.

Massari village, near Morfou, got its name from the words «massa», «massari», «massara», which were used by the Franks when referring to rural mansions.

The Bellapais Abbey got its name from the French «abbaye de la paix», which means «monastery of peace». Gradually, around the abbey, the homonymous village was built, the now Turkish occupied Bellapais.

Ammochostos is internationally known nowadays with the non-Greek name «Famagusta», which was given by the Franks. According to Stefano Lusignan, the Latins would attribute the etymology of «Famagusta» to «fama Augusti», meaning «fame of Augustus», in memory of the victory of Augustus over Antony and Cleopatra in Actium in 31 BC.

The name of Kazafani village derives from «Casa Bifan» (Casal Pifani), meaning the «village of Saint Epifanio». Similarly, the village Santallaris got its name from a paraphrase of «Saint Hilarion», whilst the location «Santeni», west of Morfou from a paraphrase of «Saint Dionysios» (Saint Denis). Churches devoted to the above-mentioned saints existed in these areas.



2

Bellapais Abbey in the Turkish occupied district of Kyrenia. The monastery was built between 1198 and 1205 by the knights of the order of Saint Augustine, who came from Jerusalem after its occupation by the Arabs; it was devoted to Saint Augustine.



3

The house of the Frank commander.



4

The Venetian palace in Famagusta.

Toponyms related to the times of the Frankish Rule and the Venetian Rule

The name of a geographical location can be a source of information of social and economic interest. Nowadays, in Limassol and Paphos, we come across places with the name «Zaharomyli» (Sugar mills). In the 11th century the cultivation of sugar cane started to flourish in Cyprus. It was processed at sugar mills, the remains of which can be found today in Limassol and Paphos. Sugar was one of the main export products of Cyprus and because of it, the island had great prosperity and wealth.

The largest production centres were in Episkopi, Kolossi, Kouklia, Achelia, Chrysochou and Lapithos. Amongst the most known plantation owners and sugar producers were the royal family, the Order of Saint John, the Catalan family Ferrer, the Latin Bishop of Limassol and the Venetian family Cornaro. In Episkopi, at the southern end of the village, we find the area «Serayia», the name of which comes from the Turkish word «seray», which corresponds to the Greek word «παλάτι» (palace), since in that area the rural mansion of the Cornaro family was located.



1



2



3

The Kolossi castle was built in 1454 by Louis de Magnac, the great commander of the Order of Hospitallers, on the ruins of an older castle that was built in 1210. On the east side of the castle, on a marble plaque in the shape of a cross, an impressive Coat of Arms is depicted. On the top we see a crown and below that the escutcheon of the Lusignans of Cyprus (a shield-shaped emblem) divided into four parts. Under the escutcheon of the Lusignans, the Coat of Arms of the owner of the castle Louis de Magnac is depicted (fleur-de-lis emblem), as well as the Coat of Arms of the two Great Magisters of the Order of Hospitallers of 1454. On the east of the castle are the remains of the sugar production factory. The factory survives from the 14th century; it is an oblong domed construction with a limestone ashlar, a pointed dome and arched openings on the three sides. On the north are the ruins of the sugar cane mill and further north the aqueduct is sprawled. The mill was powered by water from Kouris river, thanks to the medieval aqueduct. The water powered the millstone, that would grind the sugar cane, whose leaves would be removed and would be cut in small pieces in advance. After that, the sugar cane would be compressed and the juice would flow in big cauldrons, where it was heated. The juice, the so-called molasses, was heated two to three times and thus two to three different qualities of sugar were produced. The same procedure was followed in Kouklia, Palaipafos and at the sugar mill of Episkopi, at the «Serayia» area.



Coats of Arms at the sugar mill in Limassol.

4



Catherine Cornaro, the last queen of Cyprus. Painting by Vecellio Tiziano (Titian). The Cornaro family owned sugar cane plantations in Episkopi. In 1488, the Kolossi castle came under the ownership of the Cornaro family and Georgio Cornaro, brother of Catherine Cornaro.

5

«On Thursday, after dinner, we were given horses with which we went from Limassol to a homestead a mile away. It belongs to the Hospitaller masters (knights) and sugar is cultivated there. The homestead is called Kolossi (Coloss). There, we watched the sugar production process. It grows in fields, it blossoms, but it needs a lot of work before becoming normal sugar. It must be grinded under a [mill]stone which is about 1½ fathoms wide and ½ fathom thick. They showed us the sugar that was ready and [it was so much that] not even 50 trucks could carry it. They had another 20 [loads?] which couldn't be prepared this year due to lack of time. The commander told us that he was obliged to give to the order twelve thousand florins from what he makes of sugar every year....»

Extract from the text of traveller Steffan von Gumpenberg about his trip to the Holy Land (1449-1450), which included his impressions from his thirty-four day stay in Cyprus.

Andros Pavlides, 1993. Cyprus through the centuries in texts of foreign visitors, volume A; Nicosia: Philokypros.

Toponyms related to the times of the Frankish Rule and the Venetian Rule

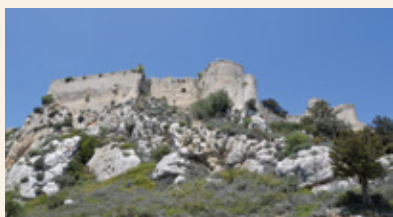
Many toponyms of Cyprus are related to Rigaina (Regina, Queen) of medieval Cyprus.

According to folklore, at the three castles of Pentadaktylos, Kantara, Saint Hilarion and Buffavento were the «one hundred and one houses of Rigaina». As Simos Menardos writes in one of his presentations, if somebody counts the rooms, there are only one hundred, because room one hundred and one is the crypt of Rigaina containing her untold treasures. On the top of Kantara, we have the «Throni (throne-like seat) of Rigaina», a rock on which Rigaina would sit to view the mountains of the East.

On the outskirts of Pervolia village, the «Pyrgos (tower) of Rigaina» survives to date, which is known however, as the Venetian tower of Kiti. According to tradition, Rigaina would often visit the tower,

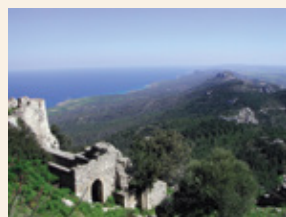
while enjoying her vacation at the seaside area of Pervolia, which was then verdant at with olive trees, carob trees and fig trees, while the king was on conquests against the Arabs and the pirates. Koulas of Kolossi, the Frankish tower, is said to have been built by Rigaina, when a rigas (king) promised to give her as much land as her eyes could see.

Ruins with the names «Koulas of Rigaina» and «Tsouroullos of Rigaina» are found in Pissouri and Anoyira respectively. In Chirokitia we find the «Saray of Rigaina», ruins today, which was once the fortress of the Lusignans. The said fortress was near the Panagia tou Kambou church and was an important construction of the Hospitallers. According to tradition, Rigaina, who would frequent the area, used to go to Holy Mass at the church of Panagia tou Kambou.

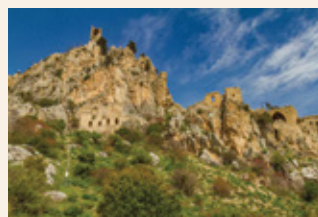


1

The castle of Kantara.

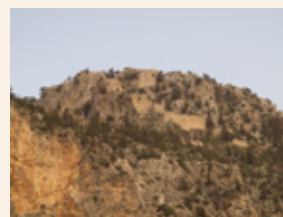


2



3

The castle of Saint Hilarion.



4

The castle of Buffavento.



5

The tower of Rigaina at Pervolia. The only opening of the tower is a big rectangular window on the north side. Just over the window, a Venetian escutcheon survives. The monument, which was operating as an observatory, is eight meters high and is subdivided in two levels, separated by a wooden floor. The entrance to it is through the window, with the use of a high ladder. It is believed that this is how the users would enter the tower during the times of the Venetian Rule.



6



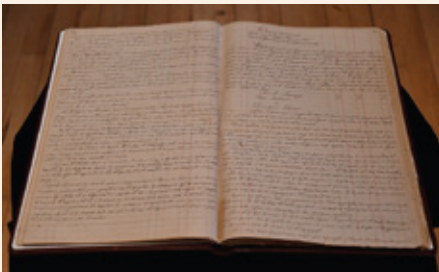
7

Part of the so-called «Saray of Rigaina» in Chirokitia.



"Hieronymos M. Varlaam's Archives – Book of copied Letters and other Texts". Hieronymos M. Varlaam (1849-1915) was a scholar and a teacher of poet Dimitris Lipertis.

1

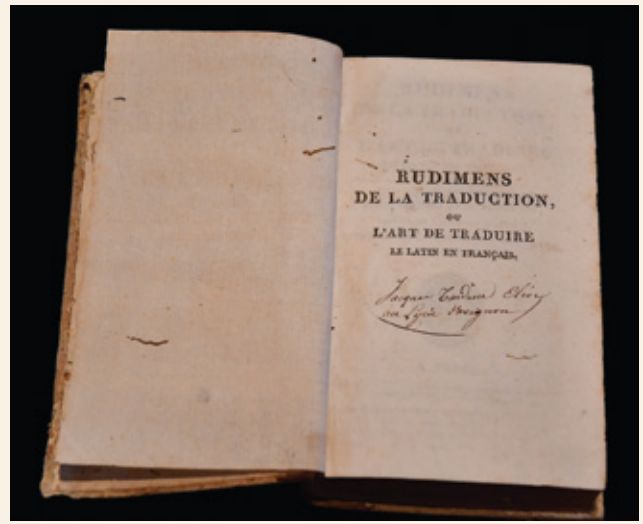


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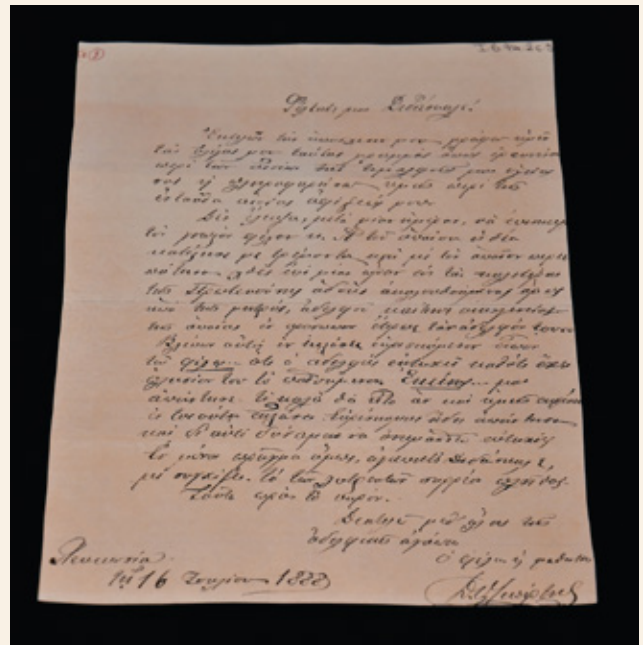
4

Photograph of scholar Hieronymos M. Varlaam with his student Dimitris Lipertis.



"Rudimens de la Traduction, ou L' Art de Traduire" (The Fundamentals of Translation or the Art of Translating) (1811). From the school years of Jacques Dardiu, French merchant from Avignon, who settled to Cyprus.

3



5

Letter from poet Dimitris Lipertis to his teacher Hieronymos M. Varlaam, 16 July 1888.

The Latins in the field of education

The Latins' contribution to the field of education in Cyprus is of particular significance. Some years after the restoration of relations between the Latin Church and the Ottoman conquerors, orders of monks that started to resettle in Cyprus began founding schools,

which were the first educational institutions of the island, aiming to become hubs of educational and social provision to everybody, without any exceptions, and thus they never refused to register any student, regardless of origin, ethnicity or religion.

Terra Santa College

The Terra Santa College in Nicosia, which is the oldest educational institution in Cyprus that is still in operation, was founded in 1646 by a small group of Franciscan monks of the Custody of the Holy Land. Franciscan monks founded Terra Santa Schools also in Larnaca (1844-1939, 1950-1956) and Limassol (1860-1939, 1951-1956). The school mainly aimed at providing elementary education to young children of the island and at cultivating virtue, diligence and creativity. During the dark years of the Turkish Rule, the Terra Santa College was the channel of communication of the island with the European culture.

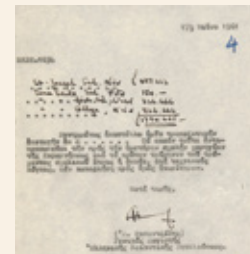
In 1913, the English permitted the expansion of the school to secondary education and in 1970 the school's kindergarten was created. Terra Santa was operating as a boys' school until 1970 when it became a co-educational school. Initially, it was housed next to the Holy Cross monastery, in the old city of Nicosia, under the Venetian walls and later, in 1955, it was transferred to its own building in Acropolis area, where it still operates to date, providing comprehensive education from kindergarten to high school. For several years, a boarding section operated at the school, mainly for students from abroad.



Commemorative photos of students and teachers of the Terra Santa College, under the Venetian walls in the old city of Nicosia and in the yard of the old school, next to the Holy Cross church, early 20th century.



Certificates issued by the relevant authorities of the English administration of the island recognising the gymnasium and elementary school of the Terra Santa College as registered educational institutions.



Government sponsorship towards the Terra Santa College (E11/519, Republic of Cyprus Copyright), May 1961.

The Latins in the field of education

Terra Santa College



1

Students of the second grade of Lyceum, 1963.



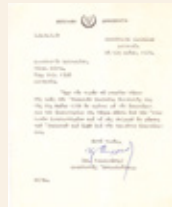
2

Commemorative photo of the headmasters and teachers of the school, February 1963.



3

In the kindergarten yard, 1970.



4

Congratulation letter from the Director of Education of the Ministry of Education to the headmaster of the school for the recognition of its leaving certificates by the Italian universities, May 1970.



5

Theatre play by the students of the college, June 1972.



6

The then headmaster of the school Sebastian Garijo welcomes the then President of the Republic of Cyprus Glafcos Clerides at the ceremony celebrating the 350 years of operation of the school, 15th January 1997.



7

The then President of the House of Representatives Spyros Kyprianou at the ceremony celebrating the 350 years of operation of the school.



8

The then representative of the Latin religious group at the House of Representatives Benito Mantovani analyses the contribution of the school to the Latins of Cyprus at the ceremony celebrating the 350 years of operation of the school.



9



10

Speech by Demetris Charalambous, graduate and teacher of the school, for the contribution of the college to the personal life and professional career of its graduates at the ceremony celebrating the 350 years of operation of the school.

The Latins in the field of education

Saint Joseph of the Apparition Schools

The sisters of the Order of Saint Joseph of the Apparition founded schools in Larnaca (1845, the first girls' school in Cyprus), in Limassol (1877) and in Nicosia (1884), which have unfortunately terminated their operation. These schools warmly welcomed students of

different ethnicities and religious groups and did not only offer mere knowledge, but also all the skills that a person needs to become a complete personality with humility, dignity and respect for fellow human beings.

School of Larnaca

In Larnaca, the school started operating as an elementary school, with ninety-one students and two of the four sisters of the homonymous nunnery as the first teachers, at the family home of abbot Paolo Brunoni, missionary on the island, until the construction of the first owned building in 1848. When the number of nuns increased, the operation of the school expanded to

secondary education, and as from 1921, students of the school participated and excelled in several formal examinations. Year after year, student numbers would increase but unfortunately, the smooth operation of the school was disrupted by the sad events of Cypriot history in the years 1963 and 1974, and as a result, the school was forced to close in 1990.



The building of the former Saint Joseph School in Larnaca.



Commemorative photo of students of Saint Joseph School in Larnaca with the nuns, 1880.



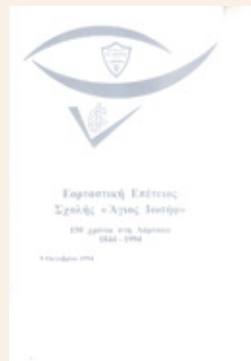
Commemorative photo of students of the school, who participated in the celebrations for the Flower Festival, May 1961.



Commemorative photo of the students of Saint Joseph School in Larnaca with their teachers, school year 1984-1985.



Phileletheros newspaper, 6.10.1994.



6



7



8

Ceremony for the 150 years of the foundation of Saint Joseph School in Larnaca, October 9th, 1994.

The Latins in the field of education

Saint Joseph of the Apparition Schools School of Nicosia

In Nicosia, the school initially operated as an elementary school (1884). Later, its operation expanded to secondary education as well (1920 - girls' school, 1986 - co-educational). The «Chez Nous» kindergarten also operated in the same location. The school staff, in addition to providing mere encyclopaedic knowledge, would always try to work on the intellectual development of the students, thus making them competent members of society.

The location of the school building in the old city of Nicosia is linked with the early turbulent years of the Republic of Cyprus. However, the school managed to continue to operate until 1997, when the small number of students forced the nuns to discontinue its operation.



1
The entrance of the Order of Saint Joseph of the Apparition nunnery in the old city, where Saint Joseph School of Nicosia was housed.



2
Haravi newspaper, 22.3.1979
Visit of the then Minister of Education Chrysostomos Sofianos at the school.



3
Commemorative photo of the students of the school, school year 1983-1984.



4
Participation at the student parade of 28th October 1992.



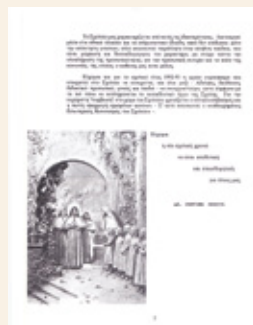
5
Religion lesson for the children of the first grade of elementary school.



6
Students of the «Chez Nous» kindergarten.



7
Foreword by the then headmistress of the school, sister Hilarion Pahita for the yearbook of the 1992-1993 school year.



8

Thoughts by the then president of the student council, Persa Korfiati, yearbook of the 1992-1993 school year.



9



10

Text by the final-year student Iliana Pahita, yearbook of the 1992-1993 school year.



11

The Latins in the field of education

Saint Mary's School in Limassol

The Franciscan nuns of the Order of the Sacred Heart of Jesus founded the Terra Santa School in Limassol (1923) for primary and lower secondary school students. The nuns wished to convey – along with academic knowledge – the distinction between good and evil, the development of critical thinking and love for fellow human beings, mutual respect and acceptance of diversity. The curriculum included mainly languages (Greek, English, French, Italian), but also music, needlework, typing and stenography. In 1947, the nuns decided to proceed with establishing a kindergarten, as a response to a great need of the society of the

city of Limassol. The continuous increase of students made it necessary to construct a new, larger school-building (1966) and to rename the school to Saint Mary's School. Moreover, there was a boarding facility at the school until 1992. As from the year 2000, the school has been operating as co-educational, providing comprehensive education from kindergarten to high school, in two sections: Greek-speaking and English-speaking. Nuns of the same Order also operated schools in Famagusta (1952-1974) and Kormakitis (1936-1981).



1
Opening of the Terra Santa School in Limassol, in the presence of Malcolm Stevenson, Governor of British Cyprus, December 29th, 1923.



2
The first six graduates of the school with sister Denise Macrioniti and mother Elisabeth Missio, June 1927.



3
Stenography lesson with Jeannette Yiamaki and the headmistress of the school Mother Paule Descuffi, 1944.



4
Commemorative photo of the students of the school, 1944-1945 school year.



5
A group of Turkish-Cypriot students of the school with sisters Emidie Barascuitti and Arsène Fantin, April 15th, 1946.



6
The float of the school at the Flower Festival in Limassol and presentation of an award by the then Mayor of Limassol Costas Partasides, May 1960.



7
Opening of the new school, June 19th, 1966. The then Minister of Education Constandinos Spyridakis, the Turkish-Cypriot doctor Ihsan Ali, the then representative of the Latin religious group at the House of Representatives Antonio Pietroni and the then Latin Patriarch of Jerusalem Mons, Alberto Gori can be seen.



8



9



10

The Latins in the field of education

Saint Mary's School in Limassol



1

School celebration with Cypriot dances by students of the school on the occasion of the visit of the then Latin Patriarch of Jerusalem Mons. Michel Sabbah, November 29th, 1988.



2

Celebrations at the school on the occasion of the 125 years of presence of the Order of the Sacred Heart of Jesus in the Middle East and the 75 years of its service to the school. The then Latin Patriarch of Jerusalem Mons. Michel Sabbah and the then Bishop of Limassol Chrysanthos on their way to the event, November 15th, 1997.



3

Planting trees in the school yard on the occasion of tree day, in collaboration with Limassol Municipality, February 3rd, 1999.



4

Salomi Papadima-Sophocleous, graduate of Saint Mary's School in Limassol (1968 - 1974), excerpt from her presentation at the 2nd Scientific Symposium of Oral History «Education in Limassol», October 2006.



5

Kindergarten children hand in their donations to «Radiomathonios» foundation, October 21st, 2014.

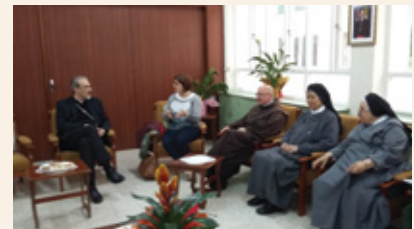


6

End-of-year celebration of the elementary school, June 15th, 2016.



Event against bullying in schools, co-organised with AEL Limassol FC, March 1st, 2017.



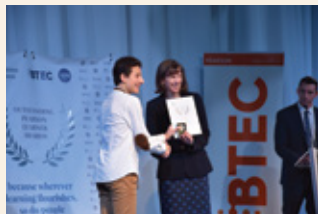
8

Visit at the school of Mons. Pierbattista Pizzaballa, Latin Patriarch of Jerusalem, Father George Kraj, Vicar General of the Latins and Antonella Mantovani, representative of the Latin religious group in the House of Representatives, March 12th, 2017.



9

Charity Bazaar for disadvantaged students of the school and other charity foundations, March 23rd, 2018.



10

School student presented with the world award for Italian language, December 13th, 2018.



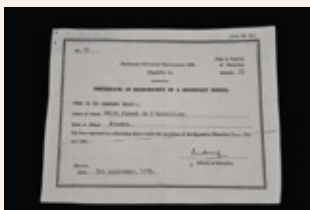
11

School students in costumes celebrate «Tsiknopempti» (Smokey Thursday - the first day of carnival celebrations), February 28th, 2019.



12

School students sing the national anthem, school celebration for the remembrance of 28th October 1940.



1

Certificate of accreditation for Saint Joseph's School, Nicosia as a registered educational institute issued by the British Administration authorities of the island, September 1936.



2

Medal awarded in 1970 by the then French Ambassador to Cyprus, to French sister Ildefonce Savegrand for her contribution to the education of Cypriot youth and especially in the subject of French.



3

Register of official certificates for exams in English and French at Saint Joseph's School, Nicosia, 1954-1995.



4

Register of school grades of the Terra Santa College students, 1914-1946.



5

Thank you note from Archbishop Makarios C to the teachers and students of the Terra Santa College for sending him wishes on the occasion of his name day, January 19th, 1962.



6

«Psallentes in cordibus vestris Domino», book with church hymns in Latin.



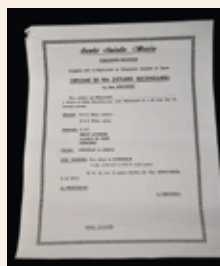
7

School uniform of the lower and upper secondary school students of Saint Joseph's School, Larnaca (dress and beret).



8

Publication on Saint Joseph's School, Larnaca, by O Phileleftheros newspaper as part of a series of special features on the history of Cypriot cities, December 2009.



9

Template for a school leaving certificate of Saint Mary's Secondary School, Limassol.



10

Template for a certificate of success in the exams of Saint Mary's Secondary School, Limassol.

The Latins' Social Contribution

The various religious orders that settled in Cyprus – bearing the love of God for all His creatures as their flag – offered their services without discriminations to all the residents of the cities where they were based, regardless of religion or ethnicity. At the same time, wealthy Latins considered it their duty to help their fellow human

beings in a variety of ways and contribute to the financial, social and cultural development of the local communities. Therefore, they organised groups in almost all the cities and offered – and continue to offer – greatly in the field of social contribution and charity.

Monastic Order of Saint Joseph of the Apparition (Larnaca)

In 1832, the French aristocrat Emilie de Vialar – bursting with Christian love – decided to stand next to the poor and deprived fellow human beings without any discrimination based on race, language or religion, and use the property she inherited to ease their sorrow as much as she could. She founded the Monastic Order of Saint Joseph of the Apparition and organised missions in Europe, Asia and Africa, founding schools, hospitals and several other charitable organisations. In 1844, a letter from missionary Abbot Paolo Brunoni to Emilie requesting help for disadvantaged Cypriots resulted in the arrival of four nuns of the order in Larnaca, who were initially hosted at the abbot's family home. Two of them cooperated closely with French doctor Joseph-Irénée Foblant, providing healthcare to more than six thousand patients, taking care of orphans and visiting poor people of the city. At this house they founded the first girls' school of the city. However, it was soon proven that it was impossible to continue the work of the sisters in such a small space. With the support of the



1
Emilie de Vialar, founder of the Monastic Order of Saint Joseph of the Apparition.

Ambassador of France in Constantinople in 1848, the church and the first nunnery were built for the sisters.

The same building also housed the school and the infirmary - pharmacy. From 1871 to 1894, the charitable work of the sisters was continued by sister Sophie Chambon, who fondly took care of tens of thousands of poor people. To express their gratitude for her selfless contribution, the residents of Larnaca constructed a monument (a cast iron fountain), which is located at the entrance of the nunnery. The infirmary, where free meals and medical care were offered to deprived children and adults, was operating until the early 1920s, but the sisters continued to accept visits and offer medicines to those in need until the 1960s. After the Turkish invasion in July 1974, the sisters nursed refugees and residents of an old people's home from Famagusta at the nunnery and cooperated with the Red Cross to distribute clothing and medicines that sent from France for the needs of the refugees.



2

The first four nuns of the order on their journey to Cyprus.



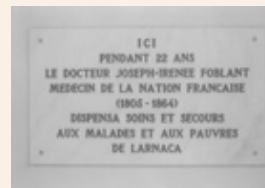
3

The first building of the nunnery.



4

The monument (fountain) that was constructed in memory of sister Sophie Chambon.



5

Marble plaque with an inscription on the contribution of the French doctor Joseph-Irénée Foblant, fixed on the building of the Saint Joseph of the Apparition nunnery in Larnaca.



6

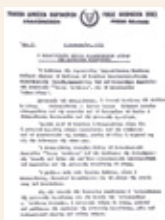
Patients at the infirmary of the nunnery.

The Latins' Social Contribution

Saint Anthony's Benevolent Society

Saint Anthony's Benevolent Society in Nicosia was the first organisation of its kind that operated in Cyprus (1927) under the umbrella of the Latin Church in Nicosia, aiming to financially support disadvantaged fellow human beings of any nationality or religion. During the first years of operation of the society, its members organised fundraising events outside the Holy Cross Church and in the streets of Nicosia, as well as charity bazaars.

From 1960 to 2003, the big Christmas charity bazaar was held at big hotels in Nicosia. This was the most important event of the year for the Latins of Cyprus. The President of the Republic of Cyprus was the Guest of Honour. Nowadays, the members of the Benevolent Society continue their charitable work by selling raffle tickets and organising charity bazaars.



Opening of the annual charity bazaar by the then President of the Republic of Cyprus Archbishop Makarios III, «Ledra Palace» Hotel, December 2nd, 1972.



Phileleftheros newspaper, 11.12.1977
Opening of the annual charity bazaar by the then President of the Republic of Cyprus Spyros Kyprianou, «Hilton» Hotel, December 10th, 1977.



Opening of the annual charity bazaar by the then President of the Republic of Cyprus George Vassiliou, «Hilton» Hotel, December 2nd, 1989.



Phileleftheros newspaper, 11.12.1990
Opening of the annual charity bazaar by the then President of the House of Representatives Vassos Lyssarides.



Award Ceremony of the Badge of Honour to fourteen female members of the Benevolent Society, by the then Latin Patriarch of Jerusalem Mons. Michel Sabbah, January 28th, 1996.



Charity bazaar at the garden of the Terra Santa College, June 13th, 2016.



Members of Saint Anthony's Benevolent Society hand in monetary donations in support of Paraskevaïdio Surgical and Transplantation Centre and the «Nea Eleousa» Home.



The Latins' Social Contribution

Terra Santa Rest Home

In 1846, Franciscan monks renovated the monastery building next to the Saint Mary of Graces church in Larnaca, in order to use it for hosting clergymen and monks who were serving in Cyprus or were in transit between Europe and the Holy Land, and for teaching them the Greek language. In 1960, when the number of the monks decreased considerably, the monks decided to turn the building into a rest home under



1

the name «Villa Regina Pacis» for nursing elderly people of any nationality or religion. Its management was taken over by four nuns of the Order of Franciscan Sisters of the Sacred Heart of Jesus. In the early 1970s, following an initiative of the Terra Santa Franciscan Authority in Larnaca, a new building was built, and the rest home was renamed «Terra Santa Rest Home».



2

The first sisters and residents of the rest home, February 1961.



3

Eleftheria newspaper, 25.11.1972
Opening of the new building of the rest home, November 29th, 1972.



4

Commemorative photo of the sisters with the then Latin Patriarch of Jerusalem Mons. Giacomo Giuseppe Beltritti during his visit at the rest home.



5

Cutting of the New Year's Traditional Cake «Vasilopita» at the rest home by the then Mayor of Larnaca George Lycourgos, January 1998.



6



7

Entertainment for the residents of the rest home.

Saint Catherine's Benevolent Fund (of Latin Catholics) Limassol 1960

Saint Catherine's Benevolent Fund in Limassol was founded in the beginning of 1960 under the name «Saint Catherine's Benevolent Fund», by a group of local Catholic parishioners consisting of the then vicar of the church, foreign residents of the city, as well as English Catholics who were serving at the British Sovereign Bases, and has since been operating at the premises of Saint Catherine's church in Limassol. It was founded for the purpose of providing help to members of the local population of the city who were in need, regardless of national origin, religion, race or colour.

The fund is housed at Saint Francis' Shelter in Limassol. Today, after almost sixty years, Saint Catherine's Benevolent Fund supports fellow human beings, not only in the Limassol area, but in Larnaca and Nicosia as well. In 2018, following a decision of the Board of Directors, the fund was registered with the Registrar of Associations and Institutions, and has officially received its current name «Saint Catherine's Benevolent Fund (of Latin Catholics) Limassol 1960».



8

Charity bazaar, 2017.



9

Monetary donation by the Cyprus Ireland Association in support of the work of the benevolent fund, 2018.



10

Christmas songs to support the work of the benevolent fund.

The Latins' Social Contribution

The Saint Joseph the Itinerant Association for Support of Foreign Workers

The nuns of the Order of Saint Joseph of the Apparition in Nicosia founded the Saint Joseph the Itinerant Association for Support of Foreign Workers in the year 2000, which is most commonly known as «Saint Joseph's Shelter for Foreign Workers», offering all kinds of advice, support and information to foreign workers and asylum seekers in Cyprus. This support includes help with the communication between these individuals and the state services, as well as preparation of the paperwork required for their stay

in the Republic of Cyprus. Additionally, they offer temporary accommodation and food to those who do not have their needs covered at their place of work. Computer lessons, music and sewing lessons, Greek and English language lessons are offered to facilitate these individuals to find jobs in various fields. At the same time, the shelter operates as a meeting place and an events venue for these individuals.



1

Visit of the then Latin Patriarch of Jerusalem Mons. Michel Sabbah, June 2000.



2

Volunteers offer free dancing lessons.



3

The wife of the Italian Ambassador in Cyprus, who offered one of her own handicrafts for sale at the charity bazaar of the Social Centre, 2003.



4

Members of the Association help a foreign worker in Cyprus with the burial of her deceased baby, July 2003.



5

Free meals offered to refugees, 2007.

The Latins' Social Contribution

Saint Joseph's Association, Protector of the Needy [Monastic Order of Saint Joseph of the Apparition (Larnaca)]



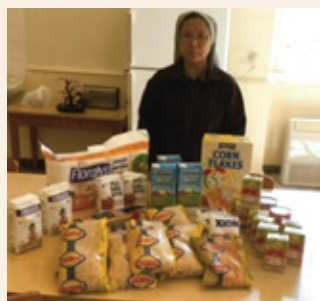
1

Saint Joseph's Association, Protector of the Needy was founded in 2010 by the three remaining nuns of the Order of Saint Joseph of the Apparition in Larnaca, and private volunteers, aiming to continue the educational and charity work of the nunnery of Saint Joseph and the vision of Emilie de Vialar. The nuns and the other members of the association offer spiritual guidance and help to disadvantaged families, homeless, sick or elderly people, prisoners and victims of human trafficking with regular home visits or visits to hospitals and charity foundations. They also provide help to refugees and migrants in Cyprus with finding jobs and with the paperwork regarding their stay in the Republic of Cyprus.

At the same time, the nuns offer free English language lessons to disadvantaged students and help with their homework. Moreover, the association financially supports the work of non-governmental organisations in Larnaca, as well as all over Cyprus and sends food, clothing and medicines to two orphanages in Africa. The income of the association derives mainly from a charity shop it operates at the building of the nunnery in the city of Larnaca, and from charity events, with the most important ones being the Christmas market and the dinner-dance organised every year.



2



3

Collection of clothing and food for disadvantaged families.



4

Donation of toys to children at the General Hospital of Larnaca.

The Latins' Social Contribution

Archangel Michael Hospice



1



2



3



4

The building and the staff of Archangel Michael Hospice for Palliative Care.

The opening of the centre, by the then Latin Patriarch of Jerusalem Mons. Fouad Twal, December 5th, 2014.

Archangel Michael Hospice is the main charity programme of the Latins in the district of Paphos. It was founded in July 2015, in Mesa Chorio, aiming to offer palliative care to those suffering from terminal illnesses and their families. It is fully staffed with specialised nurses and is supported by a group of trained volunteers.

All the doctors who cooperate with the centre offer their knowledge and services completely free of charge. The operating costs of the centre are covered by donations, endowments, events organised by charity groups, as well as by charity shops operating in Paphos and Limassol.

«AGAPI» Foundation Cyprus

The foundation was created in 2017 by a group of Roman-Catholic volunteers, who were members of Saint Catherine's parish in Limassol, aiming to support – regardless of race and religion – the poor and weak residents of Limassol, especially the migrants, refugees and asylum seekers.

The volunteer members of the foundation operate the «AGAPI» Centre for Migrants, where amongst other activities, they offer free advice on legal and administrative matters, as well as Greek and other language lessons, computer lessons and sewing lessons to migrants, refugees and asylum seekers. Moreover, they organise art and handicraft workshops and they distribute food and clothing to poor families. The foundation operates a charity shop and organises charity events for the financial support of disadvantaged individuals.



5



6



7



8



9



10

Greek lessons, handicraft and sewing lessons.

The multinational choir of the foundation at its Christmas Concert at Saint Catherine's Church in Limassol, December 2018.

The charity shop of the foundation in Limassol.

Religious Traditions

The Baptism

For the Latin Church, the Baptism, which follows the practice of infant baptism, constitutes one of the seven sacraments. During the Baptism, which is not performed by submergence in water, but rather by pouring water on the head of the person being baptised is not celebrated at the same time as the sacrament of Confirmation.

Often, the Baptism is not a separate ceremony, but is performed by the priest during Holy Mass. After their Baptism, children go to church normally but they do not receive Holy Communion until their participation in the sacrament of the Holy Eucharist.

The sacrament of the Holy Eucharist - First Communion

Children aged 7 to 8, or even a little older participate in the sacrament of the Holy Eucharist-First Communion and receive the Holy Communion for the first time. All the children, their family and friends, as well as members of the religious group participate in the ceremony, which has a festive nature. Children are duly prepared for

the First Communion, since their catechism and constant interaction with the Christian community is required. During the ceremony, the children wear a special, white-coloured garment, which symbolises the purity of their soul, and the church is decorated with flowers to match the glory of the ceremony.



1
Commemorative photo of the First Communion of children, Saint Catherine's church, Limassol.



2
Group of girls of the Terra Santa College during their First Communion.



3
Peppa Pascottini (end of 1910s-beginning of 1920s). The position of piety and the special garment are connected with the ceremony of the First Communion.



4
Marita Pietroni, daughter of Anthony Pietroni, member of the Communal Chamber and first representative of the Latin religious group in the House of Representatives, during her First Communion in 1953.



5
Young Monica Zirigovich, daughter of Irma Glaszner and Herman Zirigovich. She was photographed towards the end of the 1940s, dressed as a bride, according to the ritual of the ceremony of the First Communion.



6
Photo of Tony Mantovani, uncle of Antonella Mantovani, current representative of the Latin religious group, during his First Communion in 1938. He is dressed in an all-white garment and holds a decorated candle.

Religious Traditions

The sacrament of Confirmation - The Chrism

According to the Latin Church, with the sacrament of Confirmation, the integration of a person in the Christian Community is completed, their soul matures for the work that will follow and the confirmation given at the Baptism is deepened. At the sacrament of Confirmation, usually children aged 13-14 take part, but the sacrament can also be held for people of older age. The age of 13 to 14 is paramount since the decision for the Confirmation is now up to the child and not up to the parents. Thus, the child confirms the acceptance of responsibility for their faith, and therefore, those who decide to take part in the sacrament are often called «Soldiers of Christ», meaning ready to defend their faith.

The child is accompanied by their sponsor at the ceremony, who

can be the godparent who was present at the sacrament of Baptism, or the parent, or any other person chosen by the child, provided that this person belongs to the Catholic Christian Community and has been anointed through the sacrament of Confirmation. During the Confirmation, the child can choose to keep their name given at the Baptism or add to it the name of a Saint who inspires them. The ceremony – that can be held for a group of children – has a festive nature and is normally performed by the bishop, who wears red vestments, which symbolise the tongues of fire that were placed over the Apostles on Pentecost Day. Therefore, the sacrament of the Chrism (Anointment) is called sacrament of the Holy Spirit and it usually takes place on Pentecost Day. Nevertheless, the bishop can accredit the local priest to perform the ritual.



1



2



3

The Sacrament of Confirmation at Saint Catherine's Church in Limassol.



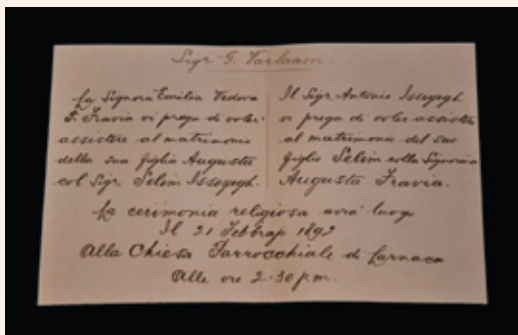
1

Honorary plaque awarded by Larnaca Municipality to the members of the Order of Saint Joseph of the Apparition, Larnaca, for their contribution to the city of Larnaca, October 1994.



2

Printed wedding invitation,
December 28th, 1916.



3

Hand-written wedding invitation,
February 21st, 1892.



4



5

Formal girl's dress from the sacrament
of First Communion, 1990



6

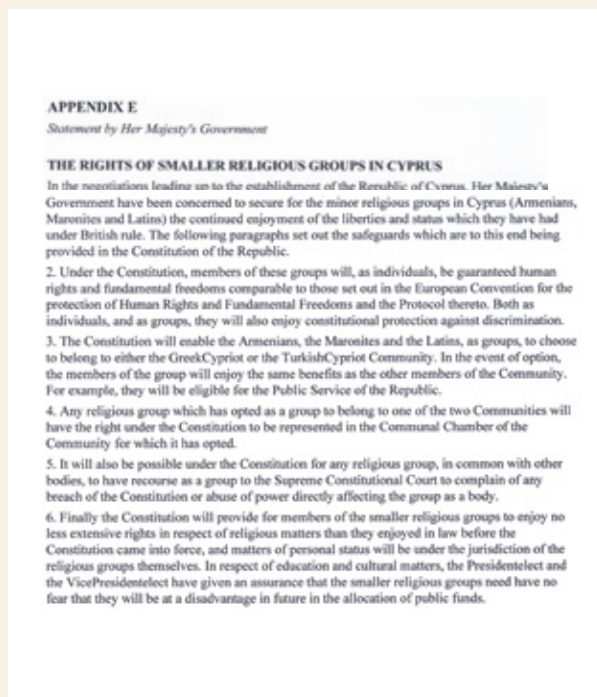
Photographs from the sacrament
of First Communion, 1956.

Cyprus Act, 1960

The legislative act of the House of Commons which makes provision for the independence of Cyprus and ensures the protection of the religious groups of Cyprus

The House of Commons of the United Kingdom, which had legislative power over Cyprus, passed the Cyprus Act, 1960 on July 29th, 1960. According to this Act, Her Majesty the Queen of the United Kingdom was authorised to make an «Order in Council», whereby the Constitution of the Republic of Cyprus would come into force, on a date specified in the Order. On that date, the «independent, sovereign Republic of Cyprus» would be founded and the Queen would cease, according to the Zurich-London Agreements, to have any sovereignty or jurisdiction over the new state. The said Order, with number 1368/1960, determined that the 16th of August 1960 would be the date of commencement of the Constitution of the Republic of Cyprus.

Part II – Appendix E' of the Cyprus Act, 1960 relates to the rights of the religious groups in Cyprus. It safeguards their freedoms and their constitutional protection against any discrimination, it refers to the right of option of each group to belong to either the Greek or the Turkish Community and to enjoy the same rights as the other members of the Community, as well as the right to be represented at the Communal Chamber of the community they have chosen. Finally, it ensures respect to the religious, educational and cultural matters of each religious group, rights which they already had before the commencement of the Constitution of the Republic of Cyprus and which are under the exclusive jurisdiction of the religious group itself.



The Constitution of the Republic of Cyprus and religious groups

With the establishment of the Republic of Cyprus in 1960, the Latins, the Armenians and the Maronites of Cyprus were officially recognised as religious groups.

The Constitution of the Republic of Cyprus provides for the establishment of two elected Communal Chambers, one Greek and one Turkish, which attend to all the matters of the two communities, including but not limited to religion, education, and culture.

The religious groups were represented – by their own option through a referendum – in the Greek Communal Chamber by their elected representatives. According to the Composition of the Greek Communal Chamber Law 1960, which was passed by the Greek Communal Chamber, one member of the elected members of the district of Nicosia should be a member of the Latin religious group. In March 1965, by a law passed by the House of Representatives,

after the intercommunal riots, the legislative competences of the Greek Communal Chamber were transferred to the House of Representatives. At the same time, the competences regarding educational, cultural, and teaching matters were transferred to the Ministry of Education established under the same law, and all other administrative responsibilities were transferred to the other relevant ministries.

From 1965 up to 1970, the term of the three representatives of the religious groups at the House of Representatives was extended every year under relevant legislation. In 1970, the House of Representatives passed the Religious Groups (Representation) Law, which stipulates that each religious group is represented in the House of Representatives by one representative, who is elected by the voters of their respective group.



1 The last British Governor hands over the power to the first President and the first Vice-President of the Republic of Cyprus.



2 Hoisting the flag during the ceremony for the handover of power from the last British Governor.

Articles of the Constitution regarding the religious groups

Article 2

(1) Η Επικράτεια της Κυπριακής Δημοκρατίας είναι αποκλειστικά η δικαιοδοσία της Αρχής του κράτους. Η Αρχή του κράτους είναι η Κοινοβουλευτική Δημοκρατία, η οποία αποτελείται από τον Πρόεδρο, την Βουλή των Αντιπροσβουλεύσεων και τον Υπουργικό Συμβούλιο. Η Αρχή του κράτους είναι υπεύθυνη για τη διασφάλιση της ακεραιότητας, της ανεξαρτησίας και της αμερόληψης της Επικρατείας.

(2) Η Αρχή του κράτους είναι υπεύθυνη για τη διασφάλιση της ακεραιότητας, της ανεξαρτησίας και της αμερόληψης της Επικρατείας.

(3) Η Αρχή του κράτους είναι υπεύθυνη για τη διασφάλιση της ακεραιότητας, της ανεξαρτησίας και της αμερόληψης της Επικρατείας.

3

Article 109

Το κράτος είναι υπεύθυνο για τη διασφάλιση της ακεραιότητας, της ανεξαρτησίας και της αμερόληψης της Επικρατείας.

4

Article 110

Το κράτος είναι υπεύθυνο για τη διασφάλιση της ακεραιότητας, της ανεξαρτησίας και της αμερόληψης της Επικρατείας.

5

Article 111

Το κράτος είναι υπεύθυνο για τη διασφάλιση της ακεραιότητας, της ανεξαρτησίας και της αμερόληψης της Επικρατείας.

6

Registration of the Latins of Cyprus in the electoral register of the Greek Community

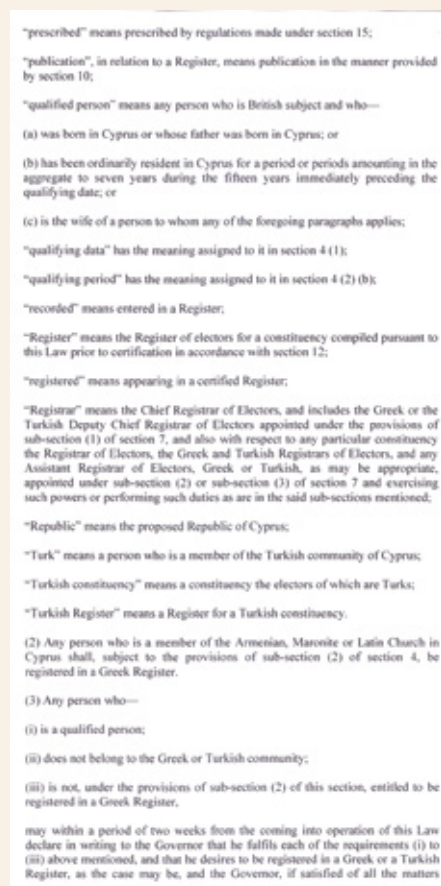
Article 2(3) of the Constitution of the Republic of Cyprus prescribes that citizens of the Republic of Cyprus who did not belong to one of the two communities (Greek or Turkish), but were members of the recognised religious groups, should opt, as a religious group, to belong to either the Greek or the Turkish Community, within three months from the date of commencement of the Constitution. However, the Latins of Cyprus were already included in the electoral

register of the Greek Community in accordance with the Registration of Electors Law 1959 (Law 36 of 1959), which provided for the compilation of the electoral registers for the election of the President and Vice-President, the members of the House of Representatives and the members of the Greek and Turkish Communal Chambers.



Eleftheria newspaper, 1.11.1959

Decision on the compilation of the electoral registers in order to hold the elections for the President and the Vice-President of the Republic, the members of the House of Representatives and the members of the two Communal Chambers.



Cyprus Legal Portal

Inclusion of the members of the Latin religious group in the electoral register of the Greek Community, as prescribed by the Registration of Electors Law 1959.

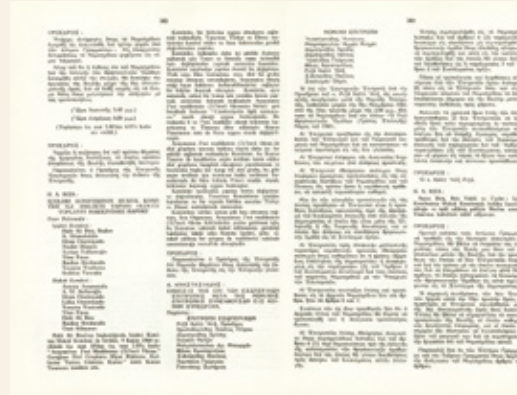
The Latins opt to belong to the Greek Community

With a bill approved by the Council of Ministers on November 3rd, 1960 and passed as a law by the House of Representatives on the 9th day of the same month, titled «The Religious Groups and Citizens (Method of Option) Law 1960», the members of the religious

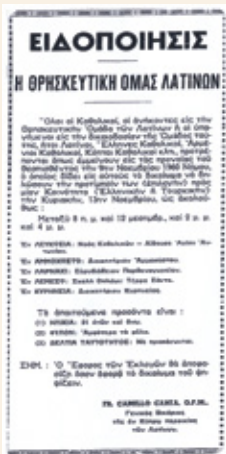
groups were asked to vote through a referendum, conducted on November 13th, 1960, whether they wish to belong to the Greek or the Turkish Community. All the Latins of Cyprus – except for one – expressed their wish to belong to the Greek Community.



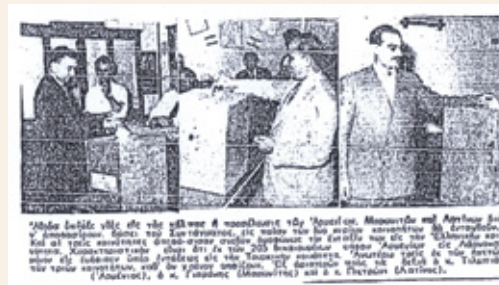
1
Phileleftheros newspaper, 4.11.1960
Decision of the Council of Ministers to conduct the referendum.



2
Report on the bill «The Religious Groups and Citizens (Method of Option) Law 1960», plenary session, November 9th, 1960.



3
Eleftheria newspaper, 11.11.1960
Briefing to the members of the Latin religious group on the procedure for participation in the referendum on November 13th, 1960.



4
Kypros newspaper, 14.11.1960
Berj Tilbian (Armenian), Joseph Yamakis (Maronite) and Anthony Pietroni (Latin), prominent members of the respective religious groups, vote for the referendum on November 13th, 1960.



5
Machi newspaper, 14.11.1960
The results of the referendum indicate that the vast majority of the Latins opt to belong to the Greek Community.

Representation in the Greek Communal Chamber 1960-1965 and in the House of Representatives 1965-

According to the Constitution of the Republic of Cyprus, the legislative power is exercised by the House of Representatives and the Greek and Turkish Communal Chambers (Lower Houses which used to regulate educational, religious and cultural matters for the two communities of Cyprus). The religious groups of the Latins, the Armenians and the Maronites were represented by an elected representative in the Greek Communal Chamber. Following the intercommunal violence in December 1963, and the withdrawal of the Turkish-Cypriots who held public office or government posts, the Greek Communal Chamber continued to operate until March 1965, when its dissolution was decided and its legislative power was transferred to the House of Representatives. From 1965 until 1970, the three representatives of the three religious groups represented their group in the Parliament with an annual extension of their term.

In May 1970, the Parliament voted the Religious Groups (Representation) Law, according to which, every religious group is represented in the Parliament by one representative, who is elected by voters of their respective group under the provisions of the Elections Law. Since then, the three representatives of the religious groups are elected, like the members of the Parliament every five years, they take part in the Parliamentary Committee for Educational Affairs, they attend the plenary sessions and they express their opinion on matters concerning their group, without having the right to vote. Additionally, they enjoy the same privileges (non-liability, immunity, tax exemptions, remuneration) as the other members of the Parliament. As from 1991, the elections for the representatives of the three religious groups take place at the same time as the elections for the fifty-six Greek-Cypriot Members of the Parliament.



The decision of the Greek Communal Chamber for its dissolution (E14/1, Republic of Cyprus Copyright), March 23rd, 1965.

1



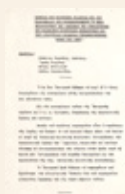
Representation of the Latin religious group in the House of Representatives. [The Transfer of the Exercise of Powers of the Greek Communal Chamber and the Establishment of a Ministry of Education Law 1965 (Law No. 12/1965, section 10)].

2



First extension of the term of the House of Representatives, Assembly meeting, July 23rd, 1965. [The President of the Republic and Members of the House of Representatives (Extension of Term) Law 1965 (Law No. 38/1965)].

3



First extension of the term of the representatives of the religious groups in the House of Representatives, plenary session, August 5th, 1965. [The Transfer of the Exercise of Powers of the Greek Communal Chamber and the Establishment of a Ministry of Education (as amended) Law 1965 (Law No. 45/1965)].

4



Voting the legislation on the representation of the religious groups in the House of Representatives, plenary session, May 28th, 1970. [The Religious Groups (Representation) Law 1970 (Law No. 58/1970)].

5

The Representatives of the Latin religious group in the Greek Communal Chamber and the House of Representatives



Anthony Pietroni
(1960-1976)

6



Felix Cirilli
(1976-1991)

7



Benito Roberto Antonio Mantovani
(1991-2016)

8



Antonella Mantovani
(2016 -)

9

Representatives of the Latin religious group in the House of Representatives

Anthony Pietroni (1965-1976)

Anthony Pietroni was born in Cairo, Egypt, to a Cypriot father and mother from the Greek island of Chios, on February 2nd, 1913. He graduated from the Law School of the University of Paris, in 1931. He served at the Cyprus Volunteer Force during World War II, from 1941 until 1943. He received the honorary distinctions of Knight of the Cross (1962) and Knight Commander (1966) of the Equestrian Order of the Holy Sepulchre of Jerusalem, as well as Knight Commander of the Order of Saint Gregory the Great (1990). He was married to Halina Nakoniecznikow-Klukowska and they had three children. He passed away on March 13th, 1998.

During the elections of July 7th, 1960, he was declared first representative of the Latin religious group in the Greek Communal Chamber, with no other candidate. After the dissolution of the Chamber and the transfer of its legislative power to the House of Representatives, he continued to represent the Latin religious group in the Parliament, with an extended term, until 1970. At the elections that took place on July 19th, 1970, in accordance with the Religious Groups (Representation) Law, he was declared first representative of the Latin religious group in the House of Parliament, with no other candidate.



Wearing the Major's uniform of the Cyprus Volunteer Force, during World War II.



Award ceremony for the rank of Knight Commander of the Equestrian Order of the Holy Sepulchre of Jerusalem, by the then Latin Patriarch of Jerusalem Mons Alberto Gori, June 18th, 1966.



Wearing the uniform of the Knight of the Equestrian Order of the Holy Sepulchre of Jerusalem.



During the visit of the apostolic nuncio of the Vatican, Lino Zanini in Cyprus.



At the opening of the annual charity bazaar of Saint Anthony's Benevolent Society by the then President of the Republic of Cyprus, Archbishop Makarios III.



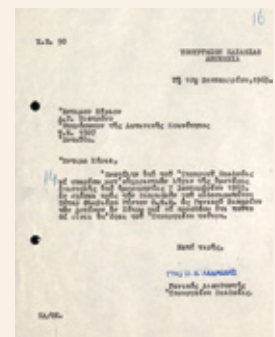
At an event of the Latins of Cyprus religious group, with the then President of the Republic of Cyprus Spyros Kyprianou, as keynote speaker.



Haravgi newspaper, 12.9.1962



Letter from Anthony Pietroni to the then Minister of Education, Constantinos Spyridakis, informing him of the appointment of father Flaviano Randon as vicar general of the Latins in Cyprus, September 7th, 1965, and the letter of reply of the minister (E11/220, Republic of Cyprus Copyright), September 10th, 1965.



Representatives of the Latin religious group in the House of Representatives

Felix Cirilli (1976-1991)

Felix Cirilli was born in Larnaca, on January 12th, 1911. He attended the Pancyprian Gymnasium in Nicosia and the American Academy in Larnaca. He received the honorary distinctions of Member of the British Empire by Her Majesty Queen Elisabeth II (1986), Knight of Cedars by the President of Lebanon (1974), Knight of the Holy Sepulchre by the Latin Patriarch of Jerusalem (1979) and Knight of the Cross by the President of Italy (1986). He was appointed honorary consul of India in Cyprus from 1980 until 1995.

He was married to Grace Portsmouth and they had a child. He passed away on July 11th, 2008.

At the elections of October 3rd, 1976, he was elected as representative of the Latin religious group in the House of Representatives, position that he obtained again, without rival candidate, on September 19th, 1981 and July 3rd, 1986.



1

With the apostolic pro-nuncio, William Carew and father Xavier Geiser at a ceremony in honour of the Pope, 1976.



2

With the then President of the Republic of Cyprus, Spyros Kyprianou, at a charity event, 1982.



3

With the then President of the House of Representatives, George Ladas, at a ceremony in honour of the Pope, 1984.



4

With the apostolic pro-nuncio, Carlos Curis and Mons Frattini at a ceremony in honour of the Pope, 1987.



5

During the visit of the then Latin Patriarch of Jerusalem Mons Michel Sabbah to the then President of the Republic of Cyprus, George Vassiliou, 1988.



6

With the then President of the Republic of Cyprus, George Vassiliou, and the Apostolic Pro-Nuncio Carlos Curis, 1989.



7

At a charity bazaar with the then President of the Republic of Cyprus, Glafcos Clerides, 1994.



8

Ceremony for his decoration by the apostolic pro-nuncio, Andrea Lanza di Montezemolo, 1998.



9

With Anthony Pietroni at a ceremony at Saint Mary's School in Limassol.



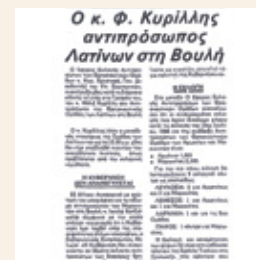
10

Simerini newspaper, 24.9.1976.
The candidates for the elections of October 3rd, 1976 to select the representatives of the religious groups in the House of Representatives.



11

Tharros newspaper, 4.10.1976
Election results of October 3rd, 1976 to select the representatives of the religious groups in the House of Representatives.



12

Phileleftheros newspaper, 4.7.1986.

Representatives of the Latin religious group in the House of Representatives

Benito Antonio Mantovani (1991-2016)

Benito Antonio Mantovani was born in Larnaca on April 27th, 1936. He attended the Pancyprian Commercial Lyceum and the American Academy in Larnaca. He studied at the Millfield School in Somerset in the United Kingdom and the Indiana University in the United States of America (BSc-General Business Administration). In 1967, he was appointed honorary vice-consul, and in 1983 honorary consul of Italy in Cyprus. He received the honorary distinctions of Knight of the Order of Merit of the Italian Republic (1975), Officer of the Order of Merit of the Italian Republic (1981) and Commendatore of the Republic of Italy (1988), Knight of the Equestrian Order of the Holy Sepulchre (1996) and Knight Commander of the Order of Saint Gregory the Great (1998). In 2003, he received the Grande Ufficiale of the Republic of Italy and in 2010, the golden medal of the Pilgrim

of the Order of Franciscan Priests. He is a founding member of the Trieste-Cyprus Chamber of Commerce, based in Trieste, Italy. He wrote the children's books «Chico and his Adventures» (2007), «Chico and the extra-terrestrials» and «Chico goes on Vacation» (2008), as well as «Chico goes on a Cruise» (2009). He was married to late Sonia Mantovani and they had two children.

In the elections of May 19th, 1991, he was elected representative of the Latin religious group in the House of Representatives, whilst he obtained the same position on May 4th, 1996 and on May 7th, 2001, with no other candidate. He was re-elected in the same position during the elections of May 21st, 2006 and May 22nd, 2011.



1

The then Ambassador of Italy in Cyprus Gherardo la Fracesca presents his credentials to the then President of the Republic of Cyprus Glafcos Clerides, during a ceremony in 2001.



2

Honorary certificate awarded by Pope John Paul for his decoration as Knight Commander of the Order of Saint Gregory the Great.



3

During the award ceremony for the gold medal of the Pilgrim of the Order of Franciscan Priests, 2010.



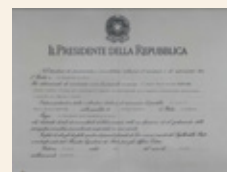
4

Honorary certificate awarded by the Cyprus Association of Children's and Youth Books, 2004.



5

Honorary certificate awarded by Pope John Paul for his decoration as Knight Commander of the Order of Saint Gregory the Great.



6

Honorary certificate awarded by the then President of the Republic of Italy, for his appointment as honorary consul of Italy in Cyprus, 1983.



7

At a school celebration at Saint Mary's School in Limassol.



8

Phileleftheros newspaper, 24.12.1993



9

Honorary decoration of Benito Mantovani by the Ambassador of the Holy See, on behalf of Pope John Paul II, as Knight Commander of the Order of Saint Gregory the Great.

Representatives of the Latin religious group in the House of Representatives

Antonella Mantovani (2016-)

Antonella Mantovani was born in Limassol on September 7th, 1971. She attended Foley's Grammar and Junior School in Limassol. She studied Foreign Languages and History at the University of Cambridge in the United Kingdom and completed her postgraduate studies in European Politics and Administration at the College of

Europe in Bruges, Belgium. She is married to Michael Hadjiconstantas and they have a child. During the elections of May 22nd, 2016, she was elected representative of the Latin religious group in the House of Representatives.



1

At the opening of «The Latin Centre» in Nicosia, October 12th, 2017.



2

At the opening of the permanent exhibition of the Latin religious group at the Centre of Visual Arts and Research (CVAR) in Nicosia, June 20th, 2018.



3

With her father and former representative of the Latin religious group in the Parliament, Benito Mantovani, at an exhibition of Latin visual artists, Panos Solomonidis Cultural Centre in Limassol, November 10th, 2018.



4

Welcome speech at an event at the Presidential Palace for the 800 years of the visit of Saint Francis of Assisi in Cyprus, May 9th, 2019.

Distinguished personalities of the Latins of Cyprus from the 19th century to this day

Riccardo Mattei: Member of the Legislative Council of Cyprus

Riccardo Mattei was born in Smyrna in 1826. His father, Giovanni Antonio Mattei, was born in Larnaca, and when he was young, he settled in Smyrna and got married to Madeleine Pezzer. When his wife died, he resettled in Larnaca, with his two children, Riccardo and Adelaine. Riccardo studied agronomy at the University of Freiburg in Switzerland. He was a landowner and a merchant, as well as the inventor of a method to eradicate locusts, swarms of which caused immense damage to the agricultural production of the time. The method was initially implemented in Cyprus with great success and, later, it was adopted by the Sublime Porte as a law. In 1874, he undertook the difficult task of desiccating the swampy areas in the north-northeast side of Larnaca. He managed to desiccate several areas by diverting the stagnant waters to the sea and by building embankments.

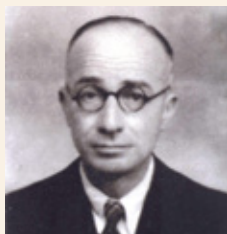
He was one of the three appointed members of the first Legislative Council established at the beginning of the British Rule in Cyprus

(1878-1880). He was later elected member of the same body (1887-1889, 1889-1890). He also served as Consul of Prussia in Cyprus.

He received the honorary distinctions of Knight Commander of the Order of Saint Michael and Saint George (CMG), Knight of the Legion of Honour (France), Knight of the Order of the Crown of Italy, the Silver Cross of the Knights of the Order of the Redeemer (Greece) and of the Medjidie (Mecidiye) (Ottoman empire), as well as the Nichan Iftikhar 2nd Class medal (Tunis) for the successful implementation of his invention to eradicate locusts.

Mattei donated all of his fortune to the needy, which left him in a dire financial situation. Therefore, the government granted him an annual pension of 180 British pounds shortly before his death. He was married to Mary Ann Elizabeth Barker. He passed away in 1893.

Michel Houry: Member of the Consultative Assembly for the Constitution of Cyprus



Michel Houry was born in 1895, in Limassol. His parents were Murat and Farita Houry, Lebanese Arabs, who came from Syria to Cyprus to settle permanently. He attended the English School in Nicosia and the Jesuit College in Beirut. He studied Law at the La Salle Extension University of Chicago Illinois, (1918) and at the Hamilton College of Law, Chicago Illinois (1920), in the United States. Michel Houry was one of the leading lawyers in Cyprus, specialised in corporate law. He was legal advisor and member of the board of directors of many companies and banks, and deputy director of the Cyprus Asbestos Company. He was also legal advisor to the exiled in Cyprus King of Hejaz Husayn Ibn Ali (1925-1930) and member of the Consultative Assembly for the Constitution of Cyprus (1947-1948).

He was married to Mireille Giuseppe Hajje and they had three daughters. He passed away in 1989.

Michel Houry.

Distinguished personalities of the Latins of Cyprus from the 19th century to this day

Dr Annivas Francis: Mayor of Larnaca



Dr Annivas Francis. 1

Dr Annivas Francis was born in Nicosia, in 1904. He studied Medicine at the Universities of Vienna and Leipzig, and he worked as a doctor in Leipzig, Dresden and Larnaca. In 1963, he was appointed by the Minister of Interior, Polycarpus Yiorkadjis, as head of the hospital and military doctor. He continued his service as a military doctor even after the establishment of the National Guard, reaching the rank of Major.

He was member, vice-president, and president of the Larnaca Chamber of Commerce. He was one of the founders of the Larnaca Nautical Club, and its president for several years. He was the first district secretary of DISY (Democratic Rally) political party in Larnaca. He was deputy mayor of Larnaca (1949-1953, 1953-1962 and 1964-1967), acting mayor when the Mayor of Larnaca George Christodoulides was arrested by the British, and Mayor of Larnaca (1967-1975).

He was married to Loula Theodorou Pieri, and they had a daughter. He passed away in 1994.



Visit of the then Minister of Commerce Nicos Demetriou, at the Town Hall of Larnaca, while Annivas Francis was Mayor. 2

Knight Vincenzo Feneck: Vice-Mayor of Famagusta



Vincenzo Feneck. 3

Vincenzo Feneck was born in 1839 in Malta and was an architect. At the beginning of the British Rule, he went to Famagusta and founded a manufacturing plant, the first one to produce windmills. A Roman-Catholic himself, he built a church in Famagusta for the local believers and asked for a catholic priest to be sent, a request that was ignored. Therefore, he found a Maronite priest, who held services at the church, and for that reason, just before his death, he donated the church to the Maronites of Cyprus. He designed the Papadopoulos Theatre in Nicosia, an impressive theatre building, according to the standards of Italian-type theatres in Europe, that was completed in 1899. Later, it was renamed «Melpo Theatre», but unfortunately it was demolished in the late 1960s.

He was Deputy Mayor of Famagusta from 1887 until 1893. He was married to Marietta Perini and they had two sons and two daughters. He passed away in 1908.



Family photo of Vincenzo Feneck. 4

Distinguished personalities of the Latins of Cyprus from the 19th century to this day

Ambrose Josephin: Founder of the Cyprus Police Marching Band

Ambrose Josephin was born in 1864, in Agia Marina, Nicosia. He studied Music in Montpellier, France and he mainly played the violin. In the late 19th century, he left Istanbul, where he was working at a French-speaking Girls' high school as a music teacher, and came to Cyprus, where he was employed at the English School in Nicosia (Newham English School).

In 1900, the then colonial government, asked him to establish the marching band of the Cyprus Police, which still exists to date.

He was married to Colombe Augustin and they had two sons. He passed away in 1935.



1

Ambrose Josephin.



2

The first Cyprus Police marching band. Ambrose Josephin is the conductor, at an event organised at the Municipal Park in Nicosia, in 1904.



3

Students and teachers of the English School in Nicosia, in 1910. Ambrose Josephin eighth from left, second row.

Distinguished personalities of the Latins of Cyprus from the 19th century to this day

Armando Josephin: Award-winning composer and painter

Armando Josephin, grandson of Ambrose Josephin, was born in 1931 in Nicosia to parents with artistic backgrounds. His father played the violin and his mother was a painter. He attended the Elenion Primary School and the Pancyprian Gymnasium.

He was a pianist and established accordionist. In 1961, he won the first prize – a professional Cruccianelli Baton accordion – at a Pancyprian competition for soloists, organised by CyBC.

He was a composer of Cypriot songs and he represented Cyprus at festivals abroad. The Cypriot dialect had a determining effect on him and pushed him to engage with writing music for Cypriot songs, the so-called «éntekhno» genre. In 1969, he won the first prize for dialectal song, with his work «Ο Ππαράς» (O Pparas - Money), and the second prize with his work «Πλάστη που ζειει στον ουρανό» (Plasti pou ziei ston ourano - Creator living in the sky), in the first competition for Cypriot songs, organised by CyBC.

In 1971, he won the first prize for dialectal song with his composition «Η Λωξαντρού» (I Loxandrou) in a competition for Cypriot songs organized by CyBC, and the first prize with the song «Δέκα Κυριακές» (Deka Kyriakes - Ten Sundays), at a light folk songs competition of the so-called «elafrolaiko» genre, again organized by CyBC. In parallel to music, he also engaged with painting. During the years 1988-1989, he studied at the Piero Vannucci Academy of Fine Arts in Perugia, Italy. He took part in many group and personal exhibitions in Cyprus and abroad. In 1989, he won the first prize for engraving. He was a member of the Chamber of Fine Arts (E.KA.TE.).

He was also the first model aircraft maker and one of the three founders of the Cyprus Aero Club. He worked at the Water Development Department for 41 years and retired from the position of Senior Technical Inspector of Works, in 1992. He was married to Josephine Toffi and they had a daughter. He passed away in 2011.



1

Armando Josephin.



2

Holding his accordion during his participation at a music show at CyBC, November 9th, 1960.



3

Opening of his personal exhibition by his teacher, Adamantios Diamantis, Hilton Hotel, 1989.

Distinguished personalities of the Latins of Cyprus from the 19th century to this day

John Paul Foscolo: Professional photographer

John Paul Foscolo, of Italian descent, was born in Smyrna, probably in 1855. He settled as a professional photographer in Limassol, along with Armenian photographer M.K. Papazian. When the British troops arrived in Cyprus in 1878, the two of them were the first professional photographers in Limassol.

He was the exclusive photographer of High Commissioner Sir Robert Biddulph and, for several years, photographer of the British troops. He would follow the British troops and take photos of military camps and government buildings of the British administration, and he would capture different formal and informal moments of the army with his camera. He would also capture the natural beauty of the island, mountains, monasteries, bridges, ports,

archaeological sites and more. He would also take photos of simple people, either at their workplace, or at home. A part of his activity was dedicated to the creation of post-cards from all over Cyprus. His work in its entirety is an invaluable historical archive for places and people, as well as for the socioeconomic situation of the country at the time.

He was awarded the gold medal from the Cyprus Exhibition held at Zappion, Athens in 1901, the Industrial Exhibition held in Limassol in 1911 and the British Exhibition at Wembley. He was married to Ekaterini and they had a daughter. He passed away probably in 1936.



1

John Paul Foscolo.



2

People of Limassol on an excursion. J.P. Foscolo is shown in photo with number 6, 1898.

Distinguished personalities of the Latins of Cyprus from the 19th century to this day

Charles, Leopold, Irma and Monica Glaszner: Four generations of photographers



Charles Glaszner

He was born in Holitsch, Hungary in 1856. He studied Entomology and Ornithology at the University of Berlin. In 1882, he arrived in Cyprus with his family, and settled in Limassol. He studied rare birds, insects, and fauna of Cyprus, supplying the European museums with rare specimens. He discovered an unknown bird species in the Troodos area that was named *Garrulus Glandarius Glaszneri*, after him. At the same time, he operated a photo studio in Limassol. The strong competition with J.P. Foscolo, the other great photographer of the time, forced him to move out of Limassol in 1897, and to settle permanently in Larnaca.

1 He was married to Aloysia Meisner and they had a son and a daughter. He passed away in 1926.

Charles Glaszner.

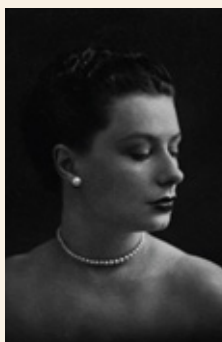


Leopold Glaszner, son of Charles Glaszner

He was born in Hungary in 1877. He spent his teenage years in Germany. He was multilingual, a self-taught musician and photographer. Before settling in Cyprus, he taught music in Athens. In Limassol, where he was living initially, he was the conductor of the «Isotis» club marching band. At the same time, the municipality of Larnaca, asked him to organise the municipal band (1904), which he conducted for several years. At the same time, he was working at his father's photo studio. Leopold Glaszner brought to Cyprus the photography technology of the time. With his camera on the tripod, he missed almost nothing from the daily life of the Cypriots, since he was capturing the island from one end to the other. His studio in Larnaca was the photography hub of Cyprus, with the acclaimed «eight-day photos». Many younger fellow artists learned the art of photography from him, especially the technique of retouching.

2 He was married to Anneta Riccobono and they had a daughter named Irma. He passed away in 1965.

Leopold Glaszner.



Irma Glaszner, daughter of Leopold and granddaughter of Charles Glaszner

She was born in Limassol, in 1916. She graduated from Saint Joseph's School in Larnaca. She engaged in theatre and took part in several shows, all over the island. After settling in Larnaca, she worked at the photo studio of the family.

3 She was married to Marios Pourtzis, and later to Herman Zirigovich, and they had a daughter named Monica. She passed away in 2005.

Irma Glaszner.



Monica Zirigovich, daughter of Irma Glaszner and great-granddaughter of Charles Glaszner

She was born in Larnaca, in 1940. She graduated from Saint Mary's School. When she was fourteen years old, she started working at the family photo studio, which operated until 1990. She engaged in ballet and painting for several years.

4 She is married to Athanasios Voulgaris and they have a daughter and a son.

Monica Zirigovich Glaszner.

Distinguished personalities of the Latins of Cyprus from the 19th century to this day

Gustave Laffon: French-Cypriot philhellene, diplomat and poet

He was born in Larnaca, in 1835, and at the age of four, he moved with his family to Nicosia. He attended the Hellenic School in Nicosia, and the Jesuit College in Beirut, where he learned Latin, Italian, and Arabic. After completing his studies, he studied English and Persian. During the Crimean War (1854-1855), he joined the French Corps in Crimea as an assistant interpreter. He was appointed dragoman and chancellor at several French vice-consulates, such as in Chania, Crete (1861), Jerusalem (1863), Larnaca (1864) and Smyrna (1874). Later on, he was appointed Vice-Consul in Piraeus (1877), and Consul of France in Adrianoupoli (1881) and in Valparaiso, Chile (1888). In 1900, he returned to Cyprus.

He was a philhellene and therefore wrote his poetry in Greek. In his work he expresses his love for Cyprus, Greece, and the Greek world in general. In 1880, he published the work of Dionysios Solomos «Ύμνος εις την Ελευθερίαν» (Hymn to Liberty) in Paris, translated by him. Some of his poems were published in newspapers of Smyrna and Athens. After his death, the work «Γουσταύου Λαφφόν: Τα Άπαντα» (Gustave Laffon: The Oeuvre) (1915) was published, which includes all of his poems in Greek, except for two.

He was married to Anna Moatsou and they had a son and two daughters. After his wife's death, he got married to Ada Bargigli, and they had a son. He passed away in Istanbul, in 1906.



Extract of the book titled «Hymne a la liberte», 1880.



The cover of the book titled «Γουσταύου Λαφφόν: Τα Άπαντα» (Gustave Laffon: The Oeuvre), 1915.

Distinguished personalities of the Latins of Cyprus from the 19th century to this day

Dr Sylvain Beraud: Researcher-historian-writer

He was born in Alexandria, in 1933. He is a descendant of the well-known French-Cypriot family Beraud, who were leading merchants in Larnaca, and contributed to the development of trade with other countries. He studied Philology, Sociology and Economics in Paris, from 1952 to 1958. He received his doctorate from the University of Lille, in 1974. He was guest professor at the Grey Friars University of Oxford. He worked for several years as teacher of French, History and Culture. He collaborated with the Cyprus Research Centre and with the Press and Information Office as a researcher (freelancer) for many years. He is a member of the Society of Cypriot Studies and the Royal Commonwealth Society of London. He specialises in studying the history of French families in Cyprus, and he was president of the French nationals in Cyprus.

He wrote several scientific historical studies, which were published in Cypriot newspapers and magazines. He is the writer of the book «La Culture Française dans l' espace Chypriote».

He was awarded the Honorary Distinctions of Knight of the National Order of Merit of the French government (1977), Knight Commander of the Order of Saint Gregory the Great (1989), Pontifical Medal (1991), Grand Officer of the Order of Saint Gregory the Great by the Pope John Paul II (1996), Grand Officer of the Order of the Holy Sepulchre by the Latin Patriarch of Jerusalem (2015), as well as the Golden Cross of the Commander of the Knight Order of the Holy Sepulchre of Jerusalem (2017). He was married to late Mary Evripidou.



Dr Sylvain Beraud.



The cover of the book of Sylvain Beraud «La Culture Française dans l' espace Chypriote».

Distinguished personalities of the Latins of Cyprus from the 19th century to this day

Joseph Gaffiero: Architect, designer of government buildings



Joseph Gaffiero.

Joseph Gaffiero was born in Malta, in 1877. He studied Architecture at the University of Malta. During the British rule, he came to Cyprus and settled in Larnaca. He worked at various government departments of the colonial administration and designed several government buildings, some of which survive to date, such as the building of the District Administration of Limassol (initially operating as the general hospital of the city).

He was honoured by the British government with the medal of the Knight of the Order of the Holy Sepulchre, in 1930.

He was married to Emma Fenech, and they had two sons and a daughter; he later got married to Maria Nicolaou Eleftheriou. He passed away in 1953.

Bruno Cannoni: Upgrader of Limassol's lighting grid

Bruno Cannoni was born on May 17th, 1909 in Siena, Italy. He studied Electrical Engineering in La Spezia, Italy. During his military service, he joined the Italian fleet as radio operator, and served on the Greek islands of Kastelorizo and Rhodes. He was employed by Limassol Electrolighting Company and undertook the upgrading of the lighting grid of the city, from 1931 until 1941, when he was arrested and displaced, along with other Italian and German citizens of Cyprus, to Entebbe, Uganda.

After the end of World War II, he returned to Cyprus and continued working at the Electricity Authority of Cyprus (EAC), until his retirement, in 1967.

He received the «Merito per il lavoro al» medal by the Italian state, in recognition of his work abroad.

He was married to Elisabetta Cassera and they had a daughter. He passed away in 1988.



Bruno Cannoni.

2



Bruno Cannoni at the seafront of Limassol.

3



Bruno Cannoni with the directors and other employees of EAC.

4

Distinguished personalities of the Latins of Cyprus from the 19th century to this day

Antonio and Pio Giuseppe Usmiani: Merchants of Larnaca and benefactors



1

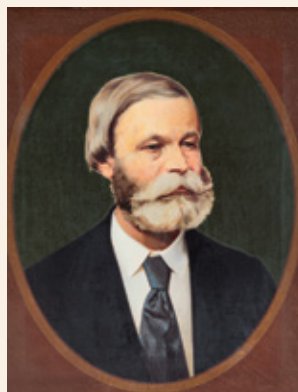
Antonio Giuseppe Usmiani.

Antonio G. Usmiani was born in Larnaca in 1836. His grandfather, Antonio Usmiani, from Rab, Dalmatia settled in Cyprus in 1803 and worked as a merchant ship captain between Trieste and Cyprus. Together with his brother Pio G. Usmani, they established the «Usimiani» firm which imported food, wood, roof tiles, iron, building materials and agricultural equipment, as well as bells for churches.

For several years, he was general agent for shipping company Lloyd Austriaco. He was consul of the Austro-Hungarian empire and received the honorary distinction of Knight of the Order of Franz Joseph (1887).

Along with his brother, Pio, they donated land for the development of a Latin cemetery in Larnaca, their family home in the same city for the establishment of the Terra Santa School, which was later demolished to give space to the catholic church of Larnaca (Capella).

He was married to Chrystalleni Pierides, daughter of Georgios Pierides from Larnaca, and they had four children. He died in 1905.



2

Pio Giuseppe Usmiani.

Pio G. Usmiani was born in Larnaca in 1848. He studied in Beirut at the French college «Jesuit School». He was very knowledgeable, especially regarding trade-related matters and was fluent in four languages.

Along with his older brother, Antonio, they established the «Usimiani» firm which imported food, wood, roof tiles, iron, building materials and agricultural equipment, as well as bells for churches.

They partnered with several acclaimed European dealers, such as shipping company Lloyd Austriaco, subsequently known as Lloyd Triestino.

Pio Usmiani was the first to import typewriters from Milano and helped establish the first Greek newspaper of Larnaca.

He was married to Theodora Televantou, daughter of Georgios Televantos, judge from Limassol, and they had five children. He died in 1902.



1

Portrait of Giuseppe Pascotini (1822-1911), consul of Austria-Hungary to Larnaca, where he settled during the first half of the 19th century.



2

Portrait of Apollonia Lapierre Pascotini (1831-1899), second wife of Giuseppe Pascotini, wearing a Western-style dress and a Cypriot-style headscarf.



3

Portrait of Knight Vincenzo Fenek (1839-1908), Famagusta vice-mayor.



4

A professional Cruccianelli Baton accordion. Awarded to Armando Josephin as a first prize at a Pancyprian competition for soloists, organised by the Cyprus Broadcasting Corporation, 1961 and sheet music with pieces by Armando Josephin.



5



6

«Le Panorama-Nos jolies Actrices» Magazine (1896), owned by the Pascotini family, featuring actors of the time.



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