

Ralph son of Godfrey with the Emperor of Cyprus to Tripoli. But before the king's departure from Cyprus the counts and barons and all the men of the island delivered up to the king the half of all their possessions in return for the laws and institutes which they had in the time of Manuel, Emperor of Constantinople. These the king granted to them, confirming the grant by a charter.

In the same month of June Richard of Canville, whom the king had appointed one of his justiciaries in Cyprus, fell sick, and without obtaining the king's leave, came to the camp before Acre, where he died. After his death the Griffons and Herminians, who had not yet accepted the king's peace, set up for themselves a new Emperor in the person of a monk, who was kinsman of the Emperor Isaac. Then Robert of Tornham, who was now sole justiciary of the king in Cyprus, assembled a great army and joined battle with the new Emperor, whose host he put to flight. The Emperor himself he took prisoner and hanged upon a gallows.

In the same month died Ralph son of Godfrey, to whose charge had been committed the Emperor of Cyprus. The king then put the Emperor in ward with Garnier of Nablous, the Grand Master of the Hospital.

## NEOPHYTUS.

The letter or tract of the monk Neophytus *Concerning the misfortunes of Cyprus*, ascribed by Comte de Mas Latrie to the year 1196, was printed by Cotelier, E Cod. Reg. 2376, in his *Ecclesie Græcæ Monumenta*, vol. II. 4to, Paris, 1681, p. 460, S. 19. The Greek text is here printed entire. There is an English version in the Rolls Series, but it was not at hand, and our translation is new. The letter is mentioned by the Rev. F. E. Warren in his edition of the "Ritual Ordinance" of Neophytus (*Archæologia*, Vol. XLVII. 1881) to which is appended a note by Mr E. Fresfield "On the Description of Cyprus, by Neophytus, and the condition of the Island in his time." The "Ritual Ordinance" was first printed at Venice, by N. Glykys, in 1779, together with some sermons, *λόγοι εις την 'Εξάημερον*. A sketch of the life of Neophytus, who must have been alive in 1205, is given by Mr Warren.

In the monastery founded by Neophytus, the *Ἐγκλειστρα*, a picturesque spot near the village of Tsada, about six miles from Nea Paphos, are still shown the rock-cut cell and chapel of the hermit. The *Ἐγκλειστρα* is a "peculiar" (called in Cyprus *σταυροπήγων*) independent of the bishop of the diocese (Paphos) in which it is situated: a privilege it is believed to have enjoyed since its foundation in the reign of the Emperor Isaac Angelus, circ. 1185. There is a pleasant description and view of the site in Mr D. G. Hogarth's *Devia Cypria*, 1889 (pp. 21—23). The letter (it is not known to whom it was addressed) is in itself an interesting document, and valuable as a contemporary account of one of many sudden crises in the history of Cyprus, though coloured no doubt by the hatred of an Orthodox monk to Christians of the Latin rite. If Salah-ed-din is an "abandoned wretch," Richard the Lionhearted is his fellow. The Moslem are dogs, the Latins wolves.

It may be noted (from M. de Mas Latrie) that the one hundred thousand *besants* *Sarrasinis*, promised by the knights Templar as the price of Cyprus, were gold byzants of nine francs or nine and a half francs each. But the 950,000 francs of that day would be worth 7,500,000 of ours, £304,000, or say the sum of three years of the "Turkish Tribute." With *ράκκας*, long boats, cf. Germ. *Nachen*: not, I think, *smacks* or *snacks*.

The castle of Marcappus is Marqab, on a high hill close to the sea, south of Laodicea (Lazakiat el 'Arab, or Latakia). It was the chief seat of the order of Hospitaliers.