

S. NEOPHYTOS AND THE END OF BYZANTINE RULE IN CYPRUS

BY

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Few, indeed, must be the visitors to the Island of Cyprus who, in the course of their stay there, have not heard of the Monastery of S. Neophytos, for it is one of the Byzantine monastic institutions for which the Island is justly famed. Situated, as it is, in lovely mountainous surroundings, (1) at a distance of about six miles from Ktéma, the principal town of the Paphos District, this monastery can be easily reached by car, and it well repays a visit, for it is a world in itself — the world of Byzantine monasticism. If its hospitable inmates are conversant with the events of the world outside, nevertheless, their manner of life and their customs savour of bye-gone ages, and, indeed, are regulated by rules laid down by the founder of the monastery, S. Neophytos, some seven hundred and fifty years ago.

Once inside this microcosm, the visitor is filled with a sense of peace and repose — a feeling of otherworldliness, whereby, though it be but for a short time, he is relieved of the carking cares of daily life, and is thus better able to view things in their true prospective, *sub specie aeternitatis*. Moreover, if he be privileged to assist at a monastic office on a feast day, he will realise more clearly that it is through Byzantine forms of worship that the splendour of eternity breaks into the reality of to-day, and that the worshipper is borne aloft into the sphere of the invisible and the eternal.

It is of the founder of this monastery, his work, and the state of Cyprus at the time in which he lived, that the present article deals. The period in question is the twelfth century, and it is one which was fraught with danger for the Near East, for, by the beginning of this century the decline of the Byzantine Empire had definitely set in, and the West profiting by this, made an attempt to establish her supremacy over the lands washed by the waters of the Eastern Mediterranean. The final rupture between East and West in the realm of religion, in A.D. 1054, created definite hostility between the Byzantine Empire and the Latin Kingdoms, and a Crusade to recapture those lands lost by the Byzantine Empire, was instituted. This military expedition had as its original objective Egypt and Salâh ed-Din, but Venice the controlling spirit of the Fourth Crusade, contrived to divert it against Constantinople, for she realised that by the destruction of the Byzantine Empire she would become supreme in the commercial world.

Cyprus at this time still formed part of the Byzantine Empire, and was administered by Byzantine officials with a duke as governor who was

1) See Plate I.

appointed by Constantinople. The social and economic conditions were, however, extremely bad owing to the oppressions and extortions practised by these officials. Nicolas Mouzalon who resigned the Archiepiscopal See of Cyprus in A.D. 1110, having failed to obtain redress for the injustices committed by the said officials, states in a poem which he composed, that the inhabitants of the Island were reduced to utter misery; those who could not pay the taxes were tortured, nor were the clergy exempted, for bishops were hanged and deacons sent to the galleys. He goes on to say that he saw this lovely island like a king's daughter all glorious within this blessed island no island of the blessed, this Elysian field the home of a wretched people, girt round by streams of the sea, but oppressed within by unescapable misfortunes; its inhabitants more wretched than Tantalos (1), reaping, but eating not (oh, vain labour!), gathering grapes, but drinking not (oh, bitter toil!) (2).

It was into such conditions as these that S. Neophytos was born in the year A.D. 1134, but if these conditions were bad, yet was he to see still worse ills befall his beloved land, culminating in its final separation from the Byzantine Empire. His birth-place was Leucara which to-day is in the district of Larnaca, but at that time belonged to the district of Amathos. Amathos was the seat of a bishop down to the twelfth century, and under the dukes of Cyprus it was their official place of residence. However, by the twelfth century, this city had lost its position, owing to the growing importance of a new town, Neapolis, which was later termed Nemesos, and finally became called Lemesos, which possessed a much better road-stead for shipping.

S. Neophytos was one of eight brothers and sisters, and since his parents were poor, they were unable to give him any school education, and thus he grew up without a knowledge of reading and writing. Up to his eighteenth year S. Neophytos was employed in agricultural labour, at which time, however, his parents betrothed him to local girl, and made preparations for an early marriage. This did not, however, appeal to S. Neophytos, and he fled secretly from his parents' house to the Monastery of S. John Chrysostom which is situated on Mt. Koutsoventis in the Kyrenia mountain range, where he wished to retire from the world and to devote himself to religion. For two months his parents searched the Island for him before they discovered him in his monastic retreat. After much entreaty, he was at length persuaded to obey his parents' wishes, and he returned home with them. The desire to lead the monastic life was, however, so strong that he again managed to avoid the proposed marriage, and he then returned to the same monastery where he was admitted as a novice. Since he was unlettered, he was given work in the vineyards at a locality called « Stoupes », and these labours he performed during the next five years. During this time of probation, however, he taught himself how to read and to write, and such was his diligence and perseverance in study that he was able to commit to memory the entire Psalter. At the end of this period, he was promoted to the office of assistant sacristan (3) which he performed for the next two years.

At this time there was a growing penetration of Cyprus by the western nations, as may be seen from the grant of commercial privileges

1) Ταλάντες: μένουσι καὶ τοῦ Ταντάλου.

2) Cf. Sophia I. Doumidou, 'Η παραίτησις Νικολάου τοῦ Μουζάλωνος in 'Ελληνικά, VII, 1924, σσ. 267 ff.

3) Ἱεραρχοκλήσιάρχης.

to the Venetians given in A.D. 1148 by the Byzantine Emperor Manuel Comnenos. Shortly before A.D. 1158, that is to say, about the time when S. Neophytos became assistant sacristan, Cyprus was invaded by a certain Renaud de Châtillon, a French adventurer. The invaders defeated the forces of the then Duke of Cyprus, John Comnenos, a nephew of the Emperor Manuel, and took the Duke prisoner. They then ravaged the Island, plundering and burning towns and churches, and mauling the inhabitants both lay and ecclesiastical. In A.D. 1158 a further disaster befell Cyprus in the shape of raids by the Egyptian fleet, in which many prisoners and booty were carried off. Among the prisoners was the brother of the Duke who, after having been well received by the wazir of Egypt, was then sent with honour to the Emperor Manuel at Constantinople.

In these troubled and uncertain times it is not surprising that men should have turned their thoughts to the peace and security of monastic life which could be secured in monasteries built in remote and secluded places in the mountains. Indeed, it is to this period that there is assigned the foundation of two famous monasteries in Cyprus, that of Chrysorrhogastissa in A.D. 1152, and that of Macherus by S. Nilos in A.D. 1172.

The desire to lead the solitary life of an anchorite caused S. Neophytos to set out on a journey to Palestine, where he hoped to find some hermit or remote locality in which to establish himself. After a six months' search which proved fruitless, he returned to Cyprus and took up his abode again in the Monastery of S. John Chrysostom. Not long afterwards, S. Neophytos again set out on travel, and this time to go to the famous monastic centre on Mt. Latros which is not far from Miletos in south-west Asia Minor. On reaching Paphos from where he evidently intended to take ship to Asia Minor, he was arrested by the harbour guards as a fugitive slave, and cast into prison, pending an enquiry about him. Fortunately, some charitable people intervened on his behalf, and he was released, but as his passage-money consisting of two coins sewn in his clothes had been stolen from him, he was compelled to abandon his project of going to Mt. Latros. Nothing daunted, S. Neophytos set out to explore the wooded hills above Paphos for a suitable place in which to establish himself as a hermit.

On June 24th, A.D. 1159, S. Neophytos found a cave in a hill-side at a distance of about six miles from Ktéma, and decided that the locality would meet with his requirement. This cave which had hitherto been, as he terms it, the resting-place of birds (1) he found particularly suitable for his love of quietness (2), and he set about at once excavating it and enlarging it. This done, he hewed out of the rock a tomb for himself against the day of his death, and he also constructed an altar which he dedicated to the Holy Cross, since it was completed on September 14th. of the following year. This retreat S. Neophytos called the New Sion, though, afterwards, it became more generally known by the name Enkleistra, that is to say, the Enclosed (3). There is only one recorded instance of S. Neophytos having left this retreat, and this was in the year A.D. 1164, when he set out in quest of a piece of the True Cross.

The fame of the sanctity of S. Neophytos soon spread, and in the year A.D. 1166, he was persuaded by the then bishop of Paphos to accept a disciple, and thus to become the head of a coenobitic community on which the bishop bestowed certain endowments. Four years later, in A.D. 1170,

1) Ὀρνίθων ἀνάπαυλα.

2) Φιλήσυχος ἔρως.

3) See Plate II.

S. Neophytos was ordained priest, and from now on, others desirous of the ascetic life came to join him, and by the year A.D. 1183, the Enklcistra was completed together with part of its mural decorations. For his monastic community S. Neophytos composed a Ritual Ordinance in which he laid down the rules to be observed by the monks. Of this Ritual Ordinance there seems to have been three versions, the first written in A.D. 1167, the second, in A.D. 1189, and the third, in A.D. 1209 (1).

The year A.D. 1184 was a momentous date in the history of Cyprus, for it was in that year that Isaac Dukas Comnenos, a great nephew of the Emperor Manuel I, appeared in the Island with forged letters of appointment as a governor or Katapan of Cyprus. Having been accepted as Duke, Isaac soon showed himself a veritable despot and an oppressor of the inhabitants of the Island. A vain attempt was made by the Emperor Isaac II Angelos to buy off this rebel, and later, a fleet was sent against him, but it was defeated, and Isaac Comnenos was left in undisturbed possession of Cyprus till A.D. 1191.

With regard to the character of Isaac Dukas Comnenos, the general opinion is that he was a thoroughly bad man, an opinion which was also held by S. Neophytos, for in a very important letter of his, entitled «Concerning the misfortunes of Cyprus» (2), he states that Isaac ruled Cyprus for seven years, and not only utterly despoiled the land, and harassed the lives of its rich men, but every day he hounded and oppressed its nobles, so that all lived in distress, and sought by any means they might to protect themselves against him. In connection with Isaac Comnenos, Michael the Syrian supplies us in his Chronicle with a very interesting piece of information, for he states that Isaac compelled the Greek bishops to institute a patriarch in opposition to the Oecumenical Patriarch of Constantinople, and that this patriarch crowned him emperor, and remained in office till the Island was captured by Richard I, King of England (3).

This was the second attempt to create a national patriarchate outside the four patriarchates of Apostolic foundation. The first attempt to create a national patriarchate independent of Constantinople occurred in A.D. 924. Symeon, the ruler of Bulgaria, had been at war with the Byzantine Empire, but failed to capture the Imperial City which, however, he actually besieged. On abandoning his military operations against the Empire, Symeon assumed an imperial title, Basileus or Tsar, and at the same time declared his Church independent of the Oecumenical Patriarch of Constantinople, and raised his Archbishop to the rank of Patriarch. This independent Bulgarian Patriarchate lasted down to A.D. 1018, when the Byzantine Emperor Basil II, the Bulgar-slayer, conquered Bulgaria and annexed the territory to the Byzantine Empire. In the case of both Bulgaria and Cyprus, the setting up of a patriarchate independent of Constantinople was not due to any difference in theological opinions, but was made on purely political grounds. At the times in question it was an established custom for the Oecumenical Patriarch of Constantinople to assist in the coronation service of a new emperor of the Byzantine Empire, and therefore, a ruler who

1) For the Greek text, cf. Kyprianos, *Τυπική Διάταξις Νεοφύτου τοῦ Ἐγκλειστοῦ*, Venice, 1779, and for the English translation, cf. E.H. Freshfield and F.H. Warren, «The Ritual Ordinance of Neophytos» in *Archaeology* vol. XLVII, 1881.

2) Cf. C.D. Cobham, *Excerpta Cypria*, Nicosia, 1895. pp. 10-13.

3) Cf. *Acad. des Inscr. et Belles-Lettres*, fasc. iii, p. 402: «Il se révolta contre l'empereur de Constantinople, rassembla les évêques grecs et leur ordonna d'instituer un patriarche qui sacra empereur ce Comnène, etc»

wished to assume an imperial title and to proclaim his independence of the Byzantine Empire, naturally strengthened his position considerably, if he were able to have himself crowned in the same way as the emperors at Constantinople. Since, of course, the participation of the Oecumenical Patriarch in such a coronation was out of the question, the only alternative was to create a national Patriarch who would perform the same service for the national ruler.

Such, then, was the state of Cyprus at the beginning of the Third Crusade. Now it must be borne in mind that at this time the only important places held by the Christians in the neighbourhood of Palestine were Tyre, Antioch and Tripolis. In consequence of this, Cyprus must have appeared to the Crusaders as a most valuable base for operations against Palestine, could they but get it into their possession. Isaac Dukas Comnenos was certainly aware of this, but as subsequent events showed, his defences were worthless, and his tyrannical rule lost him the support of his subjects.

On April 10th, A.D. 1191, Richard I, King of England, set sail with a fleet from Messina for Syria, and one of the ships carried his sister Joanna, Queen of Sicily, and his betrothed, Bergengaria, daughter of the King of Navarre. In a storm the ships became separated, and three of them found their way to Lemesos, where two of them were wrecked. Isaac who had had warning of the passage of the Crusaders, forbade the landing of the Franks, and those who escaped from the wrecks he took prisoner and ill-treated. This was a grave error not only from a humanitarian point of view, but also from a tactical one, as subsequent events showed. Realising, probably, that the Crusaders might attempt an invasion of Cyprus, Isaac hurriedly threw up defences on the beach, and at the same time tried to entice the two royal ladies ashore, whose ship had escaped from being wrecked. His intention seems to have been to hold them as hostages, but this they understood and refused to land, asking only to be allowed to take in water, but this Isaac refused to them. He then attempted to seize their vessel, but it promptly put out to sea, and at this moment Richard I arrived from Rhodes with the remainder of his fleet. This occurred on May 6th, A.D. 1191, a date as fatal for Cyprus as that of May 29th, A.D. 1453 was for Constantinople.

How hopelessly inadequate the military defence of Cyprus must have been at this time, and how unpopular the usurper, is clearly shewn by the fact that as soon as Isaac saw Richard's forces landing, he evacuated Lemesos and retired with his soldiers to Kibani in the hills. Richard I was naturally welcomed by the Latin merchants of Lemesos, and three days later, Isaac came down to a conference with Richard at which he agreed to send a body of 200 men with the Crusaders, and to allow provisions to be purchased in the Island without payment of dues, and to leave his daughter in the King's hands as hostage, but he stated that he himself could not join in the Crusade in person, as, if he were to leave Cyprus, the Emperor of Constantinople would dispute his right to the Island. This, of course, would have been the case, had the Emperor been in a position to do at the time; but what is far more likely is that Isaac feared the loyalty of his own subjects far more than anything that Constantinople might be able to do. In any case, Isaac almost immediately repented of his terms for he returned secretly at night to Kolossi from where he sent a letter to Richard ordering him to leave the Island without delay. Thereupon Richard at once attacked Isaac's camp and captured it with a considerable amount of booty, though Isaac himself escaped. A second engagement took place, so it is said at Tremithoussia where Isaac was again defeated. He himself escaped and fled, so it seems, first to the Castle of Kantara (1), but from there he retired to the Castle of Buffavento where he eventually surrendered. The booty seized by Richard

1) See Plate III

was enormous, and the people are said to have yielded up half of their possessions in return for which Richard confirmed to them by charter the laws and institutions which had been granted to them by the Emperor Manuel Comnenos. Frankish garrisons replaced, however, the Greek ones throughout the Island.

On June 5th, A.D. 1191, Richard sailed away from Cyprus for Syria with his army, leaving a governor to manage the affairs of the Island. According to the author of the *Gesta Regis Henrici II, etc.*, the Greeks and the Armenians who had not accepted the peace, immediately on Richard's departure set up for themselves a new emperor in the person of a monk who was a kinsman of Isaac. Thereupon, the representative of Richard assembled an army and joined battle with the new emperor whom he defeated, took prisoner and hanged.

In the same year Richard sold the Island for 200,000 pounds of gold to the Knights Templar. These, however, unable to hold the Island begged Richard the next year to take it back on the same terms as he had sold it; Richard, however, was not prepared to restore the money which he had received, and persuaded Guy de Lusignan to acquire the Island. It thus came about that Cyprus passed into the hands of the Franks, and remained under the rule of the Lusignan Dynasty from A.D. 1192 to 1487.

Four years later, that is to say, in A.D. 1196 S. Neophytos wrote a brief account of the happenings in Cyprus under Isaac Dukas Comnenos in a letter which he entitled 'Concerning the misfortunes of Cyprus' (1) to which we have already referred. In his condemnation of Isaac Dukas Comnenos and Richard I. S. Neophytos is most definitely impartial, for he describes the former as 'despotic ruler of the island and an oppressor of its nobles', and the latter, as 'a wretched (2) wretch.' His judgment of the Crusaders in general was that they were wolves which, indeed, they proved themselves to be, eight years later, when they sacked and pillaged Constantinople during three days.

On account of the fame of his sanctity, crowds of visitors began to visit S. Neophytos, and as his peace was thus disturbed, the saint decided in A.D. 1191 to retire to a more inaccessible retreat, and to this end he hewed out of the rock above the Enkleistra a new cell to which access could be had only by means of a ladder. It was during this work, on January 24th, that S. Neophytos narrowly escaped death from a piece of falling rock. This event is yearly commemorated at the Monastery in a special service. From this new retreat the saint descended only on Sundays to instruct his disciples.

The exact date of the death of S. Neophytos is not known, but it probably occurred after A.D. 1214 in which year he would have been eighty years old. The day, however, is known, namely, April 12th., but as this date usually falls in Lent, the commemoration of the death of the saint has been transferred to January 24th. In accordance with his instructions, S. Neophytos was buried in the tomb which he himself had hewn out of the rock in the cave of the Enkleistra. During the Frankish period (A.D. 1192 - 1571), the position of the tomb was certainly known, since the Chronicler Leontios Makhairas (middle of 14th. century to the first decade of the 15th. century) speaks of it in his work, where he says: 'his (Neophytos') tomb is there and is a source of miracles' (3), and likewise, Staffano Lusignano (18th.

1) Cf. page 4.

2) Ἀλιτῆρος,

3) Cf. R.M. Dawkins, *Leontios Makhairas, Chronicle, vol. I, p. 39, Oxford, 1932*, καὶ εἶνε ὁ τάφος τοῦ ἁγίου καὶ βρῦσι θαύματων.

century). when speaking of the Enkleistra, says: «where his (Neophytos') body may be seen quite intact, and works great miracles» (1)

On the Turkish occupation of Cyprus the tomb was sealed up and a fresco painted over the opening, the better to conceal it. Thus it remained until A.D. 1750, when it was accidentally discovered in the following circumstances. A monk of the Monastery, under the impression that there was a hidden treasure in the recesses of the cave of the Enkleistra, went one night to attempt to find it and managed to break into the tomb of the saint. When, however, he tried to raise the covering of the tomb, he was mysteriously struck down insensible. On coming to his senses, the monk went at once to the hegoumenos of the Monastery and confessed what he had done. When morning came, the hegoumenos and all the monks went in a body to the Enkleistra, where they found the tomb open, and inside it a wooden box. When the lid of this had been raised, there was revealed the body of S. Neophytos in a perfect state of preservation and girt with the chains which he had worn during his lifetime. The relics were then removed to the monastic church where they were deposited in a shrine (2) which now stands at the east end of the left aisle. The head of the saint, however, was placed in a silver reliquary which stands on a desk in front of the eiconostasis.

In A.D. 1631, the hegoumenos of the Monastery made a successful attempt to free the Monastery from the interference by the bishops of Paphos in whose diocese it is situated. He succeeded in obtaining a sigillum issued by Cyril Loukaris the then Oecumenical Patriarch of Constantinople, and by his Synod and counter-signed by the then archbishop of Cyprus, whereby the Monastery became an independent and self-governing monastic institution, in other words, an imperial and stauropegic innastery, with no other obligation than to pray daily for the archbishops of Cyprus.

Though the literary works of S. Neophytos are, as is to be expected, mainly theological, we have, however, from his pen the important letter on contemporary event in Cyprus to which we have already referred, as well as a treatise on earthquakes (3) and a Ritual Ordinance. The former work was most probably inspired by a very disastrous earthquake which occurred while S. Neophytos was hewing out the Enkleistra. The saint's opinion as to the cause of earthquakes is quaint and worth mentioning. It is that, when men sin, God looks down on the earth sternly, and creation, unable to bear the awful and wrathful gaze of the Creator, trembles and shakes. As regards the Ritual Ordinance, (4) or Rule, which S. Neophytos composed for his Monastery, it is interesting to note that in it the saint lays down that the number of monks at the Monastery shall not exceed eighteen, since experience had taught him that it was difficult to maintain discipline and to ensure quietness with a larger number. He moreover excluded from the precincts of his Monastery women and female animals (5). In this, however, S. Neophytos was merely reaffirming the rule laid down by the monastic reformer S. Plato of the early ninth century who was hegoumenos of the Saccoudion on Mt. Olympus. S. Plato in his turn was merely reinstating an ancient practice. It would appear that the exclusion of female animals from monasteries was not or-

1) Cf. *Steffano Lusignano, Chronografia*, p. 25b, *doue egli è seppellito e vi si vede il corpo tutto intiero, e fà gran miracoli.*

2) See Plate IV.

3) Cf. *Delehaye, «Oratio de terrae motibus» in Anal. Bolland. vol. XXVI. 1907, pp. 207-12.*

4) Cf. note (1) page 4.

5) This rule is no longer observed, and ladies may stay at the Monastery as guests.

dained primarily on grounds of safeguarding the morality of the monks, but rather from a desire to protect them from the temptation to increase their revenues by trading. There had been examples in more than one monastery of cattle breeding which had naturally necessitated the housing of lay servants within the walls of the monastery. As the number of cattle often exceeded the requirements of the monastery, cattle dealers had been attracted to the monastery with a view to purchasing the superfluous stock, and as a result the monks had been tempted to take too much interest in worldly affairs.

MSS. of the works of S. Neophytos are found in a number of libraries in Europe; in Greece, at Athen and in certain monasteries, in France, at the Bibliothèque Nationale at Paris, in Spain, at Madrid, and in Scotland, at Edinburgh.

The Enkleistra consists of two caves. The first is in the form of a chapel with nave, sanctuary and altar, and the second which measures eleven feet by eight, formed the dwelling-place of the saint, in which may be seen a rock-hewn table and seat at which he worked. In a recess of this second cave is the empty rock-hewn tomb of the saint. To the right of these two caves there is a third which is reached by a narrow path, but unfortunately its frescoes are damaged and blackened by the smoke of fires which at some period were lit in it.

The frescoes of the first and second caves are in a good state of preservation, and are excellent examples of Byzantine art of the period. They are of various dates, the earliest which portrays S. Neophytos is dated A.D. 1163 and was executed by the painter Theodoros Apsoudēs whom the saint employed to decorate the Enkleistra. If we except the ninth century fresco in the chapel of S. Solomonē at Paphos, and the frescoes of the Church of the Virgin at Asinou which, on the evidence of an inscription, are assigned to A.D. 1106, certain of the mural paintings of the Enkleistra are the earliest specimens of Byzantine frescoes in Cyprus (1). Besides Biblical scenes, these frescoes portray also all the more important anchorites and monastic fathers, including a number from Egypt, for example, SS. Antony, Macarius, Amoun of Nitria, Pachomius, Daniel of Scete, Parris, etc.

About a hundred yards from the foot of the cliff in which the Enkleistra is hewn out, there are the buildings of the present Monastery. These are in the shape of a quadrangle, one side of which is formed by the monastic church. A covered gallery runs round the inside of the upper storey of the monastic buildings (2), which contain a reception room and library, a refectory, guest chambers and some of the monks' cells. From this gallery a most beautiful view can be obtained of the surroundings, wooded hillsides which slope gently down to the blue waters of the Mediterranean Sea. The position of the Monastery from the point of view of climate, is ideal, for it is sheltered from the cold winds of winter by the surrounding hills, and its height, circa 1000 feet above the sea-level, insures to it a cool and exhilarating temperature during the heat of summer.

The monastic church (3) is a large, well-built edifice which dates most probably from the first half of the fifteenth century, and seems to have been erected at the command of Helena Palaeologia, Queen of Cyprus (A.D. 1442-1458). It is in the form of basilica with a single dome and three aisles. The vaulted roof is supported by columns, three on each side of the nave. These columns are crowned with capitals decorated with curious, thin scanthus leaf-

1) For these mural paintings, cf. G.A. Sotiriou, *Τὰ Βυζαντινὰ Μνημεῖα τῆς Κύπρου*, I, Athens, 1935.

2) See Plate V.

3) See Plate VI and VII.

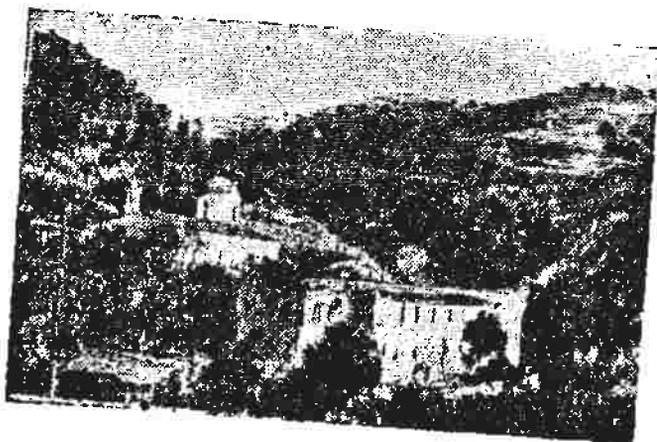
4) See Plate VIII.

ves. The walls of the church show remains of frescoes which may be assigned to two periods. Those in the apse which depict the principal Church Fathers (1), appear to date from the sixteenth century, whilst those on the vaulting of the north aisle are earlier. *

The Library of the Monastery possesses five folios of a manuscript of a work by S. Neophytos, and also an interesting and rare example of a wooden Antimension (2) which bears the date A.D. 1686 (3).

The Monastery has property in a number of villages in Cyprus, as well as a Dependency (Metokhion) at the village of Akhella. The cultivation of carobs constitutes an important source of revenue for the Monastery. There are at present twelve monks including the hegoumenos at the Monastery.

Plate I



Monastery of S. Neophytos

1) See Plate VIII.

2) See Plate IX.

3) For particulars of this wooden Antimension, cf. O.H.E. Burmester, «The Monastery of S. Neophytos, Paphos, Cyprus» in *Eastern Churches Quarterly* vol. VII, p. 18.



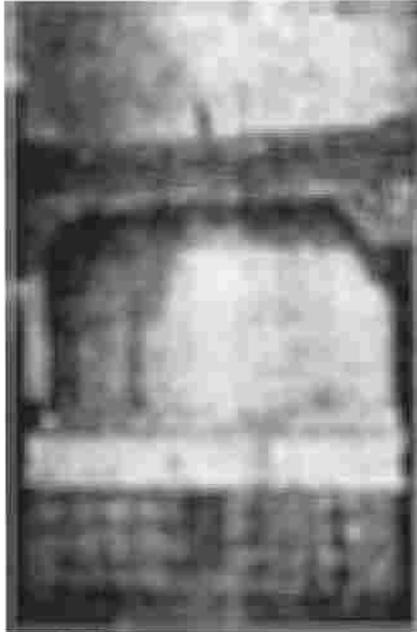
The Enkleistra

Plate III



The Castle of Kantara

Plate IV



Shrine of S. Neophytos

Plate V



Quadrangle of Monastery

Plate VI



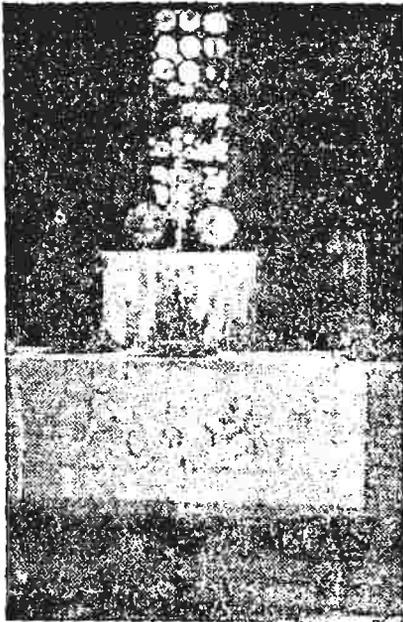
Byzantine Monastic Church

Plate VII



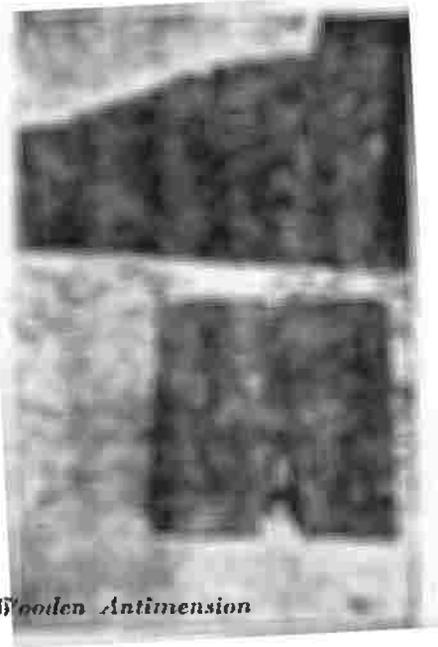
The Eicoanastasis

Plate VIII



Mural Paintings in the Apse

Plate IX



Wooden Antimension