

GAZİMAĞUSA

(Famagusta)

North Cyprus





Gazimağusa (Famagusta); The Eastern Mediterranean's Enigmatic Port

Situated on the south eastern coast of Cyprus, Gazimağusa possesses the eastern Mediterranean's finest examples of medieval architecture. The three kilometer long Venetian Walls which encircle the entire ancient city, the Cathedral of St. Nicholas (the Lala Mustafa Pasha Mosque) where Lusignan kings were crowned Kings of Jerusalem, and the dungeon where, during the Ottoman Period, Turkey's national poet Namik Kemal, spent thirty eight months in exile, are but a small selection of Gazimağusa's rich historical and cultural heritage.

Just to the south of Gazimağusa are the ruins of Salamis, one of the ancient City Kingdoms of Cyprus. Its Roman Period gymnasium, theatre and baths are particularly fascinating.

The Monastery of St. Barnabas, which lies within the Salamis Protected Area, is another site which is hugely important from the point of view of belief tourism. St. Barnabas is one of Christianity's most important saints and the founder of the Christian Church in Cyprus. The tomb and the monastery dedicated to him make this site one of North Cyprus's most important attractions.

The History of Gazimağusa (Famagusta)

Gazimağusa was founded between 285-247 B.C.E. by the Egyptian King Ptolemy Philadelphus who is said to have named it originally after his sister, Arsinoë. Around 647 A.D., as a result of the Arab raids which laid waste to many towns and cities in Cyprus, including the nearby great city of Salamis, the inhabitants fled to Gazimağusa, whence it developed into a small port town. In the hope that it would deter the Arab pirates it was named 'Ammochostos', meaning "hidden in sand". An influx of Christian refugees fleeing the downfall of Acre in Palestine in 1291 transformed it from a tiny village into one of the richest cities in Christendom and in the Lusignan Period (1192-1489) it became, after Lefkoşa (Nicosia), Cyprus's second largest city. It was at this time that the name 'Ammochostos' developed into the Frankish corruption, 'Famagusta', by which name it is still known around the world today. As an important trading station between the east and west its importance and wealth increased.

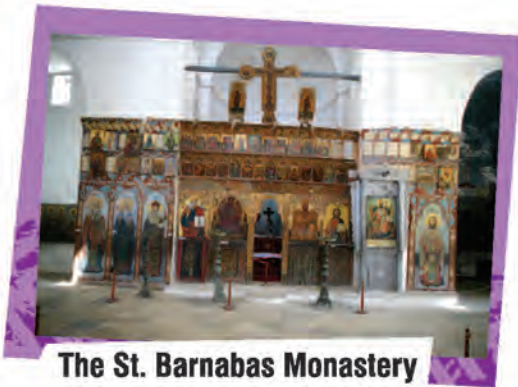
In 1372 the port was seized by Genoa and in 1489 by Venice under whose control it remained until 1571 when it fell to the Ottomans. In the British period, with the construction of new docks, the port regained some of its earlier significance and became an important centre for trade.



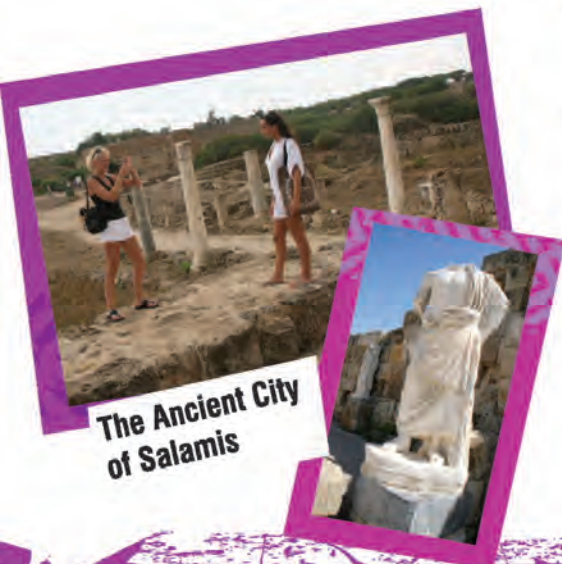
Things to Do in Gazimağusa



The Namik Kemal Dungeon



The St. Barnabas Monastery

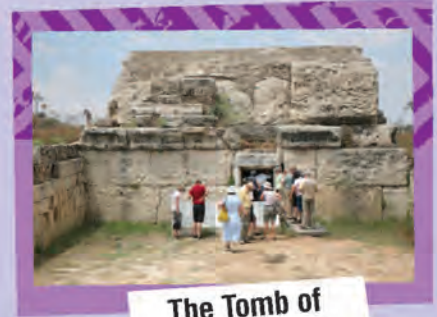


The Ancient City of Salamis

- Think of Gazimağusa as one great open-air museum and, starting from the Sea Gate (Porta Del Mare), begin your walking tour.
- Visit the Cathedral of St. Nicholas (the Lala Mustafa Pasha Mosque) where Lusignan kings were crowned Kings of Jerusalem. Situated within the walls of the old city, this cathedral displays the finest examples of stonemasonry in the Middle East. The square in which the cathedral sits bears the traces of the Lusignan, Venetian and Ottoman Periods.
- In front of the main entrance to the Lala Mustafa Pasha Mosque (St Nicholas Cathedral) is a huge old tree said to be the same age as the cathedral. It is a variety of tropical fig, with the botanical name of 'Ficus Sycomorus', and known as 'cümbez' in Turkish. According to botanists, the tree is 713 years old as of 2012.
- Relive the tragic story of Desdemona from Shakespeare's tragedy, Othello, with a visit to Othello's Castle.
- Take a lingering visit to the ancient city of Salamis, for many years the capital city of Cyprus, founded in 1184 B.C.E and inhabited for an incredible 21st centuries until the 9th century A.D.
- It is believed that St. Barnabas was born near Gazimağusa and Christian tradition holds that he was martyred at Salamis in 61 A.D. The Monastery dedicated to him and his tomb are important sites of pilgrimage for Christians and for belief tourism in general.
- See the tomb of the Ottoman Empire's Ambassador to Paris, Chelebi Mehmet 28th, situated in the courtyard of the Lusignan Period Church of St. Peter and St. Paul (the Sinan Pasha Mosque) which displays exceptional stonemasonry.
- From 9th April 1873 to 7th June 1876, the great Turkish poet Namik Kemal was held as a political prisoner in a dungeon in Gazimağusa which, along with its dedicated museum, you are invited to visit.
- The Late Bronze Age city of Enkomi (Alasiya) is one of Cyprus's most significant ancient settlements and has revealed some of the richest archaeological discoveries on the island.
- Take the chance to visit and take part in some of the many activities which take place at various times of the year. In April there is the Mormenekşe Artichoke Festival, in June the International Gazimağusa Culture and Arts Festival and in August you are cordially invited to the Yeniboğaziçi Pulya (Blackcap Warbler) Festival.

Places to Visit in Gazimağusa

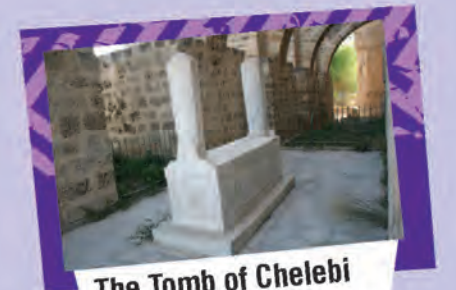
- The ancient city of Salamis, the greatest of the Cypriot City Kingdoms where you can see the Gymnasium, the Roman Baths, the Ancient Theatre, the largest basilica in Cyprus, the Basilica of St. Epiphianios, the Campanopetra Basilica and the remains of the Agora (Market Place)
- The Tomb of Kings at the Salamis Necropolis and the Tomb of Kings Museum
- One of Cyprus's most important centres of belief tourism, the Monastery of St. Barnabas and its adjacent Icon and Archaeology Museum
- The ancient city of Enkomi (Alasiya) one of the Late Bronze Age's most important trading cities
- The 15th century Othello's Castle, the setting of Shakespeare's famous tragedy, Othello
- A walk around the vast open-air museum which are the Gazimağusa city walls from where you can take in the Cathedral of St. Nicholas (the Lala Mustafa Pasha Mosque) and the 14th century Lusignan Period Church of St. Peter and St. Paul (the Sinan Pasha Mosque, also known as the Wheat Mosque)
- The Venetian Royal Palace, dated from 16th century (Piazza del Proveditore or Governor's Square)
- The Cafer Pasha Hamam (Turkish Bath) built in 1601
- The tomb of Ottoman statesman Çelebi Mehmet 28th, situated next to the Lusignan Period Church of St. Peter and St. Paul
- The twin churches of The Knights Templar and The Knights Hospitallers
- St George of the Latins dated from the end of the 13th and St. George of the Greeks dated from the early 14th century.
- The Nestorian Church of St. George Xorinos
- The dungeon of poet Namık Kemal, where, during the Ottoman Period, Turkey's national poet spent thirty eight months in exile
- The Land Gate, known variously as 'Akkule' in Turkish and Ravelin, or Rivettina Bastion, and The Sea Gate, or Porta Del Mare, completed in 1496
- The Museum and Tomb of Canbulat, Ottoman Governor and one of the commanders of the Ottoman forces which conquered Cyprus
- The İncirli Caves in the village of Çınarlı



The Tomb of Kings, Salamis



Sarcophagus at the Venetian Palace



The Tomb of Chelebi Mehmet 28th



The İncirli Caves at İncirli

Notes on the historical places

Othello's Castle

Othello's Castle is a citadel situated in the north east of the town. Prior to its construction there had been a tower and fortifications on the site built by the Prince of Tyre in 1310 A.D. The current Castle was remodelled by the Venetian Captain Nicolao Foscareno in 1492 in the Pure Renaissance style. Above the main entrance, there is a sculpture of the winged lion of St Mark, the patron saint of Venice, along with an inscription that describes Foscareno's renovation. When the Venetians took control of Cyprus, instead of demolishing the older Lusignan Period tower and fortifications, they only removed the weaker high walls and replaced them with a more solid wall and placed a circular citadel at the four corners. The citadel contains corridors leading to artillery chambers which in times of war would have allowed soldiers to move quickly from one part of the castle to another. To the north and south of the rectangular central courtyard is a series of five ribbed vaulted chambers, constructed between 1300 – 1310 A.D. which are believed to have been used by the Lusignans as dormitories and a refectory. Othello's Castle was originally built as a moated citadel in order to protect Gazimağusa's harbour. In the courtyard, old Ottoman and Spanish cannons are displayed. One of them is made of bronze and is over 400 years old. There are also some iron cannon balls as well as some stone balls that would have been used in a trebuchet. The citadel's more common name, "Othello's Castle", only began to be used during the British Administration and originates from Shakespeare's "Othello". The play refers to "a port in Cyprus". It has also been suggested that Othello who, in the play, kills his wife Desdemona, may be based upon the Governor of Cyprus between 1505 and 1508, Lieutenant Cristoforo Moro. Shakespeare's play, however, is not contemporary with Venetian rule, having been written more than 30 years after the Ottomans arrived.





The Venetian Royal Palace (Pallazzo Del Proveditore)

The Venetian governor's palace (Palazzo del Proveditore) lies at the western end of Namik Kemal Square. It was constructed around 1550 on the ruins of a 13th century Gothic style Lusignan palace. It was used as living accommodation for the kings of Cyprus until the reign of Peter II in 1369, when it was destroyed by earthquakes. Upon its construction, it was used as the residence of the Venetian Military Governor, - the 'Proveditore'. The door to the palace opened up onto what was once the largest central square in all of Europe. Particularly impressive today is the three-arched entrance to one side of Namik Kemal Square. It was constructed to rival the triumphal archways of ancient Rome, and genuine Roman columns salvaged from Salamis were used in its construction. Above the central arch can be seen the arms of Giovanni Renier, the Italian Governor of Cyprus at the time. The Venetian palace was largely destroyed by the Ottomans, but what little remains is impressive.



The Church of St. Francis of Assisi

The Church and Monastery of St. Francis are the most significant buildings of the Franciscan Order who came to Cyprus during the lifetime of St. Francis of Assisi, in either 1217 or 1226 A.D. The order, which preaches poverty and which equally welcomes the wealthy and the poor, became one of the largest religious sects in Cyprus and their friary in Gazimağusa become one of the most important religious buildings in the city.

The church and monastery were constructed at the end of the 13th, beginning of the 14th centuries with funding supplied by Henry II, King of Cyprus who reigned from 1285 to 1324 and who was known for his close relations with the Franciscans. Notable citizens of Gazimağusa, the Genoese and foreigners, who contributed to the construction of the church, were buried here. Archaeological investigations have revealed graves under the church dated between 1314 and 1474 A.D.

The monastery, which has not survived into the present, is believed to lie to the south west of the church. What remains of the original church today consists of a three-sided apse with a small chapel off the south side. The external walls are supported by buttressing.

Lala Mustafa Pasha Mosque (St Nicholas Cathedral)



The building of the St Nicholas Cathedral started around 1298 and lasted until 1312 on what is thought to be the remains of an earlier church. The former Latin cathedral of St Nicholas is one of the most impressive Gothic buildings still to survive in the Near East. Lusignan kings were crowned Kings of Jerusalem here after having been crowned Kings of Cyprus at the St. Sophia Cathedral in Lefkoşa . This tradition was maintained until the Ottoman conquest. It resembles the Cathedral at Rheims in style, as well as St Sophia in Lefkoşa and Bellapais Abbey. The two four-sided bell towers are particularly interesting and it has a fine window decorated in the Gothic style. After the fall of Gazimağusa, a minaret was added to the northern tower, and the church converted into a mosque.

In front of the main entrance to the mosque is a huge old tree said to be the same age as the cathedral. It is a variety of tropical fig, known as 'cümbez' in Turkish and according to botanists, is 713 years old as of 2012.



The Church of St. George of the Greeks

This church was built around 1300 and funded by a wealthy merchant of Gazimağusa in the Greek Orthodox quarter of the town. It was built in the Gothic style but also bears traces of the eastern orthodox style of churches. Excavations have unearthed coloured glass probably from the old church windows. Along the walls of the church, you can see several arched niches where the tombs of the patrons of the church were placed and there are also vague traces of frescoes depicting the life of Christ. These frescoes are in the 15th century Italianate style and are considered to be of an inferior quality. An image of the crucifixion and resurrection of Christ is still just about discernible on the apse. The lower part of the wall shows depictions of Orthodox saints.



During the Ottoman siege of the city in 1570-71, the church was a target for the besiegers, and the damage caused by the cannon bombardment, particularly on the south east side of the church, can still be seen. In fact some of the cannonballs are still embedded in the walls.

The Twin Churches (The Templar & Hospitallers Churches)

The Templars and the Hospitallers were an association of crusading knights which had been organised to protect European pilgrims on their way to the Holy Land. The two churches dedicated to them were built at either end of the 13th century. The two churches, which sit side by side, were the centres of the two orders in Cyprus. The official names of the churches are the Templars Church of St John, and the Hospitallers Church of St John. The larger of the two, also known as the Chapel of St. Antonio, dates to the early 13th century and belonged to the Templars. The smaller church with its vaulted entrance dates to the end of the 13th century and is the church of the Hospitallers. This order was founded by St. John the Almoner of Amathus, son of the Byzantine Governor of Cyprus, Epiphanius, to provide care for poor, sick or injured pilgrims on their way to and from the Holy Land. When the Templars were dissolved by Pope Clement V, their Cypriot properties were taken over by the Hospitallers. Nonetheless, they constructed their own church just to the south and abutting the older church: hence the twin churches. The Hospitaller church is a small and simple one with a single space and cross vaults. The lintel above the entrance door bears the coat of arms of the Knights Hospitallers. The frescoes on the wall are Byzantine and date from the 16th century. The churches have recently been restored, and are now occasionally used for exhibitions by the Cyprus Arts Association.



The Dungeon of Namik Kemal

The dungeon, made of cut stone, is a small two storey building built by the Ottomans in the courtyard of the Venetian Palace. In 1873 poet Namik Kemal staged his most famous play, 'Vatan Yahut Silistre' (Fatherland or Silistria), a drama centred on the Siege of Silistria. The play which promoted nationalism and liberalism was denounced by the Ottoman government on the 9th April 1873, and Namik Kemal was exiled to Cyprus. Here he spent thirty eight months as a prisoner in exile. The lower floor consists of a single room with a door and barred window which open onto the courtyard of the Venetian Palace. The upper floor, which has two windows, is accessed by an exterior stone staircase and now displays documents relating to Namik Kemal.



Gazimağusa District Map





GİRNE (KYRENIA)

İSKELE-KARPAZ →

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GAZİMAĞUSA

City Centre

Othello's Castle, The City Walls, The Rivettina Bastion. (The Land Gate), The Sea Gate (Porta Del Mare), The Dungeon of Namık Kemal, Lala Mustafa Pasha Mosque (St. Nicholas Cathedral), The Venetian Palace, The Twin Churches, The Church of St. George etc...



Salamis



St. Barnabas



Eastern Mediterranean University



AKYAR
Border Crossing



BEYARMUDU
Border Crossing

Çiftlikdüzü

The Pergaminiotissa Church

Tatlısu

The Old Flour Mill

Çınarlı

Küçükörenköy
Yamaçköy

Tirmen

Çamlıca

Geçitkale

Akova

Yıldırım

Sütlüce

Pınarlı

havaalanı

Nergizli

Alaniçi

Atlılar

Yeniboğaziçi

Muratağa Sandallar

Mormenekşe

Salamis

Bronze Age Settlement

Pirhan

Mutluyaka

Enkomi

Tuzla

Dört Yol

Korkuteli

çlu
y

Vadili

İnönü

Eastern Mediterranean University

Themonianos (Eufimianos) Church

Akdoğan

Köprülü

Çayönü

Güvercinlik

İncirli

Düzce

AKYAR
Border Crossing

BEYARMUDU
Border Crossing



The Gazimağusa Walls

When the Venetians took over Cyprus from the Lusignans in 1489, the city walls were tall and thin which made them suitable for defence against the siege engines and bows and arrows of the day. However, by 1489, warfare had changed and the Venetians were aware that they now had to strengthen the walls against the cannon of the Ottomans, who were seen as a major threat. In 1492 they began fortifying the walls. These efforts continued for almost 80 years and experts were brought in from Venice to oversee the renovation. The seaward walls, the Martinengo Bastion and the Land Gate were constructed at great cost and the moat, first dug on the orders of the King of Cyprus in 1373, was greatly extended. The walls which are 3 kilometres in length, 18 metres high in places and, at their most substantial point, 9 metres thick, also housed stables, arms depots and tunnels to allow access to other parts of the wall.

The towers and bastions are as follows.

The Rivettina Bastion. (The Land Gate, The Ravelin or the Akkule)

Diocare Bastion.

Moratto Bastion.

Pulacazara Bastion.

San Luca Bastion.

Martinengo Bastion. (The Tophane)

Del Mezzo Bastion. (Martyrs' Bastion)

Diamante Bastion. (Karpaz Bastion)

Signora Bastion (Ringed Enclosure)

Othello's Castle. (The Citadel or Castella)

The Sea Gate (Porta Del Mare)

Canbulat Bastion. (Arsenal)

Compasanto Bastion. (Ringed Bastion)

Andruzzi Bastion. (Water Bastion)

Santa Napa Bastion. (Golden Bastion)



There were also two entrance gates in the walls at the Porta Del Mare and the Rivettina Bastion. During the Ottoman siege the wall between the Rivettina Bastion and the Canbulat Bastion was badly damaged but consequently repaired by the Ottomans.

Martinengo Bastion (Tophane)

This bastion in the north western corner of the Gazimağusa Walls takes its name from the Venetian commander Hiernino Martinengo who was sent to assist the besieged city during the Ottoman siege of the town. After Commander Martinengo died en route his body was taken to Gazimağusa and the bastion was named after him. In 1550, the Venetians brought over Giovanni San Michele, a renowned Venetian architect to redesign and strengthen this area. This he did over a nine year period until his death in 1559 aged 45. He was buried in the St. Nicholas Cathedral.

The Martinengo Bastion is one of the Middle Age's finest examples of military architecture. In the shape of a heart, it is practically unbreachable, and is the strongest part of the Gazimağusa fortifications. In all, it covers an area of almost a square mile. The stone blocks from which the walls are built are cut to very fine tolerances. The thickness of the walls varies between 4 and 6 metres. On the city side of the wall, the bastion has a series of ramps, designed to be wide enough for horses and carts to carry munitions to the interior of the bastion. Inside the bastion are chimneys for the ventilation of gunpowder smoke, and storage areas for gunpowder barrels and cannon balls.

The Rivettina Bastion (The Land Gate, The Ravelin or the Akkule)

The Land Gate is one of the two original entries to the walled city of Gazimağusa, the other one being the Sea Gate. It was designed to protect the main entrance to the city and built by the Venetians in 1544. Its original name was The Ravelin which means 'the Half-Moon Bastion'. It is the second oldest part of the walls, after Othello's Castle. It is also the most interesting part to those interested in military fortifications. The entrance used today and the bridge over the moat were built during the Ottoman Period. The original land gate was to the south west of the current entrance over a wooden drawbridge protected by a portcullis. On either side of this gate were wall frescoes, coats of arms and a small church. Excavations have revealed the traces of passages, cannonball racks, galleries and other compartments. On the side of the arched entrance that looks toward the town are underground chambers that were used as dungeons during the Venetian Period. The great variety of names given to this bastion over the centuries- Ravelin, the Rivettina Bastion, the Land Gate and the Akkule- depended on who ruled Gazimağusa at the time.



The Sea Gate (Porta Del Mare)

The Sea Gate (Porta Del Mare) is one of the two original entrances to the city. It is built in the Italian Renaissance style and is particularly well preserved. The iron-clad wooden door that opens on to the land side is from the Ottoman period whilst the iron portcullis that opens on to the sea side is from the Venetian Period. Above this gate is a large marble sculpture of the winged lion of St Mark, who was the patron saint of Venice. It is thought that the marble for this sculpture was brought from Salamis. A panel on the gate records that it was built by the Venetian commander Niccolo Prioli in 1496 in order to protect the entrance to the walled city from the Port of Gazimağusa.

Salamis

According to one tradition, Salamis was founded by tribes arriving from Anatolia during a period of migration near the end of the Bronze Age and these tribes were joined by Achaeans arriving from Cilicia. Another tradition states that the founder of Salamis was Teucer, son of Telemann, who could not return home after the Trojan War because he had failed to avenge the death of his brother, Ajax. From coins minted at the time we can understand that, after the period of Assyrian rule which began in 707 B.C.E., control of the island passed to King Evelthon 568-522 B.C.E. In 450 B.C.E., Salamis was the site of a simultaneous land and sea battle between Athens, led by statesman and military strategist Cimon, and the Persians, but the Athenians were defeated and Cimon was killed. After Cimon's death the Athenians abandoned their attempts to conquer Cyprus. It was around this time that control of Cyprus passed to the Phoenicians but also the time when Cyprus's status as a trading nation weakened. The most important ruler of the kingdom of Salamis was Evagoras (410–374 B.C.E.), who became ruler of the whole island, and who gained its independence from the Persian Empire. Salamis was afterwards besieged and conquered by Artaxerxes III. Evagoras was allowed to remain nominally king of Salamis, but in reality a vassal of Persia, to which he was to pay a yearly tribute. This situation continued until the time of Alexander the Great when Pythagoras was made King of Cyprus and who was rewarded with the gift of the city of Tamassus by Alexander for having provided military aid. After Alexander's death the city frequently changed hands until in 294 B.C.E. the Kingdom of Ptolemy I of Egypt took over the island and a period of relative peace and prosperity followed. It was during this period that Salamis was declared the capital of Cyprus. In Roman times, Salamis was part of the Roman province of Cilicia. Most of the remains of Salamis are from the Roman Period. During this period, the city had a People's Assembly, a Senate and a Committee of Elders. In 76 and 77 A.D. the city suffered devastating earthquakes and also suffered heavily during the Jewish uprising of AD 116–117. The city was later attached to the province of Antioch and its port became a first port of call for Syrian ships leading to some renewed prosperity. In 232 and 342 the city was again badly damaged by earthquakes. The town was rebuilt on a smaller scale under the name of Constantia by Byzantine Emperor Constantius II (337–361 A.D.). After further earthquakes and due to the Arab invasions of the 7th century, Salamis was finally abandoned and the inhabitants moved to Arsinoë, which was the forerunner of the city of Gazimağusa.



Walls and Harbour

In addition to the walls which protect Salamis to the north, south and west, another wall that surrounds the old town centre has been discovered. It is thought that they were constructed in the 7th century to protect the town from Arab raids. To the south east of the town is the oldest harbour of Salamis which was protected by artificial breakwaters to the north and south. In the Late Roman Period there was a second harbor to the north of the town which was generally used for military purposes.

Gymnasium

From inscriptions on the floor at the southern entrance to the site it can be understood that there was a Hellenistic Period gymnasium on the same site as the current Roman gymnasium in the north of the city. On the east colonnade there is an inscription that indicates that this area was used as a garden. During the period of the Emperor Augustus, the Gymnasium underwent repairs due to damage caused by earthquakes and the east colonnade was added at this time. Statues surround the two swimming pools which were later additions at the north and south ends of the square which is itself surrounded on all four sides by Corinthian columned arcades. The statues around the northern pool are from the 2nd century A.D. The gymnasium was badly damaged by earthquakes again in 332 and 342 A.D. It was rebuilt by the Emperor Constantine during the Early Byzantine Period as the Salamis city baths.

Numerous statues are displayed in the central court of the gymnasium most of which are headless. While a statue of Augustus originally belonged here, some columns and statues originally adorned the theatre and were only brought here after an earthquake in the 4th century. There are several theories why the statues have no heads and perhaps the most plausible one is that the bodies of the statues were made in advance, a head only being made to order later. Another theory is that earthquakes dislodged the heads which were subsequently taken by souvenir hunters during early archaeological excavation.

The Theatre

The Roman amphitheatre is situated to the south of the gymnasium and the present day ruins date back to the early years of the Roman Period of Augustus (63 B.C.E. – 14 A.D.), and seems to have been rebuilt according to a revised plan around 200 A.D. The stage building's façade (proscenium) was decorated with statues and columns. The Theatre's cavea (seating area) was constructed out of stone and supported by arches and its seating capacity would have been around 15,000. Only a few of the original limestone seats survive today and they can be seen in the lower rows. The stage building contains various rooms and corridors for the orchestra and players and would also have served as the backdrop for the plays. The theatre would have been decorated with frescoes, niches, statues and columns but today we only have the bare stones of the building. Its central orchestra had an altar dedicated to Dionysus and two cylindrical bases dedicated to Marcus Aurelius Commodus, Caesar Constantius and Caesar Maximianus. The central empty space would have been for the guests of honour. The theatre has been extensively restored in recent years. Unlike most other Roman theatres, which face toward the sea, this one faces inland.





The Roman Villa

The Roman villa is south of the theatre and in its day consisted of two stories. The entrance was adorned with columns, and it had a central inner courtyard with a columned portico. The rooms were located on either side of the courtyard. During excavations here, a platform with a mosaic floor covered with animal motifs surrounding a central figure was discovered.



The Campanopetra Basilica

The Campanopetra Basilica was constructed during the Early Christian Period, around the 4th century A.D. It consisted of a large colonnaded rectangular courtyard with porticos on all four sides, adjoining a three-aisled basilica on the west. In the courtyard there is a well and in the central section of the basilica, a bishop's lectern. Behind the apse are remains which suggest a bath and in one of the rooms are impressive mosaics in the *opus sectile* style.



The Basilica of St. Epiphanius

The St. Epiphanius Basilica was once the largest basilica in Cyprus. It was built around 400 A.D. as the metropolitan church of Constantia, by the Bishop of Salamis, St. Epiphanius. The importance of Constantia can be seen in the two basilicas that were built during this period, the Basilicas of Campanopetra and St Epiphanius, the latter being considered the greater of the two. It was an impressive monument, with three aisles on either side of the central nave separated by two rows of stone columns. At one end there is a triple-arched semi-circular apse with seats for the bishop and clergy. There are rooms on either side of the apse which it is believed were used for dressing and storage. The church contains a baptistery heated by hypocausts. By the southern wall of the basilica where it meets the Campanopetra Basilica is an empty marble sarcophagus. This is believed to be the tomb of St. Epiphanius whose remains are said to have been removed to Constantinople on the orders of Byzantine Emperor Leo in the 10th century. The church was destroyed by Arab raids in the 7th century and replaced by a smaller building to the south.

The Byzantine Cistern (Vouta)

The Byzantine Cistern at the northern end of the Agora is believed to have been built around 627-640 A.D. It was fed by water brought via earthenware pipes and aqueducts from Kythrea (Değirmenlik), 30 miles distant. Remains of the aqueducts can be seen at the village of Yeniboğaziçi. The walls and the remains of 36 pillars of the cistern have survived. It was covered over, as can be seen by the massive supports projecting from the walls on the longer side.



The Agora

This stone forum is situated to the south of the Vouta, and was meeting place and market of Salamis. The forum or agora was common to all Roman cities. It is a large, rectangular space with columned arcades, which offered protection from heat in the summer and rain in the winter. The shops were located in the stoa (covered walkway or portico). Only one of these columns has survived to the present day. In the time of Augustus (22 A.D.) repairs were carried out and this is understood from an inscription on a rediscovered grey marble frieze.



The Temple of Zeus

The Temple of Zeus, the main temple of Salamis, is to the south of the agora. Very little of it has survived to the present day although more is perhaps waiting to be discovered. The temple is built on a raised podium that stood at the end of a long porticoed court and was reached by a stepped ramp from the agora. The temple precinct was discovered in 1890 and inscriptions were found, honouring Livia, the wife of Augustus, and dedicating the temple to Zeus Salaminios.



The St. Barnabas Monastery and Church

St. Barnabas, one of the earliest Christian disciples in Jerusalem was born in Salamis as a Cypriot Jew. After receiving instruction in Jerusalem he returned to Cyprus with Paul the Apostle in order to spread the Gospel of Christianity. Although there are differing versions of his death, Christian tradition holds that Barnabas was martyred at Salamis in 61 A.D. One tradition relates that a mob of Syrians stoned him to death. His remains were wrapped in a sheet and hidden in some marshland prior to being disposed at sea. However, Barnabas' remains were retrieved by his supporters and secretly buried in a tomb beneath a carob tree to the west of Salamis. A copy of Matthew's Gospel handwritten by Barnabas was placed on his chest and the body remained hidden for many years. In 477 A.D., the Bishop of Cyprus, Anthemios had a dream in which he saw the location of the long lost grave. After his dream, the Bishop ordered the opening of the tomb. There they found a body, which was identified as Barnabas by the Gospel of St Mathew lying on his chest. After this discovery the remains of St. Barnabas were taken to Constantinople and, along with the rediscovered bible, presented to the Byzantine emperor, Zeno (474-491 A.D.). The emperor duly granted autonomy to the church in Cyprus and, in addition, funded the building of a magnificent church on the spot where the tomb of Barnabas was located. The monastery and church were badly damaged during the Arab raids in the 7th century, and all that remains today are some foundations which can be seen in the area to the east of the church's apse. The monastery that we see today dates from 1756, the period of the Archbishop Philotheos. The bell tower dates from 1958 when three actual brother priests who had dedicated themselves to the upkeep of the church from 1917 onwards built it. The actual tomb of Barnabas, containing his remains, lies about 100 metres to the east of the monastery where a small mausoleum has been built on the spot where the saint's remains were discovered.



The St. Barnabas Icon and Archaeology Museum

The St. Barnabas Monastery site consists of a church, a chapel housing the remains of the saint, a central courtyard and, on three sides of the courtyard, rooms where the priests resided. The church was renovated in 1991 and reopened as an Icon Museum whilst in 1992 the rooms of the monastery were converted into a museum of archaeology under the name of 'The St. Barnabas Icon and Archaeology Museum'. The icon museum houses a rich collection of mainly 18th century icons. In the courtyard is a basalt mill which is believed to have come from the Enkomi settlement and the other columns and stones are from Salamis. The Archaeology Museum displays a wide variety of art and artifacts from the Neolithic Period to the Roman Period including bronze and marble works.



Enkomi

The antique city of Enkomi, also known as Alasiya, is situated close to the present day village of Tuzla. It dates back to around 2000 B.C.E. Excavations have revealed that the city was under the influence firstly of Egypt and later of Mycenae, and that it was surrounded with walls. The excavations have further revealed that the dead were buried under the floors of the houses with their death gifts. The town was built on the grid system, with long east-west avenues and a perpendicular main street. Very early forms of writing on clay tablets have also been discovered. A bronze "Horned God Statue" which reveals the influence of Hittite art and is probably a cult statue was found in this district. Several other works in bronze and the remains of copper waste, suggesting the presence of copper workshops, have been discovered. At this time the Pedhios River (Kanlidere) was navigable, and the city had an inland harbor but, partly due to earthquakes but also to the silting of the river and continuing threats from the Achaeans in the 12th century the settlement was abandoned never to be used again.





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