Eroulla Demetriou and José Ruiz Mas

ENGLISH TRAVEL ACCOUNTS ON CYPRUS (1960-2004)

THE JOURNEY TO EUROPE

Centro de Estudios Bizantinos, Neogriegos y Chipriotas

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To Andreas and Katerina Giorgiou
and their children Iacobos, Kyriacos, Dimitris and Elena

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Prologue

The Mediterranean Sea has traditionally been the start and finish of numerous travellers' journeys of a wide number of nationalities, languages, religions and historical periods, all of whom have allowed themselves to be embraced by its versatile arms. This has been possible thanks to its central position within the *civilized* world of Antiquity, as the very name of its location, the *Mediterranean* Sea implies. A European-centred world such as today's has allowed this area to remain one of the key cultural centres in the 20th and 21st centuries. The extensive Mediterranean shores have allowed the building and development of a multi-faceted mosaic of cultures that include the sunny and tawny Spanish beaches and islands, the aristocratic Riviera and the evocative French islands, the boot-shaped Italian coast and the zigzagging Balkan beaches, the constellation of Greek islands, the lands of the Great Turk, the sensual Cyprus of Aphrodite, the mysterious Albania, the Biblical Palestine and Israel, the Egypt of the Pharaohs, the exotically Oriental and Punic Maghreb, the shy central position of Malta, etc. The Mediterranean has provided the genre of travel literature with ample food for description, adventure and thought. Its author-travellers have poured into their travel accounts their dreams and expectations, their prejudices and fears against the backdrop of the Mediterranean Sea.

The British, a nation of die-hard travellers, have politically and culturally dominated the Mediterranean basin at different times of our recent history. With Gibraltar (which they still retain) at one end, Malta at the very centre (a British colony from 1814 to 1964) and Cyprus (from 1878 to 1960) at the very eastern part of the Mediterranean Sea, it is no wonder that they once dared boast that they considered it as their own, the *English Lake*, as they proudly used to call it in the heyday of their empire, a term resonant of the Roman's claim to "their" *Mare Nostrum*. At given moments of the 18th and 19th centuries Britain also owned the Ionian Islands (until they were ceded to Greece in 1864) and the island of Minorca (gained in 1713 and returned to Spain in 1783). The British had colonised Egypt from 1814 and held it as a Protectorate from 1914 to 1922, and they had dominated Palestine and the Transjordan region through

the so called British Mandate of Palestine from 1923 to 1948, etc. All these historical facts are evidence enough of Britain's interest in the Mediterranean.

As far as Cyprus is concerned, the long occupation of Britain –though brief in comparison to other peoples who inhabited and colonised the island such as the Greeks, Egyptians, Venetians or Ottomans at different times of its history, as it only spanned from 1878 to 1960–, left an indelible mark on the Cypriot culture and political situation as we know it today. Indeed, to many, the ill-fated events that were to take place during the 1960s and above all in 1974 were attributed to Britain and their doings in inspiring the feeling of a divided country and bringing to the fore the religious, cultural, idiosyncratic and linguistic differences between the two Cypriot identities and to their lack of initiative instead of guaranteeing the newly-born country's integrity against a foreign invasion.

Our role as literary researchers as well as the main purpose of this book is to highlight the relatively high number of travel accounts that English-speaking travellers have written after their visits to a small but varied and complex island in the forty odd years, indeed nearly half a century, since its population gained their long-fought-for independence from the metropolis and started their journey limping towards prosperity and happiness, which alas, has not been fully achieved. Cyprus's entry into the European Community which culminated in 2004 has put a provisional ending to a turbulent and recent past and opened a new future to a country that longs for peace and amity, perhaps still with a little help from her (European) friends. There are nevertheless large obstacles to surmount on the way, indeed major issues to solve in the –hopefully– not so distant future. We cannot but pray for a prompt and adequate solution to the full satisfaction of both parties, Greek Cypriots and Turkish Cypriots. May God/Allah hear us!

Introduction

This book is a sequel of our *English Travel Literature on Cyprus (1878-1960)* (Granada: Centro de Estudios Bizantinos, Neohelénicos y Chipriotas and A.G. Leventis Foundation), published in 2004. In the previous work we concentrated on the travel books (travel accounts, travel pamphlets, autobiographies and guidebooks) written by English speaking travellers on Cyprus during the 82-year period of the British occupation that started in 1878 and ended in the island's independence, in 1960. The insurmountable number of travel/political/propagandistic pamphlets published on Cypriot affairs after 1960 (especially after the 1974 troubles), as well as autobiographies of politicians, military men and UN officials who have been posted in the country (again, especially after 1974), and above all, the innumerable amount of guidebooks published after Cyprus's tourist boom throughout the last decades, make the task of including and analysing them all in a single book a true gargantuan task. This is the reason why we have concentrated exclusively on travel accounts. After all, our interest is in English literature, that is, in literary works written in the English language, and travel literature is the most "literary" one amongst the genres mentioned above.

This book begins with travel accounts published in 1960, the year of Cyprus's independence from Britain, and ends with those printed in 2004, the year when the island gained full official admittance to the European Community. We include travel accounts written by Anglophone travellers to the island in the hope of being able to see how the European feeling of the people of Cyprus is transmitted through the pages of English travel accounts.

The travel accounts described and analysed in this book can be classified into three groups. The first of these groups is formed by those that were published up to 1963, which concentrate on the struggle of the Cypriots (normally Greek-Cypriots) to rid themselves of the British yoke. Their main issues are naturally the EOKA activities, the Cypriots' aspiration or struggle for or against *enosis* and the first signs of disagreement between both Cypriot communities. They were published in Britain just after the proclamation of

the independence of Cyprus, but their contents also allude to the authors' impressions of the last turbulent years of the British occupation. As most of them were British travellers, they all lament that violence was the means by which Cyprus achieved her independence.

The second group of English travel accounts covers the 1964-1974 period. The works published within this decade concentrate on depicting the increasing tensions existing between Turkish Cypriots and Greek Cypriots that culminated in the Turkish invasion of the northern part of the island. These tensions contrasted with the positively ideal conditions that any foreign traveller could enjoy whilst being on the island at the time, either as a tourist or a resident: hospitality, sunshine, good food and fruit are the recurrent props of the Cypriot scenario of the decade in question. Indeed, though subtly enough, most English-speaking travellers (especially the British ones) take sides for the Turkish Cypriot cause. However, very rarely do they show their sympathies for the Turkish Cypriots openly.

The third group of travel books is formed by those published from 1975 to 2004. English-speaking travellers –not all of whom were British– insist on the Cypriots' need to recover from the enormous blow received from the Turkish invasion. Hence tourism to the island is promoted as a source of welcome income to the country's damaged economy and to the healing of the scars produced during the 1974 civil war. Emphasis is also laid on the gradual polishing of the mutual distrust between both Cypriot communities. From the 1990s onwards we can find a few examples of English-speaking residents becoming "expats" in Cyprus and writing about their process of adaptation in the new country and customs.

At the time of writing this book the leaders of both communities have been holding talks, alas for the umpteenth time, in the hope of reaching a definitive reconciliation. We have endeavoured to show impartiality and neutrality at all times, for we are aware of the strong political context in which many of these travel books were written and published. We have also endeavoured to remain faithful to the authors' opinions and to transmit them accurately in this book.

Becoming part of Europe has been Cyprus's wish for many years. Through their long-fought aspiration for *enosis* the vast majority of the Greek Cypriot inhabitants of Cyprus wished to be made part of a European country such as Greece, however, to no avail. They achieved their independence from a

European power in 1960 instead. During the 1970s Cyprus became a member of the Council of Europe. In May 2004 the pro-European aspirations of the Cypriots were finally fulfilled. Now they are fully-fledged members of the European club.

Bibliographies of travel accounts on Cyprus

All the bibliographical sources of travel literature consulted and presented here include most of the travel accounts written in English that we have found. Indeed, all of the first editions of the books cited here have been physically in our hands, therefore we offer a full guarantee of their existence. Our research limits itself to works published from 1960 to 2004 by English-speaking travellers, the majority of whom were British, but not exclusively. Therefore, all of the works cited here were, to our knowledge, originally written in English.

Naturally, not all the bibliographical sources cited and described here are exclusively dedicated to travel books on Cyprus published during the period under study (1960-2004). Indeed, there are also other bibliographical sources mentioned here that do not deal merely with travel literature. They also include other works related to Cyprus (history books, atlases, biographies, etc.).

The spelling of Cypriot place names that each individual writer uses in his/her travel account has been reproduced literally, irrespective of how "strange" these spellings can occasionally appear. We have also endeavoured to include other editions and reprints of a given bibliographical source or of a given primary source when they exist, or when we have been able to find reliable information about them.

RICHTER, Heinz A. 1984. *Greece and Cyprus since 1920. Griechenland und Zypern seit 1920. Ελλάδα και Κύπρος μετά το 1920.* Bibliography of Contemporary History. Bibliographie zu Zeitgeschichte. Βιβλιογραφία σύγχρονης ιστορίας. Computer software development and processing by Oliver M. Steinau. Heidelberg - Heidelbronn: Wissenschaftlicher Verlag Nea Hellas. 437 p. ISBN: 3924445001. [YA.1988.b.1204 and 85/35467]

In his Introduction, written in English, German and Modern Greek, Heinz A. Richter (1939 -) admits to having been inspired to write this book while he was collecting bibliographical data for an article eighteen years before (viii). Although he cites more than 11,000 titles, he does not claim to have made a complete bibliography (viii). For his research, he says, he has relied on intuition,

good luck, an abundance of idealism and a scarcity of funds (viii). He laments not having been able to trace many of the works published in Eastern Europe, as these are not normally available in western libraries (ix). He also informs us that the bibliographical data of the contemporary history of Cyprus was originally part of the general bibliography, but he decided to make it into an independent section when its titles became too copious (x). The reason why Richter believes his book to be of interest is that up to this point there had not been a recent comprehensive bibliography of Cypriot contemporary history. This had created a gap only partially filled by Kitromilides and Evriviades' excellent general bibliography on Cyprus (see below), as it only included works written in English (x). Finally, he asks the readers' help to improve the book: he attaches a postcard at the end to be posted to him with mistakes spotted or with proposals of additions (x), presumably for later editions.

These are the following sections of the book: Introduction (in the above mentioned languages), Greece's Contemporary History (pages 2-234), Greek Communism, Socialism and Trade Unionism (264-320), Contemporary History of Cyprus (328-86), Index of Periodicals (387-401) and Index of Names and Corporate Bodies (401-37). Of special interest to us is, evidently, the section "Contemporary History of Cyprus". This section includes the following sub-sections: Bibliographies (328), Documents (328-37), General Works (337-8), Collective Works, Collections of Essays (338-40), Books and Monographs (340-50), Memoirs, Reminiscences, Diaries (350-1), Biographies (351), Articles in Periodicals (351-71), Essays in Books (371-7), Dissertations (377-9), Statistics (379), Albums (379), and Pamphlets (380-6).

Naturally, having been published in 1984, it only covers the travel books on Cyprus published up to that date.

KITROMILIDES, Paschalis M. and Marios L. EVRIVIADES. 1995. *Cyprus*. Vol. 28, Revised Edition. Oxford, England; Santa Barbara, California; Denver, Colorado: World Bibliographical Series. xli-264 p. [HLR 956.45] ISBN: 1851092137.

(Another (earlier) edition: Oxford: Clio Press, 1982, xx-193 p. [X.809/52304]. ISBN: 0903450402) (Mentioned by Richter 1984: 328)

The authors dedicate chapters I ("The Country and its People") and II ("Travel and Tourism") to the main travellers who wrote travel books and

guidebooks about the island. They include a short description of each book, the main topics dealt with in each one of them and relevant information on each traveller. Apart from a preface to the revised edition, a chronology and a note on transliteration, the other chapters are dedicated to bibliographies on different fields of knowledge related to Cyprus, namely the country and the people; travel and tourism; geology and geography; flora and fauna; environment and conservation; prehistory and archaeology; history; foreign relations; population; ethnic groups and ethnic relations; language; religion and church history; society; labour, social conditions and social problems, law and constitution; politics; economy and economic history; agriculture; trade and industry; business, banking and finance; statistics; education; literature; modern and contemporary art; folk art and folklore; numismatics, philately and heraldry; museum guides; libraries and archives; mass media; professional periodicals; directories and encyclopaedias; bibliographies; an index of authors; an index of titles; an index of subjects; and a map of Cyprus.

Having been published in 1995, it only covers the travel books on Cyprus, among other genres, published up to that date.

PANTELI, Stavros. 1995. *Historical Dictionary of Cyprus.* By ... (European Historical Dictionaries, No. 6). Lanham, Md., & London: The Scarecrow Press, Inc. xxxi-223 p. ISBN: 0810829126. [HLR 956.45].

As its title suggests, this is a dictionary of relevant people, events, places, dates, organisms and treaties related to the history of Cyprus. The dictionary section takes up the largest space in the work (from pages 15 to 148), but the book also includes other sections such as an Editor's Foreword, written by Jon Woronoff, a list of Abbreviations, a Chronology, an Introduction (with information on terminology, area and population of the island, its land crops, climate, economy and history), a Selected Bibliography (on education, history, archaeology and early Cypriot history, the Byzantine, Frankish and Venetian periods, the Ottoman rule, the British rule and the independence of Cyprus, Makarios, travel and tourism, articles and journals and periodicals), three appendixes (I: The Lusignan Rulers of Cyprus; II: British Personnel 1878-1960; III: Archbishops of the Cyprus Orthodox Church) and a last section dedicated to Colonial Office Papers.

The section that most concerns us is the one titled "Travel and Tourism" (pages 198-201), situated in the "Selected Bibliography" chapter. Here Panteli includes a short list of travel books on Cyprus. Nevertheless, as it was published in 1995, this chapter includes only the travel books on Cyprus published up to that date.

DEMETRIOU, Eroulla and José RUIZ MAS. 2004. *English Travel Literature on Cyprus (1878-1960)*. Granada: Centro de Estudios Bizantinos, Neogriegos y Chipriotas and A. G. Leventis Foundation. 250 p. ISBN: 84-95905-08-6. [YD.2005.a.6981].

Dr E. Demetriou and Dr J. Ruiz Mas are both Senior Lecturers of English literature at the University of Jaén and at the University of Granada (Spain) respectively. Their book begins with a prologue by Dr María Antonia López-Burgos (University of Granada). The prologue is followed by a first chapter dedicated to the highlights of Anglo-Cypriot relations throughout the history of the island up to its independence in 1960. The following chapter analyses Cyprus in travel literature, including aspects on the genre such as the image of the British takeover in 1878 according to British travel writers, the island's tourist and archaeological potential and the issue of *enosis* as seen by British travellers. The core of the book includes five chapters, namely "Bibliographies of travel literature on Cyprus" (47-54), "Corpus of travel accounts on Cyprus (1878-1960)" (55-178), "Corpus of pamphlets on Cyprus (1878-1960)" (179-98), "Corpus of guidebooks on Cyprus (1878-1960)" (199-210) and "Corpus of autobiographies of travellers in Cyprus (1878-1960)" (211-34). These chapters are followed by a section dedicated to the secondary sources consulted, notes and an index of travellers.

Although *English Travel Literature on Cyprus (1878-1960)*, as its title clearly states, concentrates on the period of the British occupation of the island, it has been consulted mainly for bibliographies on travel literature on Cyprus, travel accounts on the island published in 1960 and for the making of Appendix I ("Editions or reprints (facsimile or not) of previous travel books on Cyprus published from 1960 to 2004") and Appendix II ("Corpus of English travel accounts translated into other languages (1960-2004)"). There is an Index of travellers at the end.

Corpus of English travel accounts on Cyprus (1960-2004)

In this chapter we include the travel accounts that were written on a journey or a number of journeys carried out in Cyprus by English-speaking writers and published during the 1960-2004 period. The order is chronological so that the reader can perceive the development of the genre and the image of the island, its affairs and its inhabitants in the Anglophone visitors' eyes. These works were written in their majority but not exclusively by British authors. There is the odd American, Australian, some English-speaking Cypriots and even a German writer. However, all of the works cited here were, to our knowledge, originally written in English.

We have excluded guidebooks for tourists, autobiographies and historical accounts of the island. There are an abundance of guidebooks, above all since the island became a major tourist destination in the 1970s. This tendency was unfortunately truncated by the 1974 Turkish invasion of the northern third of the island, which happened to be the most popular area among the foreign sun-worshippers. Historical accounts are just as numerous, especially after the aforementioned invasion, which has been the most important historical event in the recent history of the island. However, some of the travel books cited here include many elements of the genres of guidebooks and of historical accounts, and may at times make the reader feel they border them. Having said this, we include a list of guidebooks written originally in English in Appendix I. Historical accounts are so plentiful that they would require a whole book to be dedicated to them.

Travel accounts written in other languages but translated into English have been excluded from this chapter. In Appendix III we have included references to French, German or Spanish translations –as well as other languages– of particularly relevant works originally written in English. Those English travel accounts that we have found to have been published after 2004 have been included in Appendix IV for the use and convenience of future researchers on travel literature on Cyprus.

Most of the travel books analysed have been consulted in the British Library (London).[1] This is the reason why we have included their shelfmarks next to each entry. Those items that lack a shelfmark belong to our own private collection. The corpus of travel books included here has been collected mainly from the bibliographical sources that follow, but sometimes the very travellers themselves also mention the travel accounts consulted, or even include a short list of recommended books at the end of their works, albeit, naturally, with little intention of thoroughness. At times these bibliographical allusions or references have been of great use, for they have at least revealed their existence to us.

HOME, Gordon. 1960. *Cyprus Then and Now*. [By] ... F.S.A. Scot., A.W.G., M.R.I. Preface by Field-Marshal Lord Harding. With Numerous Illustrations by the Author. London: J. M. Dent & Sons Ltd. xii-243 p. [09055.f.11]

Major Gordon Cochrane Home (1878-1969) was the author of numerous works on English and Roman art. In *Cyprus Then and Now* he wrote the Introductory Note, but the Preface, dated on 4th October 1959, was written by Field-Marshal Lord Harding (1896-1989) and chapter XIV by Viola Bayley (British children's writer of adventure stories, 1911-97). Home includes a plan of fortifications of Nicosia (xii). The fifteen chapters of the book have an openly historical approach: "A Brief Introduction to Cyprus", "The History of the Island to the End of the Bizantine Period", "Richard Coeur-de-Lion", "The Lusignan Period", "The Venetians in Cyprus, 1489-1571", "Cyprus under the Turks and Afterwards", "Concerning Nicosia", "Famagusta and Salamis", "Paphos and the South Coast", "Mount Olympus - The Troödos Mountain Group", "Kyrenia and the North Coast", "Agriculture, Afforestation and Peasant Life", "Among the Monasteries", "Cyprus during the Troubled Years" and "Recent Events". They are followed by a glossary, a chronology of Cyprus, a Lusignan genealogy, a bibliography, a map of Cyprus and an index. Home has consulted numerous reference books and other travel accounts on Cyprus (Baker, Balfour, Brown, Clarke, Cowper, Durrell, Haggard, Hogarth, Lang, Di Cesnola, etc.). For him Cyprus is "the hub of the Middle East" (viii).

[1] *The British Library General Catalogue of Printed Books to 1975.* (BNB in CD-ROM). 1990. 2 Discs. [London]: British Library Board.

Of special interest are the last two chapters, "Cyprus during the troubled years" (XIV) (with EOKA's terrorist activities as the main issue), written by Ms Bayley, and "Recent Events", by Home himself (XV). Ms Bayley writes that she hopes that in future editions of Major Home's book her chapter will be omitted as no longer relevant, which would no doubt mean that the Cypriot problems would be over (197). However, in his Preface Lord Harding, ex-Governor of Cyprus, writes that he does not agree with Bayley's wish to make her chapter disappear in future editions. He expects it to remain so that "the hard-learnt lessons they contain will never be forgotten" (vii). Lord Harding adds that "no one, no race in Cyprus can ever have all their own way" (vii). The book contains numerous ink illustrations of great artistic quality, a fact which, according to Home, makes it "the first book on Cyprus to be illustrated throughout by drawings" (viii).

It is mentioned in Kitroulides & Evriviades (1995: 2), who call it "a readable and compact volume published in the eve of Cyprus's independence", in Panteli (1995: 199) and in Demetriou and Ruiz Mas (2004: 176-7). Richter (1984: 343) adds a comma to the title: *Cyprus, Then and Now*.

JOY, Charles Rhind. 1960. *Young People of the Eastern Mediterranean. Their Stories in their Own Words*. London: Oldbourne. 167 p. [10010.s.4]

Charles Rhind Joy (1885-1978) was a Unitarian minister born in Canada but brought up in Boston, USA. He wrote numerous children's books. Chapter VII of "Young People of the Eastern Mediterranean" is dedicated to "Cyprus, Love's Island" (pages 93-108). It relates the everyday lives of a Turkish Cypriot girl (called Gulbar Osma Nuri) and a Greek Cypriot boy (Takis Makris) in Cyprus just before its independence from Britain. Written from a sociological perspective, it is meant to be read by young people. The Greek boy tells his experience of being a witness to the explosion of an EOKA bomb that killed two people during the so called "trouble in Cyprus" (108).

Mentioned in Demetriou and Ruiz Mas (2004: 177).

WALKER, D. S. 1960. *The Mediterranean Lands.* London: Methuen & Co.; New York: John Wiley & Sons. xxiii-524 p. [10060.e.4].

(Other editions: 1962 and 1965, London: Methuen.)

The geographer D. S. Walker, M.A. (Cantab.) travelled in various Mediterranean countries in Europe, including Turkey and Cyprus, Africa and the Near East. He gives a profuse amount of very technical and statistical data mainly about the geographical situation of these countries, their climate and agriculture, including a statistical appendix, a glossary of foreign words and suggestions for further reading. Out of its fifteen chapters, chapter XXI is dedicated to Cyprus (426-8).

Walker writes about the two ethnic communities of Cyprus just before gaining its independence. He makes a description of the relations existing between them and suppositions that would unfortunately prove to be true. The Turkish element is best represented in the Lefka area and in the extreme west of the island, but generally speaking the two communities, both in the countryside and the towns, are so inextricably mixed as to make partition or zoning impossible without the wholesale transfer of population. To some extent, the two groups did "separate out" and tend to concentrate for security reasons during the Enosis campaign. After five years of violent civil strife (1954-9) Cyprus is due to become an independent state under the sponsorship of Greece and Turkey; Britain is to retain control of certain military bases. With the return of peace to the island, it is hoped that the tourist trade will revive and expand (428).

Mentioned in Demetriou and Ruiz Mas (2004: 178).

PARIS, Peter. 1961. *The Impartial Knife.* A Doctor in Cyprus. London: Hutchinson & Co. Ltd. 222 p. [10800.aa.21]

(Other editions: 1962 and 1972, New York: David McKey Co. Inc. [Not in the British Library])

Peter Paris (very probably a fictitious name or a pseudonym)[2] was a newly

[2] *The Impartial Knife* appears under the name of Donald O'Sullivan in the *Catalog of Copyright Entries, Third Series, Books and Pamphlets including Serials and Contributions to Periodicals*, Volume 16, Part I, Number I, January-June 1962 (Washington: Copyright Office, The Library of Congress, 1963), page 391. The name "Peter Paris" is labelled in this catalogue as a pseudonym.

qualified Irish doctor who worked in a hospital in Cyprus for a year (1958), during the hight of the EOKA troubles. Later on during the year he collaborated for the BBC in Cyprus (presumably under the orders of Lawrence Durrell, although the latter is not once mentioned in the book). Paris's main concern, he wrote, was to cure the injured whether these were British, Turkish or Greek, irrespective of their ethnic origin or political ideas. In his account he insists that the hospital staff itself was a mixture of cultures, languages and religions (Greek, Turkish, British and Armenian) who worked efficiently for the good of the people of the country. The atmosphere of Cyprus in the last years of the 1950s can be summarised with the following quote:

> Greek or Turk, what did it matter? The Greeks *usually* shot their victims dead in the back. The Turks usually retaliated with any weapon going. It all ended the same way: in death, pain, in loss, in misery. This was Cyprus, the Nicosia General Hospital – 'Murder Hospital, Terror Island' to the Press. Some victims of the island went elsewhere, to the British Military Hospital. But most went to the only other place – the cold marble of the mortuary. (10)

Paris starts by insisting on his being a philhellene, an enthusiasm which was born from having completed his military service in Greece. This was one of the reasons why he had asked to be sent to Cyprus (14). Indeed, the reasons for his interest in working in Cyprus, he adds, were "a love for freedom, a love for Greece, hatred of war and contempt for armies" (15). And he was also of the opinion during the early stage of his stay in Cyprus that, thanks to the liberal newspapers, "Britain was, once more in her history, being reactionary, imperialist and oppressive" (15). Due to his Irish blood, he could not help relating the Cyprus case (if not the cause) to that of Ireland forty years before.

Through his professional activities, conversations and gossiping, Paris gets to know the life and circumstances of many patients and their diseases, stories, anecdotes, fears and hopes. He shows particularly professional interest in those diseases that seem to be frequent on the island, such as thalassemia (or Cooley's anaemia) and favism. In the political field, EOKA's deeds take centre stage in his conversations with patients and staff. According to this Irish doctor, EOKA is prepared to kill anyone who smokes English cigarettes, anyone who sleeps with an English woman or even buys English lottery (15). Indeed, EOKA had only recently blown up the offices of the National Lottery (11).

Paris describes Ledra Street, "Murder Mile", as a place where silence dominates, where there are hardly any people, or bicycles, or cars, as clean as if it had just been washed. Danger was sensed everywhere in the centre of Nicosia, to the extent that "British soldiers off duty were not allowed inside the city, and civilians came down rarely, and then only in twos and threes, or in closed cars" (64). Even the doctor himself had been warned not to walk there alone.

Of special interest are the conversations that Paris holds with a Greek member of the hospital staff called Stavros, for mostly thanks to him the doctor gets to know the ideas of the Greek community. According to Stavros, the British have done everything wrong in Cyprus and all the Greek Cypriots wish for is freedom and the right to become part of the country that they love (66). Paris says he agrees on the whole with him, but he takes the official opinion as his own opinion: Britain was necessary in Cyprus for the good of the Middle East being what it was; the island was needed as a base; the Cypriots had freedom, they were not slaves; and they had been offered a constitution (that they had turned down) where everything had been promised to them except Enosis with Greece (67). Stavros replied that that was not true, that they were slaves, as they could not get on or off the island unless the British government allowed them, and added that the British had put around four thousand people in concentration camps, members of the Greek community who had been beaten, tortured and killed by soldiers. Paris believes that Stavros is exaggerating but the Greek insists that he is not and gives examples of tortured friends. He goes on to say that the British in Cyprus have done nothing, there are bad roads, no railway, no university (so those who wish to study have to go to Athens or London, and to the latter only with a scholarship granted by British authorities), no theatre, ballet or opera (67). He also complains that the taxes and income taxes go to England and that the best jobs go to the British, not the Cypriots (68). The Irishman answers that there is no proof of tortures (68), and that all surgeons were Greek (69). They then start to talk about Enosis. Paris states that the Turkish Cypriots do not wish to be ruled by Greece and that they also have rights. The Greek Cypriot says that he does not believe that an eighteen per cent minority should have equal rights. Paris reaches his own conclusions:

> He [Stavros] did not want the Turks to have equal rights – he wanted them to be governed by the Greek Cypriots. Although he did not know it, he only wanted to be rid of British dominion in order to be top dog, and impose dominion on someone else, to be the boss. Stavros also finished with the phrase, 'Anyway, the Turks are stupid'. (69)

They then start talking about the EOKA killings and Stavros assures Paris that they are necessary to obtain freedom. The Irishman believes that no killings are ever necessary and that in reality they are just murders. Stavros justifies the killing of the English and even of civilians by insisting that the twentieth century is the age of nationalism. The Greek Cypriot seems to be considering Paris as a British citizen when he adds that "if you will not go from Cyprus we must kill you" (69). Paris insists that it is an age of internationalism and complains about his intransigence which is starting to annoy him. He then comments on the case of Ghana, a country which achieved her independence through peaceful means. He believes that Cyprus does not deserve independence as granting this independence would be like giving it to EOKA (70). Stavros counterattacks by affirming: "My friend, we are all EOKA now" (70).

The bombing of a Turkish information office in the Turkish quarter in Nicosia provokes riots, injuries and killings on both sides especially in Guenyeli (92). The Greeks were initially accused of it, but according to Paris it had been the deed of a Turkish *agent provocateur* but some Greeks blamed the British (93). Paris is a witness of the tension existing between members of the hospital personnel due to racial alliances (94). According to him, "it was the massacre of Guenyeli which developed the minor civil war into a major one" (101).

Soon another discussion with Stavros finds its way into Paris's book, once again regarding EOKA. According to the Irish doctor, "most of the Cypriots [he] had spoken to did not approve of EOKA" and asks how the majority of a people could be traitors, to which Stavros vehemently replies that they were traitors to ENOSIS (98-9). Stavros adds: "Listen. We hate the English and from tonight we hate the Turks". Indeed, there were rumours of insurrection and a generalised massacre for the following day: "that night racial feeling was at a boiling point" (99).

Paris insists that people were killed by EOKA, not for any military reason, but for propaganda. And he seems to believe that EOKA was winning the propaganda war, both on and off the island. He describes the British lack of ability to avoid it and once again he considers himself "British":

> The most important thing about propaganda is to get your story in first; preferably near to the truth and well put, and so incapable of refutation. The British were hopeless at this – others had it easier; one can be quick off the mark with untruths and vague charges, as the Greeks and Cypriots were; but when they did have something to say we always said it too late.

> Many times at the radio we could not broadcast news we knew about until we heard it come back from the BBC, having been cabled from Cyprus; then *we* could quote *them*. Of course, it was still not official, until maybe the next day or two. (102)

Paris summarises his year in Cyprus as a long row of inter-communal incidents, deaths and vengeances, in other words, madness, between those in favour of Enosis and those in favour of partition. According to Paris, the Greeks believe the Turks to be unintelligent (216). They are conceited and feel superior. He has lost his alleged original sympathy for the Greeks and describes them as brave, despicable, vile and prone to terrorist methods (219). On the other hand, he believes that "Turks think while Greeks talk; alternatively, Greeks think while talking" (217). In the end he decides to leave the "misnamed 'Island of Love'" (222).

On the whole, the book describes the change that Paris experienced whilst working for a year in Cyprus, from being a pro-Hellenic supporter of the freedom of the country to his conviction that EOKA's terrorist activities and killings had spoilt the Cypriots' search for freedom from the British yoke.

Richter (1984: 351) mentions a 1962 edition published in New York by David McKay as do Kitromilides and Evriviades (1995: 215). Panteli (1995: 174 and 187) mentions the same edition as us, that is, the 1961 one published in London by Hutchinson. Demetriou and Ruiz Mas (2004: 232) believe that this book may also be considered an autobiography. Kitromilides and Evriviades (1995: 215) describe it as "memoirs of an Irish doctor in Cyprus during the years of the EOKA rebellion" and add that it is a "highly opinionated account at times" (215). They also believe that it "ends on a very pessimistic note regarding the prospects for a peaceful Cyprus, a prediction that was proven correct albeit not necessarily for the reasons given" (215).

FOLEY, Charles. 1962. *Island in Revolt*. With Plates, including a Portrait. London: Longmans. 248 p. [010604.b.46]

In twenty-five chapters Charles Foley[3] relates his experiences as the editor of

[3] Charles Foley (b. 1909) was an Indian-born British journalist who had worked for *The Daily Express* before he moved to Cyprus. He also wrote *The Memoirs of General Grivas* (1964) and *The Struggle for Cyprus* (1975, with W. I. Scobie). Scobie wrote the obituary of Charles Foley in *Times* (2/6/1995).

The Times in Cyprus, a newspaper that was born in 1955 but only lasted eighteen months. Foley was a privileged witness to the political turmoil and the violent steps taken by the colony towards its independence. Two years later the book was revised and retitled *Legacy of Strife: Cyprus from Rebellion to Civil War*.

Mentioned by Richter (1984: 342) and Panteli (1995: 173). Demetriou and Ruiz Mas (2004: 233-4) consider this book more an autobiography rather than a pure travel account.

FOLEY, Charles. 1964. *Legacy of Strife: Cyprus from Rebellion to Civil War*. Revised edition. Harmondsworth: Penguin Books. [Penguin Special, no. S236]. 187 p. [12208.a.2/236]

Foley's *Legacy of Strife* is a revised edition of his previously published *Island in Revolt*. Richter (1984: 342) mentions both books, but erroneously gives London as the place of edition of *Legacy in Strife* and does not mention its publisher. Panteli (1995: 173) mentions the 1964 re-titled edition of the book. Kitromilides and Evriviades (1995: 100) consider Foley as a journalist "with intimate knowledge of local conditions in Cyprus" and praise him by adding that "he exemplifies an understanding of the temper and stakes of Cyprus's politics which is rare among British commentators" (100). Demetriou and Ruiz Mas (2004: 233-4) consider this book more an autobiography than a pure travel account.

LUKE, Harry Charles, Sir. K.C.M.G. 1965. *Cyprus* ... Revised and enlarged edition [With Plates]. London: George G. Harrap & Co. 200 p. [X.28/3844]

(Third edition: 1973, revised and enlarged, London: Harrap London in association with K. Rustem and Bro. Nicosia. 200 pages).

This book is a revised and enlarged second edition of the one published by George G. Harrap & Co. in London in 1957 (190 pages; shelfmark 09136.h.10): *Cyprus (A Portrait and an Appreciation)*. Sir Harry Charles Luke (1884-1969) wrote his autobiography in three volumes in 1953 and 1956 titled *Cities and Men* (London: Geoffrey Bles), where he dedicated several chapters on Cyprus and the political posts he held in the government of the island.[4]

[4] For more details on *Cities and Men*, see Demetriou and Ruiz Mas (2004: 224-9). Sir Harry Charles Luke was an Official of the British Colonial Office. He published other

Kitromilides and Evriviades (1995: 1) mention its first edition in 1957, then revised in 1965 and reprinted in 1973. Of its first edition they say that it is "a sympathetic appraisal of the life, history and cultural tradition of Cyprus by a British scholar and colonial administrator who was intimately familiar with the Middle East" (1). "However", they go on saying, "the concluding chapter betrays a total lack of will to concede to the subject people the rights cherished in the liberal culture of the metropolis" (1). Also mentioned by Richter (1984: 385) and Panteli (1995: 182). For a detailed analysis on the book both in its first edition and its following editions/reprints, see Demetriou and Ruiz Mas (2004: 175-6).

SAVA, George. 1965. *A Surgeon in Cyprus*. By ... London: Faber and Faber. 238 p. [X.329/1055]

"George Sava" is the pseudonym for George Alexis Milkamanovich/Milomanov Milkomane (1903-1996), a Russian doctor with British nationality since 1938 who had spent part of his earliest childhood in Turkestan. By the time he wrote *A Surgeon in Cyprus* he was already an experienced writer, having published twelve books on his life and day-to-day experiences as a surgeon, including his practice in different countries such as Italy, the USA, South America and New Zealand. He had also published a few books with a younger readership in mind. Throughout his prolific life as a writer under several pseudonyms (George Sava, George Braddon, Peter Conway, George Borodin), he published over a hundred and twenty books.

A Surgeon in Cyprus is very probably a fictitious/imaginary account of several journeys to Cyprus.[5] In it Sava tells of how he fell in love with the island, from the time when he was a Russian doctor practising in London and had the chance of dealing with many Cypriots in his professional practice, till his journey to the island to receive the welcome of his now numerous Cypriot friends. After encountering some reluctance on the Cypriots' part he encounters to accept having operations, he successfully carries out a high number of them on a variety of Cypriot picturesque characters from all walks of life, from crippled

books on Cyprus, namely *Cypriote Shrines* (1920), *The Handbook of Cyprus* (1920, with D. J. Jardine), *Cyprus under the Turks 1571-1878* (1921) and *Aegean, Cyprus, Turkey, Transcaucasia and Palestine* (1914-1924) (1953).

[5] In some other web pages consulted about Sava, his book *A Surgeon in Cyprus* is listed as a work of fiction. We have also found his original Russian surname appearing in two different ways: Milkamanovich and Milomanov.

villagers, to the most exacting type of patient, a fellow doctor. While on the island, he takes time to visit the tourist sites in Paphos, Limassol, Nicosia and Famagusta.

Sava begins writing about how he first became aware of the existence of Cyprus. He was a General Practitioner in London when he received the visit in his surgery of an attractive and deeply religious Cypriot couple from Nicosia, Androula and Marco, the first Cypriots that he had ever met. Their problem was that Androula had been having continuous miscarriages and as they had heard such good things about Dr Sava, they decided to put themselves in his hands. He operated on her following the method and teachings of his former gynaecologist teacher, Dr Vivian Greene-Armitage, and fortunately she was finally able to give birth to her first child. The couple's gratitude was not his only source of satisfaction:

> And lastly, a reward which is still influencing the trend of my life and travels – a host of Androula's and Marco's friends and relatives, all of them from Cyprus, from that day forth began to make their way into my consulting rooms. (22)

Maroula was his second Cypriot patient, a fourteen-year-old girl from Famagusta with the most complicated congenital deformities in her feet, who came to his surgery instead of that of an orthopaedic surgeon due to the fact that "for some mysterious reason, [news] seems to travel much faster in hotter climates" (24). Professor Sava (as he is constantly called by his patients) successfully operates on her with no complications. His personal satisfaction was to have given her freedom from the world of the crippled. His third Cypriot patient, Despinie, a young girl from Limassol, was suffering from a complicated congenital defect of the genital organs that prevented her from being able to marry her boyfriend. By then Sava had made up his mind to visit the island:

> Already it had become clear to me that in the not too distant future I would have to visit the island of Cyprus. The invitations and pleas from people all over the island were piling up on my desk –all of them people directly or indirectly recommended by my first loyal patients. Yet it was Despinie, the "lucky third", who finally banished any lingering doubts. Yes, I would have to visit the lovely Mediterranean island. That seemed irrevocably written in my stars. (35)

He finally sets foot in Cyprus in January via Nicosia airport. His friends were all there waiting for him. At Limassol his first Cypriot patient in Cyprus, Kyria Elene, suffering from goitre, introduces him to the high social circles of the town. His success as a doctor makes him a celebrity all over Cyprus. Sava continues to describe his patients and their illnesses and his medical successes. He is taken to Nicosia and introduced to Dr Zello Constantinus, the Chief of Medical Services on the island, who becomes his mentor in Nicosia. Sava is recommended to register as a doctor in the Cypriot Medical General Registry to be able to practise, as his British licence would soon lose its validity due to the fact that "all colonial laws should be changed as soon as possible" in the new Republic (89). He is taken to visit the Minister of Health, an old acquaintance of his, Dr Mainara, who invites him to lunch in a Turkish restaurant and they enjoy themselves remembering good old times in London. He was the last foreign doctor to go on the medical register of the country, for as soon as February, the Parliament, as had been predicted by Dr Constantinus, changed the law and from then on, only doctors of Cypriot origin and nationality could be members of the national medical register.

Kyria Elene and her husband Fredericus take Sava on a tour around Limassol, a town which "can't boast of too many relics" as, according to Fredericus, it was destroyed by earthquakes and invaders (99). Sava is formally invited to an appointment to Government House by the President of the Republic, Archbishop Makarios. He is deeply honoured to converse with Cyprus's first President and at the same time the head of the Orthodox Church of the island, for whom he does not hide his admiration and praise. In their one-hour interview they speak about many things: the island and its inhabitants, of the advantages and many difficulties confronting the new nation and the honour of being British, a fact that both of them willingly agree:

> "And this is the man", I reflected, "this man who obviously loves Britain and is proud to belong to its Commonwealth – this is the man who not so long ago was imprisoned and exiled by the very people he is so proud to belong to!" More and more I felt inspired by the President; more and more could I understand why it was that his people revered him so! (109)

Makarios lends Sava an official car for the whole day and he takes this opportunity to travel to Paphos and visit its tourist sites: those related to

Aphrodite (Venus), her temple, its seashore. Sava cannot but agree with the President's praiseful words of the island:

> "No, Excellency", I spoke aloud, the waves accompanying my words with their strange symphony, "you did not exaggerate when you welcomed me to the most beautiful island in the world!" (111)

Sava says goodbye to his friends as he has to leave, but promises to return, maybe the following year. However, when he is getting ready to depart, he is asked by his friend Dr Constantinus to stay a few days longer in order to surgically correct the nose of a friend of his, Ava Dronicus, the daughter of a very good friend of the President's. He finally leaves Cyprus at the end of February, after six weeks and after performing some unscheduled operations of plastic surgery, although he had only expected to stay for two weeks. A pile of accumulated work awaits him in London. However, he feels proud of the notoriety gained in Cyprus. On his return he finds, to his surprise, that half of his patients are now Cypriots, both Greek and Turkish.

Sava tells of an incident between a Greek and a Turk who had been put together in the same bedroom in his surgery as they were both Cypriots. A dispute ensued as the Greek Cypriot explained to him that they "belong[ed] to two different worlds" and added that they "[had] different nationalities" (127). The Greek complained that he had been put in the same room with somebody from a neighbouring Turkish village whose inhabitants had killed his brother "during the war" (128). Sava makes a brief summary of the political situation of the island:

> During my visit to Cyprus I had met many Cypriots, but somehow I had not been made greatly aware of the stresses still existing between Greek Cypriots and Turkish Cypriots. If I had thought at all about the two racial groups, I had supposed that, now Cyprus had attained its independence, with a constitution under which both groups made concessions and the rights of each were carefully worked out, they were well on the way to lasting harmony and to becoming not Greeks and Turks but Cypriots. All the more remarkable, therefore, that Cyprus's racial problem should be brought home to me now, in peaceful London. What is more, but for an observant and kind hospital sister, my unsuspecting ignorance of this problem might well have led to tragic consequences. (124)

Sava returns to Cyprus the following October after a short business spell in Rome. His first customer is an extremely attractive French-speaking Egyptian night-club artiste called Cleopatra who wishes to be operated on her extremely large breasts, which are too uncomfortable for her dancing, but when she is told the fees she disappears. He hears of her again when he finds a patient, whose breasts he has just operated on, crying in shock because a strange lady called Cleopatra had broken into her room and unbuttoned her nightdress to look at her new breasts, no doubt, he thought, to see how well he worked. In the end he did correct Cleopatra's breasts, to her exacting satisfaction.

Dr Constantinus ('Zello', which is apparently his nickname) takes Sava (now addressed by him as George) to see Nicosia, especially the bazaar, as nothing is "more enthralling to a European than an eastern bazaar" (153). What amazes him the most is "the rich, flowing oriental garb, mingling so ironically with Western dress" (153). Then they see the contrast of the bazaar with Ledra Street and Savas comments: "It might, in fact, have been part of any Western metropolis" (154). Later they visit the Gothic cathedral of St. Sophia, now a mosque. What strikes him the most is the combination of Gothic lines and Turkish minarets. In the city they visit the local monuments and sights. Sava is now taken to Kyrenia, "a dream come true", where he can savour the inimitable perfume of orange and lemon blossom (160) and he visits St. Hilarion Castle and the Abbey of Bellapais, Buffavento Castle and the Monastery of St. Chrysostom all in one day. Sava is tired but almost speechless: "this is – a – wonderful island!" (164).

Sava decides to give Famagusta some of the protagonism that he was not able to give her on his first visit to the island. Following the invitation of Dr Hajianos, a colleague of his who has asked for advice on an unusual case of an eleven-year-old girl with a harelip called Sabina, he heads for "the third of that great trio" consisting of Limassol, Nicosia and Famagusta (165-66). Sava then sees scores of other patients with harelips and cleft palates. Stepan and Pepita Hajianos take Sava to explore Famagusta before he leaves. They visit Varosha, "more European in appearance than any other part of the town" (180), the Water Gate, the bastions and walls, Othello's Tower (where they relive in their imagination Desdomona's tragedy due to jealousy Cristoforo Moro's jealous hands), the harbour, the colourful shops, "some so poky and old-fashioned, others as modern as any one might walk into in Europe or in the States" (180), etc.

Sava's staunchest supporter in Cyprus was Stavros, a distant cousin of Androula's, Sava's first Cypriot patient. Stavros takes Professor Sava –a title

which the former grants his guest– to Limassol for a weekend. They set off for the mountains of Paphos for a tourist visit and stop at Stavros's village, where they are welcomed as if they had been a couple of international celebrities. Sava notices that the local population had "turned" him into a Russian doctor (Iatros Rossos), rather than a British one, because, he said, "to these people [Russian] was the zenith of all that was splendid" (197). Sava comments on the Russian propagandistic work in Cyprus:

> Communist propaganda in the countries in the Eastern Mediterranean, as I now became aware, was a work of supreme skill. So impressed had the islanders became with all things Russian; so cleverly and subtly had propaganda for Russia been spread throughout the island, that by now anything that even vaguely suggested a Russian origin, even if of the poorest quality or little merit, was better by far than the best the British or Americans could offer. (197)

Sava tries to bring his "Britishness" to the fore, to no avail:

> Thus my friends and admirers, in an effort to assure the greatest amount of respect for me, had taken it upon themselves suddenly to revive my Russian origin. No matter how often or how vehemently I might try to emphasize that I was a "British doctor" with an entirely Western training, it was useless. The "Russian doctor" I had become on Cyprus and the "Russian doctor" I would no doubt have to remain. The matter was quite out of my hands. (198)

On Stavros's suggestion Sava becomes the "doctor in the market square" and sees to the villagers with crippling deformities, goitres, sores and swollen bellies. The local population overloads his car with bags of nuts and raisins, dry grapes, sausages and local cheeses as a token of gratitude.

Back in Limassol, they once again set off to Paphos. On the way they discuss politics. Stavros tells the doctor of the torture that the British soldiers exercised on many members of EOKA or suspects of being so: "our people had to bear the most ghastly tortures and degradation in the hands of the British" during interrogations (205). Sava rejects that possibility: "I can't believe it! It's – it's just not in the English character – torture" (206). Stavros gives him more precise examples of people of his personal acquaintance.

The book finishes with an Epilogue in which Sava tells of his second visit to President Makarios. His Excellency thanks him for the good he has brought to his people in their hour of conversation. Sava asks Makarios to found a Cypriot Hospital in London and asks him to become the patron of that hospital. Makarios is delighted with the idea for the benefit of his people. On the President's bid for Sava to come back soon, the doctor promises to do so.

This book is not mentioned in any of the aforementioned bibliographies on Cyprus.

HENDERSON, Celia. 1968. *Cyprus. The Country and its People*. London: Queen Anne Press. (The World Today Series). v-108 p. [X.808/4220]

This is one of a series of descriptive analyses of several countries in the world. Up to 1968, the date of the publication of the Cyprus book, the collection consisted of four previous volumes dedicated to Egypt, Portugal and Libya. The one on Cyprus is written in an objective style, leaving no margin for the normal traveller's subjectivity that is characteristic of travel accounts. The authoress relates the incidents of 1963 in a detailed but impassioned way showing no favouritism for either party.

The book consists of ten chapters: "Physical Geography"; "Summary of History"; "The Church in Cyprus"; "The People and their Background"; "Economy"; "Constitution and Political Life"; "Social Services"; "Broadcasting, Press, and the Arts"; "The Antiquities"; and "Travellers' Interest and Tourism". The book also includes an "Appendix on the Proposed Constitutional Amendments" and an "Index".

It is not included in any of the aforementioned bibliographies on Cyprus.

WIDESON, Reno. [1969]. *Portrait of Cyprus*. With an Introduction by Lawrence Durrell. The Hague: Deppo Holland. 136 p. [Durrell 67][6]

This book, which Reno Wideson dedicated to his father, consists of a collection of black and white photographs of Cypriot scenes, characters, landscapes, towns, villages, seasons and tourist attractions, that is, "the symbols of the eternal Cyprus" in Durrell's words.[7] It is his second book of pictures.

[6] The copy of Wideson's *Portrait of Cyprus* that we have consulted in the British Library is no. 1 of a limited edition of 25 copies signed by "Larry Durrell" in 1969.

[7] Mr Reno Wideson is a pseudonym for a Greek Cypriot civil servant in the Cyprus

The Introduction was written by Durrell following Wideson's request. Durrell affirms that Wideson is "a sort of poet of the camera". In the Preface the author-cum-photographer insists that he has attempted to present a complete picture of Cyprus. Indeed, it is a very personal impression of scenes and people, a "portrait of Cyprus". Each photograph is accompanied by a short caption "so that the photographs alone may tell the story". However, he feels he may not be offering much written data and is therefore prepared to provide this on request by the reader who : "(...) I shall be only too pleased to supply my additional information to anyone who would care to write to me" (135).

We have not found it in any of the aforementioned bibliographies on Cyprus.

TOY, Barbara. 1970. *Rendezvous in Cyprus*. London: John Murray. 146 p. [X.809/8085].

Barbara Toy (1908-2001) was an experienced Australian traveller and adventurer who travelled in the Middle East (Libya, Irak, Kuwait, Saudi Arabia), Asia (Cambodia, Thailand), Turkey, the USA and North Africa, etc, in Land-Rovers, the most famous of which was the one she named "Pollyana", during the 1950s and 60s. She was a Fellow of the Royal Geographical Society. By the time she published *Rendezvous in Cyprus* she had already written several travel accounts, all of them edited in London by John Murray, namely: *A Fool on Wheels: Tangier to Baghdad by Land-Rover* (1955), *A Fool in the Desert: Journeys in Libya* (1956), *A Fool Strikes Oil: Across Saudi Arabia* (1957), *Columbus was Right!: Rover round the World* (1958), *In Search of Sheba: Across the Sahara to Ethiopia* (1961), *The Way of the Chariots: Niger River – Sahara – Libya* (1964), and *The Highway of the Three Kings: Arabia from South to North* (1970). In spite of her "Fool" series travel accounts (as they were popularly known), she was far from being naïve and candid, and in spite of her small physique, she knew how to move around in all countries and situations and gave ample evidence of her strong character and charm.[8]

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administration and an amateur photographer and watercolour painter called Mr Renos Evryviades (b. 1920), from Larnaca. He inherited the penname of Wideson from his father, the former editor of the school magazine at Canon Newham's English School at Nicosia, this English name being a literal translation of his Greek patronymic (Demetriou and Ruiz Mas, 2004: 173). Wideson left Cyprus and moved to Britain in 1959, started working for the BBC in 1960, and retired from there in 1977.

[8] For more information on Toy's life, see her obituary in *The Times*, 'Barbara Toy, 92: Trav-

Rendezvous in Cyprus is Ms Toy's last travel account, which includes black and white photographs taken by herself.[9] The book also includes a sketch map of Cyprus showing the places that the author visited (scale 1 inch=18 miles) (between page viii and ix). The travel account consists of a Prelude, 18 chapters and an Index.

In the Prelude Toy writes about her friendship with a young Cypriot girl with the name of Belkiss/Kiss while journeying through Cyprus for the first time in the spring of 1951 while both of them were single. Belkiss/Kiss had got married and had children whereas the authoress went on with her journeys around the world. Now, in 1969, Toy returns to Cyprus with two purposes in mind: to revisit many of the places she had visited years before (she rightly foretells that the country "would surely be a different place from the pleasure-loving island [she] had known previously", [1] and to experience first hand the estrangement between the two communities of Greek and Turkish Cypriots. On her sea route towards the island, the Ayios Theodoros-Kophinou incident and massacre of November 1969 hit the world headlines putting the area on the verge of a full-scale war.

When Toy disembarks in Famagusta she cannot help referring to the rift between Turkish and Greek Cypriots, and believes that the country is constantly on the verge of civil war (3). She also sees the UN Peace Keeping Force, which runs the risk of becoming a permanent element of the Cypriot landscape, a permanent fixture, she writes (3). Apart from the UNFICYP forces, there are thousands of Greek and Turkish soldiers from the mainland as well as

elled the world in her Land Rover 'Pollyana'", August 18, 2001. For more details on *Rendezvous in Cyprus* see Eroulla Demetriou's chapter "Barbary Toy's Rendezvous in Cyprus: An Australian in Pre-Civil War Cyprus during the 1960s", in *Kypros. Mia politistikí eikóna tis nísou tis Afrodítis / Chipre, una imagen cultural de la isla de Afrodita*, by Panagiota Papadopoulou, ed. (Granada: Centro de Estudios Bizantinos, Neogriegos y Chipriotas, 2015, 87-96).

[9] These photographs bear the following captions: "Outside a school in Paphos, Cypriot boy killing British lion" (facing page 22), "The Church of Chryssopolitissa, Paphos" (23), "Lion at the Sea Gate, Famagusta" (38), "United Nations troops crossing the Green Line in Nicosia" (39), "Bellapais" (54), "Janus near the Roman fishpool near Zambousa" (54), "Glafkos Clerides, Archbishop Makarios and Polycarpos Georgadis watching a parade, Nicosia" (55), "The young shepherd" (70), "Sardine catch at Vasilas" (70), "Nancy at a United Nations fieldcamp" (71), "The author outside the United Nations Headquarters, Nicosia" (71), "Tobacco planting in the Karpas" (86), "The café, Ayios Philon, Karpas" (87), "St Katherine's Church, Karpas" (87), "United Nations post near Larnaca" (102), "The Mosque, Galatia, Karpas" (102), and Klidhes Islands, the tip of the 'Pan Handle', Karpas" (103).

an imposed curfew. However, she is amazed that "life seemed very normal" (3). She wonders if she will be allowed to drive round the island in her land-rover. A Turkish Cypriot agent of the shipping company is the first local inhabitant that gives her a revealing sample of the current situation, as he is not allowed in the Greek quarter: "We [Greek and Turkish Cypriot workers in his shipping company] get on well. I went to school with some of them. But I go to our own quarter in the old city through the sea gate every evening, and they leave by this one" (4). She explains that the old centre of Famagusta is inhabited by the Turkish Cypriots surrounded by the city walls and dry moat and that the Greek Cypriots occupy Varosha, which has become the modern part of the city and their administration centre (4). Toy notices a great difference between the Turkish and the Greek parts of the city. The Turkish side is made up of narrow alleyways and antique buildings, most of them in ruins, and curiously quiet, "for until recently there were restrictions imposed on the Turkish Cypriots for the purchase of vehicles, petrol and materials for building" (4). Still unsure of her prospects in turbulent Cyprus, she heads for the UNFICYP observation post kept by Swedish soldiers. She believes that her British land-rover is proof of her neutrality (5). She then relates the history of the country (5-7), with special interest in the years after 1960:

> The island has progressed since then, despite the unrest and near civil war between the two communities. It now has the highest standard of living, apart from Israel, in the Eastern Mediterranean and receives revenue from the British Sovereign Base, the UN Peace Keeping Force's personnel and the steadily increasing tourist trade, to say nothing of the large asbestos, copper, wine and fruit exports. (7)

Toy visits Miss Mogabgab, Theophilus Mogabgab's sister, in her mansion, who, the authoress states, seems to be living in a state of limbo (8). Miss Mogabgab shows Toy Famagusta Museum's collections and explains to her both the history of St Barnabas and his relationship with Famagusta and the historical beginnings of the Autocephalos Orthodox Church of Cyprus (9-10). Toy later visits the cave tomb of St Barnabas and the Monastery of St Barnabas, with its picturesque monks with long white beards, the most famous of whom are the three blood brothers who have lived there since 1917 painting icons and dedicating their lives to their ordinary duties (11). She also visits Trikome, General Grivas's birthplace (11). The Australian traveller moves to Kyrenia, "The

Englishman's Paradise". She hints at the expatriates' lack of understanding of the Cypriot situation. The dogs of the residents get entangled in the barbed wires: "What does Makarios think he's doing? (...) Where in God's name does he think we're going to walk our dogs?" (14) She notices the generalised emptiness of the hotels as it is not tourist season. Or is it, she wonders, because Kyrenia's most famous hotel, the Old Dome Hotel, now almost empty, is "scheduled as the number one invasion area with the Dome as Turkish headquarters?" (14). While in the area Toy visits the Abbey of Bellapaise, which she enjoys very much as the tourists are not yet around; Durrell's house, "one of the village's attractions"; and has coffee under the Tree of Idleness, "for old times' sake" (14).

On her way to the Ledra Palace Hotel in Nicosia –a first class hotel which shelters most of the personalities, businessmen and journalists– she is stopped by a road block with barbed wire and a good-looking Greek Cypriot Laurence Olivier-look-alike policeman informs her that the hotel has been taken by UN personnel. She tells him she is English, "which could have been good or bad, according to his politics" (16).

Toy describes Nicosia as a city in transition: it has lost its original character but has not yet established a new one. Its main feature is the north-south separation of the Turkish and the Greek quarters (16). It surprises her to see that Ledra Street, the famous hot spot for riots and murders during the EOKA uprisings, is now full of small shops and looking innocent enough. A "WARNING GREEN LINE" sign indicates a no-man's land that separates both parts of the city (17). She is received in the Archbishop's Palace by Mr Christoulodou, Minister of Information, who presents her with "a magnificently illustrated book on Cyprus" (which we guess could have been Wideson's *Portrait of Cyprus*?). Toy believes she is at an advantage to understand the tangle of the Greek-Turkish Cypriot question better than other journalists and tourists, who see little of the "other" side as they need special permission to do so. This policy discourages them to visit the trouble spots with freedom. "I was lucky in having my own transport –she writes– and a lone female can often pass barriers that would remain closed to more official-looking bodies" (18).

Toy becomes friends with a very intelligent English writer called Nancy Crawshaw.[10] Nancy Crawshaw was born Cecilia Anna Mary Jenkins in 1914 in

[10] For more details on Crawshaw's life and works, see the "Nancy Crawshaw Papers", by Jannon Stein (Manuscripts Division, Department of Rare Books and Special Collections, Princeton University Library, 2000, http://libweb.princeton.edu/libraries/firestone/rbsc/aids/crawshaw.html, consulted on April 15, 2008) and the article "A Turkish-Cypriot Per-

Vevey (Switzerland) to British parents. She married J. T. Crawshaw in 1939. She began her career of journalism as a photo-journalist in 1946. This allowed her to travel extensively in the Balkans, the Middle East, Northern Greece, Yugoslavia, Bulgaria, Iraq, Kurdistan, Jordan, Syria and Lebanon. She became an accredited special correspondent for the *Manchester Guardian* in Greece and Cyprus during the 1950s and was soon considered a British expert on the international political issues regarding Cyprus. During the 1950s she was employed twice by the British Foreign Office: to research the Arab States and their oil industry in 1953 and to support the British cause through lectures and publicity on the Cyprus crisis and in the Cyprus debate in the UN in 1958. She also served as a specialist adviser on the Cyprus problem to the House of Commons Foreign Affairs Select Committee from 1980 to 1983. She wrote numerous articles on international affairs, the most famous of which are her contributions to books on Cyprus and the chapter "Cyprus" in the *Encyclopedia Americana* (Danbury, CT: Grolier, 1985), and gave numerous lectures and papers on them in conferences all over the world. Her most famous book is *The Cyprus Revolt: An Account of the Struggle for Union with Greece* (London: George Allen & Unwin, 1978). She died in 1997.

Toy and Crawshaw decide to travel around the island together to avoid the stifling atmosphere of Christmas in Nicosia. "I had the transport and she had the brains – an ideal combination", she writes (18). She then describes the role of the UNFICYP in Cyprus. The island is divided into two districts, the Famagusta area guarded by the Swedes and the Paphos area looked after by the British (who are the only soldiers posted in Cyprus drafted from the army), as the rest of the soldiers are all voluntary (19). They are only expected to use weapons in extreme cases of self-defence. They have been allowed to move and function in Cyprus with the consent of both communities since the spring of 1964 (19). Their first mission was to work for the cease-fire between the two Cypriot sides when the Turkish Cypriots took and held the castle of St Hilarion, which gave them control over the Kyrenia-Nicosia road and the Kyrenia range. The UN forces set buffer zones in different hot spots such as Kyrenia, Paphos, Artemis Avenue in Larnaca and Kokkina (19). They can do very little to stop hostilities: "But tension is never far below the surface and minor incidents happen from time to time. Others blow up into larger ones,

spective: Rauf Denktash and Nancy Crawshaw on Cyprus", by Joshua W. Walker, in *Alternatives: Turkish Journal of International Relations* (vol. 4, no. 3, Fall 2005, pages 78-107). Crawshaw also published a review on Lawrence's *Bitter Lemons* in *International Affairs (Royal Institute of International Affairs)*, Jan. 1958, vol. 34, no. 1, p. 116-7.

as the recent Ayios Theodoros-Kophinou incident had done" (19). Toy affirms that the present stalemate could be continued eternally as both communities are unwilling to give way. The Turkish Cypriot community, who wishes for partition, uses the threat of Turkey's invasion of the island as their trump card. The Greek Community feels they should be made part of Greece and are not much affected by the Turkish Cypriot demand as they control the government. Both solutions could be disastrous. The current situation as it is now is therefore "a separate existence in a semi-state of siege" (20).

Toy crosses the no-man's land to the Turkish-Cypriot area. She notices lack of maintenance everywhere and very little traffic as petrol is severely rationed. She also notices that restaurants offer excellent menus for half the prices of the other side (20). She also visits the Museum of Horror, with relics and photographs of the recent atrocities. She is happy to see that due to her British number plate she can go anywhere and visit any enclave without having to rely on the UN convoy to cross from one side to the other. She notices the amount of propagandistic road signs in the Turkish Cypriot area, the most poignant one being "ISLAND WITHOUT SEA" (21).

The authoress goes on to describe the recent tensions between the villages of Ayios Theodoros and Kophinou, where she travels in the company of Crawshaw, a specialist of Cyprus' contemporary history (22-3). While the UN Peace Forces try to avoid the flare-up, both communities contribute to livening it up, she says. To back up her statement she gives specific examples of this: on top of the repeated speeches of the Greek Cypriots, the President of the Turkish Cypriot Communal Chamber, Denktash, exiled abroad for his part in the 1963 troubles, landed secretly in the Karpas. On the other hand Grivas added tension by insisting on imposing the Greek authority on a road that belonged to the Turkish area (24). The Australian UN Forces were unable to stop the friction and the Turkish community blames the other for the massacre of twenty-five people in Kophinou and for the destruction of their minaret, among other atrocities (25-28).

Toy praises the excellencies of good travel companions such as Crawshaw (30-3). She also describes Paphos, divided into the Turkish and the Greek quarters (33). Paphos inspires in her feelings of discomfort due to the fact that "a number of plots and intrigues that have affected the island's history first saw the light of day here" and adds that "[she] could never dispel an underlying air of intrigue, an odd feeling of hate" (34). Both Crawshaw and Toy are accompanied in the historic Paphos by George Iliades, curator of the

District Museum. Crawshaw and Iliades's personalities clash: "Nancy's whole concentration is on contemporary history whilst our friend's intent seemed to flag at anything later than A.D. 100" (34). Their conversations on the political situation of the island make their differences evident: "When two personalities meet –and differ– sparks fly" (34). Toy prefers to stick to visiting the ruins at her leisure and describes the Roman villa in detail. In an afternoon gathering with the curator and other leading citizens, more sparks fly, as both ladies notice their propagandistic intentions:

> Nancy listened for a while, and then with a couple of short but sharp facts and statistics, she arrested their eloquence in mid-air, so to speak. They left soon afterwards in surprised silence – and we didn't see them again. (35-6)

Both ladies are then taken to the Turkish area of Paphos by Major Evelegh, the Company Commander of the British UN contingent. Toy feels he is the right informant of the state of affairs and praises the British efficiency in respect to other nationalities: "The British seem to take more interest in the people and the situation than most other nationalities; so they were able to put Nancy up-to-date on the present local situation" (36). This is the summary of the current situation according to Major Evelegh: strong tension at all times above all in Paphos, especially bloody in 1964, regular incidents between both communities, often sorted out by the UN army and the police. Toy is happy to have been able to step out of the tourist and holiday makers' beaten track in Paphos (ruins, mosaics, good fish meals and superficial assurances that the Turks are "difficult"). She would recommend everyone a visit to a Turkish Cypriot enclave as part of a nice day's outing, which she believes would be a "rewarding and interesting" experience for all (36). She finds the contrast between both sections extremely shocking: whereas the Greek sector is busy and crowded, the Turkish one is devastated and full of derelict and smashed buildings (37). She has an interview with a mysterious Turkish Cypriot leader in the Turkish enclave, which is full of refugees packed into a very limited space. In them she perceived "a sense of waiting, passiveness of people no longer in control of their own destiny" (38). All they insisted they wanted was "to be allowed to live as human beings" (38). One of the Turks tells her that he does not think he will ever go back to his house in the Greek sector, and on the authoress' cheering opinion that things will look up, he replies: "'Never!' he said with cheerful resignation, 'we do not trust any more. Partition is the only solution'" (38).

The two ladies visit "The Monastery of Ayios Neophytos" (39). Toy tells the biography of the saint, insisting that he escaped from being married against his will. The priest that welcomed them, she felt, praised them "more as women than converts" (39). Later they visit the caves of Neophytos, full of fresco scenes from the New Testament. They interview a Turkish Cypriot doctor who had defected to the Greek side, although it was said that many Turks from the other side still came to his surgery (42). He believes that the Turkish Cypriots were being misled and allowed to go astray by the Turks in Ankara for instilling in them the need for partition, thus meeting with the Greek Cypriots' refusal and a state of stalemate ad infinitum. He believes in cooperation with the Greeks. When asked by Toy if life is easy for him in the Greek sector, he answers: "Yes, why not? Life is quite normal" (42). On seeing the Green Line, she cannot but think of the Turkish enclave "where so many families were crowded together, noisy, uncomfortable, exasperating, heartbreaking – but *alive*" (42). Both ladies are invited by the British troops to spend Christmas Day with them. They feel touched that the British soldiers behave as "charming hosts to two females bent on information" (43).

Toy compliments the unseen and often unrecognised efficient diplomatic work that the British troops carry out in the area. Captain Tim Taylor (second in command) respectfully and patiently listens to the villagers' petty complaints and Toy is a witness to this. She concludes that the captain could solve some of the domestic problems and made sure that the work of repair of a bridge by members of both ethnic groups side by side could be used as an example of constructive collaboration between the two Cypriot peoples. The praiseworthy account of the British troops in Cyprus cannot be more evident: "The UNFICYP men not only clear up many small troubles and act as a go-between with the other side, but they are a safety-valve for pent-up feelings and emotions" (44-5). Toy leaves the area with the affection of the local Muktar and the whole of the village (46).

Toy tells of her stay of several days in Limassol. She describes it as "the most cosmopolitan of the cities", "a pompous city", and adds that it is "a cross between Coney Island and Las Vegas" (47). She then writes about its large winery (KEO). According to her, in this company, as well as in other large-scale organizations such as The Palestine Fruit Plantations, in spite of having a larger percentage of Greek Cypriot workers, there is no trouble between the workers, which, she adds, is a lesson to be learned (48). She then writes about the famous Commandaria wine and Limassol castle (48). Next she writes about Larnaca,

her favourite coastal town, a serious rival to Kyrenia as it has Riviera qualities, she says (50). She is beginning to find the game of spotting the Turkish and the Greek areas in every town and city in Cyprus an unpleasant one. Although this physical separation of sectors is less obvious in Larnaca, tensions are still running high, especially around Artemis Avenue (51-2). In order to drive along the avenue, they need the protection of the Swedish officers: "It was an uncomfortable feeling driving between the two sides so close together for we were a conspicuous target" (52).

She visits the Tekke of Umm Haran, describes it and tells its history. She is guided by a Greek Cypriot who is not concerned whether she takes off her shoes or not, although she does so out of respect. He does not take any money "for the mosque" on the grounds that it is not "his" church (52-3). She then chats with a Turkish Cypriot woman farmer in a local shop who reiterates the usual complaints:

> The unfairness, the lack of supplies, selling the goods for less than the Greeks were given, the petty irritations, the indignities of the women being searched as they went through the Famagusta Gate in Nicosia, and the many incidents that could blow up into something big at any time. (55)

The conversation turns political. The Turkish housewife insists that only fighting will bring them back their right to be allowed to live as free human beings, which, she adds, is not much to ask. The only compromise Turkish Cypriots demand is for their rights to be as they were. She does not believe they can trust any more, to which Toy cannot but affirm that the only option left is partition:

> "But that is awful! It means the only solution would be partition and if the island is divided into entirely separate areas, surely the weaker side will become weaker still?"
>
> She gave a short laugh and spread her hands in a shrugging gesture. "What other course", she asked softly. (55)

Eventually Toy finds herself in Famagusta. The situation seems to be like everywhere in Cyprus. In January 1968 in Famagusta there is a physical separation between Greeks and Turks. Toy describes the town as nearly dead:

> A few men sat in the café and they were all Turks for no Greek would venture into the city. There were no vehicles and the town was empty

> and still, for there is little commerce or incentive for anyone to stay in the town who doesn't work in the harbour. (61)

Toy then describes Kyrenia in February. She picks up Nancy Crawshaw and they visit other deserted Turkish villages of the area (65-7). Her description of the villages is that of loneliness and isolation against a backdrop of a beautiful panorama and a mellow quiet, though a touch of violence can still be felt in the air (especially due to "the many tiny children's sandals made of plastic which not even time can eradicate") (68). While having a *meze* (where she refuses to have *ambelopoulia*, the sparrow-like bird pickled in wine), she is recommended to visit the Karpas (71). She remarks that, in spite of a few Turkish villages in the area, the UN have not found it necessary to patrol farther east (71). She describes the landscape ("wild scrubland country with bushes and low trees"), the customs and easy life of the area and the two main towns in the Karpas, Yialova and the capital Ritzokarpasia (73-4).

Toy spends a few days of relaxation at Pol's café, a Cypriot who had lived in England in the past. She states that the few Turkish Cypriot villages in the area, including Galatia, the biggest of them all, are not bothered by the tolerant Karpasians, "which is just as well for they are surrounded and isolated" (84). Pol informs Toy of his happiness for he believes there are prospects of prosperity in the area. Toy is not so happy with the presumed future prosperity of the Karpas:

> If the plans to build a large holiday village with chalets, communal shops and restaurants go though, lots of people will benefit no doubt, but with its coming will go the world of Pol, Pavlos and the flute-playing shepherd; and the great fraternity. (90)

Both Toy and Crawshaw visit Kokkina, the town that has become a symbol of the so called current "situation". At the time of their visit to the place, Toy insists on the town as still having "an ominous ring, for it is a sensitive spot, a smouldering volcano that can erupt at the first sign of trouble in the island" (91). She describes the events that took place when Turkey sent her air force to attack the Greek areas in 1964. The area is all in ruins, but Toy does not know if these were provoked by old raiders, recent bombing, earthquakes or the EOKA troubles (93). They are welcome by the Turkish colonel of the Turkish side, who carefully and amiably answers all of their questions. The atmosphere in the enclave is that of lack of food and water. When the military chief is asked if there is a solution to the situation, the authoress transmits the pessimism that

he conveys. The key term is that of "destroyed trust", amplified by the fact that "there seemed no way round this and it would get worse as the two sides never met" (94). When asked for the possibility of friendship between the Greek and Turkish Cypriots, the Turkish colonel breaks down in tears, a scene that strikes her, for, she says, it is always a shock to see a man cry. At last he manages to answer: "How (...) could there be any trust? How can I personally forget, when all my family has been killed – almost before my eyes?" (94).

Afterwards Toy and Crawshaw proceed to visit monasteries, many of which, the author says, are abandoned. She narrates the history of the most representative and best known, Kykko (95-7) and Makhairas (99-100), as well as the legends of their icons and their proverbial hospitality. In chapter twelve, "The Three Castles", Toy describes the castles of St Hilarion or "the Arrogant One", Buffavento, or "the Sad One" and Kantara, or "the Happy One". Toy is allowed to visit St Hilarion, set in the Turkish Nicosia enclave, in the company of her English friend. She describes it, tells its history, its alleged Disney connections (101-03), and above all, its place in Cyprus's recent history:

> It is beautiful, with a sense of ironic challenge about its great walls in keeping perhaps is the fact that when the Turkish Cypriots fought off the attacks by the Greek Cypriots n 1964, the castle was held by a tiny group of boys none of whom was over sixteen! (103)

Toy also writes about her visit to the forests of Kyrenia in the company of Sir Harry Luke, who recommends her to visit the Troodos forests too in her land-rover (114-15). She crosses the different enclaves all by herself finding no problems in doing so (116). She is shown Amiandos Abestos Mines by Mr Jacovides, the officer in charge of the Troodos Forest Division (117), who explains to her the life of the woods and the risks of fire (118-19). She then visits the summer residence of the British Government (120), and tells the story of Arthur Rimbaud on the island (120-1), the enclosure for the mouflon (122), and the Rest House (122). She finally decides to spend a weekend at the British Sovereign Base in the company of the Army Commander-in-Chief Major-General Lloyd Owen and his wife (123). Toy informs of Nancy Crawshaw's return to England. She then explains the scarce female presence in Cypriot history with the exception of Aphrodite (124-5) and Catherine Cornaro (125-7). Next Toy describes EOKA's crimes and concludes that "the killing did not end with victory and independence" (134). She reports of her interview with

Makarios in indirect speech, not quoting once the archbishop's actual words during the meeting. She takes this opportunity to explain his biography and his political work and significance (135-7). To her *enosis* is the source of all problems between both communities and the Turkish Cypriot demand for partition:

> Archbishop Makarios came to power on his fight for Enosis and now it is becoming increasingly obvious that to contemplate union with Greece makes a permanent deadlock against any settlement between Greece and Turkish Cypriots. Nothing can be done until Cyprus is freed from the dictates of both Greece and Turkey. (138)

Toy is critical towards some aspects of His Beatitude: she distrusts the merging of church and politics and his impetuous remarks and announcements against the Turks (138). On the other hand, she had been "warned" about some of his qualities: his charm, magnetism, sense of humanity and good-tempered pleasantness and a willingness to be friends (139). She praises his political ability to avoid polemic questions: "He tackles any near-the-bone question adroitly and with such absence of displeasure that the question unanswered was barely noticed" (139).

After her eight-month stay in turbulent Cyprus, Toy finally notices a certain relaxing of restrictions and gradual easing of tensions: "Now the Turkish Cypriots –she writes– were free to move in and out of their enclaves, having more vehicles and some trade" (140). She also notices the return of tourists (who, she adds, seldom meet a Turk), especially an increasing number of British expatriates who buy houses to retire in the sun, thus giving the island the aspect of a "sunny carefree island" (141), However, the Turks still refuse to allow the Greeks into their enclaves. Toy attributes their attitude to the four years of confinement and deprivation that they have suffered, producing in them a "siege mentality" (141). She believes that Makarios's only chance of solution is if "the cry of Enosis is stilled" (141). His situation, she adds, is a difficult one, for Enosis was, according to her, what brought him to power (141).

Mentioned in Richter (1988: 349). Panteli (1995: 201) mentions another edition of Toy's book (London: Cox & Wyman, 1970).

FORWOOD, William. 1971. *Cyprus Invitation*. London: Garnstone Press Limited. 169 p. ISBN: 0-900391-53-7. [W66/8058 DSC].

William Forwood's travel book is in truth a tourist guide in disguise. The book's description on the jacket fully points to this fact: "This travel book supersedes all previous guides to Cyprus; it is objective, well written, fully illustrated with twenty-two photographs and can be completely relied upon by anyone contemplating a visit to the island". It consists of ten chapters on different aspects of Cyprus, its geography, economy, culture, customs, history and descriptions of the main cities (1. Cyprus Present; 2. Cyprus Past; 3. Nicosia; 4. Kyrenia; 5; Morphou; 6. Troodos; 7. Paphos; 8. Limassol; 9. Larnaca; 10. Famagusta and the Karpas Peninsula), a map of the island on both endpapers, an eleventh chapter on useful information for the tourist (on issues such as how to travel to Cyprus, how to travel in Cyprus, accommodation and general information on prices, climate, electricity, festivals, money, languages, newspapers and broadcasting, religion, weights and measures, etc.). The book finishes with a Bibliography (divided into several blocks: the historical background; Cyprus in history and today; memoirs and diaries; archaeology; arts and literature; miscellaneous; and travel and tourism) and an Index.

The book includes twenty-two black and white tourist brochure-like photographs of the main appealing tourist sights: a country road; the Roman Theatre at Curium; the Turkish fortress at Paphos harbour; frescoes at Asinou Church; Salamis; St Mark's Lion; oriental influences in terracotta from Ayia Irini; modern Nicosia; Selimiye Mosque, Nicosia; Kyrenia; Buffavento Castle; The Abbey at Bellapais; Peristerona; Pedhoulas; Stavros tis Psokas; making lace; music-making; near Fontana Amorosa; the Tekke of Hala Sultan, the Pantocrator at Lagoudhera; Church of St James, Trikomo; in the Karpas.

The book title gives its name to an invitation to visit the island that the writer was offered (10). His book is dedicated to the people of the island, to some other individuals with Greek, Turkish and English names for their advice and assistance and mainly to "vintners and lemon planters, curators and excavators, students and soldiers, monks and bird catchers, to people of the countryside and people of the *kafeneion* for diverse ideas" (10), all of whom deserve his gratitude. However, there is very little margin for the people's subjective opinions on anything related to the country.

Of special interest is Forwood's account of the tensions existing during the time of his visit between both communities. There is a certain touch

of optimism in Forwood's account of the situation. According to him, "the uneasy peace" of the country's two main communities, "too readily disturbed in the early 1960s, now appears less ambiguous, more hopeful" (39-40). However, he warns foreign visitors that in Nicosia and Famagusta the cities are divided (like in Berlin and Londonderry) and that on certain roads (at Kokkina on the north-west coast and between Kythrea and Lefkoniko) they may find barricades with blue-bereted UN patrols and Greek and Turkish militia positioned in kiosks coloured with the appropriate symbols (40). He goes on to say that "the present book will not attempt to delude the reader into thinking that Greco-Turkish differences are either entirely composed or else of no consequence. The differences both exist and matter" (40). However, the foreigner, especially the tourist, does not have to fear, for he "will scarcely [be] if at all inconvenienced by the barrier already mentioned and he will feel at all times sincerely welcome among both communities –for whom hospitality is an unwritten tenet" (40). Forwood encourages the tourist's visit by granting him a soothing effect to the Cypriots' differences: "Without perhaps knowing as much, he [the tourist] is building bridges" (40).

As far as Nicosia is concerned, the division, "based on a rough ethnic pattern", leaves the Greeks in the southern sector of the city and the Turks relegated to the northern part. According to Forwood, "their physical partition unhappily takes the form of human detritus –heaped sacking, petrol cans and rusting cars" (42). However, once again, the author is thinking of the tourist's welfare: "Foreigners have no difficulty in passing the check-points" (42). In the Turkish village of Geunyeli, in the whereabouts of Kyrenia, the author remembers having seen the place "draped in the [Turkish Cypriot] national colours (red and white)" (55). As for Famagusta, Forwood reminds the reader that in 1964 "the entire Greek community abandoned the old city to the Turks, who now call it their own" (142). He adds that Greek-speaking "society" has settled in Varosha (143). He then tells of the separation existing in Famagusta's society:

> Unlike Nicosia or Limassol, where entertaining is more democratic, Famagusta's social roll contains little more than three hundred privileged. Half of these may be invited to a party one evening; the rest will follow next week. (143)

Mentioned in Richter (1988: 342) and Panteli (1995: 199).

WARD, Philip. 1972. *Touring Cyprus*. By ... Stoughton, Wiscosin and Harrow, England: The Oleander Press. xxii-143 p. ISBN: 0-902675-13-X. [X.700/7648]

Apart from specialising in writing guidebooks (on Indonesia, Ireland, Libya, Lebanon, Iran, the Aeolian Islands, Tripoli, Bangkok, etc.) for The Oleander Press, Philip Ward (1938 -) was also a poet and playwright. *Touring Cyprus* is technically a guidebook, one more in his "Touring ---" series; indeed, the author labels *Touring Cyprus* "a guide" (ix) in his Preface. However, Ward himself is aware of the half-way nature of his book: he describes his style as "pitched between the relentless jockeying of a Baedeker and the anecdotal leisure of Durrell's *Bitter Lemons*" (ix). This "guide to Cyprus for those visiting the island for the first time, probably British, and almost certainly qualified drivers" (ix) nevertheless presents some features that correspond to those of a travel account, namely, the abundant autobiographical data inserted in it, the frequent telling of personal impressions and the occasional narrating of anecdotes that have (allegedly) happened to him or which have been witnessed by himself. These elements rarely appear in guidebooks, where the narrator is usually objective and impersonal. Besides, guidebooks are often forced to remain atemporal with the clear purpose of extending the validity of their contents. The information provided in Ward's book is clearly dated in the autumn of 1970 and (revised by the author himself) in 1971. For all these reasons, we have opted to include it here. What is certain about Ward's *Touring Cyprus* is that it is not a conventional guidebook. Guidebooks do not usually depict any possible drawbacks that may hinder the coming of peace-searching tourists. Ward's book clearly depicts the Greek-Turkish tensions in the Cyprus of the time. The first proof of the nervousness existing on the island comes in his statement that there were "government officials to whom [he] spoke [that] prefer[red] to remain anonymous" (ix).

The most interesting issues dealt with in the Preface are those dedicated to the economy and the administration of Cyprus as well as the presence of British tourism. As far as the economy is concerned Ward assures the reader that in 1969 the country welcomed 120,000 tourists who spent 7.5 million pounds. He is conscious of the relevance of tourism for the country's economy. Even in his account of the tourist resources of the island Ward is openly hinting at the rampant intercommunal relations:

> Heavy reliance on local British and United Nations military expenditure can only be effectively reduced in the long run by growth in the tourist industry, itself dependent on internal peace between the communities,

> and lessening of hostilities in the Middle East, many of whose tourists stayed in Cyprus *en route*. (xiv)

As far as the administration is concerned, Ward is clear in his description of the role of Makarios, for whom there is a subtle sympathy: he is described as a "politically moderate nationalist resisting Enosis in the interests of Cypriot independence, and religiously a moderate conservative" (xiv). Ward brings to the fore the recent attempt upon the President's life and mentions that the "alternatives [to the intercommunal troubles] include partition and civil war" (xiv).

Once again, in spite of alluding to issues of tourist interest, Ward brings about tension and differences between both communities. Whereas some parts of the island are inaccessible to Cypriots, "British and other travellers are quietly waved on, whether walking or driving, through barriers separating the Greek-speaking community from their Turkish-speaking compatriots" (xiv). According to Ward, this is due to the gentleness of the long British occupation, which "has left relatively little bitterness behind in the island" (xiv).

When Ward dedicates individual sections to the main sites of the country, he cannot disguise, for the umpteenth time, the enmity of both Cypriot communities. In order to reach Kyrenia "one is obliged either to travel in one's car, to go in a United Nations convoy leaving the Nicosia road-block at 9 in the morning and 2.30 every day, returning from the Kyrenia road-block at 10 in the morning and 4.00" (31). According to Ward, the most interesting part of the Citadel (in Famagusta) is the Green Hall, which you can enjoy, provided that "one neglects the incongruous blue and white United Nations sentry-box overlooking both harbour and castle courtyard" (61). In Limassol, Ward writes, the castle cannot be visited "due to a dispute between the Greek and Turkish communities" (85). When it comes to relating to the local population, Ward recommends the use of English. Indeed, road signs and shop signs are in this language, children learn it at school and everywhere on the island the tourist will be able to find somebody who speaks it. There is not much choice but to use English: "Greek-Cypriots generally speak no Turkish, and Turkish-Cypriots prefer to avoid Greek, so that English is the *lingua franca* between the two nations of independent Cyprus, of the United Forces here, and of the majority of visitors" (131).

Not included in any of the aforementioned bibliographies on Cyprus.

ARIS, Dr. Demetri D. (Aris Demetrios Demetriades). 1973. *Stranger at Home*. Love and Life. Cyprus, U.S.A., Greece. Athens: "Klapakis". 283 p. [YA.1988.a.17490]

Dr Demetri was a Greek Cypriot who graduated "from the two highest schools on the island" (14) (that is, the Cyprus Pan-Cypriot Lyceum), and wishing to pursue an academic career, he decided to head for America. In the USA he studied four degrees, worked as a university lecturer and tried to lead a cosmopolitan life in association with some of the leading personalities in the country. In his book he includes a letter (dated on April 13, 1967) sent to him by the Vice-President of the USA Hubert H. Humphrey, who also sent him a letter of recommendation for use during his travels, as well as a photograph (by prior requirement) in order to give him luck. Thirty humorous pen-drawn sketches of Cypriot scenes contribute to the informal tone of the book. The travel account of this Americanised Cypriot is completely devoid of any political issues, neither against the British occupation or any strife with the Turkish-Cypriots nor in favour of *enosis* or independence.

The first half of the book (up to page 183) is dedicated to the author's first years in America, where he travelled in search of knowledge. For him American society represents the ideal one to grow and live in and he does not stop complimenting it. He admires the USA as "the great Democracy which offers opportunities for those who can and wish to take them" (8). He narrates his experiences, anecdotes and adventures in his process of acquaintance with the American way of life. After five years of university campus life, he returns to Cyprus in the hope of being able to teach new ideas and to americanise the islanders, a fact that inevitably raises many humorous situations. His conversion to Americanism is very clear: "I felt well cooked, still partially a Cypriot, yet mostly an American" (165).

Cyprus fills the pages of the second part of the book (pages 184-283). He relates his arrival to the island, his remembrances of his youth, meeting his family and friends and his ex-girlfriend and his year of work as a teacher in his old school. The Cypriot block consists of the following chapters: "The Return of the Native", "Apollo and the Letter", "Aram Disappears – Helen Lost to Both of Us", "Teaching New Ideas –Snakes, Poetry and Love", "Time is Life – Tranquillity and Celebrations", "Monks, Monasteries and Festivals", "Nargileh – The American Female – Baptism", "The Dowry as Bait – Love Hooks One" and "Farewell to Cyprus and Back to Learning".

In "The Return of the Native" (pages 184-192) Aris returns by boat to a still British Larnaca, where his father and brothers await him after a five-year separation. A friend of his, Wideson, the reporter of the *Cyprus Mail* and *Elefteria*, is anxious to interview him. Aris finds his compatriots fairly naive. One of them even asks him if he knows how to ride a horse like a cowboy: "After seeing American cowboy movies, he feels certain that everyone in America rode horses" (189). He learns that his ex-girlfriend, Helen, is going out with his friend Aram.

In "Apollo and the Letter" (193-207) Aris meets another friend, Apollo, who informs him of the whereabouts of Helen Georgantas, now a music teacher in Nicosia. Aris affirms that he kept telling her in his letters that he would go back to Cyprus to marry her, but finds out that his letter did not reach her. He also finds that he now cannot greet Cypriot girls like he greets American girls. His friend Wideson advises him to accept a proposal for work as a teacher in his old school. Aris takes the opportunity to describe Reno Wideson's personality. According to him, Wideson was one of the most popular men on the island, the owner of some hotels, part of many organization boards, a reporter for all the newspapers and all this explained his wide knowledge of the people, places and events in Cyprus. He was also a representative of the Cook Company and other tourist organizations. He used to greet the incoming tourists at the airport or at the seashore, dressing for the occasion. If he went to the airport he would wear "an air force outfit, or enough of it to make strangers wonder whether he was an air corps captain or a civilian" (206). At the harbour Wideson would wear "a sailor middy and a saucy sailor cap, or a blue and white suit and his captain's cap" (206). He was said to be extravagant, a womaniser, was always penniless in spite of his considerable income and a great soccer enthusiast. Nevertheless, Aris says he had always liked him.

In the next chapter, "Aram Disappears – Helen Lost to Both of Us" (pages 208-14), Aris tells of his journey to Nicosia to look for Helen, who works in the American Academy of Music. Their meeting is tense and embarrassing. Helen tells him that she had decided to break up when she thought he had been going out with an American girl, as she had seen him in a photograph with some girls. She was going to marry Aram, but he has now disappeared (he is said to have escaped to Cairo). Aris tells her that Apollo had failed to hand her the letter where he explained the misunderstanding. Helen leaves the room running.

In "Teaching New Ideas – Snakes, Poetry and Love" (pages 215-39), the author describes the work conditions he had been offered (£ 100 a year) and accepts the offer. He is to be the Director in the boys' dormitory together with three other teachers. He now describes himself as a "Cypriot American" (218). He narrates anecdotes of his teaching practice and his camaraderie with his new work colleagues, especially with Briggs, the Englishman.

"Time is Life – Tranquillity and Celebrations" (240-250) is the chapter where Aris describes the bucolic and tranquil life in the villages and markets of Cyprus: "Everyone was happy and unhurried" (243). He also describes the Christmas, Epiphany and Easter celebrations in Cyprus to the American reader. In "Monks, Monasteries and Festivals" (pages 250-66) he narrates his visit to Stavrovouni in the company of his friends Briggs and Aram, he describes the rural views and reproduces his conversation with a monk who had emigrated to the USA during the 1920s but had returned to look after sheep (258). They attend the festival of St Andrew in a village in Rizocarpaso.

In "Nargileh – The American Female – Baptism" he tells of his conversation with an old friend of his in Nicosia, where he stops before going back to Larnaca. Aris's womaniser friend is interested in American girls and asks him to give him information on them, how they kiss, their long legs and how they behave in bed. "Women are the same everywhere, but American girls are tops" (269), Aris replies. In a small village near Limassol Aris also attends a christening of a student's son, Θώμᾶς, for whom he is to be the godfather.

In the penultimate chapter, "The Dowry as Bait – Love Hooks One" (pages 273-83), Aris relates the attempts of a Paphos gentleman to marry him to his daughter, Aphroditi. He is not allowed to see her first, and when he tries to go near her, he is given the same excuse: "she is with relatives, visiting" (274). He is nevertheless promised a generous dowry. Aris is critical towards the Cypriot marriage customs: "Made up my mind? I haven't even seen the girl. How can I know if I'm in love with her?", he exclaims, to which Aphrodite's father replies: "But she has everything. Good looks, good family, a big dowry" (275). Aris then describes a "proxenia", or arranged marriage. He describes the wedding of a friend of his, Potamiades. As for himself, he declares not to be interested in marrying a Cypriot girl any longer: "I had Americanized that emotion [love]" (279), he concludes.

In "Farewell to Cyprus and Back to Learning" (281-3) Aris relates his return to America after one year in Cyprus:

> The spirit to return to America had gripped me, and it stuck, like a blood-sucker, hard to shake off. Birks encouraged me because he felt I was more American than Cypriot, that despite my criticisms of American life, I had a deep feeling for it, and would be dissatisfied if I remained in Cyprus. (282)

Not included in any of the aforementioned bibliographies on Cyprus.

LEE, Michael and Hanka. 1973. *Cyprus*. By ... Newton Abbot, Devon: David & Charles. (The Islands Series). 208 p. ISBN: 0715359800. [X.809/16903]

This descriptive account of Cyprus which borders on being a guidebook belongs to a collection of books dedicated to describing islands and archipelagos from all parts of the world (such as the Aran Islands, Fuerteventura in the Canary Islands, Corsica, the Falklands, the Maltese Islands, the Seychelles, the Salomon Islands, Singapore, etc.). The authors, Mr and Mrs Lee, declare in the Acknowledgements to have lived in Cyprus for two years (202). In their book they have included numerous photographs in black and white, a total of thirty-one, from the Public Information office in Nicosia and from the Cyprus Tourist Centre in London. As for maps, they have also inserted a number of them (nine in total): the Eastern Mediterranean, Cyprus's topography and place-names, historical sites, points of conflict throughout the 1955-67 period, the country's geology, her agricultural land use, central Nicosia, Paphos, and the tourist attractions on the island. As for the contents, the book consists of the following chapters: 1. The Island of Aphrodite; 2. The Greatest Cultures; 3. Independence and After; 4. The Fair Island; 5. The Cypriots; 6. The Economy; 7. Island Communications; 8. Towns and Villages; 9. For the Tourist; 10. Postscript. The chapters are followed by three appendices, namely: A. Chronology; B. Principal Holidays and Festivals; C. Climate Table. These are followed by a Bibliography, Acknowledgements and an Index.

In the first chapter, "In the Island of Aphrodite", the authors deal with issues such as a general view of the island, a description of the islanders, and the public administration. They declare Cyprus a potential source of conflict for Greece and Turkey, to the extent that both countries nearly came to war as a

result of the events in Cyprus during the 1950s and 60s (13). The reasons for confrontation, according to them, date back to the 14th century BC, when the first Greek colonists arrived at the island. This is the reason why the majority of the inhabitants of Cyprus today speak and feel Greek. The authors, however, add a slightly critical view of the Greek Cypriots' adherence to their Greek roots, for many family names, they say, betray their non-Greek origin, as they indicate subsequent foreign occupations: Daveronas, Romanos, Attalides, etc. (13). The Turkish Cypriots' claim to their rights in the island comes from the Ottoman occupation during the 16th century AD. According to the authors, since then they have not become blended in with the Greek population. The authors try to explain the enmity of the two communities in the following terms:

> Apart from the traditional enmity of Greeks and Turks which largely springs from religious differences, the underlying cause of tension in the island was the long-standing dream of Greek Cypriots for union of Cyprus with Greece. The demands reached a climax between 1955 and 1959 with the anti-British guerrilla activities of the underground organization EOKA. The Turkish Cypriots took no part in the hostilities, but moved from an initial position of neutrality towards the Greek Cypriots to one of hostility. For, if Cyprus were to be united with Greece, this, they claim, would lead to a partial loss of their rights. The difference between the two communities eventually resulted in intermittent, although severe, intercommunal fighting in the 1960s. (13)

Mr and Mrs Lee proceed to describe the typical Cypriot. They start by stating that physically Turkish and Greek Cypriots are indistinguishable, with the exception of a small number of black-skinned inhabitants amongst the Turkish Cypriots. His description of the Cypriot type is therefore relevant for both communities: generally short, stocky, dark-haired, strong-tempered but gentle, extremely honest, warm-hearted, polite and hospitable, with an easy-going and optimistic approach to life, proof of which is their frequently used expressions "siga, siga" (literally "slowly, slowly") for the Greeks and "inshallah" (literally "as God wills") for the Turks (19-20). However, the following remark gives away the fact that the authors seem to be mainly thinking of the Greek-Cypriots by stating that the unequivocal attitude towards the British, their former rulers, is "we fought you British, we killed you British, but we love you British" (20).

In the second chapter, "The Greatest Cultures", they deal with historical issues in relation to the island's earliest civilizations and their colonisations, the presence of Rome and Byzantium, Richard Coeur de Lion, the Lusignan Dynasty, Peter I (referred to as "the Athlete of Christ"), the Venetian rule, the Ottoman Empire and the British administration.

The third chapter, called "Independence and After", describes Archbishop Makarios's role in the encouragement of the Cypriots' path to *enosis* and self-determination throughout the 1950s from the point of view of the British:

> By 1950, although there was no longer any constitutional bases for this assumption of a 'national leadership', this was the role clearly preferred and adopted by Makarios III, preaching the cause of *enosis* from the pulpits all over the land. (57)

Naturally, they speak of EOKA, terrorism, the state of emergency, British soldiers being shot down in the streets, collective fines, etc. on the Greek Cypriot side (59-60). On the British side, they say, "there were stories, emanating not only from EOKA sympathisers, of British brutality and torture of detainees" (60-1). On the whole, the authors have to admit that "it was a time when reason prevailed on neither side":

> Schoolboys were being asked to kill for reasons that they could not fully appreciate; and, in the same vein, the British Army was reacting against violence, the rationale for which was quite incomprehensible to the ordinary soldier. (61)

Other issues that they deal with in chapter three are: the search for a solution (61-4), the Cypriot Constitution (65-8), the intercommunal conflicts (67-8), the first peacekeeping forces (69-74), and the role of the UNFICYP (74-8).

Chapter four, "The Fair Island", is dedicated to geographical and biological aspects of the island such as the climate, the geology, the forests, the flora, the fauna and the birds. In chapter five, "The Cypriots", Mr and Mrs Lee insist on the legal right of the Turkish Cypriot community to Cyprus: "The Turkish Cypriots, although comparatively more recent settlers, have hardly a lesser claim to rights in the island" (97). They describe both communities again and their respective position in the intercommunal conflicts. Although the authors state that until recent years there had been a peaceful and successful co-existence of the members of both communities as equals at a day to day level, at work and

on a social plane, they comment that the Cypriots now openly display their allegiance to Greece or Turkey, their "motherlands", and their independence from one another by using Greek or Turkish flags rather than their Cypriot national flag (99). They go on to describe key issues about life in Cyprus such as the number of inhabitants (half a million), the family, dowries, education and health, crime and punishment, recreation and leisure, legend and tradition, weddings, and arts.

In chapter six ("The Economy"), the authors write about the island's mining, the salt lakes, water, agriculture, agricultural produce and fishing, the manufacturing industry, the traditional crafts of the country, and tourism. They explain the main keys to the island's increasing tourism from the sixties onwards:

> The island has, indeed, all the prerequisites for a successful holiday centre: abundant sunshine, clean sandy beaches, a multitude of interesting antiquities and, above all, a friendly and hospitable local population. If it were not for the political crises that recur periodically, the number of visitors would no doubt be even greater. (139)

However, apart from the generous amount of conventional tourists, a large number of other visitors make an unknown proportion of "tourists": Cypriots returning home from abroad to visit their families and English families visiting their relations in the British bases (139-40).

Chapters seven ("Island Communications") and eight ("Towns and Villages") are basically made up of more technical descriptions of the country. The former deals with issues such as the road network, the railway system, external communications and air transport, and the mass media. The latter includes subjects such as the urbanization of the island, its architecture and town planning, housing, and descriptions of the six main towns (Nicosia, Limassol, Famagusta, Larnaca, Paphos and Kyrenia).

As for chapter nine, "For the Tourist", the topics dealt with are the following: travel to the island, where to stay, where to go (historic sites), the villages, beaches, walks and drives, and what to eat. In this section of the book the authors reiterate their intention to make a travel account out of their book, not a guidebook, as this "is not intended to duplicate the information that can readily be obtained from [other] sources" (177), such as guidebooks themselves,

offices of the Cyprus Tourist Organization and Cypriot embassies in many European countries and the USA, "but rather to abstract certain of the more basic stems of knowledge necessary for the traveller and to add one or two hints that are not contained in other published works" (177).

In the Postscript the authors make a pessimistic summary of the past twenty years of the history of the island, that is, throughout the final years of struggle for independence and their first decade as an independent country: "Cyprus in the headlines of the world's newspapers is being a country of violence and discontent" (188). Its domestic troubles due to nationalistic uprisings in favour of enosis and against the occupation of the British forces seem to be in the authors' eyes pointing at the responsibility of the Greek Cypriots (who did not agree amongst themselves about whether they should aspire to independence or to *enosis*). The authors nevertheless admit a certain degree of responsibility on the Turkish Cypriots' part:

> It is true, however, that the Turkish Cypriots were unable to participate fully in the economic boom of the late sixties because they were employed predominantly in agricultural work and because they were, in any case, isolated by Greek sanctions from the mainstream of the economy. (188-9)

Although they confess that they believe that it is improbable that the differences between the two communities will ever completely disappear due to religious beliefs (189), Mr and Mrs Lee finish the book with a certain tone of optimism. Tourism, they believe, will be the saviour of the country:

> But the best of Cyprus will remain: no forces can entirely destroy its tranquil beauty; no one is going to demolish its historic buildings; and, above all, the warmth of its people is unchanging (...) despite transitory turbulence. This identity [xenos = stranger = guest] will continue to make Cyprus, above all, an island of peace. (193)

Mentioned by Panteli (1995: 199). Richter (1988: 344) mentions this book with "David of Charles" as the name of its publisher. He also includes another edition (Harrisburg, Pa.: Stockpole Books, 1973) (344), which we have not had access to.

THUBRON, Colin. 1975. *Journey into Cyprus*. London: Heinemann. xiii-256 p. ISBN: 0-434-77984-9. [X.800/10393]

> **(There is a 1986 edition published in Harmondsworth: Penguin Books. (Penguin Travel Library) xiii-256 p. ISBN: 0-141-00426-6. [YC.1987.a.6042], a 1988 reprint and a new Penguin edition of 1992; and a new edition in 2012, London: Vintage. There is also an American edition published in New York: Atlantic Monthly Press, 1990.)**

As far as we know, little scholarly criticism –apart from book reviews– has been published on Thubron's literary work, as he is alive and still a highly productive writer. We have nevertheless found some internet web pages dedicated to him and to his fiction and travel accounts. His novels do not seem to be so widely recognised, but his travel books are, to the extent that he is considered to be one of the leading and most successful Anglo-American travel writers today, together with Bill Bryson, Bruce Chatwin, William Dalrymple, Patrick Leigh Fermor, Norman Lewis, Jan Morris, Eric Newby and Paul Theroux. Thubron's travel and fictional production have received the attention of numerous reviewers from the 1980s onwards. Alas, his *Journey into Cyprus* was first published in 1975.

The Englishman Colin Gerald Dryden Thubron, CBE (London 1939 -),[11] a distant relative of the English writer John Dryden and a direct descendant of Samuel Morse (inventor of the Morse code), is an award-winning professional and prolific traveller and novelist who had already travelled in the Middle East (*Mirror to Damascus*, 1967; *The Hills of Adonis: A Quest in Lebanon*, 1968; *Jerusalem,* 1969) before he travelled to Cyprus in 1972. In later years, he has published travel accounts on Russia, China and Asia, Siberia, etc, and novels with a clear travel element every two or three years, until 2006, when he published his latest travel book, *Shadows of the Silk Road*. He has been awarded several international prizes both for his travel books and his novels. He began a career in publishing and in 1965 became a freelance documentary filmmaker

[11] For information on reviews written and published on Thubron's books, see Gale Cengage ("Thubron, Colin: Introduction". Contemporary Literary Criticism. Ed. Janet Witalec. Vol. I. 163, 2003. *eNotes.com*. 2006. http://www.enotes.com/contemporary-literary-criticism/thubron-colin. Consulted on October 3, 2008.) For more information on Thubron, see our article "Colin Thubron's *Journey into Cyprus*; or a British Traveller's (Re)Creation of a New Identity for Greek Cypriots", *Estudios Neogriegos,* 11, 2008, 9-16.

and writer for the BBC. He himself describes his travel books as "spring[ing] from curiosity about worlds which [his] generation has found threatening: China, Russia, Islam (and perhaps from a desire to humanise and understand them)" (Thursfield, 2003: 3). He also affirms that "[his] writing swings between the two genres" (3), that is, between travel literature and fiction. In 2006 he was made a Commander of the British Empire.

Journey into Cyprus (1975) is,[12] according to Lewis (2002: 1),[13] Thubron's first mature travel book, the one in which he found his voice. It is the account of a six-hundred-mile trek on foot through the island barely one year and a half before the Turkish invasion of 1974, during the spring and summer of 1972. In his book Thubron intertwines personal anecdotes with the history of the island (emphasising the capacity of the Cypriot culture to survive through centuries of foreign invasions) and the development of myth, mainly that of Aphrodite. By being both erudite and accessible the English writer is sure to offer material for the two main types of travel reader. First, he caters for those who enjoy a more learned approach to the travel phenomenon and hope to use the book as a substitute for a guidebook, as it provides the reader and would-be visitor to Cyprus with the amount of information needed to benefit from a *de facto* journey. Secondly, it is also for those "armchair travellers" who enjoy a more anecdotal and popular approach to the journey where the human element is more evident. The fact that the book is based on a walking journey throughout most regions of the country invariably gives the writer an undeniable credibility, both as regards the local inhabitants and the readers at home. Thubron's slow account of his journey, his personal impressions, his character and route descriptions as well as the transcriptions of conversations held with inhabitants of the island from different walks of life are realistic, perfectly credible and evidently honest. Thubron is aware of the advantages of walking when a travel writer wishes to capture the population's spirit to the full and to reach its most inner soul. Thus he states:

> Walking has its compensations. Because it shows trust, it is the surest way to reach a people's heart. In these remote villages the hiker is an

[12] Although Thubron's *Journey into Cyprus* was originally published in London by William Heinemann Ltd in 1975, we have consulted (and therefore quote from) the 1986 Penguin edition.

[13] Lewis, Jeremy. 2002. "Colin Thubron: 'I Wanted to Vanish into the Background'". *The Independent*, 6 July 2002.

> almost unknown phenomenon, and his eccentricity momentarily places him on a level with the poorest, and excites a mingled curiosity and concern. And another subtler factor is at work: so slowly does he travel that the country takes on larger proportions; a man walking among the ruins of the past finds himself knit to the ancient scale of time and distance. (1986: 177)

Thubron includes generous and poetic descriptions of characters, places, architecture and landscape, with a special interest in botany. His style is both erudite and accessible and the book often transpires how conscientiously he has done his homework and prepared himself well for the journey: for example, he proves to have prepared a thoroughly well-planned itinerary and to be an accomplished linguist (he seems to have learnt Greek and addressed his interlocutors in this language, as well as speaking a little Turkish). He also proves to be a studious and learned historian, through his knowledgeable accounts of mythology, architecture, art and the history of Cyprus together with its nearby lands.

Thubron states his journey "is to be a journey through time as well as space" (1). It is to be a faithful description of a mixture of his adventures in Cyprus as well as a collection of historical and cultural passages and explanations of his own which complement the visit of towns, villages, valleys, rivers, monasteries, farms, mosques, shrines, mountain tracks, Byzantine churches, archaeological sites, etc. Most adventures are centred on his conversations with the local inhabitants and his search for a good place to camp when in the mild open air of the Cypriot spring and his willingness to accept the charity of peasants, shepherds and monks to provide him with food and accommodation. Throughout Thubron's journey the humble folk of the island prove to be extremely hospitable to him, in spite of being English.

Throughout his travel account Thubron insists on the negation of a pro-European feeling for Cyprus. He presents the island as a conglomerate of cultures and civilizations (Hellenic, Phoenician, Ottoman, Egyptian, Italian, etc), a fact that has provided the country with its uniqueness. However, despite the wide majority of the Greek population, the Hellenic element is minimised. According to the English writer, Cyprus is more Levantine than Greek, more Byzantine than Lusignan or Venetian, more eastern than western, more Asian than European. Never in the whole book is the country's European identity affirmed, as for him the Lusignan or Venetian influences have remained

confined within the aristocratic and royal minority and have therefore hardly permeated the lay population of Cyprus. Curiously enough, in spite of the 82-year British occupation of Cyprus, the author hardly mentions anything that the ex-colony may have inherited from her metropolis, apart from chips. In his travel account Thubron seems to be denying any possible European identity of Cyprus in the 1970s.

Thubron begins by introducing his English-speaking reader to Cyprus as part of the Levant and therefore part of "these half Asiatic lands" (1). This English traveller at no time acknowledges any possible cultural or political relationship of the island of Cyprus with Europe or any special feeling of Europeanism. Cyprus is to him "where Asia touched on Europe" (7). He also declares the island to be an "eastern Mediterranean land" (7). Indeed, according to him, "this land [is] moored between Asia and Europe" (9). Later on in the book he believes the medieval Cypriots' collective personality to have been a blend of oriental and Hellenic traits where their Byzantine identity still prevailed:

> The Cypriots, I rather think, were natural members of this dazzling hybrid, Byzantium. They, like it, lay midway between the classical and the oriental. Their softness and conservatism were not Hellenic. To them the character of the Greek mainland was unsympathetically masculine, and all through mediaeval years the Cypriot nobles continued to send their sons for education to Constantinople, which they felt to be their mother-city. (102)

Thubron's loitering among the Neolithic ruins of Khirokitia incites him to theorize on Cypriot identity. He seems to reach two conclusions. On the one hand, that Cypriots are the result of the mingling of bloods of different races, namely western powers (Mycenaeans, Romans and Crusaders) and eastern powers (Egyptians, Phoenicians and Turks) and that his journey was therefore partly to be, in his own words, "a burrowing upwards through these alien strata, as through the layers of a rich and gigantic cake" (5). However, he omits mentioning the British presence and influence on the ex-colony. He also attends a country wedding and its celebration, which he describes with gusto (its food, its "eastern-tinted music", its dances, clothes, symbolism, guests and human types) (14-16).

Thubron continues with his walking journey through Paphos, with a view of the Troodos Mountains in the distance, in the region of Akamas. Paphiots,

he says, believe themselves to be more honest and more intelligent than their fellow Cypriots (18). These positive traits, according to him, are generally attributed to the fact that their blood is mixed with the Turks' (18). Once again Thubron philosophises on the identity of the Cypriots: they are a mixture of two races, the Mycenaean Greeks and the Semitic Phoenicians. "Other nations –Egyptians, Assyrians, Persians–", he says, "governed the land yet never touched its soul" (19). Once again, he omits the role of the British in the formation of the Cypriot identity. According to him, the Cypriots' conservatism is explained by the fact that, though Greeks, they did not benefit from the influence of Ionian and Dorian cultures and therefore remained Mycenaean and Achaean stock. Their ancient thirst for orientalism was fulfilled by their close contact with eastern culture (22). The only British legacy during their 82-year occupation is referred to while in his lodgings in Paphos, run by a Greek hotel owner called Antis. Thubron does not appreciate the cooking qualities of the hotelier, who has a high regard for his own cuisine; therefore, Thubron is forced to accept chips. "That is the legacy of the British occupation", he adds, having "conquered the remotest hamlets of the Troodos and Kyrenia mountains" (28).

Thubron visits the palace of Vouni, among many Turkish villages of the nearby valleys, and explains its relationship with Queen Philocyprus and its use by the Persian king of Marion to keep a watchful eye on the neighbouring Greek city of Soli (58), but admits that it is after all a palace without history (58). He arrives at Soli, "a very Greek city", a city symbolising the struggle of the Greek Cypriots against Persian rulers during the fifth and fourth centuries BC. This was a time when the Greekness of the island was at stake, under the influence of Semitic people such as the Phoenicians. It was a time when Solis was therefore in danger of becoming an oriental city. The traveller then wonders: "For to whom, precisely, did the Cypriots belong –to the East or to the West?" (59). The Hellenistic "Aphrodite of Soli" kept in the Cyprus Museum has become the trademark of all things Cypriot. In spite of being called "The Cyprian" or "The Cyprus-born", according to Thubron, Aphrodite's oriental origins are still evident, as she was worshipped by prostitutes, to the extent that "Cyprian" in English remains a synonym for "lewd" (61-2).

In the whereabouts of Episkopi Thubron sees the promontory of Curium rise. This gives him the opportunity to narrate its history and its plundering by Di Cesnola,[14] "who was not so much an archaeologist as a systematic plunderer"

[14] For more information on Di Cesnola and his archaeological exploits in Cyprus, see

(152-3). He makes the point of reminding us that the treasures discovered by the Italo-American consul from thousands of pilfered graves "were not only Greek, but Phoenician, Egyptian, Assyrian and Chaldean" (153).

Thubron heads for Kyrenia and the Kyrenia mountains, full of resonances of Mount Kornos with Kyparissovouno, St Hilarion and Trypa Vouno, Buffavento, Pentadactylos (165). He compares the Kyrenian ridge, which is more Gothic, to the Troodos Mountains, which is considered to be more Byzantine (165). Once in Kyrenia, he highlights its charming water's edge, full of history, its castle belonging to different successive rulers, Byzantines, Crusaders, Lusignans, and Venetians, but which was never stormed, as it always capitulated all its surrenders, its Venetian mansions turned into restaurants, its fishing harbour, its Lusignan lighthouse, its English residents' villas, the paradise of retired civil servants escaping income tax and the cold (166-7).

He once again philosophises about the Cypriot identity. The so called Great Age of Cyprus, that is, the Lusignan Age, he says, did not leave any deep mark on Cypriot identity. According to the author, "it died exotically in a soil which could not nourish it" (218). He believes that its identity owes its being to two different ages, both of them Greek: the Mycenaean age, later followed by the Achaeans, which Hellenized the island, and the Byzantine age, which Christianised it. Finally he heads for Salamis's Royal Necropolis, describes its tombs and relates them to Homer's times and customs, but he does not fail to remind us readers that "the feel of the East –Assyria, Phoenicia, Egypt– is never far" (228).

The oriental/Levantine/Byzantine identity that Thubron seems to be granting to Cypriots benefits the Turkish-Cypriot claim to partition on the grounds that Cyprus is not after all as Hellenic as Greek-Cypriots claim their country to be. Thubron, let us not forget, is British, and from his conversations with the Greek-Cypriots who are old enough to remember the British occupation, he occasionally notices a slight feeling of resentment towards the ex-metropolis for having sided with the Turks during the Greeks' struggle for *enosis* first and for independence later (37-8, 39, 53, 153). Thubron laments that the British are sometimes blamed by the Greek-Cypriots for the rivalry between both Greek-Cypriots and Turkish-Cypriots as it was the British who "granted the Turkish minority too large a share in the affairs of the island" (53), and used the Turks against their War of Liberation and as auxiliary police –including the torturing of Greek-Cypriot EOKA members in prison camps (38)–, two facts which effectively

Demetriou and Ruiz Mas (2004).

stopped the two Cypriot ethnic and religious communities from continuing on friendly terms. In spite of the 82-year British occupation of Cyprus, the author hardly mentions anything that the ex-colony may have inherited from her metropolis, apart from the aforementioned chips, perhaps with the intention of exonerating Britain from any type of future fate of the isle, whatever this might be. Furthermore, he seems to openly favour the Turkish cause by declaring to like Turkish-Cypriots twice in the book (78, 135), something which he never does when mentioning the Greek-Cypriots. These are the reasons which we believe could lay behind the fact that Thubron's travel account seems to be denying any possible European (mainly Hellenic) identity of Cyprus in the 1970s.

Throughout his travel account Thubron also presents the island as a battlefield between the two religious and ethnic communities of Cyprus, the Turkish-Cypriots and the Greek-Cypriots, a fact that subtly reminds the reader of the alliance of the two communities to their respective "motherlands" and faiths. The troubles of 1963-64 were still rampant in 1972, the year when Thubron travelled throughout Cyprus, and the nearby troubles of 1974 are persistently presaged. He gives ample evidence of the tense atmosphere between the Turkish and the Greek Cypriots: the subtle presence of the UN soldiers, the factual occupation of some areas by soldiers belonging to one or the other community, the abandoned villages and their ruined roofless houses, the Greeks' accusation that the Turkish-Cypriots had sided with Britain during the colony's struggle for independence, and multiple examples of their mutual incomprehension. Thubron does his best to avoid showing any preference for either side; however, as said above, he declares to like the Turks several times in the book, whereas he never does the same for the Greeks. He also offers much evidence of insults uttered from a Greek about a Turk and in only one case from a Turk about Greeks in general. Nevertheless, the traveller usually takes a defensive attitude in favour of the community criticised. This attitude proves two things: his reasonable amount of neutrality (though not always put into practice) on the issue of the Greek-Cypriot/Turkish-Cypriot relations and his overt pessimism about an eventual reconciliation or peaceful coexistence of both peoples and faiths in Cyprus. He generously includes numerous anecdotes and transcripts of conversations that depict the tense relationship existing between both ethnic and religious Cypriot peoples in the years prior to the Turkish invasion. In this respect he is a privileged witness to the precedents of the fully-fledged civil war that ensued between both communities.

In 1972 Thubron crossed the countryside in four months and visited myriads of both Greek and Turkish villages and the main towns throughout the island, describing the existing relationship between both communities as "nervous cohabitation" (1986: ix). Indeed, in the Preface of the 1986 Penguin edition (written in 1985) Thubron feels pessimistic about the possible solution to the troubles that had reached their zenith in 1974, only a year and a half after his journey in Cyprus. He believes that from 1974 onwards both ethnic and religious communities "will live apart", and adds that his book is more valuable as it depicts the bygone state of a country "seemingly gone forever", "which will not return" and that "is now no longer recognizable" (ix). Furthermore, he concludes, "wandering at will among the two communities is now impossible" (ix).

Indeed, just before Thubron sets out on his Cypriot journey in 1972, he tells us that an old Greek warns him of the danger of walking through the countryside by himself because of the Turks. The man that the traveller encounters in Khirokitia recommends him to visit Salamis and the castles around Kyrenia, but when he hears of Thubron's intention to walk all the way there he cannot help shouting: "Do you know anything about this country? You won't last a minute! The Turks will think you a spy. Any sentry could skewer you on the spot!" (2) The author responds that Grivas's trained guerrillas in the Troodos Mountains are more to fear. The old man counterattacks: "[Grivas] eats Englishmen for dinner. He *kebabs* them. They just vanish" (2). The old man voices the tension existing between both Cypriot communities from a Greek point of view: "Seriously, the Greeks are all right. We are a hospitable, civilized people. But the Turks –may the Devil wipe his nose on them!– never trust a Moslem" (2).

The traveller describes the town of Kouklia as "an optimistic community, in which Greek and Turk still live together" (11). According to Thubron, "the Turkish quarter, as always, was poorer than the Greek, but its poverty was of a clean, rural kind" (11). Giorgos, his cicerone in the village, describes "the misery of the Greek and Turkish friction", although, he assures, they have always lived in peace side by side. Unfortunately, he goes on to say, "now we live together, in fear..." (12). Thubron notices that one can tell the communal identity of the numerous village children by their heads: Turkish boys' heads are shaven and Greek boys have longer hair (13).

Thubron goes into the Paphos Turkish quarter, the scene of the bloody animosity which arose in 1964 between Turks and Greeks, a decayed No-Man's

Land that looked like a 20th century Pompeii, only to find it guarded by bored United Nations soldiers (36). This visit gives way to a political conversation with Antis, a hotel owner (36-7). Thubron laments that the English are sometimes blamed by the Greeks for the rivalry between both ethnic communities on the grounds that it was the British who used the Turks against their War of Liberation and that they used the Turks as auxiliary police, two facts that stopped the two communities from being on friendly terms any more, an opinion offered by the hotel owner. Before the traveller can protest another Greek customer, Christos, a schoolteacher, confronts the hotel owner, Antis, by saying that the Turks did not want *Enosis* with Greece and therefore they would have behaved the same, with or without Britain's involvement. The traveller counterattacks mentioning EOKA and Antis leaves Christos to answer the Englishman's attempt at a defence, as the schoolteacher himself had been a member of the resistance known as "Dracos", head of the Gymnasium bomb group who had been imprisoned and tortured by the British, a fact that he casually admits "without a trace either of resentment or of guilt" (37). Sensing the Englishman's distrust, Christos offers him the possibility of accompanying him to the prison camp where he was held and tortured. Both of them walk around the remains of the camp while Christos explains his ordeal. Christos implies having had to confess the information he was demanded about EOKA through torture:

> The Turkish auxiliaries did the torturing. The British officers cross-examined. I was tied down to a table. Then they blocked my nostrils and dripped water onto a scarf over my mouth. That way you have to take in water as well as air when you breath (sic). When my stomach was full, they started to punch it. They did it again and again, and day after day. The pain was like nothing I can explain. So that in the end I was glad when more of my friends were captured. When they were torturing them there was less time to torture me. (38)

The mining town of Polis is the writer's next stop, which he describes as a poor place full of unsmiling people, deserted shops and broken roofs and soldiers keeping an eye on foreigners like himself. A local inhabitant tells him there is nothing in the town, except for a few orange groves and a UN post. Thubron describes the place as a ghost town:

> It was the only town I saw in which the owls dared to come in at evening and cry from the rooftops. In 1964 it was strafed by Turkish jets, and now half its walls were smeared with anti-Turkish slogans: 'Up ENOSIS', 'Bring back Dighenis'. Resentment was in the air. (51)

According to Thubron, the Greeks blamed the British for the sowing of the tension by having "granted the Turkish minority too large a share in the affairs of the island" (53). He then anticipates events when he affirms that after having lost many villages to the Greeks in 1963 and 1964, the Turks would have their revenge a year after Thubron's visit to the area, that is, in 1974, "when all the north-east island –over a third of the country– was seized by their [the Turks'] invasion force" (53).

The author befriends Hussein, the son of the *muchtar* of Ghaziveran, a Turkish village on the Morphou plain, who led a simple life in spite of being the richest in town. He was originally from Anatolia. The village had only recently been the battlefield against the Greeks, who had accused the Turks of having weapons hidden in their houses. Hussein explains the development of the battle (72-3). The radio news about the kidnapping of two Englishmen by Turkish anarchists leaves Hussein worried about the opinion that this will raise among the English: "'Now the English will think us barbarians', said Hussein tightly. 'It will take years to forget'" (74). During their meal together (brandy and kebab) the Turk is still worried about the Anglo-Turkish relations: "Would the English forget them in time? He picked up the last bottle; the dregs gurgled into my glass. What did the English think of Turkey? If you said 'Turk', what did they feel? I pretended to have my mouth full" (75). Hussein is aware of the importance of having the writer and Britain in general on the side of the Turkish cause and insists on knowing the English opinion and at least on making sure that Thubron writes in their favour.

The writer's visit to the secret casino (Moslem law forbids gambling and drinking brandy) in the company of Hussein allows him the possibility of seeing and describing claustrophobic Turkish life within a Greek majority: "Men with open faces and slight moustaches, their days were consumed by the citrus orchards, guiding water down mud channels. (...) The Turk, like the Arab, is a natural existentialist" (76).

After having got lost, not knowing whether he was in a Greek or Turkish area or even crossing some military boundaries, Thubron found an unnamed Turkish village (a very poor one, with no road, no electricity, living on goats).

He finally welcomes the hospitality of a Turkish carpenter called Hamid (83). Hamid takes the writer to his house and places him among his family as if he were one more member, even though they hardly understand each other: Hamid only spoke a little English and Thubron very little Turkish (83). He kept a dog, one of the very few remaining specimens on the island. Due to a contagious disease spread by dogs, the Government passed a law to shoot them: "That's the only thing we ever agreed with the Greeks: to shoot dogs", the Turk remarks (83-4).

A conversation between a Greek Cypriot farmer called Loizos and the Englishman drifts towards the subject of Pano Koutraphas and Greek-Turkish relations. The farmer explains that the people of Pano Kaoutraphas, both Greeks and Turks, left the village when the trouble started: "They're ready to kill one another now. Yet they've lived together for centuries in one place. You would see them sitting –Greek and Turk together. (...) It's very strange" (135). Then the traveller declares to having liked the Turks, but to his amazement, the farmer does not recriminate him (as others would have done, the writer says) and even admits that they are decent people, but does not know how to explain the reason for their enmity (135).

The traveller admits to approaching Nicosia with dread, due to its sudden wealth and prosperity. According to him, Nicosia is a labyrinth of concrete, hotels, offices and Cubist suburbs where thousands of enriched ex-farmers have taken refuge (155). In contrast, as he approaches the barriers that isolate the Turkish sector, he finds that sluggishness and decay are dominant there and describes its position thus: "Now in Nicosia the Turkish sector is besieged by the resurgent Greeks" (161).

During Thubron's visit to St Hilarion castle, he finds out that it is part of a military area occupied by the Turkish Cypriots since the unrest of 1964. It is now "the stronghold of a Turkish enclave which straddled the Nicosia-Kyrenia road and refused passage to Greek traffic" (168). By mistake he leaps into the Turkish area and is stopped by a policeman (179). Before lifting the barrier for him, the policeman tells him about the position of the Turks in the communal troubles:

> '[The policeman's father] pointed over the range. And that was how I saw my motherland. One day –a very clear day- as my father was herding the sheep into the water, he suddenly said "Look. Turkey." I looked up and there was my country –like a ship on the horizon. It appeared wonderful,

> but too far away. And to this day, I've never been.'
>
> 'But you feel a Turk.'
>
> 'I am a Turk.'
>
> [You aren't a Greek?]
>
> 'I a Greek?' the policeman echoed. 'No.' He paused and repeated 'No, and there'll be no integration in Cyprus now.'
>
> I mumbled that time could do anything.
>
> But his face had deadened. 'Our young people don't speak Greek any more. And the young Greeks don't learn Turkish.' He hit the iron gate softly with his fist. 'The barrier has gone up.' (180)

As he walks through the so called "Red villages" (hamlets in an area of red soil), Thubron notices that the Turkish community has taken refuge in the old town and policemen and soldiers are vetting passports. Ruins, barren ground and rubble dominate the town within the ramparts, "like a corpse withered in its armour" (204). Several refugee families had settled in some of the churches of multiple medieval sects (204). When Thubron hears the beat of a drum in the distance he is told –in English– that the Turks are celebrating Ataturk's proclamation of the Republic, an event that "keeps a people together", in the words of the author's informant, a Turk by the name of Kemal, who was holding a copy of Arnold Toynbee's *War and Civilization*. Kemal justifies his possession of the book by saying: "we are giving ourselves confidence" (207). Kemal's belligerent patriotism does not allow him to accept the faults of the Turks. The conversation with Kemal develops into an argument. The Turk denies any good qualities in the Greeks and in their causes and Thubron takes the role of opposing his opinions:

> 'Mine are a good people,' said Kemal as we followed the crowd into the streets, 'and Cyprus is ours by right. We are conquerors, warriors. The Greeks are only merchants.
>
> 'This is an age of merchants.'
>
> 'You in the West,' he growled, 'you think too much of the Greeks. You exaggerate. Don't forget, civilization came from the East.' (...) 'In any case, these Cypriots –are they Greeks? No!' He stamped in time to the music. No! No! No! They're a mongrel lot. Arabs, Arameans, Phoenicians. Slave peoples! All this about ENOSIS –why should they want to be united to Greece? It's a charade, a trick. There's no drop of Greek in them...'

> 'But more Mycenaean remains have been found in Cyprus than ...'
>
> 'Pottery!' he boomed. 'What does pottery prove? One day archaeologists will find the remains of German cars here. Will that mean there were German colonies?'
>
> 'The earliest histories tell of Greeks in Cyprus.'
>
> 'Propaganda.'
>
> 'Then why do the people speak Greek?'
>
> 'They've lost their own identity', he half-shouted. He was growing angry. 'Whoever they were, they've even lost their language!' (212)

A visionary such as Kemal –a Slavophobe himself– dreamt of all the Turkish people in the world united into a great brotherhood. He believes himself to be the typical Turk, a fact that the Englishman refuses to accept, for he says he has known lots of different Turkish people and they were not like him. He insists that the Turks are by nature a fine people, "the best on earth", and their wrongs are due to the fact that they had previously been provoked (212-13): "If Greeks had suffered in their [the Turks'] hands, it was because of double-dealing" (212).

Kemal then explains the main differences between the Greeks and the Turks: Greeks are fun-loving, crafty materialists and lovers of luxury whereas the Turks are terrible when it comes to having fun, they are simple, austere and moral, solemn and dignified. "So, you see, the first Greek characteristic is *Slave*! The first Turkish one is *Ruler*!", he concludes (214-15). In order to try to ease the tension of the argument, Kemal remarks that he did not mean to be aggressive but that "he badly wanted the world to understand his country. Not only his country, but his whole people" (213).

Throughout his travel account Thubron also presents the island as a battlefield –yet worse was to come in the very near future– between the two religious and ethnic communities of Cyprus, the Turks (hardly ever called Turkish Cypriots) and the Greeks (hardly ever called Greek Cypriots either), a fact that subtly reminds the reader of the alliance of the two communities to their respective "motherlands". The troubles of 1963-4 were still rampant in 1972, the year when Thubron travelled throughout Cyprus, and the nearby troubles of 1974 are persistently felt in the air: the tense atmosphere between both the Turkish and the Greek Cypriots can be cut with a knife and Thubron gives plenty of evidence of this.

Kitromilides and Evriviades (1995: 7) describe this work as "a personal interpretation of travel around Cyprus evoking the history of the island". It is

also mentioned by Richter (1988: 348) and Panteli (1995: 201). For a thorough literary analysis on Thubron's *Journey into Cyprus*, see Jim Bowman's *Narratives of Cyprus: Modern Travel Writing and Cultural Encounters since Lawrence Durrell* (London: I. B. Tauris, 2015), more specifically chapter 4, "Narrating for an Intimate Distance: Turk Troping in Colin Thubron's *Journey into Cyprus*" (83-124).[15]

LYLE, Garry. 1984. *Let's Visit Cyprus*. London: Burke Books. 94 p. ISBN: 0-222-00942-X. [X.809/62620]

Garry Lyle was an experienced traveller and guidebook writer. His short book belongs to the publisher's "Let's Visit" collection, which is dedicated to describing numerous countries of the world (Peru, Israel, Greece, Chile, Iran, Argentina, Nigeria, Canada, the USSR, Turkey, England, Indonesia, etc.). Lyle explains in simple, objective and clear language the history of the island from its prehistory to-date and the everyday life on both sides of the country after the events of 1974, with a special interest on social life and customs. The style employed clearly indicates that the book was mainly addressed to a juvenile readership.

The book boasts a generous number of full colour guidebook-like illustrations, although some of them are in black and white. Both the Cyprus High Commission and the Cyprus Tourist Information Office have collaborated with Lyle's work. The contents include a map of Cyprus and the following chapters: "Copper Island"; "A Present for Cleopatra"; "From Byzantines to British"; "Uneasy Independence"; "Living in Cyprus"; "Cyprus at Work" and "Looking Around". The book ends with an Index.

It is not included in any of the aforementioned bibliographies on Cyprus.

[15] Bowman's book has been reviewed by Eroulla Demetriou in *Journeys, The International Journal of Travel and Travel Writing* (2015, vol. 16, issue 2, 112-15) and by Rita Severis in *The Cyprus Review* (2016, vol. 28, no. 1), more favourably by the former, rather less favourably by the latter.

BURCH, Oliver. 1990. *The Infidel Sea*. Travels in North Cyprus. Southampton: Ashford, Buchan & Enright. viii-274 p. ISBN: 1-85253-232-7. [YK.1990.b.10394]

(It was also published in paperback in the same year, with 256 pages. ISBN: 978-1852532321.)

In the 1980s and beginnings of the 1990s Oliver Burch (Bristol 1951 -) was a motor specialist with his own company of repairing and exporting classic car parts. Apart from *The Infidel Sea*, Oliver Burch is also remembered for a travel book on Crete, *Under Mount Ida: a Journey into Crete* (Shedfield, Hants: Ashford, Buchan & Enright, 1989).

The Infidel Sea consists of a Map of North Cyprus, a Preface (dated in April 1990) and a page of Acknowledgements, almost monopolised by Claude Delaval Cobham's *Excerpta Cypria*, (which, according to Burch, deserves to be republished), and the book's seventeen chapters. These are followed by a Historical Chronology (255-8), a Glossary and Abbreviations (259-61), a Bibliography (263-6) and an Index (267-74).[16] In the Preface the author insists that his is not a political book. He says he only offers an impression of a society, without blaming anybody, let alone suggesting a solution to the problem. Burch laments that the troubles of Cyprus no longer appear in the headlines in the world (vii). He praises the Turkish Cypriots' sense of warmth and hospitality in spite of feeling part of a besieged land with few friends in the outside world (vii).

Burch travels with his wife Joan and his young children Malcolm and Steven to Smyrna in order to take a Turkish Airlines plane to "The Turkish State of North Cyprus", as this "country" within the island of Cyprus is recognised by no other country except by Turkey (1). He then makes a summary of the black legend of the Turk in Britain and in Europe and the mistrust that he has always inspired in westerners throughout history. The plane lands at Ercan International Airport. The Burch family's passports are not sealed with the "Kibris Turk" stamp, as having them sealed by the Turkish authorities would debar them from entry to Greece or the Republic of Cyprus, but on separate

[16] The seventeen chapters are the following: "Night Flight", "Lapithos and Kormakiti", "Kyrenia, St Hilarion and the Lusignans", "Morphou and the West", "Bellapais and Kythrea", "Famagusta", "Salamis", "The Karpas Peninsula", "Maronites and Kantara", "Turkish Nicosia", "Barbarism", "The Mountains of Kyrenia", "Never Sleep Under a Fig Tree", "Sourp Magar and Antiphonitis", "The Mesaoria", "Buffavento" and "Beneath the Tree of Idleness".

visa forms. On the way to Lapithos, near Girne (Kyrenia),[17] they see plenty of military police (ASIZ) and khaki-clad soldiers and warning signs. In Lapithos they are lodged in an apartment where they wish to stay to escape the English winter. Burch becomes friends with Salih, the hard-working polyglot gardener of the place, who misses his village (Yolustu/Koloni), a mixed one, in Paphos, which he had to leave in 1974: "Of course I miss Yolustu. But what can we do? Makarios wants to kill us, cut our throats. Now we are safe" (11). Burch goes for a walk in the area and finds a small Greek-Orthodox church, completely bare and full of sheep droppings and the remains of a fire. Its graveyard was overgrown with unkempt vegetation and its graves broken open and emptied as part of the desecration policy of churches in the Turkish sector since 1974. He is greeted by the owner of the apartments and hires a cheap old car. Everyone is very hospitable to him and his family: "Suddenly we felt very welcome indeed" (12), he writes.

The family decides to find their way around with the aid of two maps, a Greek one with the pre-1974 Greek names of the northern villages and hamlets and a Turkish one with the Turkish names "ruthlessly imposed on every Greek village and hamlet in the occupied sector", a fact that makes both maps extremely confusing (13). They are looking for the Akhiropiitons Monastery and in the process they find a "United Nations Commission for Refugees" camp with a few old people with nowhere to go or no family to look after them and a military camp guarded by Anatolian soldiers. A young 19-year-old Turkish-Canadian doing his military service does not allow them into the Monastery but recommends a restaurant for them to go to: "The monastery may be unapproachable, but it seemed that the occupying army certainly was not" (15), he concludes. Burch's frequent contact with soldiers, most of them young, shy, polite Turks from the mainland is always civil, "presumably having been carefully instructed to show every consideration to foreigners, for the authorities were desperate to re-establish tourism" (15). However, his positive opinion of conscript privates is not applicable to NCOs and officers, who "were another breed" (15).

[17] In his book Burch always offers both Greek and Turkish names for every village or town he visits. Here we do the same, at least the first time that we mention them. In the following instances we usually employ the Greek name. The first one of the two names cited here is the Turkish name, the second one is its Greek name, no longer in use by the Turkish Cypriot and Turkish population in the occupied north of the island after the 1974 invasion.

The Burch family goes into Lapta/Lapithos, whose history the author relates in detail. He describes its urban landscape full of narrow paths and beautiful old houses with bright gardens, but observes that "many were ruined or empty, for large as these villages are, their present population does not fill them" (18). The author describes the area of Cape Kormakiti emphasising the main feelings aroused in him: lonely hills and deserted countryside, poverty in the small villages, inhabited not by Cypriots but by settlers from the mainland of Turkey, "noticeable for their archaic dress and the Asiatic cast of their features" (20). They visit Liveras/Sadrazamkoy looking for the remains of the wreck of the Turkish pirate ship from the 14th century (which nobody in the village has ever heard of) and then the village of Kormakiti/Korucam, inhabited by Greek-speaking Maronites, Roman Catholics who came originally from Lebanon and officially tolerated in the North after 1974. The Maronites happen to be the only Cypriots allowed to travel freely into both sides of the Line (22). Burch narrates the history of this Cypriot people, and then visits a Catholic church in the company of a Maronite Greek-speaking lady in Kormakiti who informs them that the young emigrate to the Greek side in search of a future (24). They visit a Maronite café which provided the author evidence of their neutrality (there was a photograph of the Turkish Cypriot leader Rauf Denktash on the wall next to a Greek calendar) but their linguistic preference for Greek, as the customers were listening to a Greek radio station (24). Burch then tells of the Maronite reputation of camel and mule riding for transport, a consequence of which was their valued contribution as muleteers in the different wars including the Great War (25). After visiting Myrtou/Camlibel, they go back to Lapithos for dinner (27).

They go to the restaurant recommended earlier on by the Turkish-Canadian soldier. It is almost empty, but they are assured by Ibrahim, the leading waiter, who spoke good English, of the great atmosphere on Saturdays, especially from soldiers from the camp. The restaurant is run by soldiers with previous hotel or restaurant experience when they are off-duty; in fact this is one of the three restaurants in North Cyprus run by soldiers but open to anyone. The Burch family have an excellent meal for the equivalent of five pounds and are treated as VIPs, to the extent that "the entire staff, including the cook, lined up at the door to wish us goodnight" (30).

They visit the remains of the great ancient city of Lambousa, of which there is little left but a few fragments of masonry and potsherd, but they are politely asked to clear the area by a group of soldiers as this is a military zone (32-33).

In the area of Kyrenia they find some liveliness, especially in the village Ayios Yeoryios/Karaoglanoglu between Kyrenia and Lapithos, which is always busy with trucks and cars on the road. They see the monument that marks the site of the first landing of the Turkish army during "the peace operation of 1974", which is what the Turkish Cypriot authorities prefer to call the 1974 invasion, in the whereabouts of the Five Mile Beach (33). Burch tells of the past glory of Kyrenia as a tourist resort favoured by the British expatriate community which uneasily was also home to a second British homosexual community (34). During the invasion some two hundred Britons remained in the area in spite of the generalized looting of private property by the Turkish army, although there are signs that the little colony is growing slowly (34). They visit Kyrenia castle but feel obliged to take photographs of it only discreetly for it is considered to be a "military area". Burch narrates different historical events that have taken place in the town and especially in its castle: Isaac Comnenus's wife and son's refuge and surrender in Kyrenia after the Despot's defeat (37), King Hugh IV's sons' imprisonment by their own father to punish their attempt to travel to Europe without his permission (38), the torture of Joanna d'Aleman, King Peter I's lover, at the hands of the latter's wife Eleanor of Aragon who thus wished to provoke the miscarriage of Joanna d'Aleman's child by the king while he was in the crusades (39-40), its bloodless surrender to the Turks (42) and its use as a prison by the British during the EOKA campaign (42-3). At the local market Burch finds to his surprise that in the north they did not use the metric measurement system, but retained the old Ottoman measures: the *oka* and other such measurements (43).

They visit St Hilarion on foot, surrounded by barbed wire and sentry boxes as it is a militarised area. They are enthralled by its sight, which, according to Burch, served as a model for the castle in Disney's version of *Snow White and the Seven Dwarfs* (44). They then wander through their rooms and vertiginous balconies and the modern weekend restaurant installed in it. Burch takes advantage of this visit to tell his readership about the highlights of the castle and its different eminent lodgers throughout the main historical periods of the history of Cyprus. His narration includes references to the recent fighting between the Greek and the Turkish communities in 1964, a crisis that resulted in a party of Turks seizing the castle and retaining it throughout the 60s and early 70s with the purpose of controlling the Nicosia-Kyrenia road. The castle is now shown to the public by a soldier acting as a guide (50). At the seaside

restaurant at Guzelyali they have *mezethes*, which the author describes with gusto, but his family is becoming tired of eating kebabs and meat. By now they miss other delicacies such as spicy curry, a chop-suey, Italian pasta, couscous, etc. The owner, Mr Ucok, a Turkish Cypriot who had lived in Watford for six years, and his son, are interested to know about their excursions in the area. Mr Ucok used to be a soldier and was posted at St Hilarion for thirteen years. Burch points on the map at the sites explored by himself and his family:

> Once they looked at our Greek map and Mr Ucok's forehead creased in bewilderment. 'What is this?' he said, his fingers tracing the legend running across the north and his own village, 'Inaccessible...because... of the Turkish...occupation.' 'It's a Greek map,' I said, embarrassed, although I am not sure why. 'It's accessible to you and I at least.' By unspoken mutual agreement we changed the subject. (52)

Around the plains of Morphou (Guzelyurt in Turkish) they see the vast crops of oranges, the main export of North Cyprus. However, the area's run-down economy and depopulated landscape are the main striking feelings that Burch notices on his trip to the Morphou area, especially evident in the number of abandoned filling stations and the presence of a lonely old narrow-gauge steam locomotive resting on a short section of track (55). Nevertheless, hospitality is everywhere: "The hospitable Cypriot cannot bear to welcome a stranger, even into a shop, without the symbolic gesture of offering him something" (56). They finally find the Monastery of St Mamas, locked, standing hidden behind one of the numerous magnificent new mosques constructed as part of the projects financed by the Turkish authorities, together with schools, as showcases of the new post-1974 order (56).

At a nearby tavern they stop and have a chat with three Danish members of the UN Police who inform them that they have not seen a tourist for one or two years, that even they are restricted in their movements along the coast as they have been accused by the Turkish authorities of passing information to the Greeks, that they are free to cross to the Greek side though, that they find that the Turkish population is by nature really friendly, as friendly as the Greeks, although they prefer the former, as the latter are only friendly to you if you have money, that the Turkish army is well prepared although not like them, for they are "not a European army at all" (63), and that its privates are badly paid and badly treated by their arrogant officers.

On the following day Burch wanders through the early Sunday empty streets of Lapithos and realises that ruins are dominant in its urban landscape: churches, faded Greek flags, still visible ENOSIS grafitti on the walls, deserted houses, rats, unpainted wooden doors (69). The whole family heads for Bellapais along an impracticable road in the whereabouts of the tiny village of Kazaphani, "the only really commercialised place in Turkish Cyprus" (73), they see the famous The Tree of Idleness Café, now turned into a pub, and notice that the visitors to the area are largely diplomats, UN personnel and Cypriots at weekends. The Burch family visit the Abbey in the company of a British diplomat and his wife and with the help of several guidebooks. He narrates the history of the place, as well as Durrell's implication in making the area and the Tree of Idleness famous (74-5). On another journey they cross Pentadactylos, a route full of sentries and barbed wire: "Nobody in Turkish Cyprus ever seemed to be quite clear as to what was permitted and what was not" (78), he says. Burch is angry for not being allowed to visit Buffavento: "How could the authorities possibly expect to encourage tourism while denying access to one of the most famous beauty spots of Cyprus?" (78). In the whereabouts of Kythrea they find that the town is forbidden to foreigners. Back in Lapithos, the hospitable Mr Ucok explains the situation of Kythrea to them: "Kythrea is a difficult place. (...) One day there is an exercise and the roads are closed. Next day there are no soldiers and you can go where you please" (82).

Burch converses in English with the local inhabitants. Salih assures him that his country fellows are "lazy Turkish mens", and adds that "Cyprus no is *Evropa*" (83). On the way to Famagusta, across the eastern Mesaoria, he finds evidence of the country's state of decay and desolation: ruinous villages, closed filling stations, a mere narrow road with a slow stream of lorries, sacked monasteries, villages completely taken over by the Turkish army and devoid of civilian population or filled by immigrants from the mainland dressed in traditional Turkish clothes; and, as they approach the whereabouts of Famagusta, empty factories, deserted warehouses and half-completed buildings to which no work had been done since 1974, etc. (83-4).

Burch describes Famagusta (Ammochostos/Gazi Magusa) as a city consisting of "two cities". The old Greek quarter, Varosha, "now stands eerily empty, wired off and penetrated only by Turkish army patrols" (85). He narrates its origins, history and the descriptions given of the town by various travellers of olden times, with special interest in its walls and gates and its conquest in 1571 after

Marco Antonio Bragadino's famous defence from Lala Mustapha Pasha (83-8). Burch describes Bragandino's surrender, tragic fate and humiliation in detail (88-92).

Once inside Famagusta, he observes that "this was an oriental city". Burch's description of the market is that of an oriental bazaar:

> One might imagine oneself in the old quarters of Damascus or Jerusalem, but surely this could not be Europe? Street vendors pushed barrows of fruit, sweet pastries and Turkish pizzas through the traffic, surrounded by flies and shouting in loud, harsh voices as they went. Peasants and their wives, in to market from the villages of the Mesaoria, stood out in their homespun traditional clothes as they carried reed baskets along the pavement. I caught a glimpse of a narghile being lit in a crowded coffee shop. And, just for a moment, the wonderful sight of a Turkish bride in the dramatic, winged head-dress of Central Asia. (87)

The Burch family visits the Nestorian church of Ayios Yeorgios Xorinos, abandoned since 1963 under the guidance of a civil servant from the Antiquities Department, who assures them that its emptiness is due to the fact that after 1974 they collected the icons of any importance to preserve them: "You must appreciate that we are a new state – with all our problems there is very little money for antiquities. So we must save, we must preserve, but for the moment we cannot restore" (94). The part of the city beyond is more depopulated, only occupied by the Turkish army, but they manage to see the ruined shells of more churches amongst barbed wire and barrack huts (95). Back to the populated area, they find there are many Negroes and mulattos from times of slavery. Burch assures the reader that there is no discrimination towards them, but notices that "Turkish Cypriots are generally highly prejudiced against their fellow Muslims from Africa and Asia" (97). On being asked about the Greeks remaining in Turkish Cyprus, the civil servant in charge is not too sure about this, but is convinced about some being in the Apostolos Andreas Monastery area (100). He adds that they may find the moving of people too cruel, but it was for the best and there was no choice. "If the British had stayed …", he sighs (101). Then they talk about the unsuccessful search of the legendary treasure of the Venetians that they were not allowed to take with them when they left Cyprus in the 16th century. What Burch decides to keep quiet about are the other treasures found by the Turks in Cyprus in 1974:

> And though I said nothing about it to the guardian, when the Turkish army took Famagusta for the second time, in 1974, they found their treasure surely enough. Twenty million pounds worth of goods in the bonded warehouse of the port were captured together with the loot of all the Greek quarter. Nor is the present Turkish administration's record on antiquities good, because during the months and years following the invasion a large number of valuable and restricted items found their way on to the black market. (102).

From Famagusta, through the marshes, they go to Salamis. The author writes about the various excavations and pillages in Enkomi-Alassia, near Enkomi throughout history. The site has seen its treasures dispersed between the British Museum and the Cyprus Museum in Nicosia, but from 1974, also in the European black market of antiquities (105).

They then visit the Monastery of Apostolos Varnavas. Burch does not know the fate of the three famous monk brothers (Barnabas, Chariton and Stephanos) who dedicated their lives to painting icons from 1974 to 1976 (113). He then tells of the importance of this now abandoned monastery in the history of the Church of Cyprus, for it was here where St Barnabas indicated his bones were to be buried accompanied by the Gospel of St Matthew. This was carried out eventually by Emperor Zeno, who granted the Church of Cyprus its autocephalous nature and its archbishops their privileges (113-14). They visit St Barnabas's tomb and the tomb of the mother of the three brother monks thanks to the kindness of the solitary guardian who lends them the key. On the main road to Nicosia they stop at a café and start a conversation on various political issues with an over-hospitable off-duty policemen:

> The conversation went on, and my headache grew worse. I wondered how we could get away. They were talking about the days of the Republic, Greek atrocities, TMT, the invasion ... The world was black and white to these men; what had happened had no fault of the Turks to any degree; Greek perfidy was entirely responsible. If only this was explained to foreigners, surely the justice of their case must be obvious? Even allowing for the fact that they were slightly drunk, there was something edgy and nervous about their talk, something extreme in the pronouncements which caused concern. They seemed to have lost all sense of balance and reasonableness, and their mind's eye had hardened into a kind of tunnel

> vision. These were the type that TMT and EOKA thrived on: apparently decent, hospitable men, but with a blind spot of rigid, unquestioning racism which could be manipulated, so that under the right circumstances they might be capable of ... I kept thinking of the sectarian murders of the 1960s, and how often both Greek and Turkish police were involved. The more I listened to them, the more dangerous they seemed. (116)

One of the policemen felt jealous of Burch because he had always wanted to have a son, not four daughters, and therefore paid special attention to the Englishman's fair-haired children. After their tiresome political conversations, the situation becomes tense when the father of the four daughters starts to become too familiar with the children and Burch wishes to pay and leave, but they do not allow him to pay and they push his purse and money back into his pocket again: "You don't pay when you are our guests" (116).

On their way to the Karpas Peninsula the Burch family find the road to their liking because they cannot see a soldier for many miles, only a shepherd and his flock from time to time and the occasional lonely inhabitant (118). The author describes the people that he sees as varied in their looks, a fact that gives away their various origins (Crusaders, Venetians and Negro slaves of the Turks) and their fear of the sea, invaders and their sense of insecurity (122). He also notices that many of the churches in the villages have been turned into mosques and their population made up of mainland Turks. A Forestry Service officer from Kokkina/Erenkoy keeps an eye on them while in Rizokarpaso/Dipkarpaz as they ask for soft drinks. The only drink available there is a kind of refreshing sour liquefied yoghurt flavoured with mint. He informs them that they cannot go to the Monastery of Apostolos Andreas without a pass. He also informs them that the British had done nothing to build forest roads and conserve woodland because they were greedy (especially during WWI) and did not prevent Greeks from making their houses with timber beams (126). But Burch is not satisfied with the officer's remark and his hurt patriotism fights back:

> Since that time, and this he did not mention, the greatest damage had occurred during the invasion of 1974, when the Turkish Air Force deliberately began a major blaze in the Paphos Forest. (...) I felt that British forestry deserved a little defending. 'What about goats?' Aren't they responsible for much of the deforestation? (127)

The Forestry agent keeps criticising the British and the Greeks for their deforestation policy: the eroded land in the mountains near Degirmenlik, he says, "is not goats, but from mining by the British and during the Republic" (127). They turn to discussing other political issues such as the immigrants from mainland Turkey: "Yes, they are very happy here. Many of them were nomads before they came" (127), the Turkish Cypriot replies. Burch then narrates the Kokkina troubles in 1964, the fighting and tensions between Greece and Turkey and between Russia and the USA:

> But if it can be said that there was a point when the Greeks and Turks of Cyprus finally parted ways, this was truly that point. From then on, the Turks of Cyprus effectively formed a separate state, with their crescent and star flag replacing that of the Republic, and their own police and military and civil administration. Cyprus was now a land of roadblocks, no-go areas and guarded villages. The inhabitants of many mixed communities were separated forcibly. (128)

Burch and the Turkish Cypriot go on discussing politics. The latter is optimistic about the future of his newly created state: recognition will come, but he complains that due to the fact that they are not Christians they have been given neither recognition nor aid (except from Turkey). He adds that other Muslim countries have not recognised the new state because they are Europeans. He then remembers the days when he was a member of the TMT:

> We all were. We wanted to defend our village, our houses and our families. Wouldn't you have done the same? And we wanted freedom. Freedom from the British, freedom from the Greeks. Isn't that worth fighting for? A lot of our people wanted the British to stay, but I could never agree to that. The only man I'll trust with my freedom in another Turk. (...) [The Irish] are still fighting for their freedom, and you British have the same problem in Ireland that you had in Cyprus. (129)

The British family is reluctantly allowed by the authorities to visit the last fifteen miles of the Cape with restrictions, to their disappointment. The author is especially concerned with the number of Greeks living there, an embarrassing situation for the Turkish authorities. Thanks to the Association of Rizokarpaso in Britain he learns that there are estimates of about nine hundred, mostly lonely old people, as those with young families were not allowed to remain (131-4).

The Burches decide to stop seeing desecrated churches for they have come to the conclusion that they are all the same, and decide to only limit their visits to those of historical interest (137). They reach Karpasha and Asomatos, traditionally Maronite, and see that they are occupied by the army and are virtually devoid of any population, except for forty-three Maronites in Karpasha. A local Maronite, Peter (no real name is given, as he asked the author to change it for the book), invites them to his family's house and informs them about the origin of their people and about their fate. He insists that he has tried to live with the Turks and not to take one side or the other, but he is particularly angry that the settlers from mainland Turkey have been brought to the island, according to him a hundred and ninety thousand immigrants plus forty-five or fifty thousand soldiers (138-9). Peter informs them that the Maronite areas are closely watched by the army, who causes them continuous trouble in their fields to force them to leave, to the extent that his own brother appeared dead one day on their land and the authorities did not do anything to investigate the murder (139). The Burches visit other villages, all of them in a depressing state, with many buildings damaged by shelling and decay and army camps (140). At Akanthou/Tatlisu they are shown the mosque (an old church reconverted) and guided in the village by Nursel, a beautiful young Turkish girl speaking very good English which she had learnt at school in Famagusta. The author gets the impression that in spite of being a remote and agricultural village, Akanthou, full of irrigated fields, transpired "a sense of energy which contrasted with the depressed condition of many communities in Turkish Cyprus", a fact that contrasted with "the western European (...) assumption that Turkish rule results in indolence and decay" (144). At the village of Davlos/Kaplica they find the originally Greek church and the houses completely beyond repair, full of rabble and remains of grafitti of ENOSIS, EOKA and counter-graffiti ("Long live Denktash") (146). They finally reach Kantara Castle, the easternmost of the three castles of the Kyrenia mountains (147-9). Once back at Ibrahim's restaurant for dinner the author and his wife bring up the subject of mainland Turkey's immigrants in Cyprus. Ibrahim, originally from Turkey, is embarrassed about being asked if his father was a shepherd. Ibrahim insists that very few were brought over, maybe ten thousand (150-1).

"Turkish Nicosia" begins with Burch's account of the brutal massacre of eight Greeks by Turks from the village of Guenyeli, a well-known stronghold of Denktash's underground organization Volkan, later to become TMT. Burch even hints at the possibility (though unproven) of British complicity (153).

This village is on the Kyrenia road to the north side of Nicosia. The Green Line divides the old city in half (the most interesting historic sites are on the Turkish side) and the Red Line leaves one third of the suburbs to the Turks and the remaining two thirds to the Greeks, leaving the modern commercial areas to the latter. The only crossing point is by the Ledra Palace Hotel (154). The author then narrates the history of the city along the main historical periods of Cypriot history, laying special emphasis on describing the Turkish monuments and highlights: Mevlevi Tekke, the monastery of the Whirling Dervishes and mausoleum of their Shreiks, now a museum about the Mevlevi sect and the Turks in Cyprus; or Ataturk Square/Konak Square, which the author visits, thus giving him the opportunity to narrate Britain's acquisition of the island in 1878 and the history of its conversion from a territory belonging to the Porte to a Crown colony (156-61), the narrow streets of the market, the Kumarjilar Khan and the Beuyuk Khan (inns), the Beuyuk Hamam (public baths), the twin minarets of the Selimye Mosque, the greatest building in old Nicosia and its history since Selim II's invasion of Cyprus in 1570. Burch explains the different circumstances and phases by which Lala Mustapha Pasha's army brutally conquered the island from the Venetians. Burch uses excepts from Cobham's *Excerpta Cypria* to illustrate Turkish barbarism in their sacking of the different cities conquered (162-8), the Green Line formed with piles of oil drums, refuse and rubble and now wired like the Berlin Wall (169), the Mosque of Arab Ahmed (and its famous relic, a hair from the beard of the Prophet) and the tomb of Mehmed Kiamil, a Turkish Cypriot that rose to be Governor of Cyprus and later on the Grand Vizier of the Ottoman Empire (170), Field Marshall Lord Kitchener of Khartoum's house (171), to which they are directed by Mr Hikmet, a cultivated shop tender with relatives married to important people in England and a great admirer of the BBC World Service. Burch asks him if the present situation –having the Line just at the bottom of the street– makes him feel cut off:

> 'Oh no, *taksim*, partition, was the only way in which we could live in peace. One could wish it otherwise; I had friends among the Greeks once. But as things were –what else could we do? To tell the truth, I often forget that the Line is there now... Well, my dears, come and see me again soon. You are always welcome at my shop. (174)

They later visit the Museum of Barbarism (at 2 Irfam Bay Street), and although the author is aware that it is going to be like a propagandistic Chamber of Horrors against the Greeks, he decides to go. He takes the opportunity to narrate the tense relations existing between both communities from the Turkish point of view after the imposed Constitution of 1960, the predictable explosion of violence of 1963, and insists that, indeed, "the Museum of Barbarism exposed every Greek atrocity to maximum effect; no Turkish atrocity was mentioned" (177). Special emphasis is given to the photographs and letters of the relatives of a Turkish major murdered while on duty at Christmas in 1963. The highlight of the exhibition was the bathroom, preserved as it was left, with dry blood stains and splats of brain and scalp on the ceiling: "Did the Turkish Cypriots bring their young people here to see this, or was it only intended for foreigners? Surely such things should be decently covered up, if not forgotten?" (180)

They visit Kyrenia's English cemetery, full of expatriates, the only one that had not been vandalised and which still boasted some eccentricity on the parts of some of the deceased (186-7). On his way to a picnic, Burch, well-acquainted with car engines, stops to help a distressed couple at the side of their broken-down car. The Burches end up taking them back to Kyrenia, to the garage of a cousin of the woman. This attractive lady, Sevinc Bayraktar, is a Turk from Limassol, married to a chartered accountant who does not speak any English. She speaks very good English after having studied at an international school as a young girl, and tells them the ordeal she went through when the war broke out in 1974: her brother was taken away by soldiers from Greece and she was left by herself in her house for months until her father arrived from England and her brother was sent back home after having been constantly beaten with the butts of his captors' guns. She managed to survive thanks to her Greek friends' help (190-2). However, in spite of her friendship with many Greek Cypriots, she still supports *taksim*:

> 'I want *taksim*, but not union with Turkey. We don't have enough jobs for our own Cypriots. Fewer people come from the mainland now, and this pleases me. They are different people from us. I want two separate states in Cyprus, just as it is now. Greek friends or not, only *taksim* can make us safe. Also, Turks were not given good positions in the Republic,' she added. (192)

After visiting the Panayia Melandryna Monastery (a mere barracks block of square cells in ruins) and the delightful Panayia Pergaminiotissa (194), the Burch family joins a group of Turkish Cypriot families having a picnic. Their three men, retired policemen from Kokkina (living on pensions, though still in their thirties) are slightly merry with brandy. They complain to Burch that in Europe everyone is anti-Turkish, and even though other countries have problems with Armenians and Kurds, not only Turkey, Europe does not say a word against these countries, namely Iran and Iraq (196). They are also concerned about the version of the political situation that it is told in England by the Greeks. The Turks do not understand the infatuation of the British towards Greece as it is no longer the land of culture and freedom as it was in Antiquity: "The Greeks of Cyprus aren't Aristotle or Socrates", they say (196), and add: "They are a mixture of people" (196). As for what freedom means for the Greeks, they express their opinion by showing Burch a map and point out the names of the lost Turkish villages south of the Line (196). They add that the British mean well but that the Greeks are dreamers who still believe in their *Megali Idea*: "They want Istanbul – yes, even today" (196). They add that as recently as 1922 Venizelos sent his compatriots to war to capture it but was beaten by Ataturk, and on top of that they lost their beloved Smyrna, "but they did not learn their lesson. And they still want Cyprus; it is all part of their plan" (196-7). They blame the situation on the Greeks, who rejected the offer of Cyprus from the British in 1915 (197). And when the Englishman mentions that the Turks did not collaborate with the Republic, their reply is that Britain should have kept the island for a hundred years more, like they did with Ireland; however, they partly blame the Americans for the situation: "Didn't they support the Colonels in Greece? Weren't they behind the coup against Makarios?" (197). Burch does not reply, but cannot help thinking: "Didn't Kissinger sit on his hands and watch the Turkish army's invasion?" (197).

On their way to Morphou the Burches see army trucks, a hidden army camp in Dhirios Forest, and find that the Ayia Irini site (excavated in 1929 by a Swedish expedition) is a forbidden area and therefore inaccessible (200). They meet an orange farmer who informs them that he comes from Paphos, that the authorities have allocated the newcomers from the other side of the Line with houses by pot luck and have had to accept whatever they were given, that he worked in the Cypriot detachment of the British army during the fighting against EOKA and then as a guide for them. He takes them to a bar on the

coast full of Danish soldiers. The owner talks to the author: he misses his bar of Limassol, so full of life in its heyday before 1963, when he lost it for good. He then tells Burch that he was a member of TMT and in spite of living on British sovereign territory as a soldier working as a guide for the British, he felt threatened by EOKA. He adds that TMT is in charge of keeping the people's beliefs and spirit but the protection role is now carried out by the Turkish army, "our only protection":

> If the army left, the Greeks would be down here tomorrow. *Taksim* is the only safe solution; two separate states. I am a poorer man than I was, and I know that I will never have another business like my bar in Limassol... but I am still alive, and my family is safe. (204)

The bar owner hopes that union with Turkey is not effectively carried out in the future. He believes that their problems are caused by the mainland settlers. He adds that whereas Turkish Cypriots are Europeans, the Turkish settlers are not: "Most of them come from forest areas; they are very ignorant, with no education. All they know is how to keep goats" (204). He believes that the future of the north of Cyprus is to maintain *taksim* and to improve their economy with the help of those successful Turkish Cypriots in other countries who, he hopes, would be prepared to invest in Cyprus. However, the main obstacle for this is that life in the country is pleasant and easy and no one wishes to spend his life working. And he does not expect economic help for Cyprus from Arab countries:

> 'No, take my word for it, we must look to Europe. The other Muslim countries have nothing in common with us but the religion. Look how the Arabs treat their women; they still make them cover their faces. We are European and we are white. What have we in common with people like that? (...)'
>
> 'You have some Negroes here.'
>
> 'Ah, but they are Turks, not Africans.' (204-05)

At this stage of their stay the Burches notice that in all the time they have been in Turkish Cyprus they have not met a single tourist (217). They also feel that the local inhabitants stared at them with curiosity and conclude that they "had that Turkish quality of watchful repose, the opposite of the Greek's nervous high spirits" (218). By accident they come across the Armenian Monastery of Sourp Magar, all derelict and in ruins. They perceive proof of systematic

destruction: "Turks seemed to have reserved a peculiar vindictiveness for their old enemies, the Armenians" (220). In general, everywhere they go they see restricted access areas for military purposes, which, fortunately, did not include Buffavento Castle.

The most interesting Turkish-Cypriot that they meet and describe in the last chapters is a WWII veteran and POW of the Germans, a polite retired policeman who tells the Burch family of his ordeal during the different wars that he has participated in. He believes the British should have stayed in Cyprus for two hundred years more:

> I once had a passport showing me as a citizen of the British Empire. Great Britain is the happiest and most fortunate country in the world, and now we have lost our rights there. I have no hope of living in Britain now. (231)

He narrates the Turkish-Greek Cypriot troubles from his anti-*enosist* perspective:

> After the Republic came, I retired in 1962 and the Greeks behaved as we had expected. You know those bloody Greeks, if you will excuse me, are all dreamers, romantic people with their heads in the clouds. Turkey, they imagined, was no more than a fly they could brush from the face of the world. But in 1974 they got a bloody nose, you might say, a shock they won't ever forget. If they attack us, we will fight again, but I don't think they will trouble us for a long time. So now the politicians talk about settlements and agreements, but don't think that anything will happen very soon. (231)

Burch tries to explain the hostilities between both communities who had organised violent parties to channel their narrow-mindedness, the illegal TMT and EOKA, both similar in patriotic fervour and rhetoric. According to the author, the British contributed to widening their differences, among other things, by using Turks as torturers of the EOKA members captured. While the British security officers asked the questions, the Turkish auxiliary policemen did the dirty work of striking the blows. After all, he adds, "The British had always felt that they could rely upon the Turks" (240). The last conversation with a Turkish-Cypriot seems to summarise the opinion of the majority of them: "This situation now is the best we can expect – to be separate and protected by a strong army" (246).

Kitromilides and Evriviades (1995: 8) describe Burch's travel account in somewhat uncompromising terms: according to them, the book, which describes a visit to Northern Cyprus, records "an outsider's impression of a society grounded in a rich and colourful past, living on one of the most beautiful of Mediterranean shores, yet uncertain as to what the future will bring". This is, in our opinion, a very aseptic view of one of the most interesting English travel accounts of the period. Bowman gives ample coverage to Burch's travel book in chapter 5 ("Day-tripping to the Dark Side: Navigating and Narrating an Island Divided, pages 125-65) of his *Narratives of Cyprus: Modern Travel Writing and Cultural Encounters since Lawrence Durrell* (2014).

GALLAS, Klaus. 1990. *Cyprus*. München: Süddeutscher Verlag. 171 p. ISBN: 3799164863. [LB.31.b.10482]

Gallas Klaus (Berlin, 1941 -), an architecture historian (specialised in Crete, Sicily and Athens), was a German writer who visited Cyprus in the autumn of 1989. This travel account was written in English and as far as we know it is not a translation from any other original German work. Klaus divides his travel account in several chapters and each chapter is composed of a number of sub-chapters.[18]

[18] "An Invitation to Cyprus"; "The Islands of Aphrodite" (which includes: Finds Relating to the Cult of Aphrodite, The Mythological Tradition, Myths as Coded Historical Fact); "Cyprus and the Greek-Turkish Conflict" (here the sub-chapters are: An Island's Fate, Cyprus as a Province of the Ottoman Empire, Cyprus as a British Crown Colony, The First Cyprus Crisis, The Conflict Escalates, The "Turkish Republic of Northern Cyprus" is Founded, Recent Overtures of Reconciliation); "Art Treasures and Stolen in Northern Cyprus" (divided into: The "Peg Goldberg Case", Christian Monuments Vandalised, On the Trail of Clandestine Vandals); "Resistance, War, Expulsion" (containing: A Family Resists, The Political Consequences of the Civil War); "Expulsion from Northern Cyprus, Beginning Again in the South; "Illustrations"; "A Survey of 9,000 Years of Cypriot Cultural Heritage" (including: The Neolithic Age, The Chalcolithic Age, The Bronze Age, The Iron Age, The Greeks and Romans, The Byzantine Period, The Gothic Period); "Southern Cyprus" (with sections on: Nicosia, The Tróodos Mountains, Páphos, North from Páphos, East from Páphos, Limassol, Koúrion, Kolóssi Castle, Khirokitiá, Lárnaca, West from Lárnaca, East from Lárnaca); "Northern Cyprus" (divided into: Kyrénia, Excursions into the Pentadáktylos Mountains, Morphoú Bay and the North Coast, The Kárpas Peninsula, Famagústa, Salamis, Éngomi, Lysi, Tremetoushá), "A Chronological Overview of Cypriot History"; "Bibliography"; and "Register".

Gallas visited the northern part of Cyprus several times, and these visits aroused in him feelings of anger and anguish. His description of the Turkish-occupied north depicts his deep consternation. Indeed, he justifies a day trip to it in order to visit the major historic sites from antiquity to the Middle Ages, a trip, he adds, which would require a strenuous programme of visits (7). But he also anticipates to the reader and the would-be tourist that the contrasts between the south and the north are extreme: not only are the military to be found everywhere in the north, but all sorts of difficulties are to be found there when wishing to visit sites off the standard route. Besides, the Greek-Cypriot element has been banished almost completely: Greek Orthodox churches, cathedrals, cemeteries have been desecrated or converted; and the private property originally belonging to Greek Cypriots have been turned into Turks' property. To make things worse, he adds, the population of the occupied part of the island is divided into Turkish-Cypriots and Turkish settlers from Anatolia and Bulgaria, all of whom are at loggerheads with each other. Although the writer recommends the visit to the north for its historical and artistic interest, he believes it is also of paramount importance to be able to understand the country and her people. "Only then –he says– does one fully realize that the island is a flashpoint in the eastern Mediterranean" (7). He then explains the different ways to travel to the occupied part: through Turkey or directly. The Greeks, he adds, do not like the idea of anyone visiting the north for two reasons: because the Turks are collecting hard currency out of Greek property and facilities (which the Greeks themselves need in order to reconstruct the country) and because these trips are interpreted by the Turks as a recognition of their unrecognised country, the "Turkish Republic or Northern Cyprus" (8). In spite of this, the author recommends his readers to discover Cyprus, a country full of surprises and if they explore it outside the tourist's beaten tracks they will experience Cypriot "philoxenia" to its utmost (9).

Gallas laments the scarce, prejudiced and ambiguous treatment that the Cypriot problem has been granted by the mass media. The 1974 troubles, he writes, no longer figure in the world press. Throughout the humanitarian crisis –the displacement of about 180,000-200,000 Greek Cypriots from their native land– did not have much coverage in the newspapers of the time: "the tenor of the press reports was *then and still is* that the Cyprus conflict is unfathomable even for the initiated few" (17). He regrets that the journalistic and TV reports on the issue have been either confusing or misleading in favour of the Turkish

side (17). He mentions the example of the mistake of referring to the occupied part of the island as "the Turkish part of Cyprus" instead of "the Turkish-occupied northern Cyprus". He laments that visitors in the island (including his sun-hungry German compatriots) know or understand nothing of the conflict, a fact to which the silence of the press contributes. Gallas insists, once again, on the explosive threat of the situation for Europe and NATO, in spite of the attempts at finding a solution from both sides due to Turkey's desire to join the EC and the Republic of Cyprus's application for admission on July 4, 1990 (17).

Gallas goes on to explain Cyprus's recent history. He speaks of two Cypriot crises: the first Cyprus crisis (1950-9) (22-3) and the second Cyprus crisis (1963-4) (24-5). In the former the author explains the Greeks and Cypriots' failure to achieve *enosis* for the island and the Turkish diplomatic and political success on the issue:

> Greece regarded this as an unsatisfactory solution since it meant abandoning the nationalist dream of uniting Cyprus with the Greek nation. Turkey, on the other hand, had achieved her political aim of keeping Greece far from the South Anatolian coast. Further, the Turks were now authorised to station a small military unit of 650 men on Cyprus. Greece was to maintain a presence on Cyprus by stationing 950 soldiers next to the British base. (23)

The second Cyprus crisis is explained in some detail, with a special interest in exposing President Lyndon B. Johnson's plan to have the Republic of Cyprus dissolved and the island partitioned since it threatened American interests. The larger southern part would be for Greece, the Karpass Peninsula for Turkish bases and the remainder for Turkish Cypriots. Gallas affirms in his travel account that when the Greek Parliament refused to allow the partition, Johnson reacted thus:

> "Then listen to me ... Fuck your Parliament and your Constitution. America is an elephant. Cyprus is a flea. Greece is a flea. If these two fleas continue itching the elephant, they may just get whacked by the elephant's trunk, whacked good." (25)

Gallas goes on to explain the conflict's escalation in April 1967 (25-6) in terms of the inability of the Greek and Turks in Cyprus to agree on a modus vivendi and comments on the subsequent and repeated clashes. The victims of the

de facto partition of the island are the people of Cyprus, both Greek-Cypriots and Turkish-Cypriots: "[The Cypriots] are the ones who have had to bear this burden and live with the situation" (26). He then analyses the foundation of the "Turkish Republic of Northern Cyprus" (26-7) and the then recent attempts at reconciliation in the 1980s, the Greek vetoes to Turkey's application for EC membership, Rauf Denktash's power thanks to the support of the 80,000 settlers from Turkey and his political rival's criticism on the grounds that there are two "ethnic [Turkish] groups" in the so called "Turkish Republic of Northern Cyprus", that of the Turkish Cypriots and that of the mainland Turks (27-8). Gallas adds that they have little in common and assures that he notices a growing Cypriot national awareness (28).

Gallas now leaves aside the political issues of Cyprus to concentrate on the worth of her archaeological and artistic heritage. He accompanies his explanations with full colour photographs of excellent quality. He cannot help denouncing the fact that many monuments and mosaics have been sold to the American market in the occupied areas. On his journey he concentrates on describing and denouncing the pillaging of the sites that he was visiting, namely the Monastery of Panayía Melandroúnas (37), Antiphonítis Monastery (37), Monastery of Sourp Magar (38) and Kyrénia (38-9), Lápithos (39), Akhiropíitos Monastery (39), Lysi (41), Monastery Church of Euphmiánus (41), Varósha (41), Kárpas Peninsula (42), Tríkomo (43), Lythrángomi (43), Rizokárpaso (43) and St Andrew the Apostle (44).

On each of the sites visited in the north of Cyprus Gallas recounts his experiences. When visiting Kyrénia he laments, once again, that the Cypriot problem has failed to hit the front-line headlines, to the extent that the tourist completely ignores the political and humanitarian aspects of the issue:

> Increasing numbers of heedless tourists in search of sun, sea and holiday fun have been staying in Greek-Cypriot hotels which have been confiscated –stolen- by the Turks and are now run by them. Some foreign visitors, especially Germans, go so far as to buy land in northern Cyprus from Turks without having the foggiest notion of whose property it really is. (39)

Gallas finds difficulties to visit Akhiropíitos Monastery due to the fact that it was in a military area. It is not until an English interpreter comes to his rescue and the three days of waiting for a special permission passes and he is finally allowed into the monastery, where he is welcomed by soldiers, not monks. He

is not allowed to visit the Monastery of St John Chrýsostou (39). In November 1980 Professor Robin Cormack (London University) informs the author that he had been denied permission to film a documentary about Neóphytos' monastic life because that way he would not be able to see the amount of pillaging and theft that the monastery had suffered (40), no doubt due to the deeds of art thieves who sell their exploits to American private collections and to inexpert destruction. Gallas exonerates the Turkish Cypriots: "Here Turkish Cypriots were surely not involved. They have enough to do to struggle for survival" (41). About Lysi he says that it has been turned into a garrison town (41), and Varósha into a ghost town (41). Of the Monastery Church of St Euphemiánus, he writes that it is constantly watched by soldiers (41). He then proceeds to recount the Greek presence in northern Cyprus: in the Kárpas Peninsula there are six hundred elderly Greek Cypriots (42), in Tríkomo he finds an elderly Greek woman looking after the old church, in appalling conditions, without pay and living in a stable and adds that a priest visits the place once a week to give mass to the scarce old Greek Cypriot women who wish to die and be buried there (42). In Rizokárpaso there are still about three hundred Greeks surrounded by thousands of Anatolian Turks (43). There is a solitary Greek *capheneion* with a sign in Turkish where a few old men sit in silence having glasses of water as they can afford nothing else: "lethargic and without hope, they seemed to be waiting for a political solution to ease their wretchedness" (44). In St Andrew the Apostle Gallas witnesses a Greek Orthodox Church service carried out by an energetic priest to a handful of attendants. He reaches the conclusion that "as in the centuries of Ottoman rule, the Orthodox clergy are today the preservers and saviours of Greek culture and traditions. For how long?" (44).

Although Gallas takes a clear pro-Greek attitude, he exonerates the Turkish Cypriots for the responsibility of the current *status quo*. He blames it all on the Turkish settlers brought to Cyprus from Anatolia:

> The Turkish Cypriots are terrified of being forced out entirely by the settlers. Many of the Anatolian peasants in northern Cyprus have two or three wives and from two to twenty children... A good many Turkish Cypriots desire a rapprochement with the south, but one guaranteeing equal rights. Particularly since thousands have been pouring into northern Cyprus from mainland Turkey, Cypriots of Turkish descent do not know how to make ends meet. (43)

In the sub-chapter "A family resists" Gallas insists on the fact that both Cypriot communities have suffered from the Turkish invasion, for, he says, domestic tragedies have happened in both Greek and Turkish families, and concludes that "misery and squalor know no ethnic demarcation lines" (45). Both communities have been unjustly treated and therefore an urgent reconciliation must be sought, he concludes (45). Gallas affirms that the roots of the conflict go back to the British colonial rule, as in 1954 London encouraged Ankara to lay territorial claim to Cyprus, a deed that gave rise to a wedge between the two ethnic groups (45). He then tells the story of the Kaléryi family (an imaginary name used), whose sons, shepherds, joined EOKA, "patriots, not as thieves and terrorists as the English press preferred to call them" (45). After some sabotage operations to the British military installations, one of the sons, Andreas, is caught, but he manages to give his mother a secret document. Andreas is tortured and killed and his mother, in spite of her indescribable pain, denies knowing the man's name who she says was a guest. She manages to tear the document and feed the animals with it (46). In "The political consequences of the civil war" Gallas explains the terms of the Zurich agreement, in which Makarios renounced his demands for Enosis and Ankara abandoned the Taksim policy and states that the solution to the Cypriot problem decided on was the second best option in the Greek Cypriots' eyes: the independence of Cyprus. Grivas did not agree with the solution and created EOKA-B (47). In "Expulsion from northern Cyprus" the author tells the story of Nikos Kaléryi, who had been sent to prison by the British accused of sabotages with bombs. He opened a travel agency in Varósha and carried out international business contacts with Britain and the Federal Republic of Germany. While he was holidaying in Ayía Napa in August with his family the conflict began (48). In the sub-chapter "Beginning again in the south" Gallas tells of Nikos opening another company in Límassol with a loan from the Bank of Cyprus and "start[ed] again like thousands of his fellow Cypriots" (50). The author describes the political context of Nikos's family's tribulations. In 1975 Denktash proclaimed the occupied area an "independent federation"; in 1983 the TRNC was created although not recognised by any other nation except for Turkey. However, Gallas laments that the Federal Republic of Germany has tacitly recognised the partition of the island, for the telephone and postal communications have been changed to meet Ankara's demands. Germany accepts parcels and letters from northern Cyprus marked "TRCN", which, he says, is a violation of the international law (50).

From page 50 to 145 the book includes numerous photographs of monuments and villages from the occupied areas. The rest of the book (146-71) is dedicated to a brief history of the island and a guidebook-like description of the country's main cities, towns, monuments and tourist sites.

Panteli (1995: 152) titles the book *Cyprus: Seeing and Experiencing*.

WIDESON, Reno. 1992. *Cyprus. Images of a Lifetime*. With an Introduction by Sir David Hunt, KCMG, OBE. Limassol, Cyprus: Demetra Publications. [iv]-493 p. ISBN: 9963595200. [LB.31.b.13105]

This is a profusely illustrated collection of all-colour photographs of villages and towns, rural, urban, artistic and human landscapes of Cyprus taken over the last forty-two years of Wideson's life. Most photographs, of great artistic quality, are accompanied by a caption that offers a description of the place photographed. These descriptions are sometimes a historical sketch of the place, sometimes quotes from travel books written by any visitor to the island, sometimes from reference books, or sometimes mere personal impressions of Wideson's. All photographs are proven evidence of the sunny and lovely climate of the island.

In the Acknowledgments Wideson thanks his son Angelos for his help in the production of the book, but also Cobham for his *Excerpta Cypria* (a book that compiles diverse comments of visitors to Cyprus from A.D. 43 to 1866) and the late Rupert Gunnis (author of *Historic Cyprus*, from which he has taken many quotes), who accompanied him on many journeys throughout the island and acted as a guide.

Sir D. Hunt's Foreword insists on two key ideas: Wideson's love for Cyprus ("This collection of photographs is self-evidently a work of love" [iv]) and the faithfulness of the book in reflecting the true picture of Cyprus ("I do not know any other book that gives a truer picture of Cyprus today or more insight into the traditional roots of the unique Cypriot culture", [iv]).

In Wideson's Preface he explains his life as a photographer. He started to take pictures at the age of six when his father presented him with a Box Brownie camera. He writes of his admiration for Leopold Glaszner, a Hungarian photographer residing at Larnaca and a good friend of his father's. In 1949, when he finished his military service he became a "Hotels Inspector" for the newly-created Cyprus Tourist Development Office. His duty was to take the photographs that were needed for the brochures, calendars and advertising requested. His first book was *Cyprus in Pictures* (1953).[19] Its success gave way to another successful book, *Portrait of Cyprus* [1969]. He remembers having served under the orders of Lawrence Durrell whilst being the Director of the Public

[19] For more details on *Cyprus in Pictures* and on Reno Wideson, see Demetriou and Ruiz Mas (2004: 173).

Information Office throughout the turbulent last years of the British occupation. Wideson was then Head of Films in the Cyprus Broadcasting Service. In 1959 he left Cyprus with his family and settled in London as a film operator for the BBC. In the following years he continually visited Cyprus on holiday. He reminds the reader that he had been in charge of a BBC documentary on Cyprus, broadcast on the TV, called "In the Steps of St Paul" based on Morton's travel account of the same name. Wideson says that he was "unconsciously trying to illustrate what H. V. Morton saw". It was then when he had the idea of collecting pictures of Cyprus before the island changed for good:

> I felt that I ought to do something with the irreplaceable pictures I had, and fairly soon; otherwise they might be lost for ever. I began to feel like a child putting together a large jigsaw puzzle who realizes that only a few pieces remain to complete the picture and that the place where they fit are beginning to be obvious. To my amazement I could remember where every photograph belonged and from what journey it had resulted. (iii)

Wideson feels lucky to have been able to visit Kyrenia and the rest of the now occupied part of the north of Cyprus during a holiday stay in April 1974, just two months before the invasion. Indeed, throughout the whole book he does not stop lamenting on the uncertain state of the landscapes and sites in the occupied area, especially those that he managed to photograph in 1974. As for the rest of the country, he says he has been travelling and visiting it regularly up to 1991. He believes his work to be useful to the foreign visitor as a "rough guide" to the island. He shows special interest in photographing monks, priests, nuns, picturesquely dressed old men and women as remains of the old traditional Cyprus that he feels are under threat of disappearing completely.

The author inserts nostalgic remarks on his memories of the Cyprus of his childhood and youth such as his beginnings as a tourist guide under his father's wings who used to be a guide for English tourists disembarking at Larnaca and who hired cars to take them to the sites of interest in Famagusta, Salamis, Nicosia, Troodos, Platres, etc. Young Wideson would accompany his father at the early age of eight; at twelve he knew the synopsis of Salamis by heart. His dad would sit him on a column so that tourists would listen to his recitations (468-9).

Kitromilides and Evriviades (1995: 4) describe Wideson's book as the Cypriot photographer Renos Evryviades' "magnus opus" and a "classic". They add that it consists of "a historic document of a land, people and world that are

disappearing". They also mention the photographer's two previous books on Cyprus: *Cyprus in Pictures* (1953) and *A Portrait of Cyprus* (n.d). Panteli (1995: 201) titles it *Images of a Lifetime*.

HISCOCK, Raymond. 1994. *Open Letters from Cyprus*. Larnaca: Maroni Publications. [viii]-185 p. ISBN: 9963-8014-0-4. [YA.1995.a.9753][20]

After holidaying in Cyprus for the first time in 1971, Raymond Hiscock and his wife settled on the island as expatriates in the early nineties. Hiscock's book consists of the following parts: Acknowledgments, Foreword (by Sofronis Sofroniou), Introduction, Eighteen Open Letters from Cyprus, Bibliography and List of Illustrations. The eighteen open letters are titled thus: "Cyprus And Aphrodite", "Metamorphosis", "Winds Of Change", "Afterthoughts, Strange Experience And Reflections", "'Rule Britannia'" , "Apologia And Byzantophobia", "Akel, Akel, Akel!", "Bitter Sweet Mamelukes", "Cypro-Varangian Odyssey", "Aphrodite, Judas And The Kiss", "Cyprus With A Pinch Of Salt", "Aphrodite, Arm In Arm", "Cyprus 1878", "Disraeli – Impact On Cyprus", "Role of Britain In The Dark Ages Of Cyprus", "'Cur De La Chypre' Exposure Of Richard Lionheart", "The Ultimate Open Letter From President Makarios" and "Waving A Flag – Whose Flag?"

In the Acknowledgements, apart from thanking those who have participated or supported the author in the different stages of writing the book, Hiscock is grateful to Professor Sofroniou, author of the Foreword, for "his learned appraisal", but above all, "for his comment that my [Hiscock's] letters reminded him [Sofroniou] of those written by Cicero" ([iii]). To give the status of travel book to Hiscock's *Open Letters from Cyprus* is difficult. It is true that technically Hiscock was a traveller who moved from Britain to Cyprus and settled there, but the book, in Sofroniou's words, constitutes a "(...) personal account on several and at times quite unexplored aspects of the story of Cyprus and its background (...)" ([iv]). Further on, he describes Hiscock's book as "as good a substitute for a visit to some of the corridors and byways of the past of Cyprus as any that I know of" ([v]).

[20] Not one of the travel accounts that follow, that is, those published from 1994 onwards, are mentioned in the main bibliographies on Cyprus that we have consulted. Let us not forget that Richter's was published in 1988, Kitromilides and Evriviades's second edition in 1995, Panteli's in 1995, and Demetriou and Ruiz Mas (2004) only cover the period corresponding to the British occupation (1878-1960).

In the Introduction the writer himself explains the story of this publication. Having gone to Cyprus in the company of his wife to live there, he felt obliged to write his impressions to his friends; however, explaining them friend by friend was too much work, so he made them into "open letters". As his "open letter" list of reader-friends grew and grew (including Cypriot ones), he decided to have them published in book form ([vi]). He admits to having used his imagination as a story teller at times when this did not conflict with facts from historical records ([vi]). He states to have included abundant tourist information, enough, he believes, for the casual visitor. However, in respect to this he adds that to him "it is mostly fancy wrapping paper around a package which is crammed with emotive history that can be best read and digested in a carefully selected diet" ([vi]).

Each letter consists of a literary recreation of a key issue of Cypriot history, culture or historical persona: the cult of Aphrodite, the British occupation, the Crusaders, the Byzantine period, the Cypriot Communist Party, legends and historical anecdotes, Henry Kissinger, Armenians, Sir Garnet Wolseley, the Turkish domination, Benjamin Disraeli, British consuls and the Anglo-Cypriot relations before the British occupation, Richard I Coeur de Lion, Makarios, Grivas, EOKA, the relationship of Greek Cypriots and Turkish Cypriots, the Cypriot flag. The last letter is a list of books consulted by the author to write this one. Most pictures are drawn by his wife Eunice Hiscock.

HAWKINS, Sheila. 1995. *The Back of Beyond*. By ... Limassol: K. P. Kyriakou Ltd. 192 p. ISBN: 9963-571-51-4.

This is Sheila Hawkins's first book of her "Beyond" travel trilogy on Cyprus, consisting of *The Back of Beyond* (1995), *Beyond our Dreams* (1997) and *Beyond Compare* (1999).[21] The three travel accounts are based on the authoress's expatriate residence on the island in the company of her husband Harry Hawkins, who is also the illustrator of the three books. Mr Hawkins,[22] a British military man in the

[21] For more information on Mrs Hawkings's travel accounts on Cyprus, see Eroulla Demetriou's "Le colonisateur colonisé. Sheila Hawkins, une expatriée anglaise à Chypre à la fin du XXe siècle", Nicolas Bourguinat, ed. *L'invention des midis. Représentations de l'Europe du sud XVIIIe – Xxe siècle* (Strasbourg: Presses Universitaires de Strasbourg, 2015, 189-203).

[22] Mrs Hawkins and her husband Harry used to have a web page with information about themselves, their art studio and books in Cyprus: www.hawkinscyprus.com. This link no

Royal Air Force was posted to Cyprus in 1971. In 1974 the families of the British army and air force were forced to leave due to the coup, but Mr Hawkins was posted back in Cyprus, to his own and his wife's joy, in 1980. Mr Hawkins decided to take early retirement in 1984 and the couple stayed in Cyprus from then on. In *The Back of Beyond* Mrs Sheila Hawkins narrates the adventures and impressions of their expatriate sojourn in the picturesque and unspoilt region of Akamas after the purchase and repair of a rural house far from the madding crowd in 1984, where they wished to establish roots and spend the rest of their lives.

This highly evocative book is completely devoid of any politics or any reference to the Greek-Turkish tensions. The author concentrates on narrating the fulfilment of her idyllic and Eden-like expatriate's life amongst the friendly and hospitable local inhabitants, who she describes in the most sympathetic and understanding manner; and above all, among the wild and domestic but nevertheless peaceful animals of the area and their village of Latchi, very near Neo Khorio. Her love of nature and wildlife is paramount, to the extent that she allows these elements to become the real protagonists of the book. The Cypriot landscape and the traditional lifestyle is idealised and any symptom of the area becoming a mass tourist resort is rejected. The couple joins with gusto in any celebration and invitation of the hospitable inhabitants of the village and the region:

> One of the nicest things we found about living in an isolated area like this was that everyone had relatives in the surrounding villages so that, wherever you went, you felt as though you were part of one big family. There were few foreigners and tourism had not begun to have an impact on this coast, so everyone knew us and invited us into their homes. Every wedding in the area became a huge social event, as family members from different villages were reunited for the day, and we were always warmly welcomed. (35)

The fourteen chapters relate daily and anecdotal incidents that the authoress and her husband experienced whilst in Cyprus: donkeys, pigs, Scops owls, fruit bats, green turtles, whip snakes, vipers, chickens, hens and cockerels, Spanish sparrows, her swimming pool builders, lizards, hedgehogs, bird-eating spiders, rats, fishermen and priests, octopi, her hilarious mistakes when learning Greek,

longer works, however, as the couple unfortunately died in February and October 2014 respectively and have been mourned by the islanders in Cypriot newspaper articles for being well-loved British expats of the island.

village traditions and superstitions, wild birds, etc. Hawkins cannot be happier with the new life that she and her husband lead in Cyprus:

> I am unable to explain its [Cyprus'] magic, the pull that draws people back time and again. I only know that, much as I dearly love my homeland, I would rather live on this sun-kissed, sea-circled little island than anywhere else on earth. (187)

HAWKINS, Sheila. 1997. *Beyond our Dreams.* Illustrations [by] Harry Hawkins. Nicosia: Cyprus Mail. 212 p. ISBN: 9963-8239-0-4.

> **(*Beyond our Dreams*, Talking Book CD, Cyprus 2003. ISBN: 9963-8239-1-2. Three hours and thirty minutes. Read by the authoress herself.)**

Beyond our Dreams is a continuation of the previous book, *Back of Beyond*, consisting of twenty-seven sketches followed by an epilogue and a glossary. It is profusely illustrated with pictures of rural landscapes, animals, and local characters and traditional scenes, all of them by Harry Hawkins, the authoress's husband.

Sheila and Harry Hawkins have already settled in the village of Latchi. Mrs Hawkins goes on relating anecdotal and episodic aspects of their expatriate life in this remote Akamas village, laying special interest in describing the country's traditional customs and festivities, the local inhabitants' opinions, ways and lifestyle, legends, and above all, the untouched wilderness and wildlife of the area (including derelict uninhabited villages, forests and caves) and the island in general. All this is done with warmth, humour and respect towards the Cypriot population and its landscapes. Hawkins also narrates several excursions in the region to uncover unknown landscapes and sites: country churches, caves, underwater landscapes, hidden bays, rare flora (such as the *Orchis punctualata*), etc. The Hawkins even experience an earthquake and a fire in the forest in the whereabouts of their village. The political allusions in the book are practically non-existent, except for a brief reference to the Turkish invasion. On their visit to the abandoned Turkish village of Androlikou, the English couple is told by their Greek companion about the old days when both Turkish and Greek communities lived peacefully in spite of their differing customs and religions:

> (...) there was no animosity and they lived side by side in peaceful coexistence. Sometimes there had been mixed marriages, and today in our village a Turkish Cypriot man, who is married to a Greek Cypriot, lives and works and is accepted by the whole community. That goes for several other Turkish Cypriots who chose to remain here after the 1974 invasion, when most moved north to live behind the Green Line that separates free Cyprus from the part illegally occupied by the Turks. (33)

The Hawkins also narrate numerous anecdotes of their ever understanding but sometimes trying relationship with the local pests (snakes, scorpions, spiders), but also with the village workers (bricklayers, etc.) when having their Latchi house reformed (bathroom, swimming pool, chimney). Once again Mrs Hawkins shows a soft spot for turtle hatchings, donkeys, fruit bats, birds (herons, wabblers, wheaters, Scops owls, falcons) and goat and sheep flocks as well as humble but picturesque local village characters such as fishermen, skippers, shepherds, bricklayers, farmers, priests, *mukhtars*, sponge divers, mushroom pickers, etc. Their implication in the community life becomes so intense that they are even baptised in the Greek Orthodox Church and therefore take up new Greek names: Aphrodite and Charalambos respectively (133-42).

In the epilogue Mrs Hawkins resents the coming of progress and tourists. Dramatic changes to the landscape and the wildlife are inevitable as Latchi turns into a modern resort. However, she hopes to remain there for as long as she can:

> For I live in a land not yet despoiled amid the despoliation wrought by man upon the natural world. And living here, I know that I am blessed. For I look out on lilac mountains, etched against a sky where falcons soar and lift my spirit up to heights that some can only dream of. (207-08)

BREAKWELL, Peter. 1998. *A Walk with Aphrodite*. Limassol: Kyriakou Books. 252 p. ISBN: 9963-571-59-X.

After his early retirement in 1992 and in spite of his life-long disability due to a bronchial condition (this being the reason why he moved to a warm climate like Cyprus's, settling at Koili), the English expatriate Peter Breakwell (Stratfordshire, 1938 -) set himself the task of embarking on a seven hundred kilometre-trek on foot in the region of Paphos ("the realm of Aphrodite") in the late 1990s with the purpose of passing by a hundred villages of the area in

order to raise funds "to help supply a piece of medical equipment that will save the life of unborn babies" (119) for the Paphos General Hospital. One of the results of this adventure has been this travel account *A Walk with Aphrodite*. In the seventeen chapters of his book, Breakwell offers generous descriptions of landscapes, valleys, beaches and thirty-seven small villages scattered in an off-the-beaten track part of Cyprus such as the Paphos area.

Breakwell started his journey in Petra tou Romiou and finished in Kato Paphos. In his "pigeon-Greek" he chatted with the locals and experienced the incommensurable hospitality of the Cypriots, who, aware of the good-willed intention of the journey, constantly provided him with free food, refreshment, presents and accommodation as well as coffee and cold drinks in every village *cafenion*. His visits to archaeological sites of interest and numerous small country churches are interwoven with appropriate stories, legends and historical explanations.

Throughout the journey his main obstacles were his injuries in his chin, knee and legs, which made his walking especially burdensome. And even though he was at times on the verge of giving up, he decides to go on walking thanks to the generous donations that every village granted him though the local *mukhtars* and to the fact that he had become a regional celebrity after the radio broadcasting of his generous enterprise and his television interviews and occasional news about his progress. Every *mukhtar* in the Paphos region had been previously sent an official notification by the District Officer informing them about the traveller's date of arrival at their village. Surprisingly, he observes that the smaller villages are more generous than the bigger towns. Everywhere he goes he is given a friendly and sympathetic welcome, being popularly known as *perpatitos* or "the walker". Many Cypriots jokingly believe he is crazy to walk when he could be driving!: "What a crazy man! (...) No-one walks in Cyprus" (156), they say. They all express their admiration for what he is doing for the hospital, though:

> I explained my route and Savvas nodded, approvingly. "Forgive me. You are a fine man. What you do for the hospital is very nice. But you must rest. My wife will bring you food, then we go to my village square. *Endaxi*?" (156)

Of special interest are the different human types he comes across on his trek and during his expatriate residence in Cyprus: Hans-Joerg Wiedl, the Austrian

eccentric reptile collector and specialist better known locally as "Snake George" (also mentioned by Mrs Hawkins in her travel accounts); or Dr Phylactis, the General Surgeon at Paphos Hospital; the unpleasant hunter of *strouthos* or small birds for their sale in taverns who nearly shot him by mistake; his expatriate English friend John, an expert on malacology (molluscs) and his octopus pet Charlie; or the woman *mukhtar* at Niklokia, who had just been given this post by her fellow villagers after her *mukhtar* husband's recent death as the villagers thought that by doing so they were honouring him; or Giorgios, the ex-prisoner of the Germans during WWII and for many years after custodian of the Department of Antiquities, discoverer of the Leda and Swan mosaic in 1972 and immortalised by the famous English traveller and writer Colin Thuberon (sic) in his *Journey into Cyprus*; or the mean British expats living in the village of Armou, who practically ignored Breakwell's appeal for donations; or Christos, the blind WWII soldier from Steni who had learnt his English from nurses and English soldiers while convalescing; or two Turkish Cypriots (eventually arrested) who could have been involved in illegal possession of firearms and ammunition and a murder two months before; or the nasty and mean *mukhtar* of Trimithousa, who refused to collaborate with a donation, etc. However, Breakwell constantly makes it clear that the great protagonist of his journey is the Cypriots' hospitality and generosity.

Other observations on Cypriot life and customs are relevant, making the book both entertaining and informative for non-Greeks: the curative powers of *zivania*, their efficient utilization of rain water, the making of coffee, social life in the *cafeneon*, the life and deeds of Makarios when passing by his birth town Panagia, popular snake combating and the official attitude of preservation of reptiles, vine and citrus fruit cultivation, copper mining, seismic activity in Paphos and the 1953 earthquake, the Environmental Studies Centre at Kritou Terra, icon painting, the high rate of car accidents and casualties despite the governmental safety campaigns in 1994, the Paphians' longetivity, the low crime figures, drugs, the life and monastery of Agios Neophytos, dowries, etc.

The account is practically devoid of political references to the current division of the island. However, the author cannot fail to notice myriads of empty and deserted Turkish villages in the area. Some of their houses, like those at the village of Stavrokonos, had been occupied by Greek refugees from the northern part of Cyprus, as is the case of a young married couple with a child from Morphou and another twenty-something families, who, they said, still missed their houses in the

north. And when Breakwell does mention anything about the Turkish invasion he does so without betraying any bitterness on the part of the Greek informers –"Like hundreds of others [they wait] in the hope that one day they can return to the north...and home" (91)–; or in a somewhat poetic and cryptic manner:

> In the Mesozoic era, Cyprus consisted of two small islands which fused together during an enormous underwater eruption. The volcanic masses solidified, thus forming these foothills around the Troodos mountains. It seemed ironic that nature had once joined this beautiful island... only for man to divide it again with bloodshed. (28)

Only when he reaches Pomos, the most northern village of in the region and only a few miles from Kokkina, guarded by Turkish troops, does he briefly explain the origin of the "Green Line" (159).

Two or three weeks later after departure Breakwell arrives at Kato Paphos, the end of his adventure. Thus he describes his triumphant arrival:

> I arrived at the school then minutes ahead of schedule, but already my family, friends, schoolteachers and children were at the gates to welcome me. Two police officers were also in waiting, ready to lead our procession by patrol car all the way down to the harbour at Kato Paphos. The headmaster gave a speech, and a Scot's piper –arranged by Jim– blasted us away on the bagpipes. (240)

In the last chapter ("Epilogue") Breakwell mentions the medical equipment to purchase with the donations:

> After receiving news from Cyprus that our piece of medical equipment was ready to be installed, I was surprised to discover that the monitor was quite common in the labour units of English hospitals. This, however, was the first cardiotocograph in Paphos. (250)

The book is illustrated with excellent full-colour picturesque scenes of Greek everyday rural life drawn by his brother Allan. The travel account includes a map of the Paphos region with indication of the author's route and a brief glossary of Greek terms with their English meanings.

In 2004 Breakwell published his first work of fiction, *Octavian's Chalice* (Victoria B.C.; Crewe: Trafford Publishing), a historical novel about a mysterious chalice found in a Roman tomb in Cyprus and the heroic deeds of a Greek slave who changed the history of ancient Rome.

HAWKINS, Sheila. 1999. *Beyond Compare*. Illustrations [by] Harry Hawkins. Nicosia: Cyprus Mail Co. Ltd. 282 p. ISBN: 9963-8377-1-9.

This is the third book of the "Beyond" trilogy of travel accounts on Cyprus written by Mrs Hawkins. The book is clearly divided into three parts: the first ten chapters ("It starts here", "Cyprus here we come", "Kyrenia", "Snowfall on Troodos", "Thank God for Ibrahim", "The Baths of Aphrodite", "Limassol", "The Pan Handle", "Escape from the Wives Club" and "The Back of Beyond") narrate the authoress's journey from her native Devonshire to Cyprus in August 1971 and her expatriate life as the wife of a British Royal Air Force military man together with their two young children. She also includes information about the lives of the other members of the British expatriate community, and about how she had left aside her career as a fully qualified swimming instructor at a college in England. Harry Hawkins's term of office on the island was to be of three years, therefore ending in August 1974, after what his wife calls "a three-year tour" of the island. She describes Cyprus as a paradise when it is still the undivided island of 1971. Her idyllic expatriate life includes accounts of excursions to Kyrenia and its whereabouts (the monastery of Lambousa, the Tree of Idleness, Lapithos and its renowned potteries, Bellapais, Buffavento, Kantara), Troodos (with its ski club that was almost exclusively used by the British and the UN personnel, rarely by the Cypriots), Limassol, Famagusta (Varosha, Salamis), Paphos and other places of interest such as the Monastery of Apostolos Andreas either with her family or with other British families. She also mentions anecdotes and experiences as the organiser of leisure activities for the British service wives in the English bases whilst being a leader of the Limassol Wives Club. Her husband Harry is also asked to set up an adult education centre in Limassol. They do not have to reside in Episkopi, as they are offered a quarter at Berengaria on the outskirts of Polemidia, a British enclave of pre-fabricated houses close to the villages of Pano and Kato Polemidia, which also provided employment for both Greek and Turkish Cypriots. She herself is aided in the house chores and in looking after her children by a very polite, efficient but humble Turkish lady with lots of children called Safia. While in charge of organising activities and excursions for every Tuesday as the leader of the Limassol Wives Club, Mrs Hawkins also has the inestimable help of a Turkish Cypriot called Ibrahim who acts as a guide. When troubles between the Greeks and the Turks were brooding, he knew how to avoid them and protect her and the other British excursion participants.

Whilst still in England, the authoress was aware of the envy she aroused amongst her acquaintances and anyone who learnt about her husband's transfer to Cyprus:

> We went on a wild spending spree in Lincoln, buying summer clothes and new swimsuits. Shop assistants regarded us with envy. Lucky devils! Fancy getting paid to go and live on a Mediterranean island. (15)

After arriving at the RAF Akrotiri base, the Hawkins settled to reside in Limassol, where most married personnel stayed in hirings, as the British Bases could not accommodate all of them. The English newcomers were warned about some of the local inhabitants' customs when renting their houses. The authoress narrates several stories as she had been told them:

> The unsuspecting officer and his wife proudly drove the *gizzit* [free car] back to their new home. They immediately sensed something was amiss when they noticed the garage door was open. Inside they could see a table, some chairs, a bed and a few other household items. It appears they had rented the house but not the garage. The couple that owned the house had moved in there, in order to be able to collect the generous rent dished out by the Bases for their property. Others found sheds, or old buildings, in their gardens occupied by the family grandmother. Many who moved into flats discovered, too late, that the owners lived directly above or below them and were unable to adjust to the Cypriots' inherent hospitality and tendency to treat them as part of their family. (19-20)

Mrs Hawkins goes on to describe the peaceful atmosphere of an idyllic country full of picturesque flavour and a quality of life in the sunshine and first-class food that her family would never have back in England. She used much of her family's free time to explore the area together with other British resident families. Social life was pleasantly hectic, which included parties, get-togethers and much eating out in local restaurants, the most popular of which were the Turkish kebab houses. While the twelve thousand or so British families lived in paradise in Limassol, political unrest and a growing discontent were nevertheless brooding in the air amongst the Greek and the Turkish communities: "They were golden memorable days but underneath the normalcy there was a growing sense of unease" (131). In her book Mrs Hawkins

gives ample evidence of the turbulent situation of the country. She notices that "all was not well in this island paradise" when she sees a UN position near Nicosia and not far away from it a camp with a Turkish flag (31). On the road to Kyrenia she sees a line of cars pulled up at the side, headed by a UN vehicle. The Hawkins had their British passports scrutinised by Turkish officials. Having a drink in Kyrenia she learnt that

> the cars contained perfectly law-abiding Greek Cypriot citizens. We, as strangers, were allowed to pass freely by, but they had to wait for a UN convoy to escort them through at ten o'clock in the morning. The convoy would then reform (sic) at four o'clock for those who wished to make the return journey that day. I felt uncomfortable and ill at ease to bear witness of this unhappy situation. (31)

As British Service wives, Mrs Hawkins's expeditions of ladies are instructed not to mingle in local politics or show any partiality towards any of the ethnic communities; however, they are allowed to go anywhere (63), which cannot be said about the Cypriots themselves. Greeks are not allowed entry into Turkish quarters and vice versa (64). Even Archbishop Makarios, who the ladies were about to visit, advised them (through his secretary) to stay away from the Turkish Quarter in Nicosia, as there were public demonstrations of Turks in favour of the Secretary General of the United Nations (Kurt Waldheim), who was at the time on an official visit to the island (64-6).

The situation was not improving; if anything, it was getting worse. Mrs Hawkins sensed trouble in the atmosphere but did not know what was going to happen. In any case, she was more optimistic than pessimistic:

> Political unrest continued on the island, but Archbishop Makarios seemed firmly in control. In this he had the help of the United Nations, whose peace-keeping troops were stationed at various flashpoints. In those places where trouble was most likely to occur, Greek and Turkish troops warily watched each other and the UN carefully watched them both. Meanwhile EOKA was becoming ever more militant in denouncing Makarios and the status quo. It was a potentially explosive situation, but the bulk of the population carried on with their daily lives regardless. Nothing serious could come of it. After all the United Nations forces were here and there were three guarantors – Great Britain, Turkey and Greece itself. What could possibly happen? (108)

From chapter eleven to fourteen ("Coup d'etat", "Withdrawal into the bases", "The Hawkins hotel" and "UK bound"), she recounts the ordeal that the local population (especially the Greek Cypriot community) and the foreign tourists and British relatives and members of the British community had to endure during the Turkish invasion of the island in 1974, this topic thus constituting the second part of her book. Her account of the invasion is of special value as she was a privileged eye witness of the three previous years to the invasion and its very development. She also describes the reactions of the British expatriate community and the military forces during the troubles from an insider's point of view. The invasion is described as seen and experienced by somebody who was caught in the thick of the war resulting from the Turkish aggression. Mrs Hawkins, together with other relatives of the military men posted at the British bases in Cyprus, was evacuated among torrents of tears shed by her and her family and did not set foot again on the beloved island up until six years later.

Mrs Hawkins's second visit to Cyprus in 1980 took place when her husband was posted back to the island. Her life onwards in Cyprus, told between chapters fifteen and twenty-four ("Where are you now, Craig?", "Lara", "A trio of tortoises", "Flamenco Harry", "A land beyond compare", "A fishy business" and "Paradise at last"), together with the Epilogue, constitutes the third and last part of the book. It depicts the serene and peaceful tone of their residence in Cyprus in what she terms a "paradise" and "a land beyond compare" among the Greek Cypriot peasants and wild but harmless animals of the island.

The travel account includes a list of illustrations, all of them drawn by Sheila Hawkins's husband Harry, as well as a short glossary of Greek terms used throughout the book accompanied by their translations or explanations in English.

MacHUGH, Séamus. 1999. *Cyprus, an Island Apart*. A Personal Experience. Limassol: Rimal Publications. 293 p. ISBN: 9963-610-14-5.

Séamus MacHugh was an Irish writer and traveller who resided in Tanzania and New Zealand at different times of his life. When his American wife Sandra was given a teaching job in 1995 at an international school in Cyprus the couple moved there, where they lived for three years, from 1995 to 1998. MacHugh is also the author of *Half Way Round the World in 180 Days* (Minerva Press, 1995), a collection of intimate letters written on his travels in several countries in 1993, mainly Ireland, Tanzania, Italy and the USA. MacHugh died in 2006.

The book is an entertaining and well-written travel account which resembles a guidebook. MacHugh feels that even though there are good guidebooks about Cyprus on the market, "there is none that offers to the visitor a mix of history, culture and personal experience told in a lighter vein" (13). Apart from personal impressions and subjective opinions expressed by MacHugh on the sites visited, he also includes factual information on them for the purpose of the tourist's interest. The travel account consists of seven chapters: "In and Around Nicosia" (16-72), "In and Around Larnaka" (76-105), "Northern Cyprus" (108-78), "In and Around Limassol" (182-210), "Paphos and Akamas" (214-48), "A Day in the Troodos Mountains" (252-70) and "Who are the Cypriots" (274-88). They are preceded by a page of Acknowledgements (7), a map of the island (11), a brief Introduction (12-13) and followed by an Afterword (290-1) and a Selected Bibliography (292-3). Each chapter is divided into several sub-chapters each, most of which refer to personal narrations and anecdotes experienced by the author on his excursions and trips to sites of interest in the area. In the first chapter, one of the longest of the book, MacHugh describes Nicosia's main sites (the walls, Laiki Gitonia), and its whereabouts (Kaimakli, Agia Anna, the monastery and cave of Makheras and the village of Fikardou). When in Larnaka, he writes about Lazarus, lace, the monastery of Stavrouni, Agia Napa and Pyla. In the long chapter dedicated to his excursion to Northern Cyprus, he describes his impressions when crossing the Line, his visit of Salamis, Kyrenia, Bellapais Monastery, St Hilarion Monastery and castle, Nicosia (the other side), Famagusta and the Palace of Vouni. When in Limassol he visits the castle of Kolossi and the city of Kourion. One chapter is dedicated to Paphos and Akamas and in his journey to Troodos he describes Kykkos Monastery and other mountain churches and villages. The last chapter is dedicated to a personal interpretation of Cypriots from a somewhat sociological point of view by someone who has lived with them for three years. The book is divided into three blocks: and first and the third dedicated to his visits to the important towns and sites of the Greek side, and the middle block, dedicated to the occupied northern area of the island. They are followed by a last chapter, "Who are the Cypriots", which is a personal sociological reflection on Cypriot identity and idiosyncrasy.

In the first chapter MacHugh tells of his arrival by air to the island on August 31, 1995. His wife had already been there for three weeks as she had been posted as an English Literature teacher at the International Baccalaureate level in the American International School of Cyprus. MacHugh's arrival at Larnaka airport

gives him the opportunity to write about the unused Nicosia International airport and consequently about the different occupations of the island as well as its recent history, with a special emphasis on the Turkish invasion of 1974. MacHugh's historical and sociological accounts of events that have taken place in Cyprus throughout its history are often compared by the author to the history of his own country of origin, Ireland. He finds similarities between the Irish case and Cyprus's recent ordeal:

> As a result of the breakout of hostilities at Christmas 1963, the Turkish community pulled itself out of the constitutional administration of the island and set up their own structures in their own enclaves, much as the IRA did in the 1970s in establishing 'no go' areas in Northern Ireland. Peaceful co-existence was shattered. The unitary state was no more. (23)

His rented high-floor flat in a tall building in the outskirts of Nicosia allows him to describe the city's skyline and urban distribution, which gives rise to brief interpretations of its inhabitants' cosmology. Once again, Cypriots are likened to his fellow country folk:

> They [many oases of rusticity scattered through Nicosia] show, I think, that Cypriots are still essentially a village people, as are the Irish, and only slowly and begrudgingly are they becoming metamorphosed into city dwellers. (31)

When explaining the city's and the country's distribution of urban property, the 1974 invasion comes inevitably to the fore, this time to explain the Cypriot government's policy with the abandoned properties by the Turkish Cypriots that moved north and the abandoned ones in "occupied territory" by the fleeing Greek Cypriots:

> As the government of the Republic of Cyprus refuses to recognise the puppet regime in the north, legally and morally, houses, land and properties, previously owned by Turkish Cypriots in the south, are still rightfully theirs, the absence of their owners being viewed as an extended holiday, or a prolonged business trip from which they will one day return. To do anything else would be to recognise the permanence of the Green Line, which splits the island. (32)

An official local guide from the Cyprus Tourist Office named Georgia introduces the author to Cypriot culture. She shows him the capital city, a city of four different names, she says: Nicosia, Lefkosha, Lefkosia and the Neothilic Ledra. MacHugh explains the Cypriots' logical reluctance to use the English name Nicosia:

> Useless, for example, to look up 'Nicosia' in the telephone directory! I suppose it's a small way of showing identity with the long past, a declaration of one's Cypriotness, much as, for the same reason, several generations of people in Ireland have ceased to call Co. Offaly, King's County, or Dun Laoire, Holyhead. (39)

MacHugh narrates the origin of the Nicosian walls (following the explanations of his guide) and describes the barren landscape of wasteland to be seen during the trip to the nearby village of Kaimakli. In the distance they can see northern Cyprus and the Turkish flags, a fact which the author interprets with a peculiarly graphic metaphor:

> She [the guide] pointed out a blue UN jeep patrolling the buffer zone and showed us on the hillside opposite, provocatively clear-cut in tree, shrub and grass, the red crescent flag of Turkey. Near it a smaller rendition of the flag of 'The Turkish Republic of Northern Cyprus' carries its claimant message, 'HOW GOOD IT IS TO BE A TURK', yet much as a small boy might hold on to his parent's outstretched hand, complaining about the effrontery of the robust youngster across the street noisily licking an ice cream, so occupants of the TRNC look with envy at the economic prosperity of the South. (41)

When the tourist expedition visits the small Greek Orthodox Church of St Michael the Archangel at Kaimakli, the guide explains the theological and liturgical differences existing with the Roman Catholic Church. MacHugh is especially impressed by the *iconostasi* or "royal door" of the temple, the festivity of *panayiri*, the protocol of icon kissing, the Byzantine reverential male human voice singing without the accompaniment of instruments and the picturesque figure of the village priest. MacHugh also describes "the worst scandal ever to hit the Church in Cyprus" in 1996. The archimandrite Meraklis was voted bishop of Morphou in diocesan elections but the archbishop Chrysostomos rejected his appointment on the grounds of immoral conduct. This led to

popular riots against the archbishopric. The author concludes that "relations between the Church and its people will never be quite the same again" (53). He then describes the figure and the role of the picturesque village priest. A walk in the Nicosian quarter of Laiki Gitonia gives rise to meditations on urbanism in the whereabouts of the Green Line, on the presence of the Catholic Church in Cyprus, the earthly wealth of the Greek Orthodox Church, Hadjigeorgakis House and the important role of the dragoman as a political and ethnic mediator in the earlier days of Ottoman occupation.

On the way to the village of Agia Anna to visit an old New Zealander expat lady the couple gets lost and when they finally reach this lady's house they find she had been taken to hospital urgently in a taxi. In another chapter the author narrates his excursion to Makheras (monastery and cave) and to the restored village of Fikardou. In Makheras he finds out about Gregoris Afxentiou, the EOKA leader hiding in a cave in the area who was caught in an ambush by British soldiers. In Fikardou's cemetery he notices the old age of the local people that resided there: "No wonder –he writes– the government is restoring the village – some of them might have an eye to retiring there" (71).

He dedicates a chapter to Larnaka and Lazarus. He begins by narrating the city's history, the history of its name and the figure of the ancient Greek general Kimon ("Though dead he was still victorious"), the origin of its international airport and the contribution of the city to world culture: the place where Lazarus, newly risen from the dead, was bishop for three decades, the birthplace of the Stoic philosopher Zeno, its salt lake and the fourth most holy shrine of Islam (Umm Haram Tekke). When visiting Lefkara, he highlights its lace and embroidery, the fact that Leonardo da Vinci visited it and chose an altar cloth for the cathedral of Milan, the imported linen from Ireland in use in the town and the polyglotism of its inhabitants. He then visits the Neolithic ruins of Khorokitia, the oldest settlement in Cyprus.

MacHugh also visits Stavrouni, the oldest monastery on the island and describes its history and its foundation by St Helena, who gave a piece of the true Cross and ordered the building of a monastery to shelter it. He then praises the icons painted there and the devotion of the Cypriots for them: "Few would be the Greek Cypriot homes without an icon or two on display" (97). In Agia Napa he learns of the legend of its Virgin, who appeared to the locals while they were on the verge of dying from thirst in their hiding place to escape from the pirates. The Virgin appeared to them and made the miracle of letting water

flow from a spa. This event gave way to the building of the Monastery of Agia Napa or the Lady of the Forest. He then tells about the development of the town after 1974, from being originally a village of fishermen to becoming of late a crowded sea resort. He reminds the reader about the excellent quality of the potatoes grown in its red land, "(...) the best in the world and that's high praise coming from an Irishman" (101). In Pyla he finds the unique case of a mixed village in Cyprus, where Greeks and Turks live side by side. He realises that Pyla has become a "show village", where it is possible "to witness the strange phenomenon of two different ethnic groups of people, both Cypriot, living together in relative harmony" (103), with two *mukhtars*, two *cafeneions*, two schools, two temples (a mosque and a Christian one) and two flags.

The author's two journeys to northern Cyprus (107-78) include a description of the crossing of the line ("border" according to the Turkish-Cypriots), and visits to Salamis, the monastery of St Barnabas, Kyrenia, Bellapais Monastery, St Hilarion monastery and castle, Nicosia (the other side), Famagusta and the palace of Vouni. On their second trip they travel north as guests of an Anglican priest and his wife. His first impression of the area beyond the Green Line centres on the amiability of the Turkish officials, the high number of soldiers and guns, and the area's "decayed appearance of emptiness and neglect" (109). The author then writes about the tension existing on both sides of the line after the live murder seen on TV in the summer of 1996 of two Greek-Cypriots who were demonstrating against the occupation (110). MacHugh does not agree with the policy of non-fraternization encouraged by both Turkish-Cypriot and Greek-Cypriot authorities, especially by Denktash, who insists on demanding passports from Greek-Cypriots when crossing the line, as he knows that they will not comply, and therefore will not mingle with their Turkish compatriots (111-12). Furthermore, a visitor to the North cannot take anything to the South if it has been bought in the North, which he describes as cold war tactics. To the author, real re-integration must come from real re-socialisation, not from politicians' treaties. This is why he applauds initiatives such as reciprocal religious pilgrimages, social gatherings in the buffer zone and joint rock concerts (113). Most of his account of the northern part of Cyprus is dedicated to explaining the history of its cities and sites as well as offering a tourist-like description of them. The few contacts he has with the local inhabitants depict the idea that the Turkish-Cypriot population feels "Turkish-Cypriot",

not "Turkish", that they would like the Green Line to disappear (and meet their Greek-Cypriots friends) but that they would like to remain where they are even if the green line disappeared (157-8).

In the third block (181-270), MacHugh visits the areas of Limassol and its surroundings, Paphos and Akamas and the Troodos mountains. As well as relating the history of Limassol, MacHugh tells of the overpopulation of the town after the 1974 invasion, as most Greek Cypriots forced to leave the north settled in this city. According to some foreign residents, there is not much to see, apart from the castle and a walk in the old town (185). A local Cypriot in the information office expands on the places of interest: "castle, mosque, a couple of churches, the covered market, a museum or two and Heroes' square" (185). MacHugh relates the history of the castle, King Richard the Lionheart and Berengaria's marriage, Emperor Conmenus's struggle against the furious English king, the author's visit to Djami' Kebir mosque, the Katholiki basilica, the church of Agia Ekaterini, the Archaelogical Museum, and the city's festivals and wineries (especially the Carnivale). About sites in the whereabouts he describes Kolossi Castle and its relationship to Commandaria, the village of Larnia (also known as the Artists' Village), the city of Kourio (Curium) and its presumed life in Antiquity.

In the chapter dedicated to Paphos MacHugh starts by narrating the history of the town, especially after the 1974 invasion. Paphos used to be considered "sleepy backwater, isolated" (214) but in the last twenty years, he says, it has been concentrating on attracting tourists and, though not as cosmopolitan as Agia Napa, it has helped compensate the island's loss of tourism from Kyrenia and Famagusta. The issue of the relationship of the goddess Aphrodite with Paphos leads the author to meditate on Cypriot women's sexual customs: he states that ninety per cent of the island's female population declares to have been a virgin at marriage. It is interesting to note, he goes on to say, that the amount of gynaecologists and women in Cyprus is far higher than in many developed countries. Thanks to his tour in the region, the author also visits the Paphos mosaics, the House of Dionysos, the Roman governor's palace, where St Paul is assumed to have met Elymas the magician, the ruins of Chrysopolitissa, where the saint could have been condemned to be flogged, the "Tombs of the Kings", Ktima (Pano Paphos), Kouklia (Palea Paphos), Petra tou Romiou (the birthplace of Aphrodite) and the village of Pissouri.

MacHugh defines the region of Akamas as "the last Homeric landscape" (232) or the "unspoilt part of Cyprus" (232). He notices the presence of the donkey in the area and tells the anecdote of a little Australian girl of his acquaintance whose parents paid the owner of a donkey in Cyprus to let their child fulfil her ambition to ride one. The author adds that "the whole village (...) lined the streets to witness the strange spectacle of a little girl paying to sit on the back of a donkey for pleasure" (233). He also narrates a visit to the Baths of Aphrodite (Fontana Amorosa), Polis, Latsi and Pyrgos, Olympos (the only place where he saw camels). He notices the abundance of flowers in the area, which he also describes as the land of the mouflon (the largest and nearly extinct wild animal on the island, protected in a game reserve) and of the military practices of the British army, resident in the extra-territorial sovereign bases of the area. MacHugh is shocked by the illegal trapping of birds called *ambelopoulia* by using glue on the tree branches to catch them and eat them, a "delicacy" which he refuses to try on the grounds of cruelty (241). Akamas is also noted for its connection with EOKA. MacHugh tells the anecdote of a few Cypriots celebrating EOKA day in Latsi who filled the author's glass with wine once again when they realised he was not English (238). He also tells of Grivas's attacks on the Turkish Cypriots in the Akamas villages and the invasion of Kokkina by the Turks in 1974, leaving the village as an isolated enclave of the Turkish Cypriots. While travelling in the region of Troodos, he describes Mount Olympus (1,916 m.) and visits the Monastery of Kykko, as well as other churches and villages of the area.

The book finishes with a chapter dedicated to the Cypriots: "Who are the Cypriots?" According to him four ideas prevail in the description of the inhabitants of the island: both Cypriot identities "ha[d] lived more or less harmoniously" until their differences were exploited by Britain, Greece and Turkey, to which the "malign influence of the United States" contributed her share during the critical period prior to the invasion (276), that there is hardly any delinquency or crime in the island (although lately it has been on the increase) (280-2), that in order to be able to find a job it is "who you know" (that is, nepotism) that counts, more than anywhere else, for a family or village relation comes first in the selection of a job (284), and that the younger generation of Cypriots are more conservative than previous generations of Cypriot youths (286). The author concludes that the Cypriot culture "is a mix of Middle Eastern and Mediterranean" (288).

Bowman includes a thorough analysis of MacHugh's book (2014: 141-6).

MACLEOD, Patricia. 2000. *Of Villages and Vines*. A Cyprus Memoir. Dublin: P. M. Publications. 143 p. No ISBN.

Patricia MacLeod is English but she went to live in Dublin when she married an Irishman, Roger, in the early 1960s. Soon after they had their first daughter they spent some holidays in Greece, a country they fell in love with. But as a consequence of the Colonels' dictatorial regime in Greece, they stopped holidaying in Greece and decided to go to another Greek country, this time Cyprus (Kyrenia), for which MacLeod had a special sympathy: since she was a little girl she had been very fond of Greek mythology and legends, she also liked Lawrence Durrell's literary work and she remembered the postcards and the descriptive letters that an ex-boyfriend of hers used to send her while he was doing his National Service in Cyprus in the 1950s. In 1974 the couple fell in love again, this time with Cyprus, and decided to buy a holiday house. This was in April of that doomed year. After an endless chain of visits to estates all over the country -a country that was not yet thoroughly developed from a tourist's point of view- looking for an ideal property that adjusted to their low budget, and not only in the north but also in the Paphos area, they opted for a stone-built village house in Khirokitia (the oldest Neolithic site in Cyprus). The red tape, the procedures and the extra repairs during and after the purchase of a house to their liking was a nightmare. Besides, the *coup d'etat* of the Colonels in Greece led to Turkey's invasion of the north of Cyprus in the summer of 1974, which evidently made things more complicated.

These are the biographical circumstances that surround MacLeod's relationship with Cyprus both before and since she first set foot in the country. Luckily for the MacLeods, as Khirokitia was not in the part of the island invaded by Turkey, they were able to go and see it (though still unfinished), and try to finish it, in 1975. Their house, she wrote, would become

> Our rural retreat, one we could sample from year to year, when the pressures of our joint working lives permitted – the perfect antidote in fact. Our daughter would be introduced to a different way of life from the suburban one she knew in Dublin, a way of life in touch with nature, and the rhythms of day and season. As time and money allowed, we would expand the property. Images of our future life flashed before us. (15-16)

Even at these very early stages of their contact with Cyprus, that is, in the few months prior to Turkey's invasion, the MacLeods feel that tension can be cut with a knife between the two communities. As soon as they arrive at Nicosia airport they take a Greek Cypriot's taxi, which is obliged to take a much longer route to Kyrenia:

> Only Turkish Cypriot drivers could use the shorter direct route over the Pendadactylos Mountains at night – UN escorted convoys only operated during the day. The mountain route traversed a number of Turkish Cypriot villages that had experienced intercommunal violence – hence the restrictions. (10)

Their first days of holiday parties and fun in Kyrenia at Easter seemed doomed:

> For Greek Cypriots the carefree days were numbered. Many of the young sailors, who had taught us their Greek dances, were to die in just a few months when their ship was bombed and sunk by Turkish aircraft. (11)

The atmosphere in the early seventies cannot be tenser, especially in certain areas such as Kyreneia and Kokkina. Luckily for them, the access restrictions are not applicable to foreigners:

> Outside Kokkina, we were stopped at a checkpoint and vetted by Turkish soldiers before being allowed to pass through to Kato Pyrgos, and on to Morphou Bay. As it got later and dark, we were stopped again by a Turkish patrol. There were Turkish villages in the vicinity, so they were having a look to see if they were friend or potential foe. (14)

In 1975, once they were allowed to go back to Cyprus, they find that the country had changed dramatically. To start with, they land at a rudimentary airport, that of Larnaca. The Greek population is determined to pick up the pieces of their shattered economy. And on the outskirts of Larnaca they see a desolate human landscape: an immense refugee camp made up of tents where its residents were attempting to make the most of their lives. The authoress feels touched by their willingness to start their lives and businesses afresh in spite of their empty hands and pockets, many of them having lost everything they had: "Instead of inertia and hopelessness so often seen in such situations, there was enterprise and zest for life. I was tearful with admiration" (20), she writes.

In the end the MacLeods continued to go to Cyprus on their summer holidays for twenty-five years. In the nineties the couple contemplated moving

permanently to the village of Ayios Theodosios as expatriates, but they were aware that on the island they would always be part of a fringe community (that is, foreigners). In the end they opted for a few months every year. Looking back to the sixties, they are aware of the changes that Cyprus had undergone throughout the last decades, but some old ways and issues remain:

> The noxious tang of corruption hangs in the air as politicians and officials display assets and lifestyles unsupported by their official incomes. And as yet, there is no solution to the situation in the north of the island as Cyprus seeks membership in the EU. It seems so different from the Cyprus we knew in the past, the Cyprus of village chairs painted blue and bamboo shelters besides unpopulated beaches, now found only in an old calendar pushed to the back of a cupboard. (140)

This book is the result of "her love affair" (MacLeod's own words) with the country and her people. Indeed, *Of Villages and Vines* consists of a Preface and twenty-two chapters on different aspects of her family's quasi-expatriate life in Cyprus. It has been illustrated with nearly thirty colour photographs of landscapes or family mementos of their twenty-five-year relationship with the country, all of them taken by Roger, her husband.

HAWKINS, Sheila. 2002. *Anthology from the Akamas*. A Collection of Articles Originally Written for the Sunday Mail. Illustrations by Harry Hawkins. Nicosia: Cyprus Mail Co. Ltd. 172 p. ISBN: 9963-8377-3-5.

This is a selection of regular articles –twenty-seven in total– published by the English authoress in *The Sunday Mail* under the logo of "From the Akamas" during her five-year association with the newspaper. The articles, all of them fairly short and accompanied by one or two illustrations each (making a total of thirty-seven, all drawn by her husband), span from March 1997 to September 2001. The protagonists, as is usually the case in Hawkins's books, are the wild fauna (vultures, conger eels, mouflon, etc.) and the peasantry of rural Cyprus, most of the times depicted in a bucolic and idealised manner.[23]

[23] In 2006 Mrs Hawkins published *Once Upon a Time...* (Nicosia: Cyprus Mail Publication), a 146-page paperback book with b/w illustrations by her husband Harry, on tales of mystery, passion, pathos and intrigue based on Cypriot folklore. ISBN: 9963-8377-5-1. This was her first attempt at writing fiction. It is for this reason that we do not include it here as this book cannot be considered a travel account of Cyprus, as it is mostly about the

CONROY, Diana Wood. 2004. *The Fabric of the Ancient Theatre*. Excavation Journals from Cyprus and the Eastern Mediterranean. Lefkosia: Moufflon Publications Ltd. 394 p. ISBN: 9963-642-14-4.

(Second edition: Nicosia: Moufflon Publications Ltd., 2007. 339 p. ISBN: 978-9963-642-26-7. Paperback, with colour plates and black and white illustrations.)

Dr Diana Wood Conroy was at the time of the publication an Associate Professor at the University of Wollongong (Australia) at the Faculty of Creative Arts as well as the Coordinator of the Centre for Research of Image, Performance and Text; nowadays she is Emeritus Professor of Visual Arts, Faculty of Law, Humanities and Arts, University of Wollongong. As a member of the Paphos Theatre Excavation in Cyprus with the Department of Classical Archaeology of Sydney University since 1995, she was in charge of documenting and studying Roman frescoes from the theatre. In her book she describes herself as an artist, archaeologist, ethnographer and a visual arts lecturer. She specialises on tapestries and contemporary textiles, art practice and Aboriginal issues. *The Fabric of the Ancient Theatre* is a travel book on eastern Mediterranean lands with an overt emphasis on the important role of archaeology in the area as seen from the authoress's personal point of view. The history of the theatre and its connections within the area is of key relevance in her travel account.

Dr Conroy's "Excavation Journals" begin in 1995 and end in 2002. The book is divided into four parts, each of which refers to a different period of her work within the aforementioned seven-year span of her professional career. Part I is titled "The Orchestra: The Paphos Theatre, 1995-1999", dedicated to her experience as an artist-in-residence at the excavation of the Hellenistic-Roman theatre complex at Fabrika Hill in Paphos, directed by Professor J. R. Green. The authoress includes personal information on her background, childhood, children, broken marriage and her professional beginnings. Part II, "The Cavea: The Arc of the Mediterranean, 1999-2000", is mostly dedicated to Egypt, where she flew to from Larnaca, Greece and Turkey. It has the form of a travel diary and includes impressions of her journeys to Cairo, Alexandria, Ikingi Maryut, Athens and some places in Turkey such as Pergamon and Ephesos. Part III, "The Theatres of Southern Turkey, 2000" is dedicated almost exclusively to Conroy's searching of traces of painted decorations in the numerous theatres of Turkey

island's tales with a strong element of local folklore.

and the whereabouts (Perge, Side, Aspendos, Olympos, Myra, Termessos, Selge), including museums. In Part IV, "Theatre and Tomb; Cyprus, 2001-2002", Conroy returns to the theatre at Paphos. She writes about different issues in relation to the site: the myth of Ariadne and Dionysios, descriptions of relevant finds, a trip to see the paintings in the Odos Ikarou tomb, etc.

In between Parts II and III there is an Interlude consisting of a selection of her art works inspired by her excavations and journeys in Cyprus. These include archaeological drawings, watercolours and tapestries in full colour (227-39). The book also incorporates a long list of Acknowledgements (x-xi), most of which are related to the academic world, a map of the Eastern Mediterranean (xii), a brief Preface (xiii), Notes, Bibliography and Index of Proper Names (following page 365), as well as a few reproductions in black and white of pieces of archaeological interest. The journeys that she describes were embarked upon as a member of an Australian excavation team. They were subsidised by grants from the Australian Research Council. She travelled from Cyprus across the eastern Mediterranean, to Egypt, to Anatolia, to Athens, Macedonia and to Alexandria in search of the possible connections between the Hellenistic and the Roman theatre.

The 2007 edition was updated to include the 2006 digging season of the Theatre in Fabrika Hill in Paphos. The Australian Broadcasting Company's show "First Person" also featured the authoress presenting her own work and from July 27th 2009 she broadcast readings of the book.

Appendix I. Corpus of Editions, Impressions and Re-Impressions of Earlier English Travel Accounts Published from 1960 to-date[24]

- DONNE, Major D. A. 1885. *Records of the Ottoman Conquest of Cyprus [and] Cyprus Guide and Directory*. By ... Royal Sussex Regiment. Limassol: Williamson Press, April 1885. i-208 p. [10126.bb.15]

- Second edition: DONNE, Major Benjamin Donisthorpe Alsop. 2000. *Records of the Ottoman Conquest of Cyprus and Cyprus Guide and Directory*. Being the First Book Printed and Published in Cyprus in the English Language in 1885. By ... Royal Sussex Regiment. New Enlarged Edition incorporating Donne's Cyprus Journal and Additional Notes. Edited by Philip Christian. Nicosia: The Laiki Group Cultural Centre. ISBN: 9963-42-241-1. 259 p.

(Apart from Donne's original work, this book includes an Editor's Preface to the Second Edition, Donisthorpe Donne's Bibliographical Note and Record of Service, Donne's Cyprus Journal, a List of his Cyprus paintings and sketches and an Introduction by the late Anne Cavendish. A Biography is also included at the end.)

- DURRELL, Lawrence George. 1957. *Bitter Lemons*. With Plates. London: Faber & Faber. 255 p. [010127.cc.15][25]

- Other editions, Faber and Faber Ltd: 1957 (several reimpressions), 1978 (at least 6 reimpressions), 1959, 1964 (at least 7 reimpressions), 1967 (several reimpressions), 1968, 1971, 1978, 1989, 2000 [YK.2000.a.9037].

- Other editions: New York, Dutton Everyman Paperback: 1957, 1958 and 1960.

- Reprinted, 1958: Readers Union, 250 p., 8 p. of plates. [X.958/16239]; 1959: [12656.b.7].

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[24] In this appendix we have not included audio-books, e-book formats or braille editions.
[25] In *The Contemporary Review*, 289, no. 1685 (2007): 182, Irene Waters published an interesting article on *Bitter Lemons* called "Bitter Lemons of Cyprus Revisited". In 2004 David Roessel and Soterios G. Stavrou translated *Closed Doors* into English (Nostos Books), which is Costas Montis's personal reply to Lawrence's *Bitter Lemons*.

- Another edition, 1987: Oxford, United Kingdom, ISIS Large Print Books.

- Another edition, 1991: New York, Penguin.

(In more recent editions, from 2001, the title has been slightly changed to *Bitter Lemons of Cyprus*).

- LUKE, Harry Sir. 1957. *Cyprus. A Portrait and an Appreciation.* By ... K.C.M.G., D.Litt., LL.D. Hon. Fellow of Trinity College, Oxford. London, Wellington, Toronto, Sydney: George C. Harrap & Co. Ltd. 190 p. [09136.h.10]

- Second revised and enlarged, 1965. London: Harrap London in association with K. Rustem & Bro. Nicosia. 200 p. [X.709/1066]

- Reprinted, 1973. London: Harrap London in association with K. Rustem & Bro. Nicosia. 200 p.

- MALLOCK, William Hurrell. 2008. *In an Enchanted Island: Or A Winter's Retreat in Cyprus (1892)*. Kessinger Publishing, LLC. 420 p.

- MORTON, H. V. 1936. *In the Steps of St. Paul.* By ... London: Rich & Cowan Ltd. x-440 p. [2360.g.17]

- Two editions in 1936 and one in 1937 in London (London: Rich & Cowan Ltd.).

- Nine editions in New York (New York: Dodd, Mead & Co.) in 1936, 1937, 1942, 1944, 1946, 1951, 1954, 1955 and 1959.

- Five editions in London in 1936 (London: Methuen and Co. Ltd.), two in 1937, one in 1946, 1948, 1949, 1955, 1956, 1963 and 2002 (London: Methuen and Co. Ltd. ISBN: 0-413-77164-4. [YC.2002.a.18348]).

- One edition in 2002 in Cambridge, MA (Cambridge, MA: Da Capo Press, 2002; paperback; introduction by Bruce Feiler).

- PALMA DI CESNOLA, Luigi. 1877. *Cyprus: Its Ancient Cities, Tombs, and Temples*. [London]: John Murray.

- 1991. *Cyprus: Its Ancient Cities, Tombs, and Temples*. Reprint Edition with a Foreword by Stuart Swiny. Nicosia: Star Graphics. 456 p. Reprint with a New Introduction. ISBN: 9963762468. [YA.1994.b.4878]

- SMITH, Agnes. 1887. *Through Cyprus.* By ... Author of "Glimpses of Greek Life and Scenery", etc. Illustrated, with Map. London: Hurst and Blackett Publishers. X-351 pages. [10076.e.1]

- Facsimile reprint, Nicosia: Opheltis Publications, 1997. Published with the financial assistance of the Cultural Services of the Ministry of Education and Culture of the Republic of Cyprus. Foreword by the Publisher. Copyright Nicolas Kantzilaris, 1996. ISBN: 9963-609-17-1.

- THOMSON, John. 1879. *Through Cyprus with the Camera in the Autumn of 1878*. By ..., F.R.G.S. Author of "Illustrations of China and its People", "The Straits of Malacca, Indo-China, and China", etc. In Two Volumes. With Sixty Permanent Photographs. London: Sampson Low, Marston, Searle and Rivington. Vol. I, VI-27 p.; Vol. II, 27-52 p. [10076.i.2]

- Reprinted in 1985. *Though Cyprus with the Camera in the Autumn of 1878*. A Note on John Thomson [by] Ialeen Gibson Eowan. London: Trigraph. xxiii-121 p. ISBN: 0950802689. (In one volume.) [LB.31.c.50]

Appendix II: Corpus of English Travel Accounts Translated into Other Languages (1960-to-date)

- BURCH, Oliver. 1990. *The Infidel Sea*. Travels in North Cyprus. Southampton: Ashford, Buchan & Enright. viii-274 p. ISBN: 1-85253-232-7. [YK.1990.b.10394]

- There is a translation into German of a passage in *Cypern. Orient und Okzident. Ein Lesebuch,* by Johannes Zeilinger (Müchen: Matthes & Seitz, 1997),[26] "Das Meer der Ungläubigen", pages 335-46.

- DURRELL, Lawrence George. 1957. *Bitter Lemons*. With Plates. London: Faber & Faber. 255 p. [010127.cc.15]

- There is a French translation and several editions: *Citrons acides* (Trans. Roger Giroux):

* Paris: Le Livre de poche, 1972.

* Paris: Buchet/Chastel, 1961, 1971, 1994 and 1995.

* Paris: Librairie générale française, 1994.

* Paris: Phébus / Libretto, 1998.

- There are three editions in Spanish: *Limones amargos* (Buenos Aires: Editorial Sudamericana, 1962 and 1968) and *Limones amargos* (Barcelona: Edhasa, 1987. Trans. Floreal Mazía) and *Trilogía mediterránea* (Barcelona: Edhasa, 2012, which includes *La celda de Próspero*, *Reflexiones sobre una Venus marina* and *Limones amargos* [trans. Floreal Mazía and Román A. Jiménez]).

- There are two Portuguese editions: *Limões amargos* ([Lisboa]: Publicações Europa-America, [1968]) and *Limões amargos* ([Lisboa]: Círculo de Lectores, 1968). Trans. Fernanda Pinto Rodrigues.

- There is a German edition: *Bittere Limonen* (Reinbeck bei Hamburg: Rowohlt Taschebuch Verlag, 1962, 1963, 1967, 1990, 1992, 1993, 1994, 1995,

[26] In *Cypern. Orient und Okzident. Ein Lesebuch,* by Johannes Zeilinger (Müchen: Matthes & Seitz, 1997; ISBN: 978-3882218121), there are passages in German of fragments taken from other English 19th century travel accounts such as Luigi Palma di Cesnola ("Cypern, seine alten Stätdte, Gräben und Tempel", pages 213-20) and Esmé Scott-Stevenson ("Unser Helm in Cypern", 231-43), as well as other non-English-speaking travellers.

2004, 2005, 2007 and 2011. Trans. Gerda von Uslar). There is also a German translation of a passage in *Cypern. Orient und Okzident. Ein Lesebuch,* by Johannes Zeilinger (Müchen: Matthes & Seitz, 1997), "Bittere Limonen", pages 291-8.

- There is a Finnish translation: *Katkerat Sitruunat* (Helsinki: Taikajousi, 1970. Trans. T. A. Engström).

- There are two Swedish editions: *Bittra Citroner* (Stockholm: P. A. Norstedt & Söners Forlag, 1962, Trans. Aida Törnell); and *Bittra Citroner* (Stockholm: PAN/Norstedts, 1968 and 1978. Trans. Aida Törnell).

- There is a Greek translation: *Πικρολέμονα* [Pikrolemona]. Athēnai: Grēgorē, 1959. Trans. Aimilios Chourmouzios).

- There is Polish edition: *Gorzkie cytryny Cypru*. Warszawa: Świat Książki, 2010. Trans. Małgorzata Szubert.

- There is a Russian translation: *Горькие лимоны* [Gor'kie limony]. Moskva: B.S.G. Press, 2007.

- There is a Danish edition: *Bitter frugt*. Grafisk Forlag, 1963.

- There is Turkish edition: *Aci Limoniar: Kibris 1956*. Ístanbul: Belge Yayınları, 1992. Trans. Hüseyin Aşuroğlu.

- There is an Italian edition: *Gli amari limoni di Cipro*. Firenze: Giunti, 1994. Trans. Luisa Corbetta.

- There is a Japanese translation: にがいレモン：キプロス島滞在記 [*Nigai remon: Kipurosutō taizaiki*]. Tōkyō: Chiruma Shobō, 1981. Trans. Hiroshi Ikuno.

- There is a Chinese edition: 苦檸檬之島 : 我的賽普勒斯歲月 [*Ku ning meng zhi dao: Wo d sai pu le si sui yue*]. Taibei Shi: Ma ke bei luo wen hua chu ban: Cheng bang wen hua fa hang, 2003. Trans. Du rui er; Fang tian Huang.

- MORTON, H. V. 1936. *In the Steps of St. Paul.* By ... London: Rich & Cowan Ltd. x-440 p. [2360.g.17]

- French translation: *Sur les pas de saint Paul* (Paris: Hachette, 1948), trans. C. de Virel.

- THUBRON, Colin. 1975. *A Journey into Cyprus*. London: Heinemann. xiii-256 p. ISBN: 0-434-77984-9. [X.800/10393]

- Chinese: 深入賽普勒斯 : 神話與戰爭紋身的國度 = Journey into

Cyprus / *Shen ru Saipulesi: shen hua yu zhan zheng wen shen de guo du* = Journey into Cyprus. 馬可孛羅文化事業股份有限公司, Taibei: Makebeiluo wen hua shi ye gu fen you xian gong si, 1999.

- Dutch: *Reis door Cyprus*. Amsterdam: Atlas, 2005. Trans. Paul Syrier.

- German: *Zypern*. München: Prestel, 1976 and 1995. Trans. Peter de Mendelssohn.

- There is a translation into German of a passage in *Cypern. Orient und Okzident. Ein Lesebuch,* by Johannes Zeilinger (Müchen: Matthes & Seitz, 1997), "Reise nach Cypern", pages 307-21.

Appendix III: Corpus of English Travel Accounts on Cyprus Published after 2004

Aristopoulos, Aristotelis. 2009. *Waves of Honesty in Cyprus.* (36 Stages to Deciphering the Cypriot). Cyprus: Frugal Publishers. ISBN: 978-0123-456-78-6.

Kay, Shirley and Falak Shawwa. 2010. *Olives & Lemons: Traces of Cyprus Past*. London: Rimal Publications, 152 p. Paperback. Coloured photographs. ISBN: 978-9963-610-35-8.

Rowan-Moorhouse, Libby. 2005. *In the Land of Aphrodite*. Lewes: Book Guild Publishing. 260 p. Hardback. ISBN: 978-1857-769-23-6.[27]

(Also published with the same title in Nicosia: Power Publishing, 240 p. ISBN: 978-9963-673-17-9.)

Rutkoff, Peter M. 2007. *Across the Green Line: Cyprus Portraits*. Gambier, Ohio: Xoxox Press. 136 p. ISBN: 978-1880-977-22-4.

Sizmur, Sandra. 2008. *Spirit of the Village*. Nicosia: Power Publishing Ltd. 160 p. ISBN: 978-9963-673-29-2.

Smith, Joyce. 2008. *We're off to Cyprus*. Nicosia: Power Publishing Ltd. 160 p. ISBN: 978-9963-673-39-1.

Wisker, Alistair and Gina. 2005. *Mosaic: Visions of Cyprus*. London: Calypso Press. 68 p. ISBN: 0955056608.

[27] For more information on Rowan-Moorhouse's travel account, see Bowman (2014: 138-41).

Index of Authors

Index of Travel Books

Across the Green Line, Peter Rutkoff, 2007.
Anthology from the Akamas, Sheila Hawkins, 2002.
A Surgeon in Cyprus, George Sava, 1965.
A Walk with Aphrodite, Peter Breakwell, 1998.
The Back of Beyond, Sheila Hawkins, 1995.
Beyond Compare, Sheila Hawkins, 1999.
Beyond our Dreams, Sheila Hawkins, 1997.
Bitter frugt, Lawrence Durrell (Danish translation of *Bitter Lemons*), 1963 (1957)
Bitter Lemons, Lawrence Durrell, 1964, 1967, 1968, 1971, 1987, 1989, 1991, 2000 (1957).
Bittere Limonen, Lawrence Durrell (German translation of *Bitter Lemons*), 1962 (1957).
Bittra Citroner, Lawrence Durrell (Swedish translation of *Bitter Lemons*), 1962 and 1968 (1957).
Citrons acides, Lawrence Durrell (French translation of *Bitter Lemons*), 1961 (1957).
Closed Doors: an Answer to Bitter Lemons by Lawrence Durrell, Costas Montis, 2004.
Cypern. Orient und Okzident. Ein Lesebuch, Johannes Zeilinger, 1997.
Cyprus, Klaus Gallas, 1990.
Cyprus, Michael and Hanka Lee, 1973.
Cyprus, Sir Harry Charles Luke, 1965.
Cyprus. A Portrait and an Appreciation, Sir Harry Charles Luke, 1965 and 1973 (1957).
Cyprus. Images of a Lifetime, Reno Wideson, 1992.
Cyprus: its Ancient Cities, Tombs, and Temples, Luigi Palma di Cesnola, 1991 (1878).
Cyprus. The Country and its People, Celia Henderson, 1968.
Cyprus, an Island Apart, Séamus MacHugh, 1999.
Cyprus Invitation, William Forwood, 1971.
Cyprus Then and Now, Gordon Home, 1960.
The Fabric of the Ancient Theatre, Diana Wood Conroy, 2004 and 2007.
Gli amari limoni di Cipro, Lawrence Durrell (Italian translation of *Bitter Lemons*), 1994 (1957).

Gorkie cytrynu Cypru, Lawrence Durrell (Polish translation of *Bitter Lemons*), 2010 (1957).
Gor'kie limony, Lawrence Durrell (Russian translation of *Bitter Lemons*), 2007 (1957).
The Impartial Knife, Peter Paris, 1961.
The Infidel Sea, Oliver Burch, 1990.
In An Enchanted Island: Or A Winter's Retreat in Cyprus (1892), William Hurrell Mallock, 2008 (1892).
In the Land of Aphrodite, Lobby Rowan-Moorehouse, 2005.
In the Steps of St Paul, H. V. Morton, 1963 (1936).
Island in Revolt, Charles Foley, 1962.
Journey into Cyprus, Colin Thubron, 1975 and 1986.
Katkerat Sitruunat, Lawrence Durrell (Finnish translation of *Bitter Lemons*), 1970 (1957).
Ku ning meng zhi dao, Lawrence Durrell (Chinese translation of *Bitter Lemons*), 2003 (1957).
Legacy of Strife: Cyprus from Rebellion to Civil War, Charles Foley, 1964.
Let's Visit Cyprus, Garry Lyle, 1984.
Limões amargos, Lawrence Durrell (Portuguese translation of *Bitter Lemons*), 1968 (1957).
Limones amargos, Lawrence Durrell (Spanish translation of *Bitter Lemons*), 1962 and 1987 (1957).
The Mediterranean Lands, D. S. Walker, 1960.
Mosaic: Visions of Cyprus, Alistair and Gina Wisher, 2005.
Nigai remon: Kipurosutō taizaiki, Lawrence Durrell (Japanese translation of *Bitter Lemons*), 1981 (1957).
Of Villages and Vines, Patricia Macleod, 2000.
Once Upon a Time…, Sheila Hawkins, 2006.
Open Letters from Cyprus, Raymond Hiscock, 1994.
Πικρολέμονα, Lawrence Durrell (Greek translation of *Bitter Lemons*), 1959 (1957).
Portrait of Cyprus, Reno Wideson, [1969].
Records of the Ottoman Conquest of Cyprus and Cyprus Guide and Directory, Major D. A. Donne, 2000 (1885).
Rendezvous in Cyprus, Barbara Toy, 1970.
Reis door Cyprus, Colin Thubron (Dutch translation of *A Journey into Cyprus*), 2005 (1975)

Shen ru Saipulesi: shen hua yu zhan zheng wen shen de guo du, Colin Thubron (Chinese translation of *A Journey into Cyprus)*, 1999 (1975).
Spirit of the Village, Sandra Sizmur, 2008.
Stranger at Home, Dr Demetri D. (Aris Demetrios Demetriades), 1973.
Sur les pas de saint Paul, H. V. Morton (French translation of *In the Steps of Saint Paul*), 1948 (1936).
Touring Cyprus, Philip Ward, 1972.
Through Cyprus, Agnes Smith, 1997 (1887).
Through Cyprus with the Camera in the Autumn of 1878, John Thomson, 1985 (1879).
Trilogía mediterránea (including *La celda de Próspero*, *Reflexiones sobre una Venus marina* and *Limones amargos*), Lawrence Durrell, 2012.
Young People of the Eastern Mediterranean, Charles Rhind Joy, 1960.
Waves of Honesty in Cyprus, Aristotelis Aristopoulos, 2009.
We're off to Cyprus, Joyce Smith, 2008.
Zypern, Colin Thubron (German translation of *A Journey into Cyprus)*
, 1976 and 1995 (1975).

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