

Lorenzo Warriner Pease in Cyprus (1834-1839)

Kıbrıs'ta Lorenzo Warriner Pease (1834-1839)

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This paper introduces Lorenzo Warriner Pease, an American missionary and one of the first American citizens to have settled in Cyprus. The information was delivered by Dr Rita C. Severis in a lecture given at the Eastern Mediterranean University on 7 May, 2013. Dr Rita C. Severis, editor and annotator of the book "The Diaries of Lorenzo Warriner Pease 1834-1839: An American Missionary in Cyprus and his travels in the Holy Land, Asia Minor and Greece" presented various aspects of life in Cyprus during the 1830s based on Pease's diaries.

Bu çalışmada, Kıbrıs'ta yaşamış bulunan ilk Amerikan vatandaşlarından biri olan misyoner Lorenzo Warriner Pease, 7 Mayıs 2013 tarihinde Doğu Akdeniz Üniversitesi'nde, Dr. Rita C. Severis'in yapmış olduğu konuşma esas alınarak tanıtılmaktadır. "The Diaries of Lorenzo Warriner Pease 1834-1839: An American Missionary in Cyprus and His Travel in the Holy Land, Asia Minor and Greece" kitabını derleyip yorumlayan Dr. Rita C. Severis, 1830'lü yıllarda adadaki yaşamının çeşitli yönlerini, Pease'in tutmuş olduğu günlükler üzerinden anlatmaktadır.

If you take a stroll down to Larnaca and visit the famous church of St. Lazarus, in a corner of the courtyard, you will find a number of tombstones that once lay in the cemetery surrounding the church. Amongst them, are two weather-beaten marble relics, one bearing the name Lorenzo Warriner Pease, aged 30 years, 3 months and eight days, and the other bearing the names of Lorenzo Erastus and

Lucinda Warriner Pease, born March 1837 died in July and December 1838 respectively. These were the twin children of a Presbyterian missionary, one of the first American citizens have settled in Cyprus. Lorenzo Warriner Pease I will endeavor to introduce to you.

It is essential to understand the background from which Lorenzo Warriner Pease set forth for Cy-

prus in 1834. America was emerging from a long struggle for democracy. President Jefferson's words from his inaugural speech in 1801 were still ringing in the ears of all Americans: "Peace, commerce and honest friendship with all nations; entangling alliances with none." The war between the United States and England (1812-14) had led to the United States' aspiration to wield its own hegemony over the New World; slavery had been abandoned in most states of North America since 1804. Puritanism in the North and antislavery were rising, religious fervor led to the beginnings and growth of various religious sects calling for social and political reform; all religious expressions called for righteousness. Anti-alcoholism, prison reforms, women's rights, world peace, anti-slavery and abolitionism (1831) were issues dominat-

ing everyday life in America. The American army and navy, restructured and reorganized, were claiming the respect of all citizens, while American ships were undertaking commercial reconnaissance of the seas around the world, including the Mediterranean and the Indian Ocean.

Established in 1813, the American Board of Commissioners for Foreign Missions (ABCFM) aimed at saving the souls of many in Asia and giving them hope for life. This life was the Gospel. Great importance was given to education as a means towards this ideal, as Christianity had to be taken to the uncivilized world and along with it education. According to Rufus Anderson, the leading theorist of the American Board, our idea of the Christian religion has been identified with education, social order, and a certain correctness of morals and manners, in other words, with civilization (Rufus, 1872: 94-5). Young, well educated men, most of them graduates of the Andover Theological Seminary, Massachusetts (established in 1808), 'felt the call' and offered them for missionary work, while by 1819 about sixty missionaries had already been sent to the Middle East.

Being nominally non-sectarian and basically Congregationalists, the Presbyterian members of the ABCFM, were sponsored by wealthy Americans who believed them to be the instruments of Providence. Thus, the missionaries up until 1843 were paid no salaries. They lived on expenses met by the Board's sponsors against itemized accounts. They adopted observance of the Sabbath, teetotalism, decorum and thrift. They were critical of the priesthood and rituals of the Eastern Churches.

Their aim was the formation of local churches run by native pastors and to reach out and reform the already *corrupt* and *degenerate* local clergy and inhabitants through preaching, travel, the spread of the Bible in the local language and through medical aid and education. If they succeeded in reforming the subject Christians then there would be a strong possibility that they, the Christians, in turn, could influence and better the Muslims; no direct attempt would be made to convert Muslims, the penalty for

apostasy from Islam being death.

The missionaries intended to begin with the Christian minorities in the Levant and the Middle East, such as the Greek Orthodox, the Maronites, the Armenian Orthodox and the Nestorians. Often, political power and political relations were called for to facilitate even the mere presence of the missionaries in the Ottoman Empire, as they met with opposition not only from the Porte and the Patriarchates but also from the prejudice and ignorance of the population.

Whether they succeeded in their mission is questionable. Their failure, if it is to be seen as such, certainly was not for want of trying. Their devotion and perseverance is beyond doubt. What made their task difficult was that they lacked a clear understanding of the Levantine mentality and of the workings of the Eastern Orthodox Church, which did not restrict itself simply to a clerical role. It manifested itself, as it still does today - perhaps to a lesser extent - in all spheres of influence, especially politics. Furthermore, it was hard for the missionaries to understand how deeply rooted were the rituals of the Orthodox Church. This was a point of direct conflict with their beliefs, for the missionaries rejected all forms of traditional ritual and advocated a new morality based on a fresh interpretation of the Scriptures.

Lorenzo Warriner (Figure 1) was the eldest child of Erastus Pease and Persis Chapin. He was born in 'North Woods' Hinsdale, Massachusetts on 20 May 1809 and grew up in Auburn, New York. During the preparatory years for college he became fluent in ancient Greek and Latin. He studied law at Hamilton College and at the same time worked part time with Richard Oliphant in his printing office, writing for the local paper. Later he worked in the law office of John Porter.

In 1833 he joined the Andover Theological Seminary where he learned Hebrew and improved his Greek. He was ordained a missionary to the heathen in the First Presbyterian Church of Auburn on 26 June 1834. After the service he married Lucinda Leonard (Figure 2), who shared his faith and belief in the ideology of the American Board of Commissioners

for Foreign Missions and both departed immediately for Boston, from where they sailed to their commissioned destination, the island of Cyprus, aboard the ship *Padany* on 23 August 1834. In 1837 two more Missionaries joined them in Cyprus, James Thompson and Daniel Ladd with his wife.

Pease's diaries are a mine of information and it would take hours to analyze and present their values which cut across many disciplines. Pease arrived in Cyprus on 23 November 1834. The ship first landed near Lefka and then at Larnaca. The population, ac-

Education was of major importance. So firm was the missionaries' stand on education, that they were not content simply to graft their viewpoints onto the local culture but rather attempted to effect major changes, which, according to them, would advance the local population in all fields of learning, including the natural sciences. The natural sciences, a novel aspect of education not in the educational curriculum of the eastern Mediterranean countries, were believed to improve life in general.



Figure 1. Lorenzo Warrinner Pease



Figure 2. Lucinda Lorenzo Pease, Wife of Lorenzo Warrinner Pease

According to contemporary sources, varied from 60,000 to 100,000. With the exception of two trips, each lasting several months, one to Syria from February to October 1835 and one to Smyrna, Constantinople and Athens from December 1836 to August 1837, Pease spent the rest of his life on the island and died here in 1839.

The diaries concentrate on three main points: education in the island, the role of the Church and on the people of Cyprus (Figure 3).

The Eastern Orthodox Church viewed education as useful basically to the clerics, providing means for spreading religion and promoting the discipline to adhere to its rulings and decisions - which, as mentioned before, were not only confined to religion. It concentrated on the study of works by the Church Fathers and the ancient Greek texts, e.g. Plato, Aristotle, Demosthenes, enabling reading and writing, but not encouraging the appropriation of ideas. Improvement

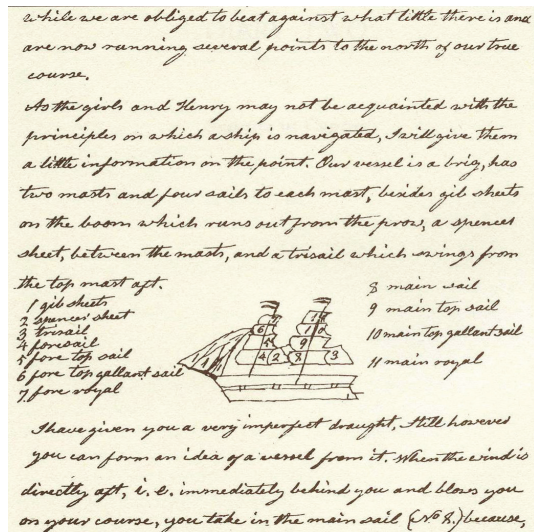


Figure 3. A Page from Pease's Diaries

of life was the business of the Church prelates. The greater mass of the population was required for manual work in order to ensure the payment of taxes; children could not be spared from fieldwork and this accounted for the low attendance at schools. Furthermore, the power invested by the authorities and the people in the Church and in the hands of a few laymen, could not be allowed to be dissipated amongst the wider public and therefore lose its effectiveness. Appropriation of ideas such as liberty or equality could create unrest, with severe repercussions and reprisals by the regime. Therefore, any aspect of the Enlightenment that had taken place in Europe was unwelcomed.

Education and schools in Cyprus at the time were almost non-existent. The only voice of enlightenment from within the island - that of Archimandrite Kyprianos - had ceased with his death in 1804 and the general low standard of literacy hindered any advancement of his ideas. The educated people consisted of a handful of priests who barely knew how to read and write and a few local merchants and prelates. The few Cypriots who were privileged enough to have studied abroad were respected by the Church but were kept at a distance from the decision-making centers

and appeared disheartened and disillusioned. A small community of educated Ionian settlers established in Larnaca since the eighteenth century did very little for education in Cyprus. The first school to be established on the island, in Nicosia, was by Archbishop Philotheos in 1733, on the Lancastrian principles and a few other schools functioned on the island for short periods on the same model. Otherwise, priests in villages taught children the basics of reading from religious texts and arithmetic in the church or nearby rooms, under very primitive conditions and with the use of harsh punitive methods.

Enlightenment had hardly reached the shores of Cyprus and this was Pease's main disappointment and challenge. He was determined to change this situation. He considered various methods in order to achieve his educational goals and decided that providing education on the ground was more advantageous. It was cheaper, less money served more children in schools, and their progress could be monitored. If scholars exhibited exceptional qualities they could then be sent abroad for further studies.

Pease got to work immediately. Scala, the marina of Larnaca, had at the time but a small school in the courtyard of St. Lazarus church where the local priest taught a few children the basics of reading and counting. With the financial support of the ABCFM, Pease established a Lancastrian school in Scala and one in Larnaca. By 1837 a high school, or *Helenic School* was also in operation in Larnaca. He brought to the island two teachers from Asia Minor, Luke Xenocrates and Charalambos Philaethes and also employed three local teachers. He paid for all the expenses of the schools and also provided them with books and apparatus; he gave money and books to the schools of Nicosia and that of Limassol and paid for the establishment there of a Hellenic school (high school).

During his long journeys within the island he never failed to enquire about the local teacher or priest of every village. He distributed books and slates to the children but also to adults who exhibited the slightest interest in having them. Spreading knowledge though was not confined to helping schools and students.

Pease, using the ancient method of discourse, “dialektiki”, conversed with everyone in an effort to instigate interest towards betterment and morality. But working on the ground and establishing schools presented other problems.

It is interesting to hear the explanation that Kyprail Halil, one of the notables at the time, had for the Church's resentment of foreign missionaries: Formerly, the priests were the teachers and had immense power over the people. The children were taught by them strictness and severity to fear them and when they grew up, they retained much of the same feeling towards them. ... Now, the children are taught in other schools, and moreover begin to see for themselves. The power of the priesthood has received a blow from which it cannot recover till they become virtuous and pious. He remarked that “we” meaning the more enlightened, will throw off the mask in 50 or 60 years.

(Severis R.C., 2002: 1074-75)

Unfortunately nothing much happened. The schools were eventually taken over by the Church with a pledge that it would provide for their continuation, the budget was found and approved, but before long this proved very difficult.

This was an interesting transitional period in the history of the island whereby the Church was losing power and influence not only at the Porte but also within the island as a result of the formation of local opposition from within the dignitary circles. The first voices rose challenging the decisions of the Church and the first whispers towards the containment of clerical power and authority were heard. The elite, that traditionally surrounded the Church, realized that they had to exhibit greater sensitivity towards the people in order to preserve their image and positions and some daring opponents of the status quo made their first appearance.

It is said that Hadji Κυργέ (a demogeron, or elder), is going to Constantinople on some affairs of the people, and also to complain of the Panagia (the monks of Kykkos monastery) for running around the country without the usual permission. We shall see.

(Severis R.C., 2002: 927)

The image of the Church left much to be desired. Most of the priests were ignorant, hardly literate and indolent, having become priests not by choice but for survival and in order to secure their daily food; their families not being able to feed them, deposited them from a young age in monasteries. They were the servants of God, of the community, but also of the land and of their own interests. The hierarchs of the clergy were usually discontent with and suspicious of each other in an antagonism to preserve their power and authority. The extensive property owned by the Church endowed it with financial and political power and put it on a higher pedestal than the rest of the Cypriots. It thus cooperated freely with the Ottoman authorities and was able to dictate its own terms and decisions to its flock.

The people were often expected to work for the monasteries without payment, and offer their donation to the Church even if they had not a penny for food. During the great famine and drought of 1838, the dignitaries of Scala asked for the icon of the Virgin of Kykko to come to the town for worship. The people flocked from all over the town and countryside to pray for rain. Pease was astonished when he was told that the icon was leaving because the people did not leave enough money in the money-box.

Throughout the years that Pease lived amongst the Cypriots, it was obvious to him that the Greeks and Turks lived side by side in a spirit of peaceful coexistence. He witnessed no incidents of hate or conflict, of fights or prejudice. The Turkish Mammou, the midwife, was called by everyone to help at deliveries.

We sent for the Turkish midwife a few days since from Nicosia, who is called Mammou mavri (black midwife). She is very devout, washes herself and prays five times a day. She is also present in our worship in Greek and listens with attention. The other day she used a proverb “you love the daughter and I love the mother” Our Turkish midwife is fasting or preparing to fast tomorrow by eating tonight two meat suppers. On the strength of that she will fast for about 20 hours.

(Severis R. C., 2002: 907)

The Turkish Cypriots joined with the Greeks to revere St. George on his name day and both often kept each other's religious fasts. On 23rd April, he wrote that:

St. George's festa. Went to the church out of Larnaca (the Near) with all our house, quite a company. We saw many go to worship the picture while we were there. Many Turks were present, selling and buying and some keeping order. Some Turkish women as well as men went into the church, whether with a desire to worship, I know not. The Greeks say they reverence many of the saints.

(Severis, R. C., 2002:835)

Hatzi Georgakis, brother of Loizos Crambis, local Greek dignitary, regretted he could not host Pease in Kythrea, because he had Turkish guests staying with him. The Archbishop wrote to the Turkish Governor recommending the American visitors. On the other hand, he asked for the intervention of the Governor when he wanted to restrain Pease's activities, and the Governor obliged. The feeling one gets is that a unique and delicate kind of cooperation existed between the local dignitaries, Greeks and Turks, distant from the "headquarters of the Porte". One could claim that Cyprus was almost an autonomous state which functioned quite well overall with the exception of a few cases of crisis, for example, when Cyprus suffered from epidemics or drought, whereby the administration and dignitaries resorted to the Porte for help, mostly for tax reductions. Occasionally, the Church attempted to replace the local administrators but always with mild and careful pleading addressed to the Porte. Over and over again the same question puzzled Pease: Why did the Greek Cypriots asked for replacements and did not follow the example of their Greek brothers to rebel for their freedom? After much consideration he came to the following conclusions:

The people had become accustomed to the system of administration and as long as it was tolerable and the authorities were happy with receiving the taxes and not meddling in the affairs of the Greeks, there was no reason for unrest. The Cypriots were timid

people, illiterate and dull. They had no worthy leaders. Their leaders looked after their personal interests by cooperating with the Turkish administration and were in their majority corrupt. How could such an agricultural nation ever rebel for its freedom when on the one hand the soil needed peace to be productive and on the other there was no worthy leadership?

By following always the same methodology, Pease collected in his diaries in-depth descriptions and analysis of every place he visited. Although using primitive means of transport, on an almost nonexistent road system and under unfavorable weather conditions, the intrepid missionary was never discouraged. In Cyprus, he visited over 150 villages. In true Victorian fashion, he examined the topography and geology of the land. He included detailed notes on ethnography, administration, politics, sociological observations, diet and culinary habits, customs and traditions, along with precise descriptions of all the monuments and archaeological sites.

Pease drew the church of the Cross at Lefcara which at the time was being renovated (Figure 4) He also sketched a tomb near St Barnabas church, obviously one of the tombs of Engomi (Figure 5).

Most of all, Pease concerned himself with the people. He conversed with them, questioned them and described them in detail. His interest includes craniology; in examining the Cypriots he comments: *I have observed the following characteristics of the Cypriots. Their heads are usually not over the middle size, the forehead slopes (retreats) and tapers towards the top. It is rather below than above the medium height. The priests are much more intellectual in the shape and size of their skull. Many of them have broad, though usually not very high foreheads and heads of a good size. Damaskinos has a high forehead. Themistocles's forehead is low, narrow and tapering, and I often wondered where his intellect is lodged - his capacity for instructor. [Demetrius Themistocles was one of the local teachers and not one of Pease's favourites].*

(Severis, R. C., 2002: 951)

The Cypriots themselves were his greatest source of information. He socialized with equal enthusiasm with the Greek Archbishop, the Turkish Governor and the muleteer. During long trips around the island he conversed with them trying to guide them to the path of righteousness and ignite within them an interest for acquiring knowledge. The latter was easier to achieve, as people expressed a real thirst for books and education. It was far more difficult to persuade them to refute church rituals, or to abstain from alcohol or tobacco, when these were a few of the cheapest home-raised and homemade products; or indeed to refrain from working on the Sabbath when this meant an extra income for the poverty stricken population. Pease never understood the extent of poverty on the island although he did observe many instances of it. On 2 March 1838 he wrote:

I am informed that the famine is so great that many poor country people have bread only once or twice a week, that they live on marrows, roots and without even lemon juice or oil to put on. They are becoming sallow from famine.

(Severis, R. C., 2002: 810)

The people are fleeing on account of the famine to other parts. Mr. Charalambos says that the government has written to the Bey that the people are dying of famine and that he may neglect to observe them if they flee.

(Severis, R. C., 2002: 811)

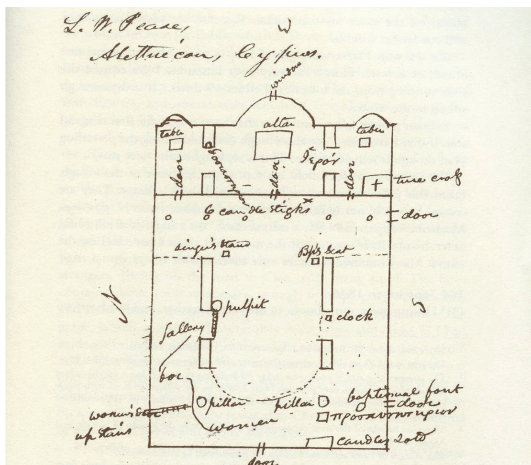


Figure 4. The Sketch of the Church of Cross by Pease

One poor man from Pera came yesterday with a little daughter to give her away. Another countryman brought a couple of infant children in a pair of saddle bags on an ass, to give them away ! His wife died and he is left with a family of several and not knowing what else to do with them brought them here to give to whomever he could find ready to take them. He succeeded in giving one to Procopi, Mr. Ladd's servant, but the other is so small that he will very likely be obliged to take her home. He has two more boys one of whom he has promised to bring here to give to Mr. and Mrs. Ladd if they wish it.

(Severis, R. C., 2002: 1036)

Pease could not tolerate superstition of which he constantly accused the Cypriots and especially the Church for encouraging such "nonsense":

Today I was cutting my nails when the nurse said that the priests said we must omit to cut our nails on the Sabbath; and when she saw me scattering them on the floor, she asked me if I do not collect them, saying that the people here collect them carefully and put them into a hole in the wall, so that the soul after death can find them. It seems that if they are scattered, the soul must search for them with its eyes, which might occupy much time and cost trouble.

(Severis, R. C., 2002: 889)

The Turkish midwife has a glass armlet on her wrist, which some Hadji brought from Jerusalem and gave to her. She says that, being blue it preserves her from the evil eye, no one can envy her now. She regularly attends our evening worship and seems to pay very good attention to what is said in Greek. She is herself a devout woman, saying her prayers 5 times a day according to the command of Mohammed and performing her

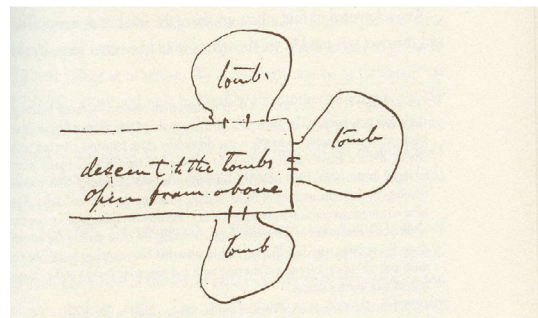


Figure 5. The Sketch of the Tomb Near St. Barnabas Church by Pease

ablutions. Besides, when she rises from the table she returns thanks in Arabic. She is of course superstitious. She said that a negress died in Nicosia and before her death requested that she might be buried in her house which is small. Since then the rafters and reeds on the roof have turned into silver and have been shining, while those who were ill of fever and came to the house recovered at once.

(Severis, R. C., 2002: 908)

Facts about everyday life fill the pages and paint an exotic picture of the island. In the 1830s Larnaca received its water from Alethrico by blind water-sellers.

We have several blind water carriers in town, who go around all parts of the place with their animals without any apparent difficulty. This morning one brought water for us. I asked Anastasou, how he could find his way to the house, "oh, (said she) God enlightens him." Afterwards she said, "they say that such men see from their foreheads" and then: "they know where to go from their steps.

(Severis, R. C., 2002: 918)

The reader can follow the procedure of a local wedding, baptism and funeral and compare them with those of the foreign community on the island.

On 27th November 1838 he wrote that:

Last January, (Mr. Mantovani) betrothed his daughter to Mr. Constantino Mattei, a nephew of Mr. Marino Mattei and brother of the Spanish Consul. They were to have been married within one year but Mrs. Marino died in April and Mrs. Mantovani had to attend personally to the silk worms and had difficulty in carrying the marriage into execution. Mr. Mantovani gives his daughter a quantity of ready money and fits out the bedroom of the young bride, as well as dresses, gold and other ornaments for her person. A dowry seems to be a sine qua non both amongst the Europeans and Greeks. Much may be said, doubtless, in favor of this system, but it will forbid entirely all missionaries from marrying their daughters in these countries, if they should feel disposed to do so.

(Severis, R. C., 2002: 930-31)

Ceremonies like circumcision, the Sultan's birthday and his death and the celebrations for the new Sultan are given colorful descriptions.

Last night about 8 o' clock we heard the canons of the castle fire. I saw that the mosque was not lit and shortly after was told that the Sultan is dead and his oldest son succeeds him... 42 guns were fired last night and 21 this morning early.

The flags of the castle and the consulates are raised this morning in honour of the new king.

(Severis, R. C., 2002: 1071-72)

Mahmhut II was succeeded by his 18 year old son Abdul Mejid and the firing of guns continued all day. Pease visited the Pasha of Cyprus:

At the Serail we were first shown into an antichamber where pipes and coffee were offered. Then we were led to the Governor's room. We put slippers over our shoes. The room was furnished in the neatest style of any I have seen yet. Opposite on the divan sat the Governor, an old man, rather corpulent and elegantly dressed in the Turkish style. Instead of wearing a turban he wore a red woollen cap, very common here, resembling the Frank hat with no brim. He sent us by the hand of the dragoman a golden snuff box, opened by his own hand to which we of course partook. As we rose to depart we tried to go out of the door with our faces towards him and I unfortunately left one of my slippers in the room!!

(Severis, R. C., 2002: 158)

The use of incense, the blessing of waters, grand liturgies and the travelling of the Madonna di Cico for worship to other towns in an appeal for rain or the end of epidemics, are some of the customs mentioned. The presentation of the first crop to the wealthy masters and the period of mourning, as well as the hatching of silkworm eggs in the bosom of women, re create the atmosphere of the nineteenth century.

On 7th September 1838, he wrote:

The villagers have a custom to present the first fruit to some wealthy person with the expectation of receiving a present much greater than their value. Thus, a villager brought several ambelopoulia to Mr Charalambos the other day. Mr Charalambos offered some money but the other would not receive them from his hand but requested him to throw on the ground, so that he might receive it from the earth..

(Severis, R. C., 2002: 887-8)

On 27th November 1838, he continued to depict:

Last January Mr Giovanni Antonio Mantovani betrothed his daughter to Mr Constantino Mattei. They were to have been married within a year from that time. But as Mrs. Marino died in April and Mr Marino cannot attend any place of festivity within a year from the death, it must be delayed still longer. And then, said this old gentleman, my wife wishes to attend personally to the silk worms in April, and she has a difficulty in carrying it into execution then.

(Severis, R. C., 2002: 930-31)

Women in Cyprus were mainly responsible for the silkworms and their eggs. On 21 March every year (feast of the 40 Martyrs) the women would take the eggs to church to be blessed and protected and then place them in a handkerchief in their bosom where the warmth of their body would help them hatch. So, Mrs Mantovani was thus indisposed. He speaks of the Turks and Turkish women:

The Mohammedans here as well as elsewhere are evidently relaxing their hold on their ancient customs. They treat Christians with far more respect than formerly and do not regard them as formerly. Their women are very apt to expose their faces by throwing the veil partially or entirely to the back of their heads.

(Severis, R. C., 2002: 174)

References to the elite community of the consuls mark the class structure of the society; the monthly blessing of the house by the priest marks the deep religious feelings of the people and their dependence on the Church. Bargaining is once again re-affirmed as the trademark of the East. Riding on the hind of mules and not their back, points to how precious animals were to the Cypriots while cures concocted by villagers themselves for their animals enhanced the relation of man and his beast. On 11th July 1836, he wrote:

The goats, if wounded, are troubled by flies, which lay their eggs in the flesh, which generate worms and cause their death, the people remove the worms and put pulverized beans in, which is said to heal them.

(Severis, R. C., 2002: 548)

Cypriots are said to have large families of 8, 12 even 30 children. Pease recorded the earliest ever references to theatre performances in Cyprus (as early as 1835), of billiard rooms, and grand balls. He introduced the first wheelbarrow and stoves to the island and noted the arrival of the first ever Smyrna-Beirut line-steamer at Larnaca in June 1839. He referred to the establishment of the first inn, the Locanda, preceding the Auberge Française, and mentioned the introduction of inoculation by a French doctor. Included in the diaries is the first reference to a statue of the Virgin found in the walls of St. Sophia mosque in Nicosia and information about the elder Apeitos carrying the heads of two rebels, Imames and Yiannis, to the Porte as trophies. A long description brings to light the fact that the people of Larnaca, having despaired of the authorities' vain promises to build a lazaretto, started building one themselves at the village of Pyla, near Larnaca. Pease was present during the reconstruction of the church at Lefkara village and visited the village of Vavla, when destroyed by the river. He noted that the Turkish village of Anglissides was in fact crypto-Christian. On 10th June 1836, he wrote:

We went to Alethricon village to visit Mehmet Kourshid Aga, formerly a Greek who became a Turk I 1821 to save his life. He is a wealthy man having a fine place within an hour from the sea... He told us that at Anglissides, the Turkish part of the village are secretly Christians, go to the priest by night and to the church, but not publicly for fear of being burnt to death by the government.

(Severis, R. C., 2002: 542)

Very valuable are the meteorological data collected by the missionary, which constitute the earliest we have of Cyprus. For the first time we learn of the establishment of a high school in Larnaca by Pease himself and our knowledge about schools throughout the island may now be reviewed in the light of new information supplied by his diaries. He noticed Turkish schools: "In Scala we saw a Turkish school for boys. It contained about 30 boys, 3-4 were coloured Africans. They sat a la Turque reading their lesson" (Severis, R.C., 2002: 829).

Pease were restless, physically and mentally. He was opinionated but receptive; stubborn but patient, genuine in his pursuits, aspiring in his efforts and methodical in his writings and researches. Within these are some of the most picturesque and unusual descriptions, often accompanied by drawings. He depicted Nicosia as:

The whole city wears the appearance of decay. There is little enterprise. Does a man wish to build him a house, he makes his bricks with mud and straw, his floor of soft white stone, his roof of reeds covered with the same composition of which he manufactures his bricks. Yet many houses here, as well as in other parts of the island, are furnished in a truly splendid style, with divans, looking glasses, tapestry, gold and silver plate. There is no natural reason existing for this rude and uncomfortable style of building. It must be looked for in the policy of the government, which has for ages looked with a jealous eye upon all attempts to work old mines and open new ones and which renders the external appearance of true comfort dangerous to the subject...

As we were walking today on the ramparts we observed a large number of Turkish graves, some of which had fallen in and others, which were fresh, the dogs had begun to dig up.

(Severis, R. C., 2002: 169)

Apart from St. Sophia, “two or three other Christian churches have been converted into mosques by the Mohammedans. The whole number of mosques is ten” (Severis, R. C., 2002:160). They were: 1. The Mosque of Karamanzathe, 2. Turujlu Djami or the Orange Tree, 3. Tekke of Mevlevi Dervishes, 4. Bairaktar Djami, the Standard Bearer, 5. The Bloody Mesjid Mosque, 6. Taht el Kaleh Mosque, the Lower Wals, Iplik Bazaar Mosque, or the Flux Bazaar, 7. Yeni Djami, destroyed by a greedy Pasha searching for hidden treasures in its foundations, 8. Serial Mosque, 9. Arab Mosque, where lie the remains of the general who captured Nicosia in 1570. There are 10 Christian churches and eight Orthodox: 1. St. John’s Cathedral, 2. Phaneromeni, 3. Archangle, 4. Panayia Chrysaliniotissa, 5. St. Luke, 6. St. Kassianos and 7. St. Savvas. One is American and other Roman Catholic: The Franciscan Convert of Santa Croce, built 1642.

Lorenzo Warriner Pease’s diaries are full of interesting descriptions of what he saw and noted.

About Akanthou:

The people appear to enjoy good health and to live in a more comfortable manner than in most of the villages of Cyprus. The young men have their clothes very tastily wrought, and the girls and young married women have very fine needlework on their pantalets. They also blacken their eyelids for the sake of ornament. Their girt is elastic and quick and when they shoulder a jar to go for water, they seem to be doing light work. There are three priests in this village of which at least one is a drunkard, the other is blind and the third, very singularly has not called upon us at all.

(Severis, R. C., 2002: 1011)

About Vatili:

When we arrived at Vatili we proceeded to the house of the cadí... After chibouques and coffee had been presented, we talked about America which he called Yankeedunia. He had arranged for us a place in the house of a Greek nearby where our floor was the earth, our lamp was a tumbler partly filled with water and olive oil, and our companions fleas...

(Severis, R. C., 2002:198)

On 8th July 1836, he wrote:

The people make challoumi in the following manner: They boil the milk of the goat and put into it some of the dried coagulated (solidified) milk from the stomach of a suckling lamb, which coagulates.

They then press it, cut into slices and boil it in the whey (water of milk) until it rises to the top. This is preserved in whey as long as they please... Caimac is the cream which rises upon boiling milk when they make leban. Leban is sour milk, when the milk is boiled a little sour milk is put in, it is then put aside and in a few hours is ready for use. It is eaten with sugar dibs and bread.

(Severis, R. C., 2002: 547)

On 1st April 1838, he wrote:

One miserable man came, whose nose is almost entirely eaten away. He was also nearly blind... I have seen several others afflicted with the same disease. The nurse says: “It will not leave him if he does not die”

(Severis, R. C., 2002: 828)

Pease emerges from his writings as a product of the age of reason. He firmly believed in the old Greco-Roman idea of virtue, whereby public duty must rise above individual gain, and this he wanted to teach to the subject Greeks and Arabs.

He was strict with himself and others and was proud of his consistency to the principles of his faith, often declaring his devotion to them in self-appraisal. Yet, he often fell into contradictions: he did not approve of smoking or drinking, but he accepted the occasional pipe and sent wine to his friends and relatives. He accepted no visits from the locals on the Sabbath, which was devoted to God, but he did receive his fellow American visitors on the same day. He had an enswathing belief in his own 'faith', which at times made him appear lacking in emotion. Out of his diaries come the differences in attitudes and approach between the people of the West and East. Consider the following descriptions of deaths:

I watched a funeral today from my kitchen window: 6-8 Turks deposited the body in the grave and put some old boards in it diagonally. I suppose for the purpose of covering the body and were on the point of putting a piece of matting over it and then earth. It is said that the Turks put a stone in one hand of the deceased to knock at the gate of Heaven and money in the other hand to pay the porter. Then water was poured on top of the closed grave from an earthen jug. Some women appeared and were lamenting and beating their breasts and then taken away by the men. Finally the men sat down, one of them was chanting and all stroke their beards and arose. When a Turk dies his widow takes a fourth of his estate and his male heirs twice as much as his female heirs. If he has no heirs, the Sultan becomes his heir. To the validity of a will it is necessary that a man should be of a sound mind, 40 feet away from a bed and have witnesses to these facts.

(Severis, R. C., 2002: 125, 126, 128)

Today I was informed that Iouliani, the wife of Chelebi Yiango, -Celebi Yiango was the son of dragoman Hadjigeorgakis Kornosios - came from Lefcosia the other day on account of her sister's sickness (the daughter of the English Consul) and that her friends told her not to go to the

house as the disease which she had is contagious. They provided her a place in the house adjoining where she has been for several days, but they have not yet dared to tell her that her sister is dead, although she died 10 days ago, and it is impossible that she should be so stupid as not to understand it.

(Severis, R. C., 2002:820)

Today Lorenzo (Pease's two year old boy), breathed his last at about 3.30 p.m. During the night he was quite uneasy, groaned much and tossed about, rubbed his nose, picked his lips and bedclothes. At about 6 o'clock he begun to change in his appearance, and we expected that he would die before we had time to put on our clothes. But he was sustained through the day till that time. His feet and hands were cold, while his head was hot and his veins were full and his pulse high. We closed his eyes and his mouth alone and Mrs. Pease washed and changed the corpse with a little help from Mrs. Amiet. I bless God for the calm confidence I enjoy in his will. I have given him up and had, long ago, and I adore him that I was enabled by his grace to do it.

(Severis, R. C., 2002: 859)

We were given to understand that the Greek priests would like to accompany the corpse to their church. At first I refused but then I consented, rejoicing to have such an opportunity, to preach in a Greek church. . . . I have not had so attentive an audience since I left America! But to think that I was preaching in the depth of my affliction to my beloved Greeks in my beloved Greek and in a Greek church, with the permission and informal invitation of the priests, was something I had not expected. We then went to the graveyard and there deposited the remains.

(Severis, R. C., 2002: 860)

On August 8th 1839, Pease noted that:

"Today I have been attacked by a slight fever which I am endeavoring to subdue by fasting" (Severis, R. 2002:1079); and his daughter Sara wrote the end of the story: "A few days later the fever settled into a mild typhus. The Governor of the island send his physician, but it was evident that his days on earth were numbered. When Mrs. Pease informed him of the news, he remained unmoved and calmly prepared to set his house in order for the approaching end."

(Severis, R. C., 2002: 1081)

Pease died in Cyprus on 28 August 1839. He was buried next to his children, the twins Lucinda and Lorenzo. His wife remained in Cyprus with their daughters Sarah and Harriet for about a year after his death, and in April 1841 returned to America.

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Biographical Sketch

Dr. Rita C. Severis is an art historian and researcher. She has been serving as a researcher, writer and lecturer about art, culture and history of Cyprus since 1999. She contributes to the promotion of culture and peaceful coexistence in the island with the publication of several books and organization of different events. Dr. Severis has curated a number of exhibitions and prepared publications as the editor and author of several books including *Travelling Artists in Cyprus 1700-1960*, *In the footsteps of women, peregrinations in Cyprus*, *Along the most beautiful path of the world*, *Edmond Duthoit and Cyprus*, *The Swedes in Cyprus and The Diaries of Lorenzo Warriner Pease 1834-39*, *An American missionary in Cyprus*, and *his travels in the Holy Land, Asia Minor and Greece* can be counted.

Dr. Rita C. Severis is the co-founder and executive director of the Costas and Rita Severis Foundation, a non-profit organization for the promotion of culture and peaceful coexistence in Cyprus.

Otobiyografik Öz

Dr. Rita C. Severis, sanat tarihçisi ve araştırmacıdır. 1999 yılından itibaren, Kıbrıs sanatı, kültürü ve tarihi ile ilgili araştırmalar yapmakta, yazılar

yazmakta ve konferanslar vermektedir. Dr. Severis, ada kültürünün yüceltilmesine ve kültürlerin bir arada barış içerisinde yaşamasına, yayınlamış olduğu birçok kitap ve düzenlemiş olduğu farklı etkinlik ile katkı koymaktadır. Bu bağlamda, Dr. Rita Severis, birçok serginin küratörlüğünü yaptı. Aralarında, *Travelling Artists in Cyprus 1700-1960*, *In the footsteps of women, peregrinations in Cyprus*, *Along the most beautiful path of the world*, *Edmond Duthoit and Cyprus*, *The Swedes in Cyprus and The Diaries of Lorenzo Warriner Pease 1834-39*, *An American missionary in Cyprus*, and *his travels in the Holy Land, Asia Minor and Greece* gibi eserlerin olduğu birçok kitabın yayınlanmasında editör veya yazar olarak rol aldı.

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