

DOCUMENTS RELATING TO

THE LAPIERRE FAMILY

OF CYPRUS AND THE LEVANT

Edited by

Alex Pugh

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PREFACE

EDITOR'S NOTE, VERSION 7, DECEMBER 2002

My intention in editing this volume is to bring together under one cover information about history of our family from many sources. It is intended for circulation among members of the family, and not for wider publication.

This current volume consists of some source materials, and the memories of family members. For many years now I have been working from Australia, with some secondary materials, occasional source materials gleaned from members of the family, and my rare visits to Cyprus, and the prodigious wealth of memories that my mother, Mary Pugh (née Diacono) has of her youth in Cyprus, and the stories the old people had of their forbears.

In the first half of 2002, I travelled again to Britain, France and Cyprus, and visiting Henriette Lapierre, at her home in the village of La Pierre near Grenoble, I was able to go through and copy the documents she has collected, many of them from her father, Jules Lapierre.. I am most grateful to Henriette for her tolerance of my persistent questions and use of her time.

Amongst these papers were some of the documents and genealogical researches done by Louis Lapierre into the early origins of the family. These works, conducted with primary sources in France, Italy and the Middle East, have provided insights into the family history, the people both their detail and in some cases their character, and form the backbone of our knowledge of the family's origins.

I should appreciate hearing from members of the family who wish to contribute in any way, with reminiscences, corrections, photocopies of documents, copies of photographs, tapes or any other contribution.

An important area where you may be able to help is in keeping the "family tree" up to date, in the charts at the end of the document,

If you have any source materials you wish to send me, I should prefer photocopies, ie., in the original language. I should appreciate any correspondence to be in English, French or Greek.

(Some may have seen earlier versions of this document, produced in 1985, 1989, 1996, 1998, 2002.)

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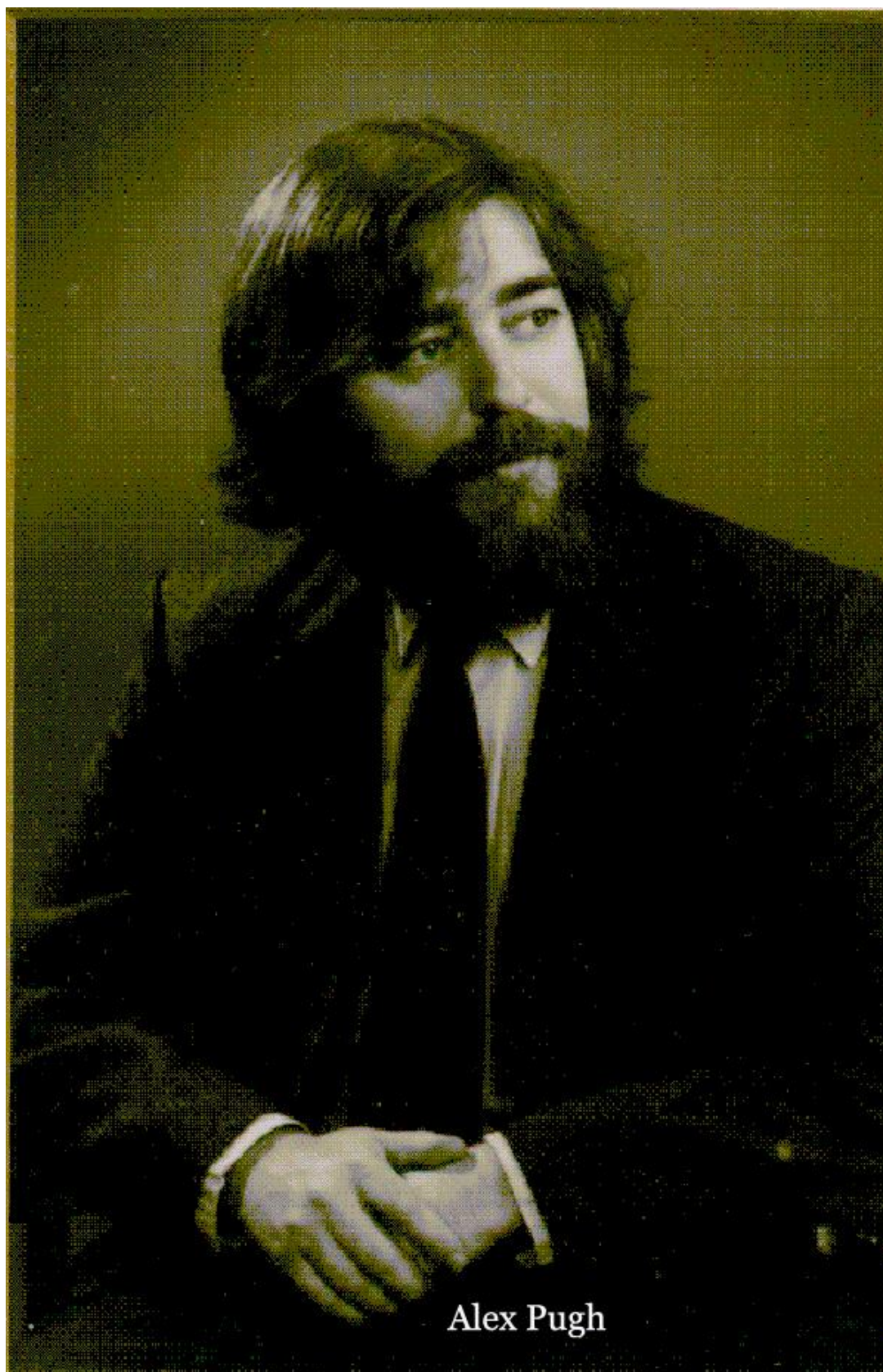


Figure 1 Alex Pugh, 1982

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PRIMARY SOURCES

BAPTISM OF JEAN-BAPTISTE LAPIERRE 13/07/1747

Provenance: Act of Baptism of Jean-Baptiste Lapiere, in the Registers of the Church of St Marie Draperis, Istanbul. Photographic copy sent to me by Louis Lapiere. The transcription and translation are Louis'.

Anno Domini 1747 die 13 Julij. Ego infrascriptus baptizavi infantem natum die 4 hujus ex legitimo thoro ex domino Petro Antonio Agnesi delapierre ex Castro Monfarreto et Erina Louvari a Sira, cui impositum fuit nomen Joannes Baptista. Patrinus fuit Domini Joannes Panagnioti a Venetis. Fr. Michael a Bey? parochis.

Anno Domini 1747 die 13 Julij ¹⁹⁰ Infrascriptus baptizavi infantem natum die 4 hujus ex legitimo thoro ex domina Petro Antonio Agnesi delapierre ex Castro Monfarreto et Erina Louvari a Sira cui impositum fuit nomen Joannes Baptista. Patrinus fuit Domini Joannes Panagnioti a Venetis. Fr. Michael a Bey? parochis.

Figure 2 Record of Baptism of Jean-Baptiste Lapiere - Register of St Marie Draperis, Istanbul

Anno domini 1747 die 13 julii ego infrascriptus baptizavi infantem nato die 4 hujus ex legitimo thoro ex domino Petro Antonio Agnesi delapierre ex Castro Monfarreto et Erina Louvari a Sira, cui impositum fuit nomen Joannes Baptista. Patrinus fuit Domini Joannes Panagnioti a Venetis . Fr. Michael a Bey? parochis

In the year 1747, on 13th of July, I the undersigned, have baptised a child born on the 4th same month, from the legitimate marriage of Mr Pietro Antonio Agnesi delapierre from Castro Monferrato and Erina Louvari from Sira. The name of Joannes Baptista is given. The godfather was Mr Joannes Panagnioti from Venice. Brother Michael from Bay? parish.

INSCRIPTION AT KONDEA, 1797**Andreas Evripithou Version, 1971**

Provenance: This inscription was on a plaque, attached to a pillar on the first storey of the tsifliki at Kondea. A lithograph of this inscription was made by Andreas Evripithou (1971), of which Gigetta Diacono and I have copies. This is in antiquated script, and it is this version translated below by Mary Pugh in 2002 – we believe this to be an exact transcription. See also below: Kondea - History

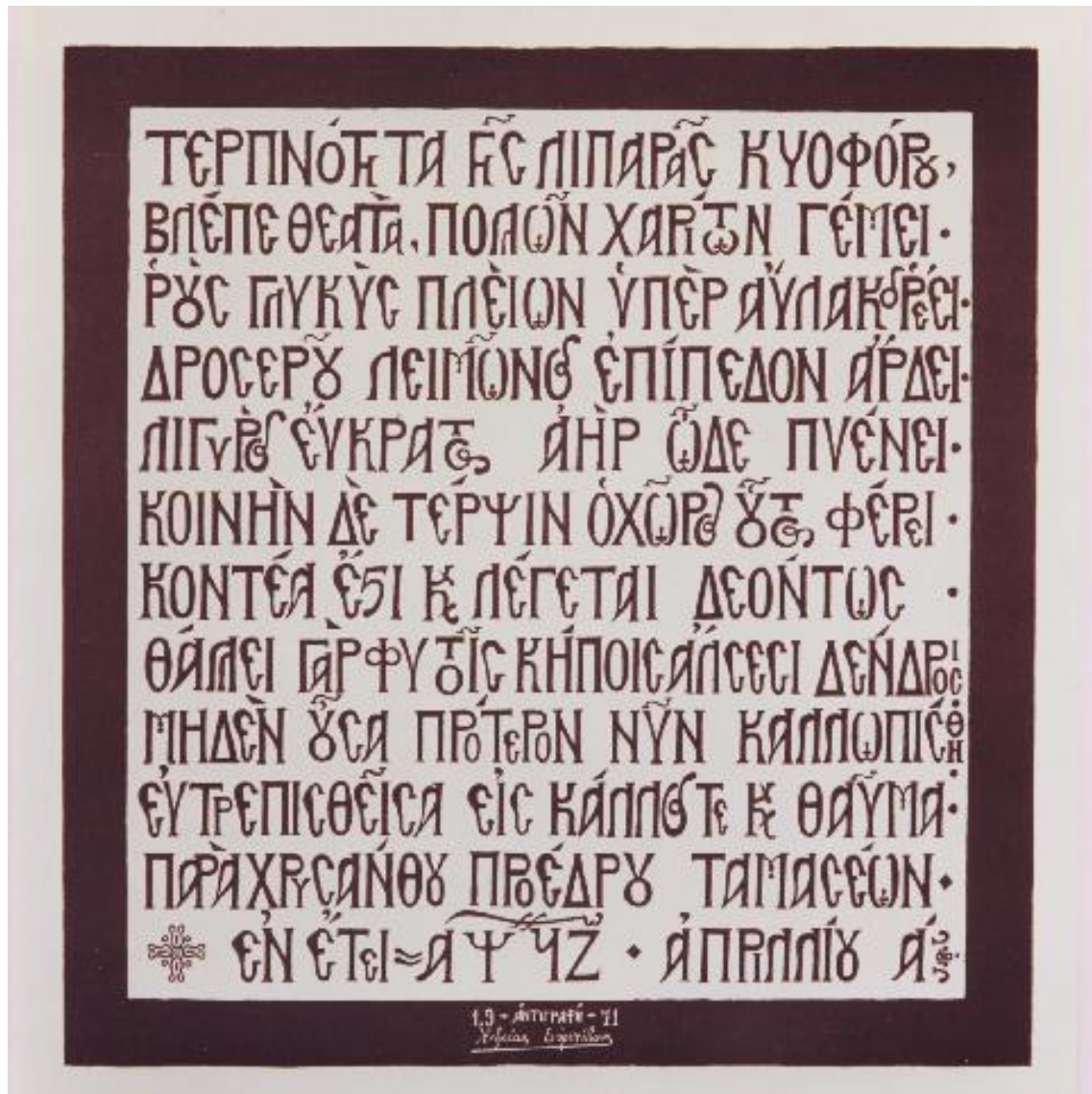
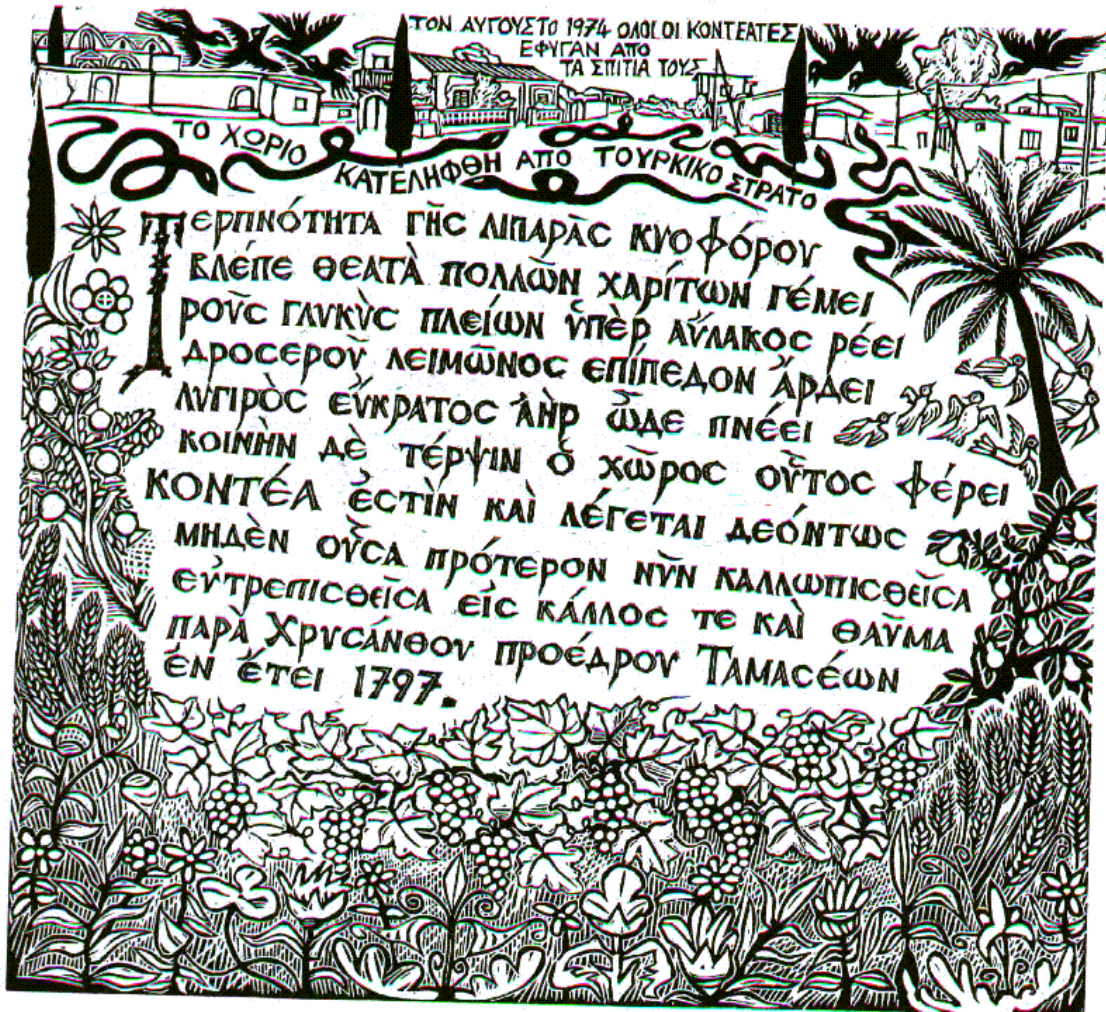


Figure 3 Inscription at Kondea, 1797, Andrea Evripithou version, 1971.

Behold spectacular, delightful and fertile land, full of many charms. Abundant sweet stream flows through channels into fresh fields and meadows. Graceful and gentle breezes breathe over common and pleasant land named Contea. Flourishing with plants, gardens, woods, trees, none of which grew there previously, but now embellishing and arranged to bring beauty and wonder due to Papachrysanthou President Tamassos. Year 1797 April.

Hambis Tsangaris Version, 1974

A lyric transcription was made by Hambis Tsangaris in 1974, who is a native of Kondea. Hambis is a famous Cypriot lithographer. The black-and-white version below appears in the book “Χαμπής 25 ΧΡΟΝΙΑ ΧΑΡΑΚΤΙΚΗΣ” (Lefkosia 1995).



57 Η γέννηση και ο χαμός της Κοντέας (πλαστικό) - 1980 (Από το χαραγμένο ποίημα λείπει ο ὀγδοὸς στίχος: Θάλλει γάρ φυτοῖς κήποις ἄλσει δένδροις).

Figure 4 Inscription at Kondea, 1797, Hambis Tsangaris version, 1974

DOSSIER ON THE LAPIERRE FAMILY SENT BY PIERRE RUFFIN TO JAUCOURT, 19/04/1815

Provenance:- Dossier on the history of the Lapierre family, sent by Pierre Ruffin, ¹ Chargé d’Affaires at the French Embassy in Constantinople to Jaucourt – Ministre des Affaires Etrangères – accompanying Ruffin’s letter of recommendation, that Jean Lapierre be appointed Drogman of the Embassy in Constantinople. This document was discovered by Louis Lapierre in the personal file of Jean Lapierre as a diplomat, at the MAE (ministere des affaires etrangeres) archives in Paris. He sent a photocopy of this document to Henriette Lapierre, from whom I obtained a copy. Louis has subsequently sent me the transcription below. The footnotes in French are by Louis, with additions by me in English.

Déchiffrement

No 2

Pera, le 19 avril 1815 ²

joint à lettre du chargé
d’aff^{tes} à Constantinople
du 19 avril 1815

+

Précis historique de la famille P la Pierre

ecrit à M Dove_
le 1815

Pierre la Pierre vint à Constantinople sous l’ambassade de Mr le marquis de Villeneuve ³ avec les sieurs Rambaud et L’espérance.. Le premier passa à Siray ⁴, où il acquit par son travail, par son mariage et par sa probité quelque bien, et une telle considération, qu’il fut admis par la communauté au nombre de ses codjabachis ou gérontes ; de sorte que son fils Jean-Baptiste, père des Lapierre actuels, fut nommé député de cette communauté auprès de la Sultane ⁵, qui avait eu Siray pour apanage. Il

¹ **Pierre Ruffin** – see background material on Pierre Ruffin below.

² **Pera.** This is the Pera plateau in Constantinople (modern Beyoglu):- See below on Error! Reference source not found.

³ Le marquis Louis Sauveur de Villeneuve fut ambassadeur de France à Constantinople de 1728 à 1741.

⁴ Syros actuellement. Ile des Cyclades, peuplée à l’époque à 90% par des grecs catholiques d’origine vénitienne

⁵ Il s’agit de la sultane Hadidgé, sœur du sultan Selim III, aimant les arts, cultivée et francophile. **Selim III**, born Dec. 24, 1761, Constantinople, Ottoman Empire [now Istanbul, Turkey] died July 29, 1808, Constantinople Ottoman sultan from 1789 to 1807, who undertook a program of Westernization and whose reign felt the intellectual and political ferment created by the French Revolution. A poet and an accomplished composer of Ottoman classical music, Selim had enjoyed greater freedom prior to his accession than the Ottoman princes before him. Influenced by his father, Mustafa III (reigned 1757–74), Selim had acquired a zeal for reform. When Selim succeeded his uncle Abdülhamid I (April 7, 1789), he attempted to end the social, economic, and administrative chaos facing the empire. He set up a committee of reformers (1792–93) and promulgated a series of new regulations collectively known as the nizam-i cedid (“new order”). These included reforms of provincial governorships, taxation, and land tenure. More significant were his military reforms: in addition to new military and naval schools, he founded new corps of infantry trained and equipped along European lines and financed by revenues from forfeited and escheated fiefs and by taxes on liquor, tobacco, and coffee. Finally, to provide for direct contact with the West, Ottoman embassies were opened in the major European capitals. Selim, who came to the throne during a war (1787–92) with Austria and Russia, was compelled to conclude the treaties of Sistova (Svishtov; 1791) with Austria and of Jassy (1792) with Russia. In 1798 Napoleon’s invasion of Egypt drove Selim into alliance with Great Britain and Russia. After the French evacuated Egypt (1801), Selim, dazzled by Napoleon’s successes in Europe, not only

conduisit les affaires de l'île avec le plus grand succès et à la satisfaction de la princesse protectrice, mais au décès de celle ci, son apanage était retourné à la Couronne, qui l'affirma, successivement, à divers particuliers. Jean Baptiste la Pierre éprouva bien quelques peines dans sa gestion, à raison de la différence de caractère de ses nouveaux régisseurs..

Il eut, cependant, le talent de les contenter tous, et mourut dans un âge avancé, laissant de grands biens à ses enfants et une réputation intacte.

Le sieur Jean la Pierre ⁶ qui succéda à son père dans la députation de Siray, eut le malheur d'avoir pour chef d'administration le Zarbhaemini, ou Intendant des Monnaies ⁷, homme d'une sordide avarice et peu propre à gouverner les Syriotes. Naturellement, comme tous les insulaires, le Zarbhaemini favorisa parmi eux ceux qui étaient les plus adroits à assouvir son avidité, aux dépens de leurs compatriotes : de là des divisions et des partis.

Peut être la jeunesse et l'inexpérience du sieur Jean La Pierre ne lui permirent elles pas d'étouffer ces premiers germes de dissension, et l'Intendant des Monnaies l'accusa de malversations, donna ordre de l'arrêter comme comptable du Domaine. Ce n'était là qu'un vain prétexte : le véritable motif de la haine, tant de l'Intendant des Monnaies que de Mazharair était que J. La Pierre, à qui sa profession d'émailleur, son commerce et le grand nombre de ses amis avaient facilité l'accès dans l'intérieur du sérail, s'était prévalu de cette voie, interdite aux ministres étrangers, pour porter à la connaissance de Sa Hautesse ⁸ des avis essentiels et avait rendu, conséquemment, les plus grands services à la mission de France, à l'insu du ministère de la Porte ⁹, et des Drogmans de l'ambassade chargés de négocier auprès d'Elle.

J. la Pierre trouva le moyen d'échapper et se réfugia au palais de France et de là au palais d'Italie, où il resta longtemps caché.

Il n'appartiendrait proprement qu'à Mr. de La Tour Maubourg ¹⁰, alors chargé d'affaires, qui, dès le principe, avait suivi toute la conduite de J. La Pierre et l'avait employé avec succès à des négociations délicates et

recognized him as emperor (1804) but also, under the influence of General Sébastiani, Napoleon's ambassador in Constantinople, declared war (1806) on Russia and Great Britain. Selim's reorganizations and the increasing influence of France evoked a strong reaction from the conservative coalition of the Janissaries, the ulama (men of religious learning), and others adversely affected by the reforms. Selim, on the other hand, lacked the determination to enforce the measures. In 1805, when he ordered the reorganization of troops in the Balkan provinces, the Janissaries mutinied in Edirne (in Thracian Turkey) and were joined by the ayan (local notables), who hitherto had supported the sultan. Selim halted the reorganization and dismissed his reformist advisers. Finally, in 1807, a mutiny of the yamaks (auxiliary levies) compelled Selim to abolish the nizam-i cedit reforms and culminated in his imprisonment. In the ensuing months of confusion, the reformists rallied around Bayrakdar Mustafa, pasha of Rusçuk (now Ruse, Bulg.), who marched to Constantinople to restore Selim. Bayrakdar took the city, but in the meantime Selim had been strangled on orders from his successor, Mustafa IV. (*Encyclopædia Britannica*)

⁶ Jean Lapierre, fils de Jean-Baptiste et de Pauline Brindisi, né à Constantinople en 1782.

⁷ Ministre des finances du Sultan.

⁸ Sa hautesse, terme pour désigner le Sultan ottoman.

⁹ La Porte, ou sublime Porte, désigne le gouvernement ottoman.

¹⁰ Juste-Pons-Florimond du Fay, marquis de La Tour Maubourg, chargé d'affaires de 1808 à 1812, puis ambassadeur à Constantinople de 1821 à 1823.

épineuses dans l'intérieur du Sérail, de rendre, au zèle et au talent de ce jeune homme, la justice qui lui est due, et ce n'est que comme interpellé par J. La Pierre lui-même, comme témoin de plusieurs faits passés, pour ainsi dire, sous mes yeux, comme traducteur de français en turc et de turc en français, de toutes les pièces de cette intéressante correspondance que j'en parle ici transitoirement, en invoquant à mon tour, sur ce point, le témoignage de Mr. De La Tour Maubourg. J'observerai seulement, d'après ce que j'éprouve aujourd'hui, qu'il eût été à désirer pour le bien de nos affaires, que nous nous fussions conservé ce fil conducteur, par lequel il nous était possible de faire aboutir nos sons plaintifs au tympan de l'oreille impériale, surtout sous le règne du sultan Mahmoud, dont le caractère élevé se fait une gloire de gouverner seul et sans ministres et se plait à tout entendre et à tout savoir le premier.

Mr de La Tour Maubourg sentait que pour dégager l'accusé et lui rendre sa qualité de français dans toute son intégrité, il fallait avant tout, liquider sa comptabilité de la communauté de Siray et il envoya à l'hôtel des monnaies le frère aîné P. la Pierre ¹¹, négociant français pour y traiter cette affaire. L'Intendant était d'accord avec Mazharair, pour étendre la persécution sur toute la famille Lapierre, sans égard pour le caractère public de celui qui lui envoyait le sieur P. Lapierre, ni pour la qualité de celui ci, reconnu français, régisseur d'une maison de commerce de cette nation, le fit conduire chez le Reis Effendi ¹² qui, sans l'écouter, le fit traduire sous escorte au tribunal de Galatha, pour s'y voir arrêter et déclarer Rayah ¹³, lui et toute sa famille, par sentence juridique, fondée sur un prétendu acte de notoriété publique.

Mr de La Tour Maubourg exigea et obtint par note officielle, non seulement la mise en liberté du sieur P. Lapierre, mais encore la radiation, sur les registres du Tribunal, de la sentence précitée et la reconnaissance de tous les Lapierre comme français.

Il avait préalablement fait passer, par un Drogman de l'ambassade, à l'Intendant des Monnaies la somme qu'il demandait à J.LaPierre, à titre de comptable et en avait retiré quittance avec promesse de restituer cette somme, si, à l'apurement des comptes avec la communauté, elle n'était pas due par Jean Lapierre.

Tout fut ainsi terminé en 1809. Celui ci ne s'ingéra plus dans les affaires de Siray, il ne s'occupait que des siennes qu'il faisait en pleine sécurité jusqu'au départ du général comte Andréossy ¹⁴ en novembre 1814..

Mais Mazharair Effendi qui, avec l'Intendant des Monnaies, nourrissait en secret des projets de vengeance, ayant été nommé à cette époque, Kiaya Bey ¹⁵ de l'Empire, crut cet instant opportun pour leur exécution. Il fit appeler Jean Lapierre à la Porte. Celui ci était malade et promit de s'y rendre le lendemain, accompagné d'un Drogman de France, suivant l'usage.

¹¹ Pierre Antoine Lapierre, fils de Jean-Baptiste et de Maria Vucino, né à Syros en 1772.

¹² Reis Effendi : ministre des affaires étrangères du Sultan.

¹³ Rayah ou raya : sujet ottoman non musulman

¹⁴ Général comte Antoine François Andréossy. Ambassadeur de 1812 à 1814.

¹⁵ Kiaya Bey : ministre de l'intérieur du Sultan.

Mazharair Effendi envoya le jour suivant le même appariteur avec l'ordre absolu d'amener Jean Lapierre tout seul comme Rayah, ce qui effraya toute la maison qui répondit qu'il était absent.

J. Lapierre prit le parti de se tenir caché dans un domicile européen et chercha à s'éclipser tout à fait pour se rendre dans un port chrétien. Rien ne justifie plus cette résolution que la semonce faite presque en même temps à son frère cadet de comparaître au tribunal de Galatha pour répondre à ses créanciers et la nécessité où ce dernier se trouva de prendre aussi asile dans une maison franque.

Telle est la position actuelle de cette famille persécutée. L'épouse de J. Lapierre ¹⁶ en m'apportant la lettre par laquelle il me demandait la recommandation que j'ai cru devoir lui donner pour Son Excellence Monseigneur le comte de Jaucourt, ministre d'Etat, chargé par intérim, du portefeuille des Affaires Etrangères, et dont le duplicata contient le présent écrit chiffré, m'a prié de lui allouer un secours alimentaire de 40 piastres par mois sur la chancellerie de l'ambassade, pendant l'absence de son mari. Je n'ai pas osé, sans y être autorisé, lui assigner ce secours mensuel sur cette caisse, mais je n'ai pu m'empêcher de lui promettre que j'y pourvoirai sur mes propres fonds, tant la chose m'a paru juste. J'ose espérer que le Ministère de Sa majesté, s'il le juge comme moi, daignera intervenir à ma décharge.

Pierre Jean Ruffin
chargé d'affaires

Ce document vient des archives du Ministère des Affaires Etrangères à Paris, Dossiers Personnels 1ere Série N° 188, concernant la carrière diplomatique de Jean Lapierre.

Il a été rédigé et chiffré par Pierre Ruffin, chargé d'affaires à l'ambassade de France à Constantinople, le 19 avril 1815 et il accompagnait une lettre de recommandation de Ruffin au ministre Jaucourt. Jean, porteur de la lettre voulait obtenir le titre de Drogman pour échapper avec sa famille aux poursuites des ministres ottomans qui voulaient sa perte.

Après Waterloo, Jean Lapierre dut refaire une requête, cette fois adressée à Talleyrand qui était redevenu ministre des affaires étrangères de Louis XVIII. Talleyrand lui accorda le titre de Drogman et Jean put rentrer chez lui et commencer sa carrière diplomatique d'abord auprès du consul de France à Trebizonde puis à Constantinople où il gravit les échelons jusqu'au poste très envié de premier Drogman de l'ambassade.

Louis
Lapierre

¹⁶ Jean avait épousé Catherine Marcopoli, catholique originaire de l'île de Chio.

Déchiffrement.

N.º 2

Pera, le 19 avril 1815.

joint à la lettre en charge
d'aff. à Constantinople du
19 avril 1815.

Précis historique de la famille P. la Pierre.

+
 o. c. à M. Deval
 1815 -
 (1728 - 1741) -

Pierre la Pierre vint à Constantinople sous
 le su. Rambaud et L'Espérance. le premier passa
 (Ile de SYROS) à Siray, où il acquit, par son travail, par son
 mariage et par sa probité quelque bien, et une
 telle considération, qu'il fut admis par la communauté
 au nombre de ses Codja bachis ou gerontes; de sorte
 que son fils, J. B. ^{1er} ^{1er} Père des Lapierre - actuels, fut
 nommé Vésuite de cette communauté auprès de la
 Hachidgé soeur Sultane, qui avoit eu Siray pour apanage. Il conduisit
 de SELIM III les affaires de l'isle avec le plus grand succès & à la
 satisfaction de la princesse protectrice. Mais, au
 décès de celle ci, son apanage étoit retourné à la
 Couronne, qui l'affirma, successivement, à divers
 particuliers. Jean Baptiste la Pierre éprouva bien
 quelques peines dans sa gestion, à raison de la
 différence de caractère de ses nouveaux Négisseurs.
 Il eut, cependant, le talent de les contenter tous, et

Figure 5 First page of dossier on the history of the Lapierre family, Pierre Ruffin, 19 April 1815

LETTER FROM JEAN LAPIERRE TO TALLEYRAND, 16/08/1815

Provenance:- Letter from Jean Lapierre to Talleyrand – Ministre des Affaires Etrangères following Waterloo. ¹⁷ This is a transcription sent by Louis Lapierre to Henriette Lapierre, where I read it among her family papers at her house in the village of La Pierre, near Grenoble. It is a computer-printed document, the which I photocopied, and transcribed below.

Lettre de Jean LAPIERRE à TALLEYRAND le 16 août 1815 à PARIS
A son altesse
Monseigneur, le Prince de Bénèvent
Ministre des Affaires Etrangères

Monseigneur,

La situation déplorable où je me retrouve autorise la liberté que je prends d'appeler sur moi l'attention de votre altesse.

Je suis né à Constantinople d'une famille française établie dans l'archipel à l'île de Syra depuis 1752. Mon frère aîné chef actuel de ma famille, est négociant français à Constantinople, patenté en cette qualité selon le voeu des ordonnances, par le chambre de commerce de Marseille, et mon frère cadet est depuis quatre ans à Chypre en qualité de premier drogman chancelier du consulat, en faveur duquel le consul Mr. Regnault écrivit avantageusement plusieurs fois aux relations et particulièrement à votre altesse.

Dès ma jeunesse je m'occupais dans la même ville du commerce des diamants, et la facilité que j'avais dès lors à parler la langue turque ainsi que la bienveillance que m'accordaient plusieurs des grands du pays ayant fait prospérer mes affaires, j'eus lieu de faire à Constantinople un mariage avantageux qui m'a rendu père de cinq enfants.

Les seigneurs turcs qui placent une partie de leur fortune en achats de bijoux de prix et qui en font de continuels échanges, ont l'usage de recevoir avec une sorte de familiarité les négociants joailliers avec qui ils traitent pour ces affaires. Ils sont en même temps assez portés à faire cas de personnes qui parlent leur langue avec quelque élégance, et il leur est ordinaire alors de les admettre à converser avec eux.

Le succès de mes affaires m'avaient fait connaître les principaux ministres de la Sublime Porte, mais surtout m'avait donné un grand nombre de liaisons dans l'intérieur du sérail avec les officiers du service particulier du Grand Seigneur. Ces sortes d'affinités paraissent très précieuses aux légations étrangères qui ne manquent jamais de rechercher ceux qui les possèdent pour les employer au succès de leurs opérations.

Mon attachement pour mon pays ne m'a jamais permis d'écouter les sollicitations qui m'ont plusieurs fois été faites à cet égard par diverses ambassades; j'aurais cru manquer essentiellement à mes devoirs de français en y cédant, mais j'aurais cru y manquer également en refusant d'entrer dans les vues de l'ambassade de France, et en n'obeissant point à

¹⁷

Talleyrand: see below "Error! Reference source not found."

l'ordre qui me fut donné souvent par elle de la seconder.

Ainsi les soins de mon commerce se sont presque toujours trouvés joints et souvent subordonnés à ceux que je donnais par l'ordre supérieur à des objets d'un intérêt général. Cette confiance m'ayant été confirmée pendant plusieurs années, par les divers chefs qui se sont succédés à l'ambassade de France, j'ai eu lieu de penser que mon zèle n'avait pas été inutile au succès des affaires de mon pays, et par conséquent à la prospérité des établissements de mes compatriotes dans la Levant.

Ce sont ces succès eux-mêmes, Monseigneur, qui ont causé ma ruine. Si mes efforts eussent été sans fruit, on eut cessé de me les demander, et je n'aurais excité aucune haine. Le genre de service que je rendais devait par sa agents de l'ambassade que leur jalousie bien connue aurait porté à contarier mes démarches.

Cette nécessité du secret rendait ma situation très périlleuse et devait me faire craindre vivement qu'il ne fut découvert.

Il le fut enfin. Dans l'été de 1809, l'Angleterre et l'Autriche ayant acquis beaucoup de prépondérance sur le Divan, peu s'en fallut que la Porte ne déclarât la guerre à la France. Les établissements français au Levant se virent à la veille de souffrir les désastres qu'ils avaient éprouvés lors de la guerre d'Egypte, et qui cette fois auraient consommé leur ruine. L'urgence des circonstances imprima à mes démarches un caractère plus prononcé et fit négliger quelques unes des précautions qui m'avaient sauvé jusqu'alors. Ma perte fut aussitôt résolue. La vengeance devient terrible quand les lois ne sont point là pour l'arreter. Mon père qui était considéré dans l'île de Syra, avait pendant plusieurs années fait l'office de recevoir l'impôt de cette île pour le verser à Constantinople dans le trésor de l'état. Après sa morte, j'avais pris cette espèce de ferme. Un tel emploi n'aurait du, en bonne règle, être exercé que par un sujet du Grand Seigneur, puisqu'il rend compatible du gouvernement turc, mais l'ambassade de France avait fermé les yeux sur cette irrégularité puisqu'elle me mettait en rapport avec des personnes intéressantes et qu'elle multipliait mes moyens.

On sut trouver ce côté faible, et on le choisit pour me frapper. Des divisions avaient partagé les populations de l'île en plusieurs partis, et le paiement de l'impôt s'en était ressenti. Les fonds m'étaient point parvenus. On feignit de croire que j'étais l'auteur de ce retard, on fit envisager ma conduite comme criminelle envers la Sublime Porte, on affecta de me considérer comme raya, et je n'eus connaissance de la violence de cet orage qu'au moment ou il fondit sur moi, à l'instant ou la garde turque qui conduit les malfaiteurs au supplice se présenta à la porte de ma maison pour se saisir de ma personne.

J'eus le temps et le bonheur d'échapper et d'atteindre le palais de France où je trouvai un sûr asile. Le coup était manqué pour cette fois, mais ce ne fut point sans beaucoup de peine, qu'on put détruire les fausses impressions que mes ennemies avaient donné sur mon compte. Au bout d'un mois je peux enfin rentrer dans ma maison.

La haine était trop forte pour s'en tenir là. De nouvelle tentatives furent plusieurs fois faites contre moi, l'énergie et le constance de mes protecteurs surent longtemps les rendre vaines.

Mais enfin ces attaques se sont renouvelées vers mois de février derniers

avec tant de vivacité et d'avantage que la respectable M. Ruffin, le plus ancien et le plus bienveillant d'entre eux me fit venir et m'annonça lui-même avec douleur qu'il était hors l'état de défendre mes jours.

J'ai du quitter, Monseigneur, ma famille et mon établissement. Les affaires de mon commerce et ma fortune sont ruinées. Le bienveillance, j'ose presque dire la justice de votre altesse peut seule m'ouvrir à moi et à mes enfants une porte de salut.

En recevant le titre de Drogman, je m'estimerais heureux d'être appelé à continuer avec sécurité les services que j'ai rendus à mon pays au milieu de tant périls.

Je laisserais à mes enfants une existence moins brillante peut-être que celle les attendait, mais mieux assurée.

J'ai l'honneur d'être avec respect

Monseigneur

Votre très humble et très obéissant serviteur

Jean LAPIERRE

Paris le 16 Août 1815.

COMMISSION OF GEORGES LAPIERRE 11/09/1816

Provenance:- Letter of commission of Georges Lapierre as Drogman from Richelieu ¹⁸ – Ministre des Affaires Etrangères de Charles X. The original was held by Jules Lapierre, is framed, and hangs on the wall of Henriette Lapierre's house in the village of La Pierre, near Grenoble, from which I copied it directly.

Paris le 11 Septembre 1816

Affaires Etrangères

Division Commerciale

J'ai l'honneur de vous annoncer, Monsieur, que, par Ordonnance de 4 de ce mois, le Roi a daigné vous annoncer aux fonctione de Drogman auprès de son Consul à Larnaca, avec traitement annuel de 3,600^f, dont vous jouirez à partir du 1^{ere} Juillet dernier.

Je me félicite d'autant plus, Monsieur, d'avoir a vous transmettre ce témoignage honorable de la confiance de Sa Majetté, que je ne doute pas que vous ne vous en montriez constamment digne.

Recevez, Monsieur, l'assurance de ma parfaite considération.

Richelieu

M. La Pierre.



Figure 6 Photograph of Georges Lapierre's Commission, unfortunately out of focus

BIRTH OF ALEXANDRE LAPIERRE 26/02/1821

Provenance:- Copy from the actes of the French Consulate at Larnaca. It is among Jules Lapierre's papers, in the possession of Henriette Lapierre, in her house in the village of La Pierre, near Grenoble. A copy of the document was included in the dossier, regarding Albert Lapierre's citizenship, prepared for the Tribunal d'Instance at Remiremont in December 1961 by Robert Baudouy (transcribed further below), but has since become dissociated from that dossier. It is a carbon copy, the which I photocopied, and transcribed below.

Copie intégrale d'un acte de naissance extrait des registres des actes de l'état civil du Consulat de France à Larnaca.

Année 1821

Acte de naissance d'Alexandre, Fortuné, Florimon LAPIERRE

Ce jourd'hui vingt six février mil huit cent vingt et un avant midi, par devant nous Consul de France, remplissant les fonctions d'Officier de l'état civil, est comparu le Sieur Simon Fortuné MICHEL, négociant français, député du Commerce, lequel en l'absence du Sieur Georges LAPIERRE, Drogoman Chancelier du notre Consulat, nous a déclaré qu'hier à six heures et demi du soir, la Dame Louise PERY épouse du dit Sieur Georges LAPIERRE a donné le jour à un enfant mâle auquel ont été donnés les prenomms d'Alexandre Fortuné Florimon et nous ayqnt présenté l'enfant conformément à la loi nous avons reconnu qu'il est du sexe masculin en présence de Joseph BERNARD et François de St AMAND témoins requis et signés avec le comparante et Nous dit Consul.

Signé: MECHAIN - J. Bernard - F. St Amand et Simon.F. MICHEL

BIRTH OF ADELE REY 27/05/1821

Provenance:- Copy from the actes of the French Consulate at Larnaca. It is among Jules Lapierre's papers, in the possession of Henriette Lapierre, in her house in the village of La Pierre, near Grenoble. This certified copy of the document was included in the dossier, regarding Albert Lapierre's citizenship, prepared for the Tribunal d'Instance at Remiremont in December 1961 by Robert Baudouy (transcribed further below), but has since become dissociated from that dossier. It is a carbon copy, the which I photocopied, and transcribed below.

Copie certifiée conforme d'un acte de naissance.

Acte de naissance de Zoé, Adelaide Magdeliane REY.

Ce jour d'hui vingt sept mai mil huit cent vingt et un devant nous, Consul de France, remplissant les fonctions d'Officier de l'état civil, a comparu le Sieur Vincent REY, négociant français, domicilié à la marine de Larnaca lequel nous a déclaré que ce matin à quatre heures la Dame Marie RURETTI son épouse a donné le jour à une fille à laquelle ont été donné les prénoms de Zoé, Adelaide, Magdelaine et nous ayant présenté l'enfant conformément à la loi nous avons reconnu qu'il est du sexe féminin en présence ses Sieurs Françès St Amand et Joseph Bernard témoins requis et signés avec le comparant et nous dit Consul.

Signé: Mechain
Vincent Rey
François St Amand
Joseph Bernard

DEATH OF LOUISE LAPIERRE 22/02/1825

Provenance:- Copy from the actes of the French Consulate at Larnaca. It is among Jules Lapierre's papers, in the possession of Henriette Lapierre, in her house in the village of La Pierre, near Grenoble. A copy of the document was included in the dossier, regarding Albert Lapierre's citizenship, prepared for the Tribunal d'Instance at Remiremont in December 1961 by Robert Baudouy (transcribed further below), but has since become dissociated from that dossier. It is a carbon copy, the which I photocopied, and transcribed below.

Copie intégrale d'un acte de décès de Dame Louise LAPIERRE née PERY
extrait des registres de l'état civil du Consulat de France à LARNACA.

Année 1825

Ce jourd'hui vingt deux février mil huit cent vingt cinq avant midi, par devant nous Jérôme Isaac MECHAIN, Chevalier de l'ordre royal de la Légion d'Honneur, Consul de France en Chypre, remplissant les fonctions d'officier de l'état civil ont comparu les Sieurs Bernard Sèbe et Charles Mérel lesquels ont déclaré qu'aujourd'hui entre une heure et deux heures du matin a expiré a Larnaca Louise LAPIERRE née PERY âgée de vingt neuf ans et ont signé le présent acte en présence des Sieurs Antoine BERAUD, et André CARPANY qui ont attesté n'être parents ou alliés de la defuncte avec nous dit Consul.

Signé: MECHAIN A. BERAUD André CARPANY et C. MEREL

**MARRIAGE OF GEORGES LAPIERRE AND JEANETTE ST AMAND
26/07/1826**

Provenance:- Copy from the actes of the French Consulate at Larnaca. It is among Jules Lapierre's papers, in the possession of Henriette Lapierre, in her house in the village of La Pierre, near Grenoble. A copy of the document was included in the dossier, regarding Albert Lapierre's citizenship, prepared for the Tribunal d'Instance at Remiremont in December 1961 by Robert Baudouy (transcribed further below), but has since become dissociated from that dossier. It is a carbon copy, the which I photocopied, and transcribed below.

Copie intégrale de l'acte de mariage de Georges LAPIERRE, extrait du registre des Actes de l'état civil du Consulat de France à LARNACA.

Année 1826

Acte de mariage de N.G. LAPIERRE et de Mlle Jeanette ST AMAND

Ce jourd'hui vingt six Juillet mil huit cent vingt six par devant nous Jérôme Isaac MECHAIN, Chevalier de l'ordre royal de la Légion d'Honneur, Consul de France en Chypre, remplissant les fonctions d'officier de l'état civil, ont comparu le Sieur Georges Theophile Alexandre LAPIERRE, propriétaire négociant français domicilié à Larnaca Ile de Chypre âgé de trent sept ans, né à Constantinople fils majeur du feu Jean Baptiste LAPIERRE et de Dame Pauline BRINDISI demeurant à Constantinople d'une part et de l'autre part Medemoiselle Jeanette Elizabeth ST AMAND née à Larnaca âgée de vingt quatre ans fille majeure du Sieur François Joseph ST AMAND, propriétaire, commerçant français domicilié à Larnaca et de dame Ursule Dorothé VARLAN, son épouse lesquels accompagnés des quatre témoins, savoir: Messieurs Simon Fortuné MICHEL, négociant français établi à Larnaca âgé de cinquante et un, Jacques Michel Paul TARDIEU négociant français établi sur cette Echelle âgé de vingt sept ans; Louis Pierre François REY âgé de vingt sept ans, domicilié à Larnaca qui nous ont déclaré n'être pas parents et le Sieur Alexandre Victor ST AMAND, domicilié à Larnaca âge de quarante trois ans oncle paternel de la demoiselle; et après cette formailté le Sieur Georges Theophile Alexandre LAPIERRE et Mademoiselle Jeanette Elizabeth ST AMAND nous ont déclaré vouloir contracter mariage; aussitôt il leur a été donné lecture. 1° des actes de naissance des futurs, 2° des Publications affichées pendant quinze jours dans l'endroit le plus apparent . . . la maison Consulaire sans qu'il y ait eu des oppositions et tertie du Chapitre Six du Titre de mariage a Code Royal, sur les droits et les devoirs respectifs des époux.

Après la lecture des pièces ci-dessus nous Consul de France avons interrogé le Sieur Georges Theophile Alexandre LAPIERRE et reçu de lui sa déclaration en ces termes: Je déclare prendre pour épouse Mademoiselle Jeanette Elisabeth ST AMAND avons ensuite interrogé la Demoiselle Jeanette Elisabeth ST AMAND et reçu d'elle sa déclaration en ces termes

“Je déclare prendre pour époux le Sieur Georges Theophile Alexandre LAPIERRE en conséquence avons prononcé au nom de la loi que le Sieur Georges Theophile Alexandre LAPIERRE et la demoiselle Jenanette Elisabeth ST AMAND sont unis par le mariage et en avons à l’instant fait dresser le présent acte signé par Nous Consul de France remplissant les fonctions d’Officier de l’état civil par les deux époux et les témoins soussignés et les père et mère de la Demoiselle présents et consentant.

Signé: MECHAIN

La demoiselle Jeanette
St AMAND ne sachant pas
écrire a fait la croix
+

G. LAPIERRE
F. J. ST AMAND
La mère de la demoiselle
ne sachant écrire a fait
la crx +
J TARDIEU) témoins
L REY)
V. ST AMAND

DEATH OF GEORGES LAPIERRE 22/03/1846

Provenance:- Copy from the actes of the French Consulate at Larnaca. It is among Jules Lapiere's papers, in the possession of Henriette Lapiere, in her house in the village of La Pierre, near Grenoble. A copy of the document was included in the dossier, regarding Albert Lapiere's citizenship, prepared for the Tribunal d'Instance at Remiremont in December 1961 by Robert Baudouy (transcribed further below), but has since become dissociated from that dossier. It is a carbon copy, the which I photocopied, and transcribed below.

Acte de décès de Georges LAPIERRE

Du vingt deuxième jour du mois de MARS mil huit cent quarante six à trois heures de relevée, acte de décès de LAPIERRE (Georges Theophile-Alexandre) demeurant à Pyla, près de Larnaca, né a Constantinople le neuf mars mil sept cent quatre vingt neuf décédé le vingt deux mars mil huit cent quarante six environ à deux heures du matin, âgé de cinquante sept ans, marié à Jeanette Elizabeth St Amand survivante.

Sur la déclaration à nous faite par M. Lapiere (Alexandre) âgé de vingt six ans demeurant à Larnaca, Commerçant, fils du défunt et Paul TARDIEU, âgé de trente quatre ans demeurant à Larnaca, négociant, ami du defunt.

Et ont signé après lecture faite –

Signature: P. Tardieu F.F.A. Lapiere

Constaté par nous, Consul de France en Chypre faisant fonction d'officier de l'état civil.

Le Consul de France
Th. Goepf

**MARRIAGE OF ALEXANDRE LAPIERRE AND ADELE REY
02/11/1846**

Provenance:- Copy from the actes of the French Consulate at Larnaca. It is among Jules Lapierre's papers, in the possession of Henriette Lapierre, in her house in the village of La Pierre, near Grenoble. A copy of the document was included in the dossier, regarding Albert Lapierre's citizenship, prepared for the Tribunal d'Instance at Remiremont in December 1961 by Robert Baudouy (transcribed further below), but has since become dissociated from that dossier. It is a carbon copy, the which I photocopied, and transcribed below.

Du deuxième jour du mois de novembre mil huit cent quarante six à quatre heures de relevé.

Acte de mariage de LAPIERRE Fortuné Florimond Alexandre, âgé de vingt six ans né à Larnaca (Chypre) le vingt six février mil huit cent vingt et un profession de négociant agriculteur, demeurant à Larnaca même, fils majeur de feu Georges LAPIERRE, négociant décédé et de Louise PERY également décédée, sa légitime épouse,

et de Zoé, Adelaide Magdelaine REY âgée de vingt cinq ans, née a Larnaca (Chypre) le vingt-sept mai mil huit cent vingt et un, demeurant à Larnaca, fille majeure de feu Vincent REY, négociant décédé et de Marie RURETTI, sa légitime épouse survivante.

Les actes préliminaires sont: les extraits des registres de publication de mariage faites à Larnaca le vingt cinq octobre dernier et le premier novembre courant affichées aux termes de la loi, ainsi que cela résulte du certificquat délivré par M. le Chancelier du Consulat constatant en outre qu'il n'est pas survenu d'opposition – Les actes de naissance des époux –

Ce tout en forme –

De tous les actes dûment paraphés par les parties, ainsi que du Chapitre VI titre V du Code Civil intitulé Les droits et devoirs respectifs des époux il a été donné lecture aux dites parties, séant en la Chancellerie de notre Consulat par nous Consul, Gérant le Consulat de France, faisant fonction d'Officier de l'état civil, aux termes de l'art. 48 du Code.

Les dites époux ont déclaré prendre en mariage:

L'un la Demoiselle Adelaide REY

L'autre M. Alexandre LAPIERRE

En présence de M. Paul Tardieu négociant français, âgé de trente cinq ans établi à Larnaca.

De M. Georges BERNARD, également négociant, âgé de trente cinq ans, établi aussi à Larnaca.

Le M. Alfred SUMMARIPA, Interprète-Chancelier du Consulat de France à Chypre.

La Dame Marie RURETTI, mère de la demoiselle âgée de cinquante cinq ans, demeurant à Larnaca.

L'après quoi nous Theodore GOEPP, Consul, Gérant le Consulat de France en Chypren faisant fonction de Officier de l'état civil, avons prononcé le mariage et ont les dites époux et témoins signé avec nous, après lecture faite.

+ Croix de Mme Veuve Rey

Signatures: F.F.A. Lapierre
Adèle Rey
A Summarippa témoin

P Tardieu témoin
G. Bernard témoin
Le Consul de France
Th. Goepf

BIRTH OF EMILE LAPIERRE 27/03/1863

Provenance:- Copy from the actes of the French Consulate at Larnaca. It is among Jules Lapierre's papers, in the possession of Henriette Lapierre, in her house in the village of La Pierre, near Grenoble. A copy of the document was included in the dossier, regarding Albert Lapierre's citizenship, prepared for the Tribunal d'Instance at Remiremont in December 1961 by Robert Baudouy (transcribed further below), but has since become dissociated from that dossier. It is a carbon copy, the which I photocopied, and transcribed below.

Copie intégrale de l'acte de naissance de Etienne Jean Emile LAPIERRE, extrait des registres de l'état civil du Consulat de France LARNACA, Chypre.

Année 1863

Acte de naissance d'Etienne, Jean Emile LAPIERRE

Du vingthuitième jour du mois de mars mil huit cent soixante trois à dix heures du matin.

Acte de naissance d'Etienne Jean Emile LAPIERRE né le vingt sept mars mil huit cent soixante trois à huit heures du soir fils de Florimond Fortuné Alexandre LAPIERRE et de Dame Adèle REY sa légitime épouse.

La sexe de l'enfant a été reconnu être masculin. Premier témoin: M. Irénée FORLANT, Docteur en médecine âgé de cinquante trois ans, domicilié a Larnaca. Second témoin: Antoine ST AMAND, commerçant français âgé de cinquante cinq ans domicilié à Larnaca.

Sur la déclaration à Nous faite par la père de l'enfant Et ont signé après lecture faite:

Signé: A. ST AMAND Ir. FORLANT D.M. f.f.A. LAPIERRE

Constaté en notre Chancellerie par Nous Consul de France à Larnaca – Ile de Chypre, remplissant les fonctions d'Officier de l'état civil – signé:

Cte de MARICOURT

DEATH OF ALEXANDRE LAPIERRE 20/08/1878

Provenance:- Copy from the actes of the French Consulate at Larnaca. It is among Jules Lapierre's papers, in the possession of Henriette Lapierre, in her house in the village of La Pierre, near Grenoble. A copy of the document was included in the dossier, regarding Albert Lapierre's citizenship, prepared for the Tribunal d'Instance at Remiremont in December 1961 by Robert Baudouy (transcribed further below), but has since become dissociated from that dossier. It is a carbon copy, the which I photocopied, and transcribed below.

Copie intégrale de l'acte de décès extrait des registres des actes de l'état civil du Consulat de France à LARNACA – Ile de Chypre.

Année 1878

Enregistrement littéral d'un acte de décès de M. Alexandre LAPIERRE, sujet français décédé à la CONTEE de cette Ile le vingt août mil huit cent soixante six huit.

CERTIFICAT DE DECES

Je soussigné docteur en Medecine de la Faculté de Paris déclare que mandé par sa famille pour aller voir dans sa campagne à la Contée Alexandre LAPIERRE malade;

Je m'y suis rendu le dix neuf août mil huit cent soixante dix huit à neuf heures du soir.

Après un examen scientifique j'ai constaté tous les symptômes d'une pneumonie grave dont il est mort; En ma présence le lendemain matin le vingt août à neuf heures du matin.

En foi de quoi a été rédigé par moi le présent certificat.

Signé: Th. ROPAS

docteur en medecine de la faculté de Paris.

Chypre Contée le 20 août 1878

Pour légilisation de la signature d'autre part de M. Thrasibule ROPAS, Docteur en Medecine de la Faculté de Paris, domicilié à Larnaca.

Larnaca le 21 Août 1878

Le Gérant du V. Consulat de France

L.S. Signé D. MICHEL

Pour copie certifiée conforme à l'original existant dans les Archives de ce Vice Consulat

Larnaca le 21 août 1878

Le Gérant du Consulat de France

D. MICHEL

***MARRIAGE OF FREDERCK DIACONO AND VIRGINIE LAPIERRE
10/06/1880***

Provenance:- The following is among Jules Lapierre's papers, in the possession of Henriette Lapierre, in her house in the village of La Pierre, near Grenoble. It is a typed extract, the which I transcribed below.

“THE CYPRUS TIMES”

English weekly published in Larnaca

Saturday, June 12th, 1880

“We are informed that the marriage of Mr Frederick Diacono and Miss Lapierre will take place on Sunday. The marriage contract signed before the Assistant Commissioner, sitting as Registrar, on Thursday last.”

“FAIRE PART” DE FLORIMOND LAPIERRE, 1890

Provenance: “Faire part”, or notice inviting people to attend the funeral, of Florimond Lapierre (1815-1890) – this Florimond (see below Error! Reference source not found.) was the son of Jean Lapierre, of Constantinople. This document was sent to me by Louis Lapierre. On the use of the name d’Agnese-Lapierre, see below Louis Lapierre: Des origines de la famille Lapierre, July 1999.

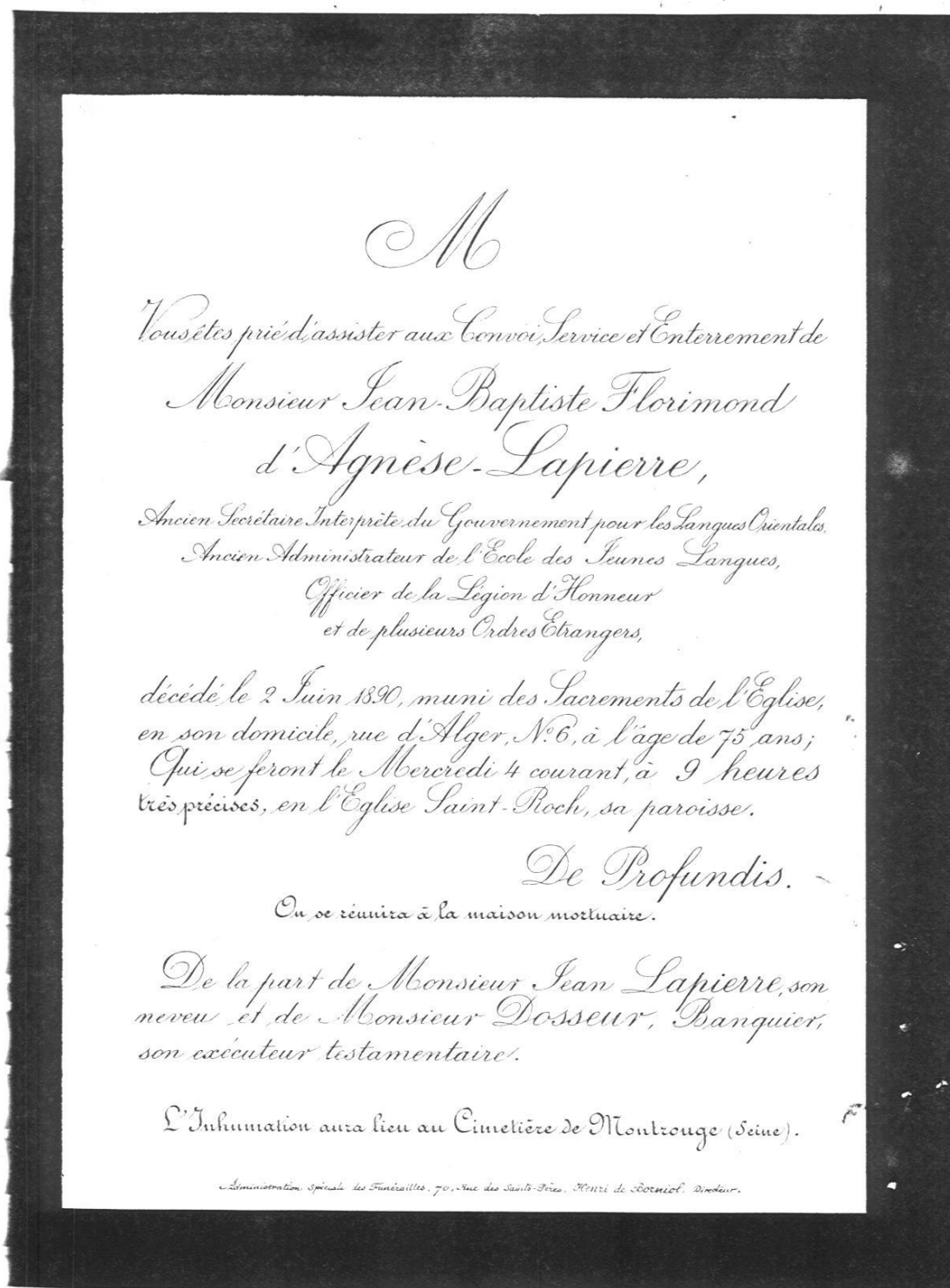


Figure 7 Faire Part, Floromond Lapierre, 1890

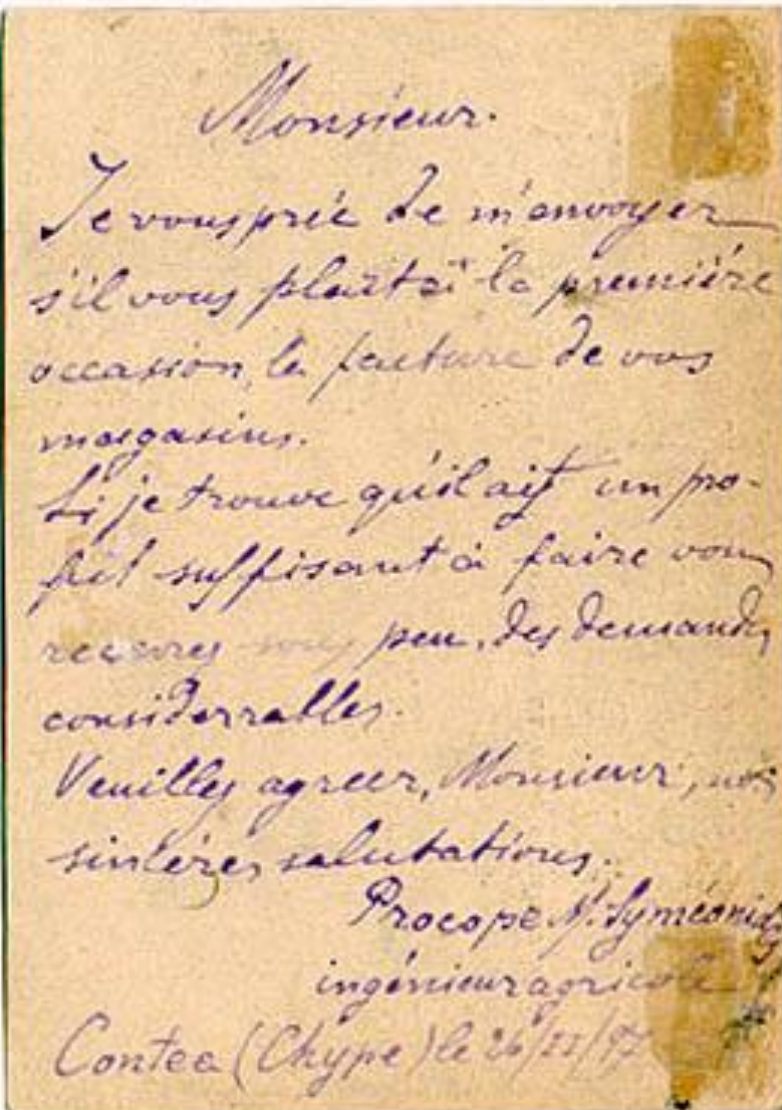
PROCOPE SIMEONIDES: A POSTCARD FROM KONDEA, 26/02/1897

Provenance: The Cyprus Post Office published web pages, celebrating the history of the postal service in the island. (<http://www.cyprusruralpost.cottles.com/02MailReachesSmall/Mail%20Reaches%20Smaller%20Villages.htm>) Included on the site is this caption: "Postcard written in the village of Kondea on 26.2.1897 and taken by the rural postman on the Messaorea circuit to Nicosia on the same day, about 33 km . Arrived Larnaca the next day." The card is addressed to a M. Pilter in Paris, where it appears to have arrived about 13 March. The author is Procope M. Symeonides, "ingénieur agricole". The Simeonides were a wealthy family in Kondea, but perhaps not well-versed in French. It is possible that this card was written on behalf of Simeonides by one of the Lapierre (the style is masculin, perhaps Georges or Florimond, Emile being in France at the time).



Figure 8 Postcard from Kondea, 1897 - recto

Monsieur Pilter
rue Albert No 24, Paris



Monsieur.
Je vous prie de m'envoyer
s'il vous plaît à la première
occasion, la facture de vos
magasins.
Si je trouve qu'il ait un pro-
fit suffisant à faire vous
recevrez sous peu, des demandes
considérables.
Veuillez agréer, Monsieur, nos
sincères salutations.
Procopé M. Symeonides
ingénieur agricole
Contee (Chypre) le 26/II/97

Figure 9 Postcard from Kondea, 1897 - verso

Monsieur,

Je vous prie de m'envoyer s'il vous plaît à la première occasion la facture de vos magasins.

Si je trouve qu'il ait un profit suffisant à faire vous recevrez sous peu, des demandes considérables.

Veuillez agréer, Monsieur, nos sincères salutations.

Procopé M. Symeonides
ingénieur agricole.

Contee (Chypre) le 26/II/97.

Further notes on the Simeonides, from the period 1925-1933

Mary Pugh remembers the Simeonides as a wealthy family in Kondea in the period 1925-1933. She is not sure of Mr Simeonides' Christian name, and whether he was Procope, or this was another member of the family.

The Simeonides owned the property next to family property at Kondea along the road to Lyssi. These would originally been Lapiere lands. These were gardens (with lemon, grapes, olives, figs etc.) surrounded by cypress trees. Someone set the cypress trees on fire (c.1924) – probably someone with a grudge. Louis Diacono took the children out of bed onto the terrace at night to show them the fire. In Kondea there were no fire brigades – if there was a fire, they would ring the church bells, and the villagers would rally to put the fire out.

Mary has a recollection that the Simeonides may have had the post office at Kondea at one stage. However at this time the post office was run by Mr Evripedes, who afterwards became the muchtar. The Simeonides had the grocery shop in Kondea, known as Simeonides', which was run at this time by Kyriakos Tzenios, who also ran a coffee shop in the same premises. The store was located on a square, in the newer part of the village, further up from the tsifliki.

Mr Simeonides lived in Larnaca, where he had a house near Platanya. He also had two houses in Kondea, one "in the village", and another over the store. The one in the village was the third property on the right down the road from the tsifliki, an old house which was probably his paternal home. He died in about 1926, and his body was laid out in this house. One of the maids took Mary to see him there. He was laid out on the bed, with his head to the east, with candles at his head and feet.

The Simeonides would stay in the other house over the shop, when visiting Kondea. This was a more modern house. Kyria Despo and the children would visit Kyria Anastasia there, sitting out in the courtyard, because of the cool breeze. The Simeonides had two adopted daughters, Anna (or Annou) and Cleo. Cleo was a daughter of Kyriakes Tzenios and his wife Antjoulou. Cleo was a sister of Anthoula who went to school with Mary at Kondea Primary School for Girls. Annou married a shoemaker, who became very wealthy, and they had a beautiful house at Famagusta.

Th. Pilter

Th. Pilter was a merchant for agricultural equipment. His catalogue of 1892 <http://www.jtosti.com/musee/pilter/pilter.htm> contains the most advanced equipment of its day. We are in the fin de siècle, a few years after the Great Exhibition in Paris, and Pilter is a choice vendor of this equipment throughout the Middle East and the Americas.



Figure 10 The Pilter Catalogue, 1889

Speculations

At his death, Mr Simeonides was an elderly man. If he was not Procope, he would certainly have been his contemporary. He was a contemporary of the brothers Georges, Florimond and Emile Lapierre, and perhaps friends. He may well have benefited from the sale of Lapierre land, as Georges and Florimond built up debts, and Emile later sought to recover the family fortunes.

The style of the postcard is masculin, matter-of-fact, and in easy French. I can see Georges or Florimond helping out Procope Simeonides, who may recently have purchased land from them. Perhaps there were discussions about the stores of Paris, the wealth of equipment at the exhibition of 1889, launching Kondea into the twentieth century. Perhaps they had the catalogue of 1889 (above) in front of them, but were after up-to-date prices. Perhaps of giving this new postal service a work-out, to see how quickly a reply would be received from Paris. Perhaps the "ingénieur agricole" was a flourish, to whet Th. Pilter's appetite . . .

WIDESON: ARISTOCRATS

Provenance: Cypriot newspaper cutting. Paper and date unknown. Translated Mary Pugh, 1989. The lady referred to here is supposed to be either Virginie Lapierre or Louise Lapierre (née Bouniol). Wideson is a pseudonym of the Greek columnist Evriviades (Ευριβιάδης), who was later assassinated by EOKA.¹⁹

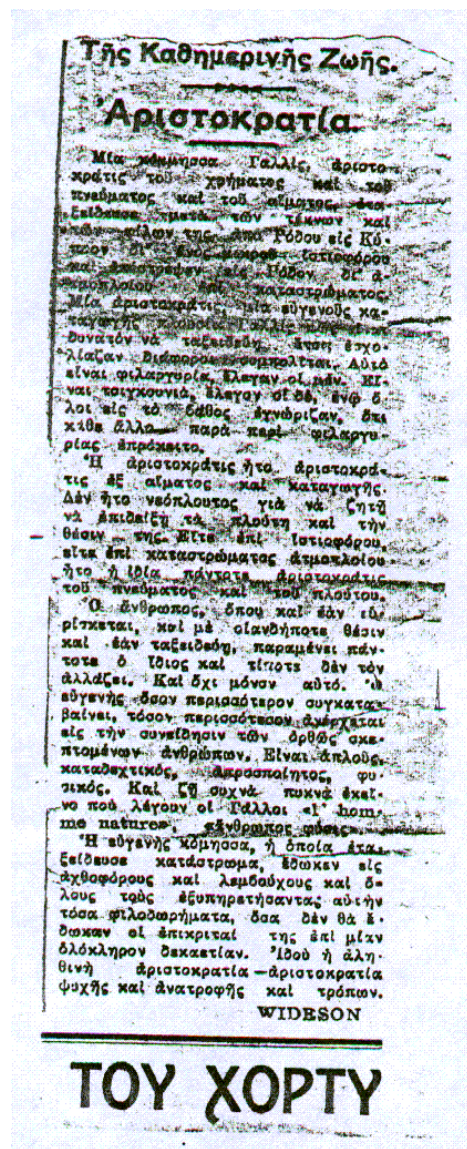


Figure 11 Wideson: Aristocrats

DAILY LIFE

ARISTOCRATS

"A french countess, an aristocrat of spirit, blood and money, undertook recently a voyage with her children and friends from Rhodes to Cyprus on a small sailing boat. She returned to Rhodes later on by steamship, travelling on deck. How is it possible for a rich aristocratic lady of such a noble birth to undertake such a voyage, gossiped some townsfolk. It is avarice, real meanness, said others. But deep down all knew that there was no question of avarice.

"The aristocrat was a true blue from blood and descent. She was not a 'nouvelle riche' trying to show her wealth and rank. Travelling on a sailing boat or on a steamship, she was the same person, an aristocrat of intellect and wealth.

"Wherever one is, or whichever class one travels, one remains the same person: nothing alters one, and, above all, the noble person who tries to come down to the level of his fellow men, is in fact elevated in the minds of right-thinking people. That person is simple, affable, natural, without false pretences, and lives, as the French say, 'L'homme nature'.

"The noble countess who travelled on deck paid the porters, the bargemen and all those who served her so well. In fact more than, I am sure, her critics would have given in ten years. Here, indeed is true aristocracy. Aristocracy of soul, upbringing and manners.

"WIDESON"

¹⁹ For background material on Wideson and his family, see below Error! Reference source not found..

FAMILY PHOTOGRAPHS 1880-1926

Provenance: Photographs collected from family albums.



Figure 12 Adele Rey. Possibly 1880's or 1890's. The photograph bears the imprint of the photographer Paul Bourgeois from Chalon sur Saône, on the verso.

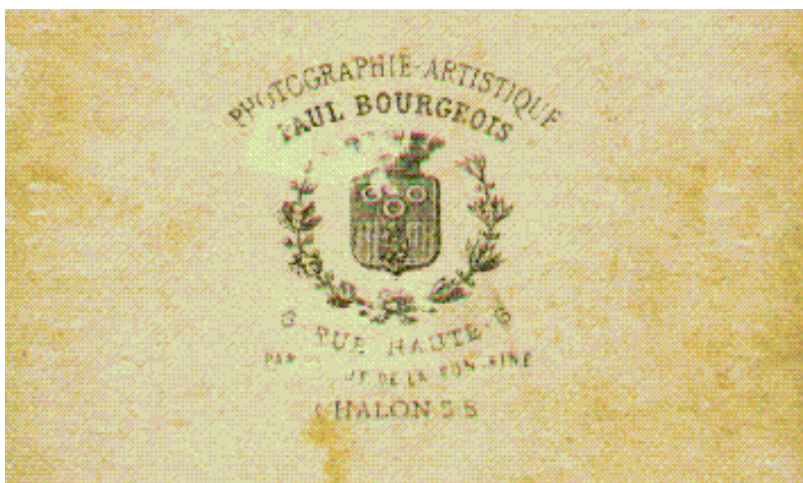




Figure 13 Frederic Diacono and Family, c1894 Edmee, Frederic, Virginie, Joseph and Louis



Figure 14 Portrait of Vincent Fenech (1839-1908) , probably early twenieth century in the house of Andreas Bayada formerly in the the possession of Edith Karatzas



Figure 15 Adele Rey, probably 1903-4



Figure 16 Joseph Diacono, c1904 Henriette Lapierre has a copy of this photograph, with "Alexandre" handwritten on the back. However, we believe this to be Joseph Diacono (1887-1905). (Compare this photograph with that of Joseph in the Diacono family photograph c



Figure 17 Emile Lapierre and Family, c1904 Albert, Louise née Bouniol, Emile and Jules Emile's Black arm band probably follows the death of his mother.



Figure 18 Kondea, the tsifliki, c1904



Figure 19 Louis and Despo Diacono, c1912



Figure 20 Virginie and Family, 1916 Virginie, Despo, Fred and Harry



Figure 21 Carletti Childxren c1916 Louisetta, Mafalda, Ricca, Linda, Yolanda



Figure 22 Virginie, Despo and Pascalia (Despo's sister, nee Vlandi).



Figure 23 Louis Diacono 1917



Figure 24 Despo Diacono 1917



Figure 25 Despo Diacono 1917



Figure 26 Louis Diacono 1918



Figure 27 Hugo Fenech, Ines, Daphnee, Andrée, Vincent, Limassol, 5 Sept 1917



Figure 28 Manolis Vlandi (father of Despo)



Figure 29 Family of Louis Diacono, 1918 Louis, Harry, Fred, Mary, Despo

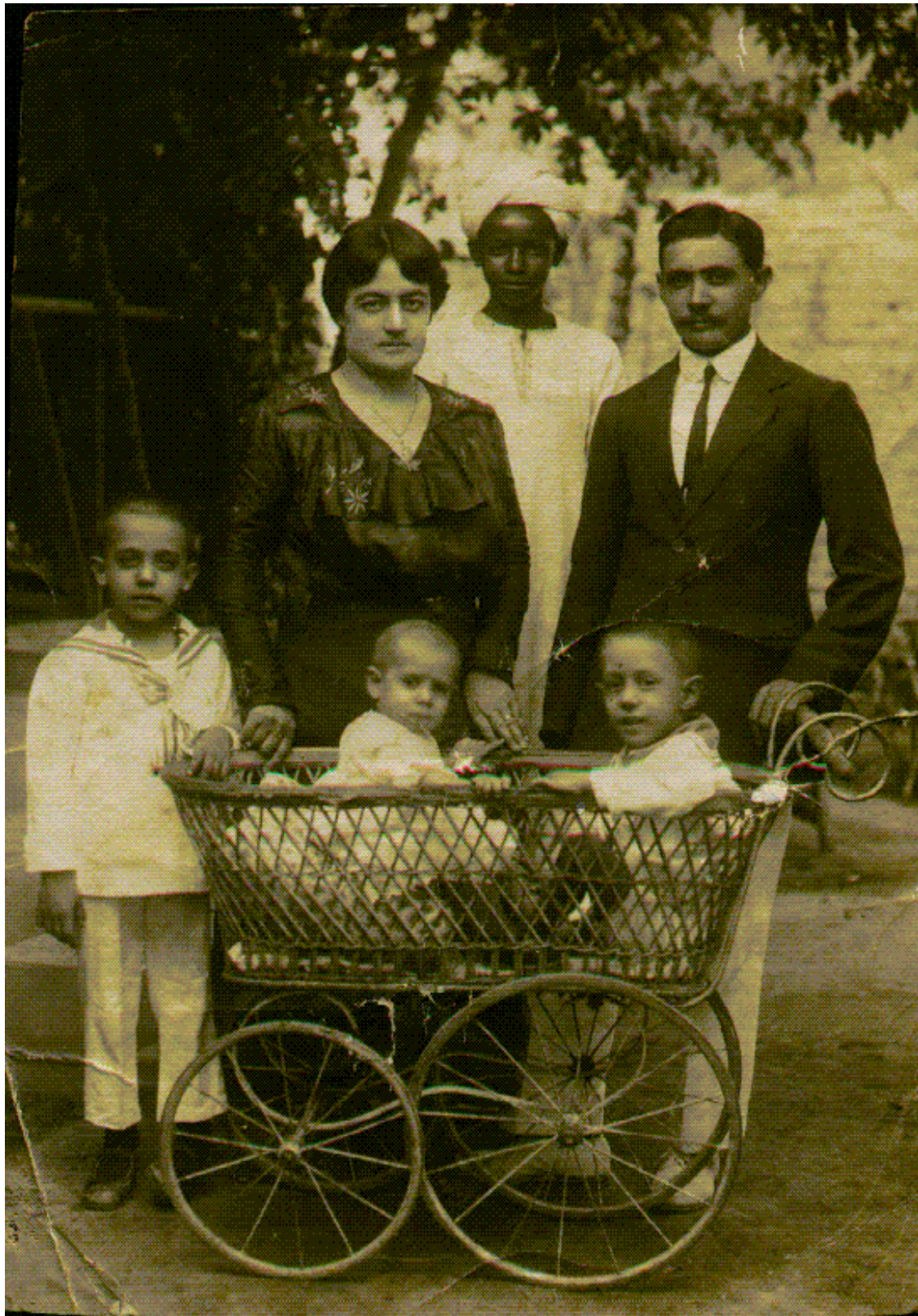


Figure 30 Family of Louis Diacono, Khartoum 1918 unknown, Despo, Louis, Fred, Mary, Harry



Figure 31 Albert Lapierre, 1918



Figure 32 Emma Sforza, Jeannot and Camilla, c1921



Figure 33 Pascalia (née Vlandi) and her husband Andronicos Tilkian, 1921 Pascalia was Despo's sister. She used to be called the "Rose of Port Said".



Figure 34 Edith Karatzas, c1921

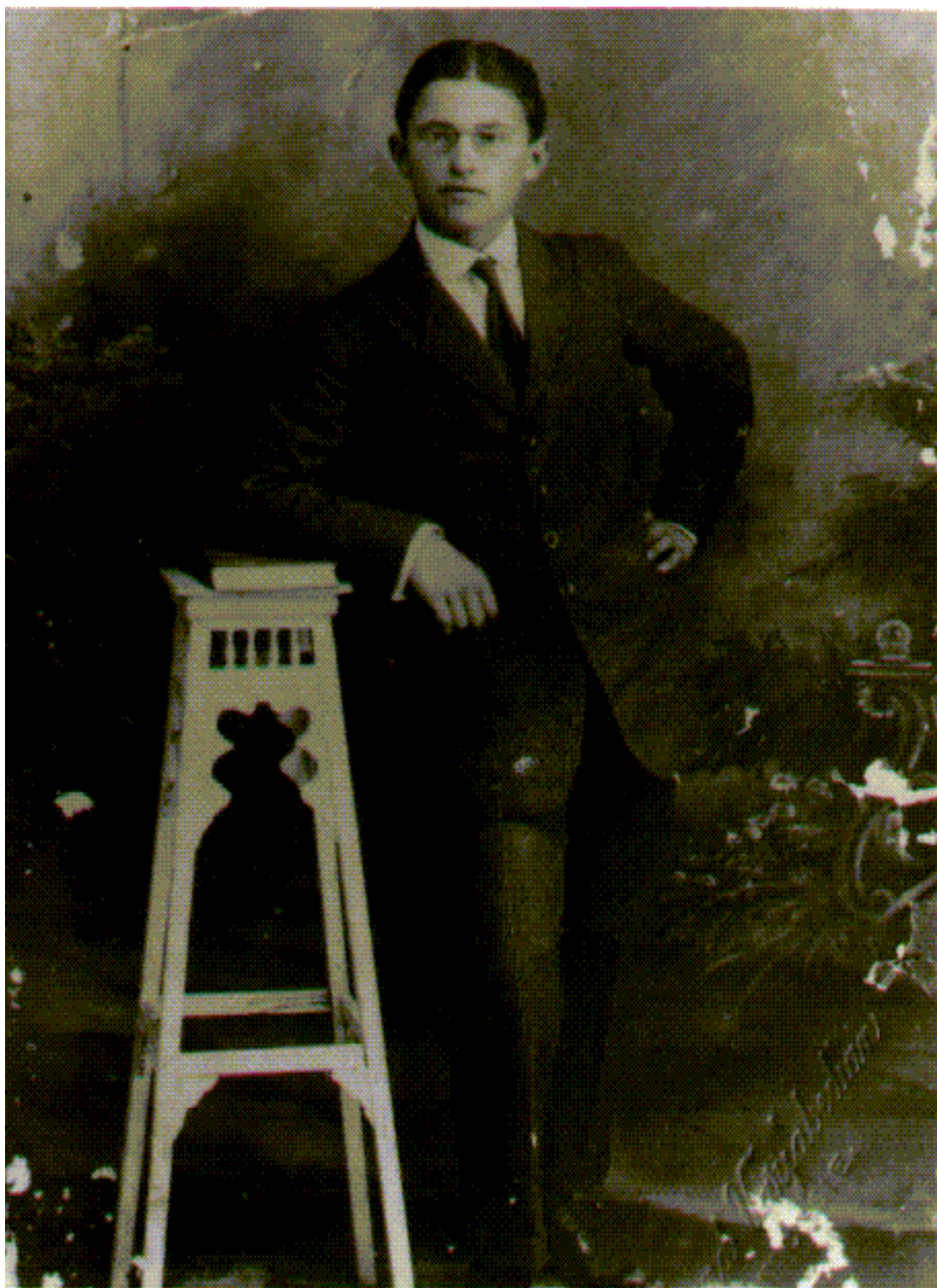


Figure 35 Jules Lapierre, 1923



Figure 36 Hadjiouannou Children c1924 Jeanne, Phivos, Andreas, Maroula, Renos, Ivy



Figure 37 Georges Lapierre c1925



Figure 38 Group on the Terrace, 1926 Jules, Despo and Georges



Figure 39 Tsifliki, c1926

JOSEPH DIACONO: LETTER TO LOUIS DIACONO, 10/05/1905

Provenance: Photocopy of original provided by Gigetia Diacono. This is believed to be Joseph's last surviving letter, before his death on 31st October 1905.

Dear Louis
 At last I receive your dear letter I was waiting it
 as to say the Hebrews the Messiah. It has more than three
 months that you did not write to me without a reason but I
 forgive you and I hope that you will write me more specially
 Please in your next letter explain to me what kind of work
 you are doing and the name of your director if I can find
 any business there where the boat will be over I one of your
 letters to mama I saw that you are superintending of one
 farm house your friend Charalambos Pappas is asking
 if he can find any business there because you he will
 come I do not forget to write you again that subject I
 gave your address to Emilio Branco because he is going
 to write you if you could make any affair with
 him because now is a commission agent with Mr
 Pasotini You ask about the work of harbours now
 is nearly finish the new extension of the quay wall
 is finish the began to set blocks The dredger Ferraguta
 is going to finish after two months and is going
 to Egypt in the Harbour of Alexandria where our company
 got work for two years by the saying of Caulher the
 Engineer The extension of the Harbour is finish the
 dredger is clearing the new extension They make
 a place I am not sure if you now that to

Figure 40 Letter Joseph Diacono to Louis Diacono 10/05/1905

out the lighters and barges and repair them with the expenses of the Harbour but after the government will buy it. Its name in English Slipway is in the opposite place of the entering near the tomb of Gemboulat the first thing that they take out was the Barge No 2 and the Salamis on Eastern holy day of the Greeks the English people of Harbour was about to go to Beirut with salamis but as the reparations were not finished they were obliged to stay. Many steamship entered the harbour since you left and for the harbour work they came three one with different things for the store an other with cement and an other with coal two more we are waiting on other with five hundred tons of coal. The rail way is nearly finish many engines arrived here they pass the half way of Nicotia after two months they will finish. Before one month the old Will was here he stay for one week. Petros Casini has been sent to Bombay the Brothers Rendione were sent away three Greek fitters were brought from Athens. Many Compliment to Elias Mina. Many Compliment from Chris Youssef Gianni Cambouris Christo the Carpenter - Giorgi Psalti the Doctor. Nicotia who after three days is going to leave for England the broat an other doctor but I have not the Harour to know him yet. Lewis and Andrews who is working in the rail way is time before Christo the Quarry man.

Stilli Fotiri toj Sofodi Mavrot Diamandara
 the old Caffee Captain Paulo Fotiri the
 Nihalaci who return from Smirna is working
 heartily Chandalaci you friend Nican Chauli
 Ellis and from all the other because they
 are so many that if I was about to tell these
 names I want to copper for the letter

I remain Your truly brother
 Joseph

I am waiting answer in your letter tell
 me if you sent away Coula because I have been
 informed that you keep her Mag with you
 Excuse me because I am remembering to you
 the past

You must be more diligent in writing
 to us and specially to My mother who is always
 waiting a long time for me letter

“FAIRE PART” DE JEANNE FENECH, 1919

Provenance: “Faire part”, or notice inviting people to attend the funeral, of Jeanne Fenech née Lapierre (1886-1919). This document was sent to me by Louis Lapierre.



Monsieur Edgard Fenech et ses filles Edith et Odette, Madame Veuve Georges Lapierre, Monsieur Ernest Lapierre, Monsieur et Madame Francois Sforza, Monsieur et Madame Ugo Fenech, Monsieur et Madame Giuseppe Gaffiero, Monsieur et Madame Ménélas Michaelides, Monsieur Emile Lapierre et ses fils, Madame Veuve F. Diacono et son fils, Madame Héléna Lapierre, Madame Veuve Florimond Lapierre, Monsieur V. E. Fenech et famille, Monsieur G. Fenech et famille, Monsieur et Madame Frank Fenech, Monsieur et Madame G. A. Fenech, Madame Veuve Elconide Nani et famille, et les familles Lapierre, Fenech, Cauchi, Hadjiyoannou, Rey Simon, Nuzzo, Sammut, Diab, Carletti, Murat, Michaelides, ont la douleur de vous faire part de la perte cruelle qu'ils viennent d'éprouver en la personne de

MADAME JEANNE FENECH

nee Lapierre

leur épouse, mère, fille, sœur, belle-sœur, nièce, cousine et tante, décédée à Nicosie (Chypre) le 1er Janvier 1919, dans sa 34e année, après une courte et douloureuse maladie.

Un de Profundis !

Figure 41 Faire Part Jeanne Fenech, 1919

POEM DEDICATED TO MRS EDMÉE CARLETTI OF KONDEA

Greek. Author and Date Unknown. Translated by Mary Pugh, 1989.

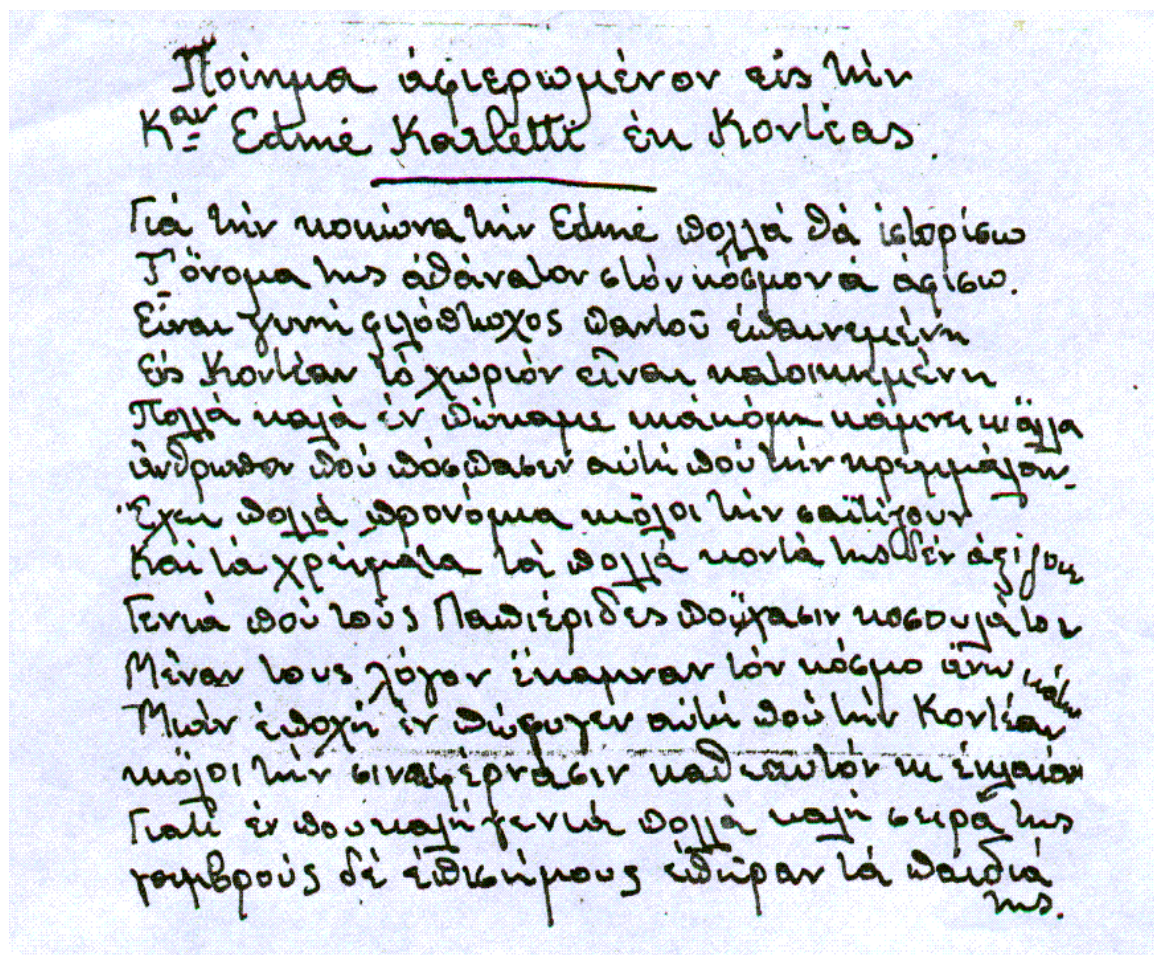


Figure 42 Poem dedicated to Edmee Carletti

About Lady Edmee I have a lot to relate,
 to leave her name to the world an everlasting memory.
 She is a charitable woman, praised everywhere.
 She lives in the village of Kontea.
 She has done many good deeds and is still doing others.
 She even saved a man from the gallows.
 She has a lot of virtues, and everybody respects her.
 Money has little value for her.
 She belongs to the Lapiere who had the Consulate.
 One word from them could turn the world around.
 For a time she left Kontea, and everyone was
 talking about her and cried for her absence.
 Because of her high birth and rank
 her children married people of high rank and distinction.

DEATH NOTICE: EDMEE CARLETTI, 1960

Provenance: Death notice of Edmee Carletti. Newspaper unknown. Undated. Translated by Mary Pugh, 1989.



Figure 43 Death Notice Edmee Carletti, 1960

T
 he death is announced in Italy of Mrs Edmee Carletti, a member of the
 Cyprus catholic Community. She was the widow of the ever- remembered
 Benigno Carletti. The deceased lived for many years at Kontea, where she
 left everlasting memories of her kindness and Christian deeds. To her
 family, and in particular to her daughter, wife of Judge G. Vassiliades, we
 extend our deepest sympathy.

***NOTE RE ALBERT LAPIERRE WRITTEN BY JULES LAPIERRE
PROBABLY C. 1961***

Provenance:- The following is a note regarding Albert Lapierre written by Jules Lapierre, probably as part of the correspondence of 1961 regarding Albert's citizenship. It is among Jules Lapierre's papers, in the possession of Henriette Lapierre, in her house in the village of La Pierre, near Grenoble. The document is a carbon copy, the which I photocopied, and transcribed below.

Mon frère le Docteur Albert Lapierre
né à Lodève le 6 Juillet 1896
fils d'Emile Lapierre, à l'époque Sergent au 122e Rgt d'Infrantie, et de
Louise Bouniol, née à Mende en 1872.
Mobilisé en 1915 mon frère servit pendant la guerre 1914-18 comme
Medecin auxiliaire puis Medecin Aide Major, fut cité à l'ordre de sa
division lors de bataille de Saint Mihiel (août 1918) et en Syrie lors de la
campagne contre les Ansarieh.

**LETTER FROM TRIBUNAL D'INSTANCE DE REMIREMONT
23/11/1961**

Provenance:- The following is a letter from a judge of the Tribunal d'Instance de Remiremont, to Mme Hélène Lapierre (née Dubach), wife of Albert Lapierre, regarding recognition of Albert as a French citizen. It is among Jules Lapierre's papers, in the possession of Henriette Lapierre, in her house in the village of La Pierre, near Grenoble. The document is hand-written, the which I photocopied, and transcribed below.

Tribunal d'Instance

Remiremont le 23-11-61

DE

REMIREMONT

Le Juge d'Instance
à Madame Lapierre

Pour certifier que votre mari est Français, je dois établir que son père est 'Français'. Ou son père est né a Chypre, aussi que son grand père. Faute a justifier que ces 2 derniers persons sont Français, il vous faudra m'indiquer si Georges Lapierre (grand-grand père) est né en France.

Recevez, Madame, nos salutations distinguèes

Le Juge d'Instance
(illegible)

Me retourner ensuite tout le dossier

**LETTER FROM ROBERT BAUDOY TO THE TRIBUNAL
D'INSTANCE DE REMIREMONT 11/12/1961**

Provenance:- The following is a letter from Robert Baudouy to the judge of the Tribunal d'Instance de Remiremont, regarding recognition of Albert Lapiere as a French citizen. It is among Jules Lapiere's papers, in the possession of Henriette Lapiere, in her house in the village of La Pierre, near Grenoble. The document is a carbon copy, the which I photocopied, and transcribed below.

le 11 décembre 1961

Robert BAUDOY
Adminstrateur Civil
Conseiller des Affaires étrangères
Chargé d'Affaires de France à Chypre
Chevalier de la Legion d'Honneur

à

MONSIEUR LE JUGE D'INSTANCE DE REMIREMONT

Madame Hélène DUBACH, Veuve d'Albert LAPIERRE, déporté au camp de Mauthausen, où il est décédé, me signale qu'elle éprouve difficulté à obtenir un certificat de nationalité française, au nom de son époux. Ce document qui lui a été réclamé par le Ministère des Anciens Combattants et Victimes de Guerre en vue de la constitution de son dossier d'indemnisation.

Georges LAPIERRE, était un membre de la famille LAPIERRE qui, vers la fin de XVIIIème siècle, s'était établie à Constantinople. Fue Albert LAPIERRE, pour lequel il vous est demandé d'établir un certificat de nationalité est l'arrière petit-fils de Georges.

L'étude des registres d'état civil de votre Consulat à Larnaca m'a permis d'établir la généalogie ci-jointe (annexe N° 1), et de constater que les enfants issus de Georges LAPIERRE n'ont jamais cessé de demeurer citoyens français, qualité affirmé dans les actes par divers Consuls;

I – Georges LAPIERRE Copie de sa nomination en 1818 comme
drogman du Consulat de France à Larnaca.
Copie du décès de sa première épouse.
Copie de l'acte de son second mariage.
Copie intégrale de l'acte de décès.

II – Alexandre LAPIERRE
 fils du précédent Copie intégrale de son acte de naissance
 Copie “ “ “ “ de mariage
 Copie de l'acte de naissance de son épouse.
 Copie intégrale de son acte de décès.

III – Emile LAPIERRE

fils du précédent Acte de naissance (copie intégrale)
 Photocopie de sa nomination d'Agent
 Consulaire de France à Famagusta.
 Madame Veuve A. Lapiere vous
 communiquera le livret de famille et le livret
 militaire d'Emile LAPIERRE, son beau père.

IV – Albert LAPIERRE

fils du précédent Né en Juillet 1896 à Lodève (Hérault)
 Marié, a Verdun, en février 1923 avec
 Mademoiselle Hélène DUBACH.
 Sous les drapeaux, de juillet 1915 à sa
 démobilisation, en 1919, comme Médecin
 sous-aide Major, Croix de Guerre 1914-1918
 – Arrêté par les Allemands, déporté à
 Mauthausen, où il est décédé
 Chevalier de la Legion d'Honneur et Croix
 de guerre 1939-1945.

Dans renseignements qui précèdent et de l'enquête faite par cette Ambassade à Chypre, où certains membres de la Famille LAPIERRE ont élu domicile depuis 1816, il résulte que, durant leur séjour à l'étranger, les quatre générations précitées ont, sans interruption et sans contestation, joui de "la possession d'état de Français", telle qu'elle est définie aux articles 95 et 148 de l'Ordonnance du 25 octobre 1945, portant de la nationalité française".

Tous les éléments constitutifs de la "possession de état de française" ont été réunis chez les prénommés:

- a - relations permanentes et étroites avec les représentants de la France à l'étranger, dont deux ont été les collaborateurs,
- b - déclarations à nos consulats, de leurs naissances, mariages et décès,
- c - inscriptions sur le registre des Français,
- d - inscriptions sur le tableau de recensement et accomplissement du service militaire.

Aux termes de l'article 95 du Code de la nationalité Albert LAPIERRE "ne peut être considéré comme ayant perdu la nationalité française que si cette perte est constatée par un jugement."

L'article 95 du Code de la Nationalité écarte, en effet, la présomption de la perte de la nationalité française, l'orsqu'il est prouvé que la personne en cause et ses ascendants ont conservé la "possession d'état français".

Cette qualité de Français a été ne semble-t-il, nettement établie par le fait qu'Albert LAPIERRE, a servi sous nos drapeaux de 1915 à 1919 et y a gagné la Croix de Guerre, et que, vingt ans après, il a été arrêté et déporté à Mauthausen où il est décédé.

Pour ces faits, Albert LAPIERRE, a été fait Chevalier de la Légion d'Honneur et a reçu la croix de guerre 1938-1945.

La possession d'état de Français nes pas moins claire en ce qui concerne la frère d'Albert, Jules, qui lui aussi a fait la guerre de 1914 en France et a laissé son bras droit à Heurtabise au Chemin-des-Dames.

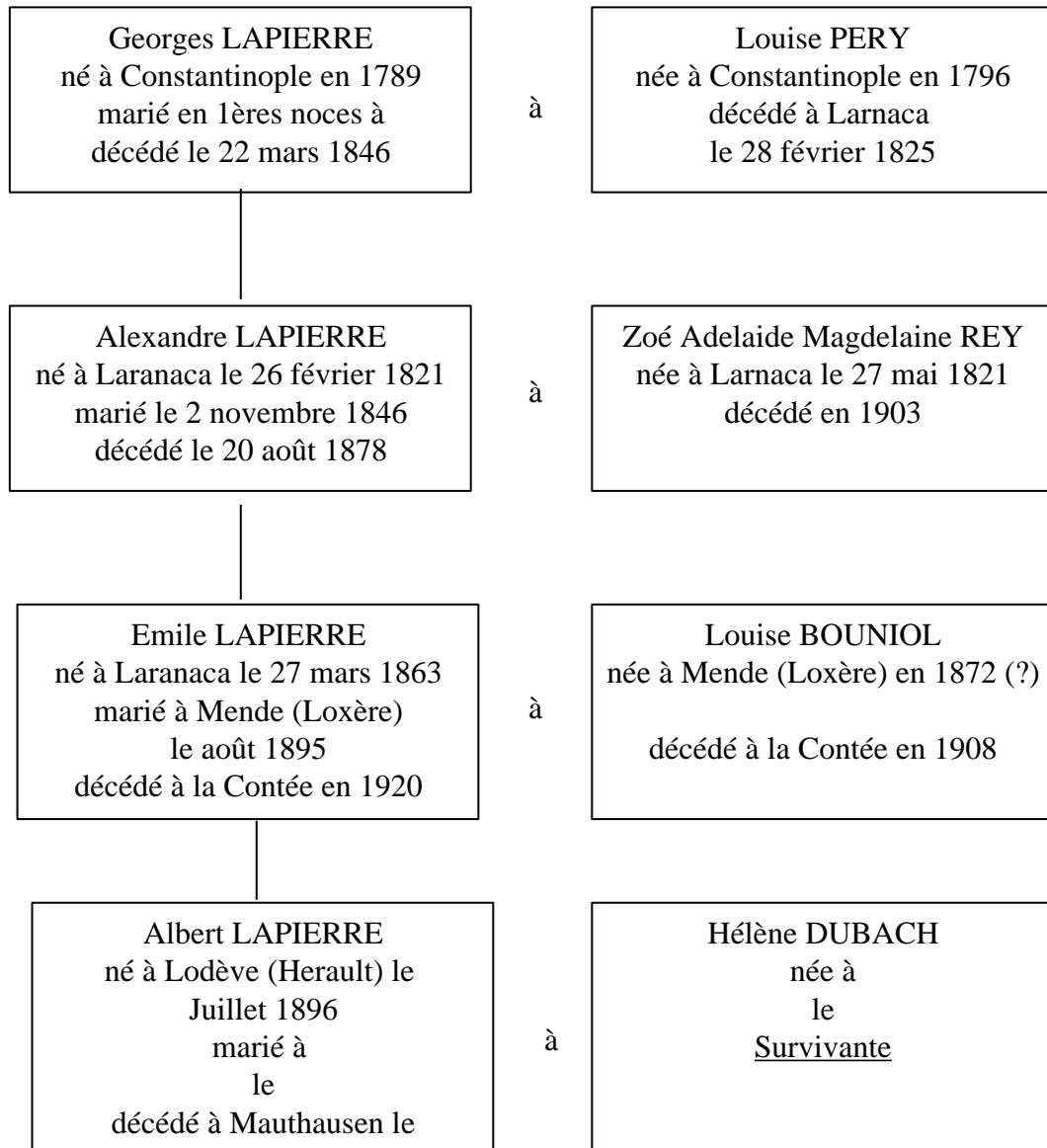
Pendant 25 ans, de 1934 à 1959, Jules LAPIERRE, Agent Consulaire de France à Larnaca (Chypre) a été considéré tant par les Autorités britanniques que par les populations grecques et turques de Chypre et enfin par nos forces armées en 1956, au moment des événements de Suez, comme le Représentant de la France à Chypre notre dernier consulat en cette île ayant été fermé en 1934.

Il ne vous échappera pas qu'il est indispensable pour Mme Veuve A. LAPIERRE d'obtenir, du tout urgence, au risque de se voir forelure, le certificat de nationalité française réclamé par la Ministère des Anciens Combattants et Victimes du Guerre.

Aussi, si l'augmentation fondée sur les articles de l'Ordonnance du 25 octobre 1945 précitée et si les documents annexés à la présente lettre ne vous paraissant par faire suffisamment ressortir la qualité de Français des ascendants de feu Albert LAPIERRE, y aurait-il lieu, en désespoir de cause, d'appliquer à son cas les dispositions de la loi sur la Nationalité du 28 juin 1889, en faisant jouer soit l'article 8, 2° qui stipule: "est Français, tout individu, né en France de parents inconnus ou dont la nationalité est inconnue", soit article 9, alinea 3, qui stipule: Tout individu, né en France d'un étranger, devient également Français, si, ayant été porté sur le tableau de recensement, il prend part aux opérations de recrutement, sans opposer son extraéité."

Je vous serais reconnaissant de bien vouloir me faire connaître la suite que vous aurez estimé devoir donner à cette affaire afin, s'il échet, que je puisse consulter Monsieur le Ministre de la Justice, (art; 151 du Code de la Nationalité française), ce cas évoquant une question de principe dont vous comprenez, j'en suis sûr, l'extrême importance pour tous les Français à l'étranger, et spécialement pou ceux qui ayant, de père en fils, depuis des générations, épousé des Françaises, nées en Franc et qui ait fait tout les guerres, voient leur qualité de Français, qu'ils croyaient évidente, devenir douteuse et contestée./.

ARBRE GENEALOGIQUE DE LA FAMILLE LAPIERRE



N°1

EXTRAIT DU REGISTRE DES ACTES DE L'ETAT CIVIL DU
CONSULAT DE FRANCE A LARNACA (ILE DE CHYPRE)
POUR L'ANNEE 1863

Le vingt sept mars huit cent soixante trois à huit heures du soir est né à Larnaca – Ile de Chypre – Etienne, Jean, Emile LAPIERRE, du sexe masculin, de Florimond, Fortuné, Alexandre LAPIERRE et de Dame Adèle REY, sa légitime épouse.

Certifié le présent extrait conforme aux indications portées au registre des actes de l'état civil du Consulat de France à Larnaca, supprimé le 1er août 1934 et dont les archives ont été transférées à l'Ambassade de France à Chypre, par Nous Robert BADOUY, Conseiller des Affaires Etrangères, Chargé d'Affaires de France, Chevalier de la Légion d'Honneur, Officier de l'état civil. /.

Nicosie le 1er Novembre 1961

NO 2

EXTRAIT DU REGISTRE DES ACTES DES L'ETAT CIVIL DU
CONSULAT DE FRANCE A LARNACA (ILE DFE CHYPRE)
POUR L'ANNEE 1821

Le vingt-cinq février mil huit cent vingt et un à six heures et demie du soir est né a Larnaca – Ile de Chypre – Alexandre Fortuné Florimon LAPIERRE du sexe masculin, fils de Georges LAPIERRE et de Dame Louise PERY, sa légitime épouse.

Certifié le présent extrait conforme sur indications portées au registre des actes de l'état civil du Consulat de France à Larnaca, supprimé le 1er août 1934 et dont les archives ont été transférées à l'Ambassade de France à Chypre, par Nous Robert BAUDOY, Conseiller des Affaires Etrangères, Chargé d'Affaires de France, Chevalier de la Legion d'Honneur, Officier de l'état civil./ .

Nicosie le 13 novembre 1961

GEORGES LAPIERRE: NOTES SUR LA FAMILLE, 1970*Georges Lapierre: Notes sur la famille (French original)***NOTES SUR LA FAMILLE**²⁰

Recueillies par Jean-Marie, de la
bouche de Georges Lapierre,
le 14 Juillet 1970, à REIMS.

Origines.

Quand on recherche les origines familiales, on remonte avec un certain degré de certitude, jusqu'à la fin de XVIII siècle - début de XIX ème. Un certain Georges Lapierre, venude Constantinople (?) s'installe à Larnaca, et monte un commerce de "cuirs et peaux" avec la France. Oncle Jules possède une "pièce" officielle signée de Richelieu, ministre des affaires étrangères de Luis XVIII, nommant Georges La Pierre, interprète au consulat de France à Larnaca. Cette pièce et signée de Juin 1816.

Ce Georges Lapierre serait à l'origine de La Contée, comme propriété de famille. Au début de XIX ème, Chypre fut le siège de graves événements, liés à la revolution grecque de 1821. La population grecque se révolte contre les Turcs, qui occupent l'île depuis 1453. La répression est terrible et écrasée dans le sang. Georges L. était en relation avec deux "Lavra" (couvent), l'une à Alethriko, à 15 klm à l'Ouest de Larnaka, l'autre à LaContée à 15 klm. au Nord de Larnaka. Grâce à sa qualité d'étranger, à ses relations maritimes et commerciales, il se charge de l'évacuation et de l'expatriation des moins chassés par les événements; et il leur achète leurs terres.

Devenu propriétaire de ces deux couvents, il vend la premier, (Alethriko), abandonne son commerce, et s'installe à La Contée pour exploiter lui-même le domaine. Il obtient des Turcs d'une part, et des autorités françaises d'autre part, le droit de vivre à Larnaka sous le régime "des capitulations" (c;à.d. statut d'étranger libre et propriétaire indépendant en territoire turc.)

Pour avoir de la main d'oeuvre, il crée le village de La Contée, accueillant sur les terres, les gens plus ou moins poursuivis par les turcs. Certains de ces arrivants n'était pas toujours l'élite Cela explique le mépris qu'affichent, encore aujourd'hui, certain villageois de vielle souche, pour les gens de "Kontéa" (700 environ) dont les moeurs sévères et moins antiques que celles des villages des environs.

Georges rend le domaine prospère et florissant. Il l'est resté jusqu'à son arrière petit fils.

Le fils de Georges s'appelait Jean-Baptiste. Celui-ci engendera Georges, qui engendera Alexandre, Florimont, Fortuné. Il ne semble pas qu'il y ait descendance collatérale en dehors de cette ligne directe

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An English translation of this document follows it, below, with annotations. The French text is here transcribed without amendment. My copy of the document ends at the bottom of its 6th page with the notes on Emile Lapierre, but contains no information about his descendants and their families. Either there are pages missing from my copy, or they were never written - **if anyone has a more complete copy, please send me a photocopy of it.**

Alexandre Lapierre, arrière petit-fils de Georges qui acquit la Contée, est mort vers 1870, à Chypre. Il avait épousé Mlle. Adèle REY, femme de grand caractère, qui géra le domaine, après la mort de son mari. Elle eut 13 enfants dont 5 moururent en bas-âge. Un sixième mourut à Mâcon, lors de ses études, et n'a pas laissé de descendance. Les 7 enfants restant sont: Marie, Louise, Georges, Virginie et Florimont (jumeaux) Hélène et Emile (jumeaux)

1. Louise ne s'est pas mariée.
2. Hélène fit un mariage "blanc" et ne vécut jamais avec son mari.
3. Florimont épouse Thérèse Tardieu, vécut à Chypre et n'eut pas d'enfant.
4. Marie épousé Mer. Constandi et eut deux filles: Carmelle et Daphnée.
 - . Carmelle se fit "enlever" par un grec qu'elle voulait épouser contre l'avis de la famille. Elle l'épousa et devint Meme. Hadjiouannou. Elle eut 8 enfants qui vivent tous à Chypre.
 - . Daphnée épousa un cousin d'origine maltaise: Hugo Fének, veuf de sa cousine Ines. Elle en eut 3 enfants, un fils: Vincent et deux filles: Odette et Andrée.
5. Georges épousa Melle Antoinette Fének.
 C'est lui fut chargé du domaine après la mort de son père. Il le géra mal, fit de nombreuses bêtises; et, à la mort de sa mère, ses frères et soeurs réclamèrent le partage. On fut obligé de vendre 600 hectares des meilleures terres pour payer les dettes. On garda indivis, la maison. les aires et certains terrains inexploités (nécropoles . . . etc. .)
 Georges eut 5 enfants: Alexandre, Ernest, Inès, Jeanne, Emma.
 - . Alexandre épousa Ida Murat et fut tué aux Dardanelles (1917)
 Ils eurent 2 enfants: Georgette et Guy.
 - a. Georgette épousa un italien Mer. Périllo et en eut un fils: Georges. Elle divorça et vint à Paris où elle vit encore. Elle parvint à élever son fils qui, actuellement travaille dans les travaux publics en Guinée. Il a deux enfants: Nathalie et Jean-Marc.
 - b. Guy Lapierre, né vers 1914 fut orphelin très tôt. recueilli et élevé par Edgar Fének (veuf de Jeanne Lapierre morte en 1917). Il fut envoyé à Antourah (Liban) mais ne réussit guère dans le secondaire. Vers 18 ans, il est invité et pris en charge par Edmond Murat, le frère de sa mère, qui habitait Grenoble. Il fit l'Ecole Coloniale. Mais en 1938-1939 il rentre à Chypre. La Banque Ottomans cherche à le retenir. Mais il refuse. Il se marie avec une chypriote, rentre en France pour la guerre, évite de justesse les stalags, mais meurt à Paris en 1942 des suites d'une appendicite compliquée, en laissant deux filles.
 La femme de Guy quitte Paris, retourne à Chypre, puis gagne l'Angleterre où elle se remarie avec un professeur (?) Les deux filles de Guy ont épousé des Anglais. On les perd devue peu à peu. Mais elles passent de temps en temps en France et voient leur tante Georgette.

- . Ernest fut directeur de la Banque Ottomane. Il vivait encore en 1970 et habitait Tarbe. Il fut marié deux fois.
Sa première femme, "une franque" épousée à Chypre, lui donnait 2 enfants:
 - Dennis, divorcé, remarié, vit actuellement à Paris. Il doit avoir deux enfants dont un garçon.
 - Jeanne a épousé Mer Ils ont tenu un garage au Congo-Brazzaville. Ils sont maintenant à Bordeaux.De son second mariage, (à Bordeaux) Ernest eut un autre fils Françis ingénieur en géologie sous-marine. Il travaille dans la recherche pétrolière. Il habite La Selle-St. Cloud. Il est marié et a 4 enfants: Bruno, Claire, Anne, et François. Tony est allé les voir une fois.

- . Inès meurt en 1911 en mettant au monde sa première fille qui portera la même nom que sa mère. Cette fille Inès se marie une première fois contre la volonté de la famille avec un Mer. Bayala ²¹ dont elle gardera 3 enfants vivants:
 - Hugo Bayala vit en Amérique du Sud ²²
 - André Bayala est officier de marine en Angleterre
 - Josita a épousé Jimmy (Jacques) Murat, agent maritime. Ils habitaient, en 1970, à Famagusta.

- . Jeanne a épousé Edgar Fének.
Elle meurt en 1917 en laissant une petite fille: Edithe
 - Edithe épousé Mer. Karadja un grec de Chypre. En 1970 Edithe Fenek-Karadja était veuve. Elle n'a eu qu'un fils: Phivos, ²³ qui a épousé une espagnole et ils vivent toujours à Chypre.

- . Emma fut marié sur le tard à un Italien d'origine Milanaise: Mer. Sforza, qui fut aussi directeur de banque de Chypre. Ils eurent 4 enfants dont deux seulement survécurent:
 - Jean dans le commerce (ou les finances? . . .) Il habite Turin et a deux enfants.
 - Georges Médecin-stomato à Milan (famille ? . . .)

- 6. Virginie Lapiere soeur jumelle de Florimont, épouse à Chypre Frédéric Diacommo, ²⁴ dont elle eut deux fils et une fille.
 - . Joseph Diacommo mourut jeune en 1905, dans un accident survenu lors de la construction du port de Famagousta.

21 sic. Bayada

22 actuellement il vit en Australie

23 sic Dinos

24 sic Diacono

- . Louis Diacomu épousa une grecque: Despo²⁵, à Khartoum au cours d'un séjour qu'il fit au Soudan (il travaillait à la construction du chemin de fer.) Par la suite il rentrera à Chypre et mourut vers 1963. Il était contremaître dans une mine de Chypre. Ils eurent 6 enfants: Fred, Mary, Harry, Ada, Catherine, Djidjetta.
 - a. Fred. Ingénieur mécanicien à Chypre. Il a épousé une anglaise mais n'a pas d'enfant.
 - b. Mary a épousé un anglais et vit en Australie. Elle n'a qu'un fils Alex Pugh (prononcer "piou")
 - c. Harry dessinateur industriel. Vit à Chypre. Il a 3 garçons.
 - d. Ada à épousé successivement deux anglais
De Sir Scriven, elle a deux enfants: Fred et Marlène qui habitent Londres.
Après la mort de Sir Scriven, Ada épousa Sir Jarmann dont elle n'a pas eu d'enfant. Elle vit toujours et doit actuellement habiter Londres.
 - e. Catherine a épousé un grec Mer. Timothéou dont elle a eu une fille Frida. Celle-ci épousa un anglais Sir. Mackenzie originaire de Trinidad. Elle vit là-bas et a 3 enfants.
 - f. Djidjetta (née vers 1929) n'est pas mariée. Elle travaille et vit avec sa mère "Despo" qui avait environ 80 ans en 1970.

- . Edmée (Diacomo) eut une vie mouvementée. Mariée jeune à un employé de banque italien, Mer. Carletti, elle fut très liée avec le ménage de son Oncle Emile, notre grand-père. Son mari meurt jeune, lui laissant 5 filles, et lui fit promettre sur son lit de mort, d'aller les élever en Italie. Edmée part, sans argent, sans métier Elle aboutit à Turin. Une de ses filles meurt; mais elle parvient à élever convenablement les autres.
 - a. Yolé épouse un militaire qui deviendra le général Olmi. C'est une femme "de lettres". Elle s'occupe à Rome d'une publication "mondaine". Maman l'a rencontrée lors de son voyage à Rome en 1974. Elles ont beaucoup sympathisé. Son fils, Jean-Carlo Olmi est spécialisé dans l'économie européenne et travaille à Bruxelles dans les organismes européens (marché commun ou autres . . .)
 - b. Linda a épousé Mer. Bert, originaire de la vallée d'Aoste, comptable aux usines Fiat à Turin. Ils ont eu un garçon et une fille, déjà mariés en 1970 aucun renseignement sur leur descendance.
 - c. Ricca mariée au Conte Rossi, général d'aviation. Ils habitent Vicenza, mais n'ont pas d'enfant.
 - d. Louissetta (Djidjetta) a épousé un juge chypriote très haut placé dans la magistrature actuelle: Georges Vassilaidès. Elle a eu 3 enfants. Les deux garçons se sont perdus en mer d'une façon tragique et mystérieuse en 1956. La jeune fille, Edmée, ne était mariée en 1970.

Quand Edmée (Diacomo-Carletti) fut parvenue à élever ses filles et que deux d'entre elles eurent trouvé à se marier en Italie, elle revint à Chypre (vers 1931) Elle vécut auprès de sa mère Virgine, jusqu'à la mort de celle-ci en 1935. 1938 ²⁶

Elle régla ses intérêts de succession et retourna en Italie où elle mourut pendant la guerra (1944 ou 1945).

Emile (Etienne, Jean) Lapiere est né le 27 Mars 1869 à Larnaka, Chypre. Il fit toutes ses études à l'école grecque de Chypre (primaire et gymnase) Il ne partit à Anourah que vers 17 ans, pour apprendre le Français et faire les études correspondant aux diplômes français. En trois ans il les termine (!)

En 1890 Il vient en France. A Marseille il est arrêté et contraint au service militaire. On lui reproche de ne s'y être pas présenté en temps voulu. Cela ne le rebute pas et il décide de rester dans l'armée. Pendant son service à Montpellier, il fait une licence a droit, devient sous-officier; et est envoyé en garnison à Mende (Lozère). Là, il rencontre et épouse Luoise Bouniol, le 19 Août 1895.

En 1896, Emile est en garnison à Lodève (Herault). Naissance d'Albert le 6 Juillet 1896 (Albert, René, Alexandre, Elmir)

En 1897 Garnison à Montpellier, Naissance de Jules

Vers 1904: "La question crétoise" : Les grandes puissances interviennent pour que les heurts entre grecs et turcs n'aboutissent pas à la guerre-civile en Crète. Les grandes puissances envoient des contingents militaires dans l'Ile. Emile Lapiere y est envoyé; sa femme et ses enfants le suivent. Ils habitent à Lacanée, pendant deux ans, jusqu'à leur retour en France en 1906.

En 1907 Emile démissionne de l'armée, et c'est le départ pour Chypre. En effet, la mère d'Emile, Adèle (Rey-Lapiere) est morte en 1905. Georges gère mal le domaine . . . Florimont s'intéressait uniquement à l'élevage, aux cartes, et à une vie sans souci Emile était le seul qui puisse avoir l'espoir de remettre le domaine en valeur. Il y serait probablement arrivé, et toute "la tribu" n'avait pas vécu sur le domaine si l'on n'avait pas été obligé de vendre les meilleures terres pour payer les dettes de Georges si les soeurs d'Emile avec plus de délicatesse si la culture du tabac avait abouti à quelque chose et surtout, si Louise Bouniol-Lapiere n'était pas morte en 1908, après la naissance de Georges

Emile Lapiere est morte à Chypre, le 1 Janvier 1920.

*Georges Lapierre: Notes on the Family (English translation)**Notes sur la Famille*

Collected by Jean-Marie Lapierre,
as recounted by Georges Lapierre
at REIMS, 14 July 1970.

Translated and annotated by Alex Pugh, 1989, 2002

Origins

In researching the family's origins, one can go back with a certain degree of certainty to the turn of the XVIIIth to the XIXth century. A certain *Georges Lapierre*, after coming from Constantinople (?)²⁷, settled in Larnaca, and built up a trade in "hides and pelts" with France²⁸. Uncle Jules has in his possession an official document signed by Richelieu, Minister of Foreign Affairs for Louis XVIII, naming Georges La Pierre as interpreter of the French Consulate at Larnaca. This document is signed June 1816.²⁹

This Georges Lapierre was at the beginnings of La Contee as a family property.³⁰ At

²⁷ The origins of the family are described more precisely in other documents (Dossier on the Lapierre Family Sent by Pierre Ruffin to Jaucourt, 19/04/1815 and Louis Lapierre: Resume Historique de la Famille Lapierre au Levant, June 1997) and in the genealogical charts below. Georges was born in Constantinople, the son of Jean-Baptiste Lapierre (1747-1806), who was born in Syros. Jean-Baptiste's father was Pierre Lapierre (1720-?) believed to be a native of Piémont (see Louis Lapierre: Resume Historique de la Famille Lapierre au Levant, June 1997). Nothing more is to hand regarding the earlier origins of the family. The name Lapierre is common in France and the New World. Uncle Georges appears to have obtained some of the above information from Uncle Jules, who had access to the Ruffin document, and to the consulate records at Larnaca. Both brothers would also have heard the family traditions. Mary Pugh (nee Diacono) says that her grandmother, Virginie Diacono (nee Lapierre) told her that Georges Lapierre came to Cyprus via Constantinople, where his brother was Dragoman at the Sultan's court (as she put it, at "the Great Door" or Porte). Jean Lapierre (1782-1840), Georges' older brother, was drogman at the French Embassy in Constantinople. Georges' close ties with the Constantinople Embassy are in the background to Hill's account of his later life [above]. Philemon describes Georges as "of a family belonging to Syros" [above]. Hill, who had read Philemon, calls Georges "the son of a native of Skyros who migrated to Constantinople, where George was born" [above]. Louis Lapierre's research has the family involved in the diamond trade. This note of Uncle Georges' is the only reference I have found so far to the family being involved in the trading of hides and pelts. This does, however, suggest an avenue for further research – an internet search on the name Lapierre reveals a number of people of this name in Canada and the United States during the seventeenth and eighteenth centuries, and there were some references to their being involved in this trade.

²⁸ There is a street in Pyrraeus named Lapierre Street, and this may attest to the family's links with the Greek mainland.

²⁹ The document is actually dated 11 September 1816 (See above Commission of Georges Lapierre 11/09/1816). Hill writes that Georges Lapierre became Chancelier Provisoire of the French Consulate in 1815, and dates his appointment as Dragoman at 11 September 1816, based on documents shown to Keriazes by Uncle Jules.

³⁰ See above for a brief History of Kondea. There was a legend among the Lapierre family, and in the village, that there was a basket of gold coins buried at Kondea at the time of the monasteries. This basket had not been found before Louis Diacono and his family left Kondea in 1928. During the Second World War the British Army occupied the estate, and excavated with bulldozers the underground passages, where they kept stores and equipment. Mary met a Greek sea captain after the War, who said he had shipped gold from Cyprus to Crete for the British, some of which, he thought, was the Lapierre gold

the beginning of the XIXth century, Cyprus was the scene of important events, arising from the Greek Revolution of 1821. The Greek population revolted against the Turks, who had occupied the island since 1453. The suppression of the revolt was terrible, and it was crushed with much bloodshed. Georges Lapierre had relations with two "Lavra" (monasteries), the one at Alethriko, about 15 km to the west of Larnaca, the other at La Contee about 25 km to the north of Larnaca. By virtue of his status as a foreigner, and his maritime and commercial connections, he charged himself with the evacuation and expatriation of the monks, who were being pursued by these events; and he bought from them their lands.

Having become the owner of these monasteries, he sold the first (Alethriko), gave up his business, and installed himself at La Contee to exploit his domains. He obtained from the Turks on one part, and from the French authorities on the other, the right to live at Larnaca under the 'Regime of Capitulations' (ie., statut d'etranger libre et proprietaire independant en territoire turc).³¹

To labourers at hand, he created the village of La Contee, welcoming on his lands people more or less pursued by the Turks. These arrivals were not always from among the elite. This explains the scorn which remains, even today, among certain villagers of the old school, that the manners and customs of the people of "Kontea" (population c. 700) are less strict and less ancient than those of some of the villages in the region.

Georges returned the property to prosperity and flourishing. This he left to his great-grandson.

Georges' son was named *Jean-Baptiste*. Jean-Baptiste had a son called *Georges*, who had children called Alexandre, Florimont, Fortuné. There appear to be no collateral descendants outside of this direct line.³²

Alexandre Lapierre, great-grandson of the Georges who acquired La Contee, died towards 1870 in Cyprus. He had married Mlle Adele Rey, a woman of great character, who managed the property after her husband's death.³³ She had 13 children, of whom 5 died in

³¹ Georges Lapierre (d.1846) Compare this account of Georges' life with the much more detailed and florid Philemon and Hill accounts. Virginie told Mary that her grandfather hid priests in the underground passages of Kondea: there was a room in the house with a large cupboard, which had a trap-door in its floor, and steps leading down to the cellars. See footnote below as to whether this Georges was Virginie's grandfather. Regardless of this, this must have been after the 1821 massacres, as the house was not bought by the family until 1823 [above]. Uncle Georges makes no mention of the Monopoly, nor does Hill give any indication of how long it lasted. Virginie told Mary that as a young woman (c1865-70, before her father's death) she once had custody of the keys to the family coffers, and that the money was never counted before being placed in it, but weighed.

³² This is incorrect, see footnote 27 above. Alexandre Florimond Fortuné are the three names of Alexandre Lapierre (1821-70) – see above Birth of Alexandre Lapierre 26/02/1821

³³ Adele Rey (1821-1905). There is a family photograph of Adele in Mary's possession. Virginie told Mary that Adele died at the age of 84, and that she rode a horse until in her 80s, when she fell and broke her hip, "and that was the end of her". Virginie would also say, "I am the daughter of Lapierre, and the grand-daughter of Rey," and this was a proud boast. Mary cites what she thinks was a village legend in Kondea, among servants of the family, that the Rey were a very old family in Cyprus, tracing their descent back to Lusignan times: but she cannot recall this having been said by any of the family. See also Vincent Rey [Hill, above], who Georges Lapierre would obviously have known. (But note also that Vincent is not a recurring Lapierre family name.) About the antecedents of the Rey nothing more definite is known. But see notes ex Hill about the de Ras family in the late Lusignan period [below], a possible lead. Mary says that, in the house of Daphnee Fenech in Nicosia, there was a library of very old books which came from Kondea, and that one of these was a book by a Count de Rey. This was in antique French, written in the mid-seventeenth century (a date in the 1650s-1660s came to mind), and was a history of the castles in the Kyrenia

infancy. A sixth died at Macon, whilst studying, leaving no descendants. The remaining seven children were: Marie, Louise, Georges, Virginie and Florimont (twins), Helene and Emile (twins).

Louise did not marry.³⁴

Helene marriage was not consummated, and she left her husband.³⁵

Florimont married Therese Tardieu, lived in Cyprus, and didn't have any children.³⁶

Marie married M. Constandi and had two children, Carmelle and Daphnee.³⁷

- . *Carmelle* allowed herself to be "carried off" by a Greek, who she wanted to marry against the wishes of her family. She married, and became Mme Hadjioannou. She had eight children, who all live in Cyprus.³⁸
- . *Daphnee* married a cousin of Maltese origins, Hugo Fenech, widower of her cousin Ines. She had three children, a son, Vincent, and two daughters, Odette and Andree.³⁹

Georges married Mlle Antoinette Fenech. It was he who took charge of the property after the death of his father. He managed it poorly, making numerous blunders, and, on the death of his mother, his brothers and sisters reclaimed their portions. They were obliged

Range. Mary was struck by the name of the author, but never asked Aunt Daphnee about it. The fate of the library is unknown.

³⁴ Louise Lapierre (d.1919) age unknown. She was living at Kondea, when Despo Diacono visited Cyprus in 1916 (sec. Mary).

³⁵ Helena nee Lapierre (1869-1926). Mary, who was 8 when Helena died at Kondea in 1926, thinks Helena was 74-76 when she died. The cause of death, Mary thinks, was diabetic complications: she remembers that Helena was confined to bed for a long time, with a festering sore on her neck. Her Turkish doctor told Louis, Mary's father, that it was old age, and Mary remembers her father being furious with the doctor. She recalls playing in the old swimming pool one day when she suddenly felt something terrible was wrong, and she thought Aunty Helena has died. Then Kakoulou, one of the servants, came and told her Helena had died, and took her back to the house. If Helena was 74-76 when she died, this would mean she was born c1850. If this was the case, she could not have been the twin of Emile, whose birth Uncle Georges dates quite definitely to 27 March 1869. However, Mary also cites stories among the Lapierre that many of the family died at the age of 57. If this was so in Helena's case, that would have placed her birth in 1869. Mary, however, thinks she looked much older, but that this may have been the result of her illness. The 1869 date is preferable: Emile was Uncle Georges' father, and Uncle Georges, who was 18 and living at Kondea when Helena died there in 1926, would be sure to know whether Helena as his father's twin.

³⁶ Florimont Lapierre (1853-1917). On Florimont see Uncle Georges' comments below. Therese Tardieu died in the 1920s, and was dead by 1928 when Louis Diacono and family left Kondea.

³⁷ Marie Apostolides (nee Lapierre) (d.1899), married Constandi Apostolides. Carmella and Daphnee went to live with Virginie after Marie's death, and were brought up at Kondea.

³⁸ Carmelle Hadjioannou (nee Apostolides) (c1891-1977) married Costas Hadjioannou (d.1952-3). They had eight children: Jeanne (b.1912), Phivos (b.1913), Andreas (b. c.1916), Maroula (1919-1987), Renos (b. c.1920), Elli (b. c. 1923), Ivy (b. c. 1925) and Ersi (b. c. 1927). All of the children married, and all except Yanoula (Jeanne) have children [see genealogical tables].

³⁹ Daphnee Fenech (nee Apostolides) (c.1896-1976). Hugo Fenech (d. 1932). They had 4 children: Andrea (1913-1987), Vincent (b.1915), Marie (1927-1960s), Odette (b.1928). All married. See genealogical tables for descendants.

to sell 600 hectares of the better land. They retained undivided the house, the yards, and certain unexploited areas (necropolis etc.) Georges had 5 children: Alexandre, Ernest, Ines, Jeanne, Emma.⁴⁰

- . *Alexandre* married Ida Murat, and was killed in the Dardanelles (1917). They had two children: Georgette and Guy.⁴¹
- . *Georgette* married an Italian, M Perillo, and they had a son, Georges. She divorced, and came to Paris, where she still lives. She succeeded in bringing up her son, who works in the Public Works in Guinea. He has two children: Nathalie and Jean-Marc.⁴²
- . *Guy Lapierre* was born in 1914, and soon orphaned, taken in hand and brought up by Edgar Fenech (widower of Jeanne Lapierre, who died in 1917). He was educated at Antourah (Lebanon), but didn't continue his education beyond secondary school. At about 18 years of age, he was invited, and taken in charge, by Edmond Murat, his mother's brother, who lived in Grenoble. He went to the Ecole Coloniale. But in 1938-1939 he returned to Cyprus. The Ottoman Bank sought his services. But he refused. He married a Cypriot, returned to France for the war, survived the rigors of the stalags, but died in Paris in 1942, the result of complications with appendicitis. He left two children. Guy's wife left Paris, returned to Cyprus, before going to England, where she remarried with a teacher (?) Guy's daughters are married to Englishmen. One has lost touch with them little by little. But they travel from time to time to France, and see their aunt, Georgette.⁴³
- . *Ernest* became director of the Ottoman Bank. He is still alive in 1970, and lives at Tarbe. He has married twice. From his first wife, a french woman married in Cyprus, he had two children, Denis and Jeanne. From his second marriage (at Bordeaux) Ernest had another son, Francis.⁴⁴
- . *Denis* divorced, remarried, and lives in Paris. He has a son and a daughter.
- . *Jeanne* married M . . . They kept a garage in Congo- Brazzaville. They

⁴⁰ Georges Lapierre (c1848-1905). Uncle Georges has Georges' death in 1905. However, his note on Emile [below] does not seem to suggest that George was dead when Emile returned to Cyprus in 1907. Georges' and Emile's mother, Adele, died in 1905. If he did die in 1905, and, as Mary thinks, at the age of 57, this would place his birth c1848. He was certainly the eldest son: his younger brother, Florimont, was born in 1853.

⁴¹ Alexandre Lapierre (d.1917) was in the French Army. Ida Murat died of "galloping consumption" shortly after his death c1917-1918.

⁴² Georgette Perillo (nee Lapierre) (b. c. 1910) married Enzo Perillo (still alive 1989).

⁴³ Guy Lapierre (1914-1942). Antourah was a Jesuit school in Lebanon. Guy was in the retreat from Sedan. Two daughters: Ida Chapman, one son known of. Veronique ? a son? (Ines Smith knows these.)

⁴⁴ Ernest Lapierre (1896-c1979) Head of the Ottoman Bank in Constantinople. Contemplating suing Hill/Keriazes for libel, Ernest researched the court case that the original Georges Lapierre conducted at Aix en Provence. (Aunt Henriette may know what became of his notes etc.)

are now at Bordeaux.

- . *Francis* is an engineer in underwater geology. He works in petroleum exploration. They live in La Selle-St. Cloud. He is married and has four children: Bruno, Claire, Anne and Francoise. Tony has been to see them once.⁴⁵

- . *Ines* died in 1911, giving birth to her first child, who bears the same name as her mother.⁴⁶

- . This daughter, *Ines*, married the first time, against the wishes of her family, a M. Bayada, from whom she has three surviving children:⁴⁷

- . *Hugo Bayada* lives in South America.⁴⁸

- . *Andre Bayada* is a merchant marine officer in England.⁴⁹

- . *Josita* married Jimmy (Jacques) Murat, a maritime agent. They live, in 1970, in Famagusta.⁵⁰

- . *Jeanne* married Edgar Fenech. She died in 1917, in leaving a daughter, Edithe.

- . *Edithe* married M. Kradja, a Greek Cypriot. In 1970 Edithe Fenech-Karadja is still alive. She had only one child, Phivos, who married a Spaniard, and they live still in Cyprus.⁵¹

- . *Emma* was married late to an Italian of Milanese origins, a M. Sforza, who was also a bank director in Cyprus. They had four children, of whom two

⁴⁵ Francis has, apparently, 3 more children than those named above.

⁴⁶ Ines Fenech (nee Lapierre) (d.1909). Married to Hugo Fenech (d.1932). Ines died in 1909, not 1911 as stated by Georges.

⁴⁷ Ines Smith (nee Fenech) (b.1909). Photographs of Ines taken in her youth reveal her to be one of the great beauties in the Cyprus of her day, and Mary certainly remembers her, and Ines' cousin Daphnee, as such. First married to Angelo Bayada (c1900-1939). Later to Fred Smith, Major (ret.) British Army. They lost their home in Famagusta during the Turkish invasion of Cyprus in 1972, and have since lived in Larnaca.

⁴⁸ Hugo Bayada (b.1933) lives in Engadine, Sydney, Australia, and not in South America as above. He enlisted in the RAF, and was serving in England, when he met and married Sylvia Williams, daughter of Mrs Millicent Williams of Liverpool, England. They have a daughter, Jennifer (b.1962). They emigrated to Australia in 1963, and Milly accompanied them. Hugo works for Telecom in Sydney as a Lines Supervisor. In 1987, Jennifer married Ian Middleton, and they are now expecting their first child. Millicent Williams died in September 1988.

⁴⁹ Andrea Bayada (b.1937) married Sophie Coullabis. They have two children, Eugenia and Angelos, and now live in Limassol.

⁵⁰ Josita Murat (nee Bayada) (b.1935) married to Jimmy Murat, still a maritime agent, but living in Larnaca since the invasion. They have an adopted daughter, Isabelle.

⁵¹ Edith Karatzas (nee Fenech) (c1910-1985). Married Kyros Karatzas. They became restaurateurs. Aunty Edith lived in Nicosia, and died of cancer in 1985. Her son's name is Dinos, who is married to Carmen. They have no children.

survived:⁵²

- . *Jean*, in commerce (or finances?). He lives in Turin and has two children.⁵³
- . *Georges*, a doctor, specialising in the stomach, lives in Milan. (Family?)⁵⁴

Virginie Lapiere, twin sister of Florimont, married Frederic Diacono in Cyprus, where she had two sons and a daughter.⁵⁵

- . *Joseph* Diacono died young in 1905, in an accident occurring during the construction of the port of Famagusta.⁵⁶
- . *Louis* Diacono married a Greek, Despo, at Khartoum during the course of a period he spent in the Sudan (he worked on the construction of the railway). He subsequently returned to Cyprus, and died in about 1963. He was superintendent in a mine in Cyprus. They had 6 children: Fred, Mary, Harry, Ada, Catherine, Djidjetta.⁵⁷

⁵² Emma Sforza (nee Lapiere) (c1898- c1970) Married Francesco Sforza of Milan, head of the Ottoman Bank in Cyprus. Children who did not survive: Nino (c1934-c1940), Camille (d. aged 2).

⁵³ Jeannot Sforza (1919-1976)

⁵⁴ Georgot Sforza (b.1923). Gigetta (or Ada?) Diacono has him as a dentist working in Milan. Married with 3 or 4 girls, one of whom is called Edmee.

⁵⁵ Virginie Diacono (nee Lapiere) (c1853-1938). Died in 1938, not in 1935 as Uncle Georges states subsequently. She was not the twin sister of Florimond – Hélène was (refer Chart 7 – Descendents of Alexandre Lapiere (1821-1870) below.) Virginie married Frederic Diacono, a banker from a merchant family of Alexandria. Yolanda Olni (nee Carletti) has traced the Diacono family to Venice in the XVth Century. Ines has a newspaper cutting announcing the wedding (see above Marriage of Frederck Diacono and Virginie Lapiere 10/06/1880). The name di Acono is believed by some genealogists to be of Sicilian origins, but note also the coastal city of Ancona in the Marches some 200 km south-east by sea from Venice. Virgine was Frederic's second wife: from his first marriage to an English woman he had a daughter named Cora. Frederic was British Consul at Suez when Louis was born in 1884. The family later returned to Cyprus, where Frederic became Chief of Forestry. Towards the end of her life, Virginie lived in Kondea with her son, Louis, and his family. During her latter years Virginie was not in full possession of her faculties, and was responsible for the alienation of some of the properties and possessions, which she gave away to Sophia ?Jacomis, who was married to the grandson of Virginie's wet nurse. This was the situation Edmee Carletti was involved in sorting out [see below].

⁵⁶ Joseph Diacono (c1886-1905). Mary believes he died of typhoid.

⁵⁷ Louis Diacono (1884-1965). Born in Suez on 21 January 1884. He spent much of his early life at Kondea, and was privately educated there - the name of his governess was Mme Gaietti. He fell in love with his cousin Jeanne, but they were unable to marry due to consanguinity. He found work in the Sudan, first as an overseer on the properties of the Sudan Times company. He was riding on business when he was waylaid and attacked by a group of natives. The skirmish was seen by two other riders, Manolis Vlandi and his daughter Despo, who came to his assistance. Thus he met, and later married Despo Vlandi (17 January 1891-1975), of a Greek family from Alexandretta in Turkey. Louis then took a position as engineer supervising the construction of the port at Khartoum, on the river Nile. Following the death of Emile in 1920, Jules wrote to Louis asking for assistance in the management of the remnants of the Kondea estate, as this was too great for Jules to handle on his own. Louis returned, but as he and Jules unravelled Emile's affairs they uncovered debts on the property in the region of £8,000. This was a prohibitive amount in those days, and ushered in years of considerable poverty for Jules, Louis and his family, during which they worked

- . *Fred* was a mechanical engineer in Cyprus. He married an English woman, but didn't have any children.⁵⁸
- . *Mary* married an Englishman, and lives in Australia. She has only one son, Alex Pugh (pronounced "piou").⁵⁹
- . *Harry*, an industrial designer, lives in Cyprus. He has 3 sons.⁶⁰
- . *Ada* married successively two Englishmen. By M. Scriven she had two children, Fred and Marlene, who live in London. After the death of M. Scriven, Ada married M. Jarman, but they didn't have any children. She

to pay off the debts on the estate . Louis remained there until 1928, when the financial situation at Kondea forced him to seek work in Larnaca to support the family. He later took the job of engineer supervising the port construction at Famagusta. After the death of his mother, and with the outbreak of the Second World War, the property was used as an army base by the British. Disillusioned by the difficulties surrounding Virginie's estate, and her alienation of much of the property he had worked hard to maintain, Louis forsook Kondea, and thereafter would have little to do with it. He moved with his family to Xeros, where he joined the Cyprus Mining Company as a Superintendent Engineer. He remained in Xeros until his death on 25 February 1965 of a heart attack (not 1963 as stated by Uncle Georges). He was buried at Kondea. Despo continued to live in Xeros with her daughter Gigetta, and they were joined there after the Turkish occupation by Edith Karatzas. Despo died of a stroke on 10 January 1975, on her expulsion from her home by the Turks. It was not possible to bury Despo at Kondea, due to the Turkish occupation, and she was buried in Nicosia. Louis and Despo had seven children, not six as mentioned above. These were Catherine, Fred, Harry, Mary, Ada, Kitty and Gigetta. Catherine was born in 1912 in Khartoum in the Sudan, and died at the age of six months. For Kitty see notes page 21 below.

58 Frederic Diacono (1913-1983). Born Khartoum, 30 April 1913. Spent the war in Sark as an engineer, and was detained there during the German occupation. The name of his English wife was Sunny. Worked in Aden for many years (was there when we visited them in 1961). Lived in Kyrenia in the latter years of his life, where he remained despite the Turkish occupation. Died of cancer on XX 1983. Sunny stayed in Kyrenia for a few years after his death, then returned to Wales, where she now lives in a home for the aged near Bangor in North Wales.

59 Mary Pugh (nee Diacono) (b.1918). Born Khartoum, 11 January 1918. Educated at the Saint Joseph's, Larnaca (1928-34), Saint Joseph's, Nicosia (1934-35), and Terra Santa, Limassol (1936). Worked for the Cyprus telephone company, then during the Second World War in London as an interpreter for British Intelligence. She returned to Cyprus after the war, where in 1949 she married Charles Frederic Pugh (26/11/1914-12/10/1995). Charles, an engineer with the Cyprus Mining Company, had served as an engineer in the British Merchant Marine before and during the War. After their marriage, Charles joined the Anglo-Iranian Oil Company, and worked for a number of years in the Middle East, in Iraq, Iran and Lebanon. In 1952 they emigrated to Australia, where Charles took a position of Superintendent Engineer, and later Installation Manager, with the Commonwealth Oil Refineries, later British Petroleum Australia. They lived in Newcastle NSW, where their son, Alex was born in 1953. In 1954 they moved to Port Kembla NSW, and in 1963 to Sydney. In 1975 they retired to a farm at Maraylya, near Windsor NSW. Charles died in 1995, but Mary continues to live on the farm with her son.

Alexander George Pugh (b.1953) - editor of this document. Born 13 January 1953. Educated Barker College, Hornsby, Australia (1965-70), and at Sydney University (1971-74, BA Hons, History). He is a writer, and is Financial Controller for a division of Telstra, the major Australian telecommunications company. He is unmarried, and lives at Marayalya, with his mother..

60 Harry Diacono (1914-1980) Born Khartoum 13 October 1914. Lived in Cyprus most of his life. Married Kitsa, and had three sons, Louis, Manolis and Angelos, all of whom still live in Cyprus. After the Turkish invasion in 1972, Harry separated from his wife, and went to live in England, mostly with his sister, Ada. He died on XX 1980 following a long illness of the liver. He is buried at S. Anne's Road cemetery in London, next to the grave of his sister, Kitty.

is still alive, and lives in London.⁶¹

. *Catherine* married a Greek, M. Timotheou, with whom she had a daughter, *Frida*.⁶²

. *Frida* married an Englishman, M. McKenzie, from Trinidad. She lives there still, and has 3 children.⁶³

. *Djidgetta* (born about 1929) is not married. She works, and lives with her mother, Despo, who is about 80 years old in 1970.⁶⁴

. *Edmee* (Diacono) had a varied life. Married young to an Italian bank employee, M. Carletti, she was very close to the household of her uncle, Emile, our grandfather. Her husband died young, leaving her with 5 children, and he made her promise on his death-bed to go and raise them in Italy. Edmee left, without money, and without a profession... She ended up in Turin. One of her daughters died, but she managed to suitably bring up the others. When Edmee (Diacono-Carletti) had succeeded in raising her daughters, with two of them married in Italy, she returned to Cyprus (about 1931) to be near her mother, Virginie, before her mother's death in 1935. She wound up her mother's estate, and returned to Italy, where she died during the war (1944 or 1945).⁶⁵

. *Yole* married a soldier, who became General Olni. She is a lady of letters. She works for a newspaper in Rome. Mother met her there during her trip to Rome in 1974. they got on very well together. Her son, Jean-Carlo Olni, is a specialist in European economics, and works

⁶¹ Ada Jarman (nee Diacono) (b.1920). Adele was born at Kondea on 19 January 1920. She married Frank Scriven in Cyprus, and went to England during the Second World War. They had two children, Fred (b.1942) and Mary Ellen (b.1944). She separated from, and divorced, Frank. She later married James Jarman (1920-1980). They lived in London for many years, and built up a chain of grocery shops. They sold these, and moved with Fred and family to Wilstone, near Tring, in Hertfordshire, where Jim died 13 December 1979. Ada continues to live there with Fred and family.

Fred Scriven married Elaine Denier: they had two daughters, Claire and Sarah. Fred died of a heart attack on 21/8/1990.

Mary Ellen (Marlene) Scriven married Ken Perry: they have two sons, Paul, and Stephen. They live near Romford in Essex.

⁶² Kitty Timotheou (nee Diacono) (1922-1956). Kitty was born at Kondea on 25 January 1922. She died of lung cancer in England on 20 November 1956. She is buried at S. Anne's Road cemetery in London.

⁶³ Freda McKenzie (nee Timotheou) (b.1941). Married Roger McKenzie. Three children: Catherine, Alexis and Michael Anthony. Freda and Roger are now separated, but both still live in Trinidad. In 1989 Alexis is studying medicine in England.

⁶⁴ Louise (Gigetta) Diacono (b.1928). Gigetta was born at Larnaca on 14 December 1928. She has worked most of her life in Cyprus. She was expelled from her home at Xeros in 1975, following the Turkish invasion and the death of her mother, Despo. She now lives in Nicosia, where she is a Company Secretary. With her lives Angelou, an old servant of the family from Kondea.

⁶⁵ Edmee Carletti (nee Diacono) (1882-c1960) Mary places Aunty Edmee's death at 1959-1960: she was living at Kondea in 1954, where Mary visited her. Married Benigno Carletti, who was an employee of the Land Registry. The daughter who died young was called Mafalda. [Of Edmee Carletti see further below].

in Brussels in the European organisations (Common Market, or other).⁶⁶

- . *Linda* married M. Bert, originally from the Aoste valley, accountant at the Fiat works in Turin. they had a son and a daughter, married before 1970... nothing known about their descendants.⁶⁷
- . *Ricca* married Count Rossi, a general in the air force. They live in Venice, but have no children.⁶⁸
- . *Louissetta* (Djidjetta) married a Cypriot judge, of very high rank in the courts, George Vassiliades. They had three children. The two sons were lost at sea in tragic and mysterious circumstances in 1956. The young daughter, Edmee, was unmarried in 1970.⁶⁹

Emile (Etienne Jean) Lapierre was born 27 March 1869. He did most of his studies at the Greek school in Cyprus (primary and secondary). He did not leave for Antourah until about 17 years of age, to learn French, and undertake correspondence studies for the French diplomas. He finished these in three years (!)

In 1890 he went to France. He was detained at Marseilles, and conscripted to military service. He was reproached for not having presented himself at the right time. This did not discourage him, and he decided to remain in the army. During his service at Montpellier, he obtained a degree in laws, and became a non-commissioned officer; and he was transferred to the garrison at Mende (Lozere). There he met and married Louise Bouniol on 19 August 1895.⁷⁰

In 1896 Emile was garrisoned at Lodeve (Herault). *Albert* was born on 6 July 1896 (Albert Rene Alexandre Elmir).⁷¹

⁶⁶ Yolanda Olni (nee Carletti) (b. c. 1900-c1983) Married to General Roberto Olni. Her nom-de-plume is Jo de Benignio. Researched the history of the Diacono family. [Write to Gigetta Vassiliades.]

⁶⁷ Linda Bert (nee Carletti) (b. ?) Married to Theo Bert. Two children: Georgio and Audrina.

⁶⁸ Ricca Rossi (nee Carletti) (b. ?) Married to Count Andrea Rossi.

⁶⁹ Louissetta (Gigetta) Vassiliades (nee Carletti) (b.1912) Married to George Vassiliades, a judge of the Supreme Court of Cyprus. Their two sons, Paul and Giovanni, were lost at sea, having gone out sailing in fair weather. No trace was ever found of them, although there were many theories, rumours and frauds (letters found in bottles washed up on the seashore etc.) Edmee (Meme, b. 1946) married Dino Levendis, of a wealthy Greek merchant family. They have three children, Anastasis, Louisa and George. Meme and family live near their mother in London. George Vassiliades died in c1984.

⁷⁰ Louise Lapierre (nee Bouniol or de Bouniol) (d.1908). The de Bouniol were, according to family tradition, an aristocratic French family. On Louise Lapierre see further below.

⁷¹ Albert Lapierre (1896-1945). Albert died in Dachau concentration camp in 1945, a few days after it had been liberated by the Russians. He and his son, Jean-Marie, were imprisoned there. Jean-Marie, much moved by his experiences there, was later to become a Jesuit priest. The known descendants of Albert Lapierre are as follows: Maryse, m M. Devaux, 5 children; Jean-Marie, Jesuit priest (Zaire); Monique, m A. Coulard, 4 children; Tony, m M.H. Bouniol, 5 children; Dominique, m Anne Marie, 5 children; Henri, m Mlle Bouniol, 5 children; Andre, m Mireil Bertrand, 7 children: Vincent, Bruno, Segolene, Armelle, Laurence, Saville, Francois Xavier; Naguy, m C Jeannin, 5 children; Genevieve, Carmelite nun (Uganda).

In 1897, garrisoned at Montpellier, birth of Jules.⁷²

Towards 1904: "The Crete Question": the Great Powers intervened, so that the clashes between Greeks and Turks would not lead to a civil war in Crete. The Great Powers stationed military contingents in the island. Emile Lapierre went there, his wife and children followed him. They lived at Larnaca for two years, before their return to France in 1906.

In 1907 Emile resigned from the army, and left for Cyprus. Emile's mother, Adele (Rey-Lapierre), had died in 1905. Georges had managed poorly the estates... Florimont interested himself solely in horse-breeding, in cards, and in a carefree life... Emile was the only one who seemed to have the hope of returning the estate to its former wealth. He would probably have achieved that, if all the "tribe" hadn't lived on the estate... if he had not been obliged to sell the better part of the lands to pay Georges' debts... if his sisters had greeted his wife more politely ... if the cultivation of tobacco had amounted to anything... and particularly if Louise Buniol had not died in 1908, after the birth of *George*...⁷³

Emile Lapierre died in Cyprus on 1 January 1920.⁷⁴

⁷² Jules Lapierre (1898-1976) Married Christine Bertrand (b. c. 1900) Two children: Remi (1940-1941) and Henriette (b.1938).

XX:

Jules Lapierre died on XX 1976, and is buried at Chamberry in France.

⁷³ Georges Lapierre (1908-1979). Author of these notes. Married Madeleine Remi (c1907-1979). XX: Their known descendants are: Josette (c.1934-1939); Marie-Christine (b.1936) m M. Dirig, 4 children; Remy (b.d. 1938, aged 7 months); Louis (b. c. 1940) 2 children; Françoise (b. c. 1942) m A Dasmét, 2 children; Laurent (b. c. 1944) 4 children. Georges and Madeleine Lapierre died in a car accident on 23 April 1979.

⁷⁴ Emile Lapierre died of meningitis, during the epidemic of 1919. Mary recounts the story that XX had a dream that Uncle Emile would "put out the fire that started at Xilotimbou and raged towards Kondea": it was said that the first death in the epidemic was at Xilotimbou, and that the last was that of Emile at Kondea. Mary recounts that her very earliest memory, at the age of 2, was of Uncle Emile's funeral. She remembers that she had been put to bed, but she had run out onto the terrace at Kondea in her nightie, and seen the procession of hundreds of people, the whole village, following the coffin to the family graveyard just beyond the house. A servant had then come and whisked her back into the house.

KONDEA - NEWSPAPER ARTICLE 12/03/1984

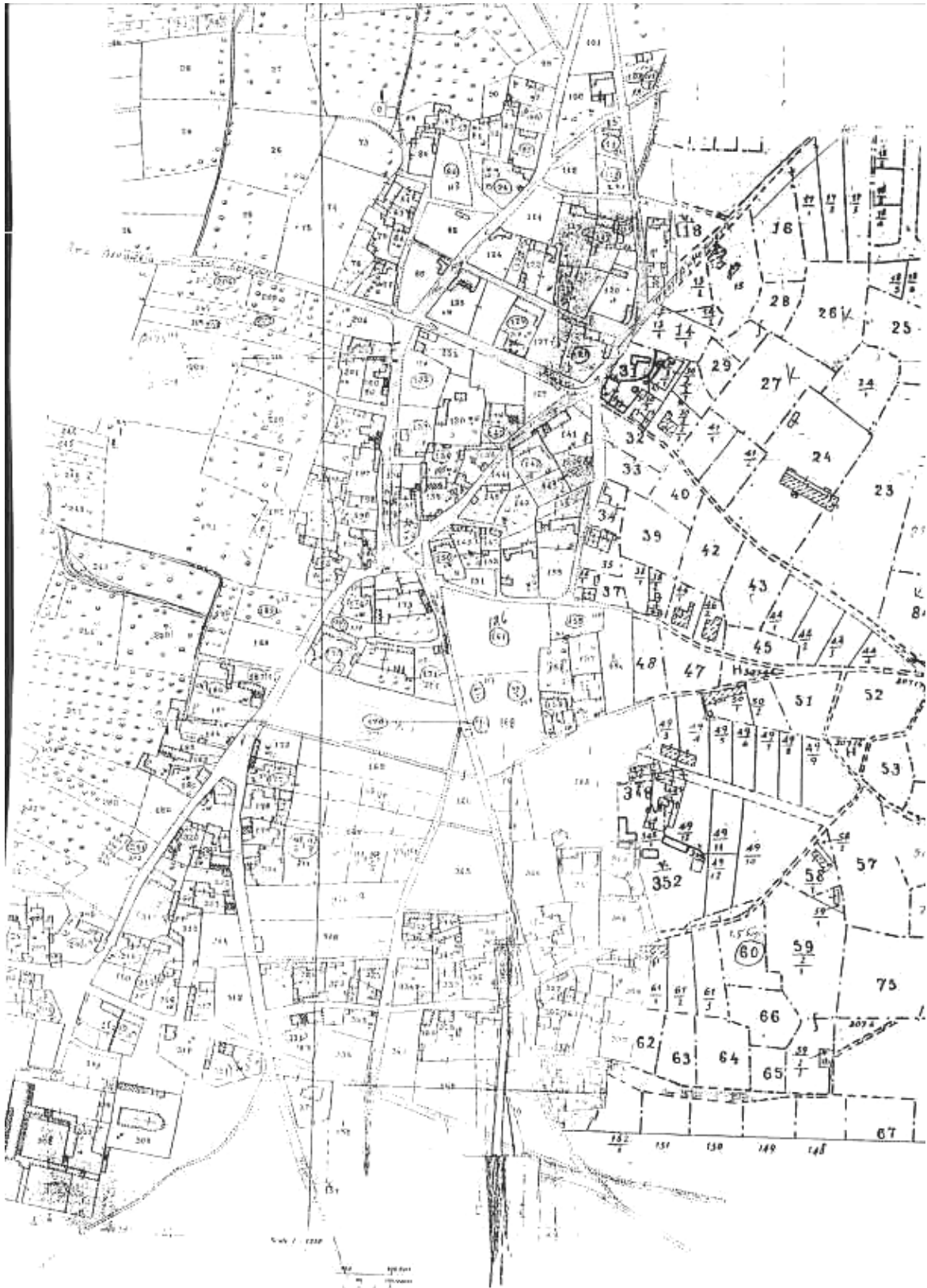
Provenance: Article from the Cyprus newspaper XAPAYTH of 12th March 1984, sent by Gigetta Diacono.



The article included this photograph, taken in Kondea c.1934 (although the caption reads 1941). The photograph shows a girl (maybe a daughter of Pericles), a maid Anastou, an English official, Edmee Carletti, Gigetta Carletti and Virginie Diacono née Lapierre, near the end of her life.

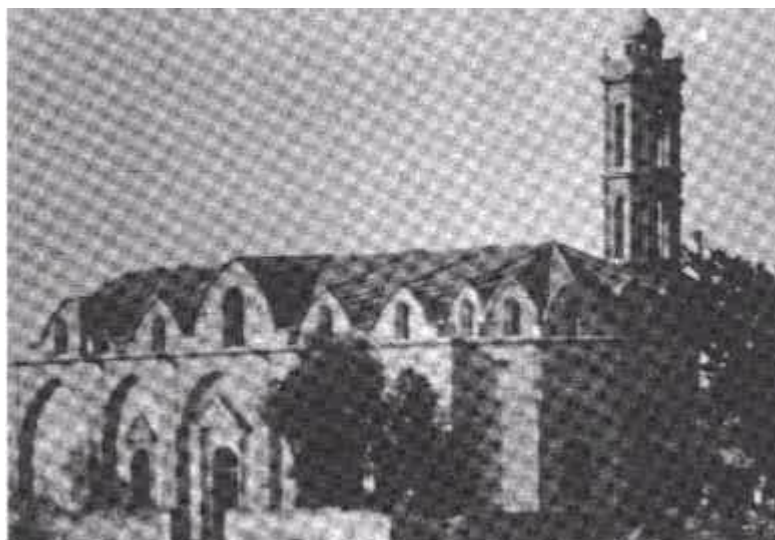
KONDEA – MAPS AND PHOTOGAPHS

Provenance: Maps and photographs of Kondea, from before the time of the Turkish invasion of 1975.





http://www.kypros.org/Occupied_Cyprus/kondea/images/ammochostosGR.jpg



Η εκκλησία του Αγίου Χαράλαμους, Παλιούχου Αγίου της Κοντέας.

TERRA SANTA CEMETERY, LARNACA, 1996

Provenance: Inscriptions on tombs of relatives and friends of the Lapierre family, in the cemetery of Terra Santa, Larnaca, 30th August 1996.

1. FENECH

AI CARI GENITORI
FENECH GAV VINCENZO
MALTESE
ARCHITETTO PERITO
NATO 25.VII.1839 MORTO 3.XI.1908

E
PERINI MARIETTA
DEGNA CONSORTE
NATA 1.VIII.1845 MORTA 6.x.1908
I FIGLI DOLENTE

R. I P.

UGO FENECH
1872 - 1932

EDGARDO FENECH
1876 - 1934

INES SMITH
NATA FENECH
1909-1996

JEANNE FENECH
1886 - 1919

ANTOINETTE LAPIERRE
NATA FENECH
1853 - 1931

ODETTE FENECH
1915 - 1924

EDITH C. CARATZA
NATA FENECH
1911 - 1984

R. I P.

2. SANTI AND BOSCIOVICH

MARIE D SANTI 1932
GIULIO SANTI 1980
EGIDIO SANTI 1970
FAMIGLIA
CARMELO COSMA BOSCIOVICH
E FAMIGLIO DINO SANTI

Famille Carmelo Cosma Bosgiovich



ICI RESPOSENT

*Ma bien chère épouse Emilie née
Climi - morte le 16 Septembre 1921
à l'age de 33 ans.
Ma bien chère fille unique Emma
rapelée subitement à Dieu le 24
Fevrier 1931 à l'age de 18 ans.
Ma mère Marianna frère
Jacques et Helen Climi*

Priez Pour Eux

3. BAYADA

SALVATORI CIPRIOTT BAYADA
25.4.1904 - 21.5.1978

4. SFORZA

ICI REPOSENT

CAMILLA SFORZA 1921 - 1924
GIUSEPPI ANTONIO SFORZA 1926 - 1936
DEUX ANGES AUX CIEL

5. LAPIERRE ⁷⁵

REMY LAPIERRE
JOSETTE LAPIERRE

⁷⁵ Uncle Georges children (died young)

6. LAPIERRE ⁷⁶

BERTRAND JOSEPH EMILE LAPIERRE
27 JUILLET 1941 - 21 JUILLET 1942
DIEU NOUS L'AVAIT DONNÉ
DIEU NOUS L'A REPRIS
QUE SON SAINT NOM SOIT BÉNI

7. ISSEYEGH

8. ZIRIGOVICH

QUI RIPOSANO

HILDA & HERMAN
ZIRIGOVICH

N	M
1895	1895
—	—
N	M
1900	1900

IGIENTITORI DOLENTISSIMI
POSERO QUESTA MEMORIA

9. SHELLISH ⁷⁷

ALICE A. SHELLISH
1899 - 1979
RIP

⁷⁶ Uncle Jules' son.

⁷⁷ Related to Clementine and Jeanne's mother

10. BRANCO

ORATO PRO NOBIS

QUI GRACE
IL CAVALIERI UFFICIALE
ANTONIO N. BRANCO, I.S.O.
AUDITOR OF THE CYPRUS
GOVERNMENT
NATO 1. FEBBRAIO 1884
DECESSO 13 GENNAIO 1953
REQUIESCAT IN PACE



ALLA CARA MEMORIA
DI
NICOLA BRANCO
ESEMPIO DI SPOSA E PADRE
NATO IL 16 GIUCNO 1853
DECESSO IL MERCOLEDI SANTO
31 MARZO 1915

LA CONSORTE ED I FIGLIO
RICONOSCENTI E DOLENTISSIMI
QUESTA LAPIDE POSERO
A PERENNE MEMORIA
DELLE SUE VIRTU
REQUIESCAT IN PACE

CARMINE L. PUGLIESI
NATO 29 SETTEMBRE 1879
DECESSO 27 GIUGNO 1966
RIP

BRANCO FRENCESCO
N 15.11.1888 M 28.3.1969

IDA BRANCO PUGLIESI
NATA 3.12.1890 MORTA 20.10.1981
RIP

11. BRANCO

QUI RIPOSANO
ALESSANDRO BRANCO
M 19.2.1929

EMILIO BRANCO
M 6.11.1951

MARIE CIRILLI BRANCO
M 14.10.1960

MAFALDA BRANCO
M 30.11.1985
RIP

12. MURAT AND LAPIERRE

[VERSO]

AMY MURAT
IDA LAPIERRE
PRIEZ POUR EUX

—————

[RECTO]

ICI REPOSENT
ANTOINE ET ISIDE MURAT
ET LEURS ENFANTS

13. MURAT

CI - GIT
EDMOND MURAT
1884-1955

MARCELLE MURAT
1895 - 1971

14. FENECH

ALINE FENECK

15. CARLETTI

ALBERTO CARLETTI
1890 - 1979

16. SHELLISH ⁷⁸

ELVIRA A. SHELLISH
1894 - 1990
RIP

17. FENECH

HERE LIES
CARMELO FENEK
B. 27 DEC 1865 (?) D. (?) APRIL 1956 (?) 1936 (?)

⁷⁸ Clementine and Jeanne's mother

18. LAPIERRE ⁷⁹

[SIDE]

D.O.M.
IN MEMORIA
DI GIOVANNA LAPIERRE
NATA DE SAINT AMAND
MORTA IL DI 24. GIUCNO 1883
ALL'ETA DI 83 ANNI
CHE QUI RIPOSA IN PACE
PRESSO L'AMATA SUI FIGLIA APOLLONIA
RIP

[TOP]

D.O.M.
QUI CIAGA
LA SPOGLIA MORTALI
DI
APOLLONIA PASCOTINI
NATA LAPIERRE
DONNA BENEMERITA PIA E CARITATEVOLE
ESEMPIO DI MADRE E MOGLIE
NACOVE IL DI 22 FEBBRAIO 1831
MORI IL DI 13 MAGGIO 1899
LE FIGLIE RICONOSCENTI E DOLENTISSIME
MARIA STINI ED EMMA BERNABEI
QUESTA LIPIDE POSERO
PER DISTINGUER LE SUE . . DALLE INFINITE
OSSA CHE IN TERRA E IN MAR SEMINA MORTE
PREGATE PER LEI
RIP

⁷⁹ Giovanna (or Jeanette) Lapierre (née Saint Amand) Georges Lapierre's second wife. Apollonia is described as Giovanna's daughter. Apollonia may be the grandmother of Peppa Pascotini, who had a shop in Laranaca. It was known that Peppa was some relation of the Lapierre, although by what means was not known. Peppa was about 40 in 1931. There do not appear to be stories about Giovanna and Apollonia emanating from the old people at Kondea, although they were contemporaries. There may have been a rift between Apollonia and the family at Kondea, but I believe if this was the case the story would have been well-told in the family for some generations.

RECOLLECTIONS OF MARY PUGH, 19/09/2000

Provenance: Recollections of my mother, Mary Pugh, née Diacaono, in a conversation with me, recorded on cassette 19th September 2000, and transcribed by me March 2003. This is Work in Progress.

MP The first thing I remember was the botanical gardens of Khartoum and I was telling my mother – I asked her when I was 4 or 5 years old, where did she take me to these gardens on the swings, and she said, and I gave her the description, and she told me they were the botanical gardens of Khartoum. And that's one thing that I remember.

AP And how old were you then?

MP Maybe eighteen months old. Because we left when I was about eighteen months old to come back to Cyprus, where Ada was born. So, that was my first memory. And I went to different places to see if it was what I remembered, like in Nicosia, at the botanical gardens, and Larnaca, there was nothing like that. It was, mother was sure, it was the first memory I had, it was from Khartoum eighteen months old. So, the second instance, it was when Uncle Emile died. Uncle Emile died just at Christmas 1920,⁸⁰ and mother had seen a dream that there was a fire in Sandamas' house, and the fire was moving and engulfed our house. So,

AP The tsifliki.

MP The tsiflike. So she dreaded, because they went through the flu, the big epidemic of the flu, and then it was meningitis, came up meningitis, and the girl died from meningitis, and she was very scared that something would happen to us, and apparently Uncle Emile caught it, he collapsed, I remember, they took him to his bedroom, and I remember I was at the door, and I looked, and the maid was taking his shoes off to put him to bed. And that's one of my memories. And then the day of the funeral. When they found that Uncle Emile had the meningitis, mother sent us down to the house of grandmother with the nurse Marytsa, who was one – a local girl who trained as a nurse, and we went to stay at grandmother's house, and the day of the funeral, of course, the whole village came, and apart – mother trusted Marytsa, and apart from Marytsa, nobody worried about us. So when they were bringing the coffin down to bring it to the chapel, Marytsa left me and went to see the funeral, and most probably Ada was there as a baby. because mother wouldn't have taken the baby with her. ⁸¹ So, I remember after Marytsa left I ran after her to go to the house, to the tsiflik, and I went and I stood at the main entrance, and I had no shoes on, with my nightie, and I was standing at the door, and when the crowds came in with the coffin and passed, someone said "The baby is here! She has no shoes on, and she has no warm clothes!:" and of course someone picked me up and rushed me back to the house of grandmother. That's one of the other memories I have.

AP So where was Uncle Emile buried?

MP He was buried in Kondea in our cemetery. The priest came from Larnaca to celebrate in the chapel, and he was buried in Kondea. So

AP Then the service would have been in the chapel.

MP In the chapel.

AP And then he was buried in the cemetery near the tsifliki.

⁸⁰ Uncle Emile died 1 January 1920 (not Christmas 1920).

⁸¹ Aunty Ada was born 19 January 1920, some days after the funeral.

MP Tsifliki. And the, as you go, and you come down – you know the chapel was up on a little hill – and as you come down to the graves, the first compartment was the family of Uncle Emile, and the second was Aunty Helena – other members of the family, and then the third one was ours. My grandmother was buried in the last section, and apparently my father was buried in the same section. So, but Aunty Helena lived in a chapel – lived in a house attached to the chapel. She had there a house, oh, a sort of a unit, because she had a lounge room, two bedrooms, dining room, kitchen, and she always had a maid. Her maid, her name was Anglia, and Anglia looked after Aunty Helkena, and Georges Lapierre was – when his mother died, she looked after him, but he wasn't living with her because Jules was living with us in the big house, and only she used to care after him, and left him her property and everything. He became her heir. But Georges did stay in the big house until he was old enough. First of all he must have gone to that – I'm not sure to that, but most probably he went to the Catholic school at Terra Santa, and then from there he went to the Jesuit college in Beirut. And then, when he was eighteen year old, he went to do his service in Syria, because Syria was occupied by the French, and they had the army there, and he went to do his service. But during the vacations, when he was coming back from Syria, he used to stay with us in the big house with his brother, and Jules had a – usually he had his – as you went up the stairs, there was a big entrance hall, and the long corridor. The long corridor most probably was two hundred feet long, two hundred and fifty feet long, because all along there were five, six big rooms all in one row, and then each room as you went into the room there was another row of rooms at the back, and each of those rooms opened into the bigger rooms, eh?

AP So the house would probably have been a monastery . . .

MP A monastery . . .

AP and it was laid out with rooms on either side like cells . . .

MP Not on either side. On one side it was the big corridor, that went all along the house . . .

AP Was that enclosed?

MP Enclosed. And then there was a row of big rooms, that were used as reception rooms, or the dining room, the lounge room, and at the end it must have been the bedroom of the grandparents, because there it was a very large room, and instead of the second row of the rooms that were opening onto the large rooms, there was a terrace, and in that room there was a cache, a secret passage, and you couldn't tell, unless you moved the furniture and that – and you know at that time they had heavy furniture – to gain an entrance from the inside to that, from the outside you couldn't tell, because it was only a narrow, very narrow cell, and you used to go from the big bedroom to there, and then . . .

AP Was that Uncle Emile's room?

MP No, that was in – at the end our bedroom – mother used to – and Uncle Jules, when mother – we started growing up, and we wanted our own bedroom, she brought us on the higher part of the house, to the east part of the house, and Uncle Jules took the big room, and one day Uncle Jules went on the terrace, and as he was standing, the roof of the terrace gave in, and he fell, and underneath the terrace, there were all the vats, and things like that, because they were making wine, and er vodka, and all these things, and he fell into one of the vats – huge things – and of course he managed, poor thing, because you know he lost his arm during the war, he managed to climb out of this, and come to the main door, and

was calling my father to come and help him. And at that time there was a murder in Kondea, and father didn't want to open the door, because he thought someone was pretending. And then eventually "Louis, Louis, come and help me!" So mum said, "But it is Jules. You go down stairs." And of course dad went down and he said "What are you doing there? Where did you go, and you're all covered with grapes?" and things like that. And he said, "The roof collapsed, and I fell into the vat." In any case, that's the story of Uncle Jules, living in the last room. But, we stayed – when, of course, the things started going bad for the property, and Uncle Jules was appointed Consul in Larnaca, so they all decided to move house to Larnaca, and we went because he became the main earner. Father was looking after the property, but the property was not giving. So, we went, we rented a house in Larnaca. and I was four, five year old, 1922 I was four year old. But it didn't work, because it was more expensive. So we came back to Kondea, and there Jules used to travel to go to Larnaca and Famagusta – he had the two consulates. And the little money, cash, that was coming, really cash, was from Uncle Jules' job, that he was getting regular, because the price of a dozen eggs was a halfpenny – you could buy a dozen eggs for a halfpenny – you couldn't sell things like that. In any case, when I came back from – when we came back from Larnaca, I was sent to school. I was four year old, and I was sent to school, because mother had Ada as a baby, and then she had Kitty, expecting Kitty, or Kitty was born, and she thought it was a good thing to get me out of the way, and she sent me to school. So I went to school, and I started at the first class, because they didn't have – the Greek school you had six classes, and I started in first class, and of course I finished when I was nine year old, because I've done – when I was five year old, or six year old, I was in the class with girls of twelve, ten or twelve years old. The Greeks didn't go to school until they were seven, eight year old, and some of them in the sixth class they were fourteen year old. So one day in the playground somebody threw a stone at me and hit me on the head. So mother took me out of the school and brought me, and I had a tutor, Costas Chichipis, who was, with father they were doing the distillery, he was working the distillery, and he was tutoring me. And I stayed at home for a year. A year, or two? Two years. And when I went back to school I progressed so much that I didn't do the third and fourth class, and I went to the fifth class. And that's how I finished school at nine year old. And

AP In Kondea.

MP In Kondea. And this Costas Chichipis was a graduate of mathematics from Greece, from Athens university, he was considered one of the cleverest mathematicians of Cyprus. But he took time to go to the university, and when he came back, he didn't want to become a teacher, and he started the distillery with your great grandfather. Your grandfather

AP Grandfather.

MP Your grandfather, yes. So,

AP So, who threw the stone?

MP Oh, one of the other children, threw the stone, and my mother was upset –

AP Viciously?

MP Oh yes, they were rough, some of them. And I was – they always thought that because we were the owners of the village, initial owners of the village, we were having a little bit of favours, and of course they hit me with the stone at the back of the head..And mother was furious. And of course the teacher didn't want to interfere because she was staying with the parents of this girl. So, mother was

incensed, and took me out of the school.

AP It was a girl that did this then?

MP Oh, there were no boys. There were two different schools, for the boys and for the girls. But they were during that time they started growing tobacco from 1920 to 25, 26, they tried a lot of things to make the property pay. They were growing tobacco, but didn't succeed. It was a business that didn't succeed. Then they grew cotton. Of course, cotton, the market was getting – you couldn't sell the cotton. And I remember, Alex, we had fields and fields of cotton. And they were about ten, twelve women –oh, everything was intensive work – and they had ten twelve women gathering the cotton, and they'd bring it up, and they'd put it in big, big heaps, and in the evening the women used to come, and take it out of their shells. And during those evenings your grandfather used to put the gramophone, and was playing them operas. You know, I don't remember, but we had the records, and Uncle Fred took them – I don't know where they went. But hed had a gramophone with the big ear's horn, and he used to play the music to them. So, I suppose a lot of them benefited from the operas, because they didn't have a lot of – Oh, they had songs but in Italian, mostly in Italian and French, and they were playing, and the women were taking the cotton out of the shells.

AP So the school buildings were attached to the church?

MP Actually, the property was attached to our property, the church was attached to our property.

AP The Greek Orthodox church?

MP The Greek Orthodox church. And at the end of the yard was the girls' school, and it was part of our property, part of the land the Lapierras gave for the church.

AP The teachers at the school . . .

MP They were government teachers. They were not private teachers, and by that time . . . before the British came to the island, they had all secret schools, the Turks were against . . . I don't know, but apparently there was only the priest who could teach the children, and his name . . . the first teacher was Charalambos, the teachger, but afterwards when the British came, I can't tell you the history, they must have formed the schools, because then they built for the boys adjacent to the church but on the other side a school for the boys, but that was a proper school, whereas the girls' school most probably was part of our property because it was in the same alignment as my grandmother's house, and it was like that, and of course there was a part of the wall, there a used to be a wall against it, but I don't know if it was demolished purpoisely by the maids and that but there was a part of the wall that was demolished, and instead of going round through the main gate to the church, they used to go through this demolished gate to the church. We as children, we go to the school through that gap in the wall. You know the house at Kondea was a monastery, and it was built, it had three, four courtyards. There was the gate, the big gate coming from the village, you entered a big courtyard, and then through there, there was another archway and you entered the other, to the main courtyard, where the entrance to the house was, and then on the other side again there was another big courtyard, and the main gate coming from Larnaca, from the Larnaca road. So there were three big courtyards and a small one, and the small one was the one that was attached to the school, and they had houses, they had rooms right up to the school, and then it was forming, the outside of these three courtyards, was forming part of a rectangle, and the house stood on one side, and then all along the two courtyards going to Larnaca there were cells,


that would have been for the monks, and they were four, five rooms, big rooms, they . . . right out to the main courtyard, and to the main entrance, and then on the oth- on the middle again there was another row of cells again.

DEATH NOTICE GIGETTA VASSILIADES 21/11/2000

Provenance: Sent by Gidgetta Diacono

† **Κηδεία**

Την πολυαγαπημένη μας μητέρα και γιαγιά



ΛΟΥΪΖΑ ΒΑΣΙΛΕΙΑΔΟΥ
(ΚΟΝΤΕΑ - ΛΕΥΚΩΣΙΑ)

που πέθανε την Τρίτη 21/11/2000 σε ηλικία 88 ετών κηδεύουμε αύριο Παρασκευή 24/11/2000 στις 11 π.μ. από τον ιερό ναό Τιμίου Σταυρού (Καθολικών) παρά την Πύλη Πάφου, Λευκωσία και καλούμε όσους τιμούν τη μνήμη της να παραστούν.

Οι τεθλιμμένοι:
Τα τέκνα: Μέμα - Ντίνος Λεβέντης
Εγγόνια: Αναστάσης, Λουίζα,
Γιώργος και λοιποί συγγενείς

Αντί στεφάνων να γίνουν εισφορές στην Λατινική Φιλόπτωχο Αδελφότητα (Άγιος Αντώνιος) ή στον Ερυθρό Σταυρό (Κλάδος Λευκωσίας).

Figure 44 Death notice Gidgetta Vassiliades

TOMBSTONE AT KONDEA 2002

*Provenance:- Transcription from a photo taken on a visit to Kondea early in 2002 by
Henriette Lapierre*

Alexandre Lapierre

1821 – 1878

Adelaide Lapierre nee Rey

1821 – 1904

Louise Lapierre nee Bouniol

1872 – 1908

Emile Lapierre

1869 - 1920

RECOLLECTIONS OF MARY PUGH, 2004

Provenance: Recollections of my mother, Mary Pugh, née Diacono, during 2002. My mother is the oldest surviving member of the family, and the oldest member of the family, who lived in Kondea, and knew the last of the old people there. Written down by me in conversations during 2002-4. Footnotes are my mother's unless otherwise indicated "AGP" This is Work in Progress.

Khartoum 1918-1919

Mother and Father

My mother's father, Manolis Vlandi, had estates in Asia minor, and my mother, Despo, was born there in 1892. Manolis had married Ekaterina Sty, and Despo was the youngest of three daughters born in Alexandretta, Turkey, her sisters being Elaine born in 1874, and Paschalia in 1882.

Some time I think during the 1890's the Turks attempted to expel the Greeks from Asia Minor, and this was the occasion of great massacres. Manolis was forewarned and hid in the wheat fields while the Turks sought out the men and executed them. They had orders not to touch the women and children, and were good to Ekaterina and the children as many of the officers had been entertained in their house. Manolis too was popular with his Turkish neighbours, who at personal risk helped him to escape to Egypt, where the family was later reunited. It was in Upper Egypt that Manolis and Despo were out riding one day, when they saw a young man on horseback out in the fields, surrounded by agitated 'arabs' and defending himself with his riding whip. They rode over and 'rescued' the man.

This man was my father, Louis Diacono. He had been born in Suez in 1884. His father, Frederick, was a merchant whose family line has been traced back to fifteenth century Venice. His mother was Virginie Lapierre, whose family had estates at Kondea inn Cyprus.

When he met mother, father was an overseer for the Sudan Times (not a newspaper, but a trading and mercantile company). The fields from which he was 'rescued' were owned by the Sudan Times, and he'd apparently got into some argument with the workers over their laziness.

Anyway, mother and father fell in love and were married in July 1910. My eldest sister, Catherine, was born in 1912, and died at the age of 6 months. My brothers Fred (30th April 1913) and Harry (13th October 1914) were born in Khartoum, where father was engineer in charge of the construction of the harbour.

I was born in Khartoum on the 11th January 1918.

My earliest memory is of a park with swings. When I described it to my mother, she said it was a park in Khartoum. The year would have been 1919.

Mother must have taken us to Kondea in 1919, as she was photographed there with nona Virgine, and we were there on 20th January 1920 when my Great Uncle, Emile Lapierre, died.

When Uncle Emile died, Uncle Jules, his son, wrote to father to come home to Kondea, as he couldn't manage the property on his own. He returned, but instead of finding the place as he'd left it, he found it was £10,000 in debt, and much of the land alienated.

Apparently Uncle Emile had gone guarantor on a number of loans, and it was the custom of the more unscrupulous money lenders of the time to add a zero or two to these

notes. It took many years and extensive litigation to reduce this debt to £2,000, but by this stage both father and Uncle Jules had had to leave Kondea to find work elsewhere.

My sister Ada was born in Kondea on 19th January 1920, the day before Uncle Emile's death. Kitty (Catherine) was born at Kondea on 25th July 1922. Gigetta (Louise, Louigietta) was born on 14th December 1928 we were living in Larnaca.

Kondea 1919-1928

Death of Uncle Emile, 1920

My next memory is the funeral of Uncle Emile, who died in January 1920. I was just short of two years old.

When Uncle Emile died my mother asked Maritsa the daughter of Christophis to look after us – she was a nurse – and we were taken into grandmother’s house. When they were bringing the coffin out, Maritsa wanted to see the procession. She left us thinking I was asleep, but I wasn’t, and I ran after her. It was winter, and I was standing in the doorway, without any shoes, only my nightie. Someone saw me, and cried out “The baby, the bay, she’ll freeze.” So they picked me up and took me back into my grandmother’s house. It was a very large funeral. The whole village was there, hundreds of people. And that is the first memory I have.

I have a faint memory of when Uncle Emile became ill. It must have been sudden. I remember him being laid on his bed, and Rothu, Maritsa’s sister, pulling his shoes off. His eyes were bulging.

My mother saw a dream that there was a fire started at the property of Sandamas, and that it came towards the tsifliki, where Uncle Emile put it out. Mother, who was superstitious, thought some harm would come to Uncle Emile. Later the daughter of Sandamas was taken ill with meningitis, and she died. A few days after that, Uncle Emile caught meningitis and died. He was the last to die in that outbreak of meningitis.

Aunty Louise

Louise Lapierre, the sister of my grandmother, died in 1918, the year I was born, and I did not know her. There was also little spoken in the family about her, although my mother must have met her when she visited Kondea in 1916. Jimmy Murat’s aunt told me that Louise went to Paris, invited by the Pisani family, who were cousins of the Diaconos. She was very beautiful, and was a great success in Paris society. She never married, and lived on the tsifliki until she died, aged about 68.

Christophis “tou Lapierre”

In one of the courtyards of the tsifliki there were three rooms, in which lived an elderly couple called Christophis and Eftihia. Christophis insisted that he was the natural son of Georges Lapierre,⁸² and he was signing his name as Christophis tou Lapierre (“Christophis of the Lapierre”). He said that was why they were given the rooms.

It was said that the Lapierre brothers wanted to take him to court, to stop him using the name “tou Lapierre”. I don’t know what happened, but Christophis continued to sign his name thus.

I remember Christophis and Eftihia were still in those rooms as late as 1931, when Aunty Edmée returned. I don’t know what happened to them, but Aunty Edmée later took part of the rooms and made a toilet and kitchen.

They had four daughters, Rothu, Maritsa, Androniki and Lili, and a son called Antonis.

Rothu worked for the family. Maritsa became a nurse, in one of the hospitals, either

⁸² Christophis in about 1927 looked very old. To be a son of Georges Lapierre (1789-1846), he would have to have been at least 80. To be the son of Georges Lapierre (1847-1905) he would have to have been about 60 in 1927. It is hard to tell, because I was only a child of 9, but he looked older than that.

Nicosia or Famagusta. Androniki married in the village. I don't know what happened to Lili. Antonis was very studious. He finished his schooling, and got a job with the Land Registry Offices, where he advanced to a very good position.

Nona – Virginie Lapierre (1855–1938)

My mother told me, that grandfather always complained that he never saw his wife in a coloured dress.⁸³ It was because there were so many dying in the family that she was always wearing black. Of course, after grandfather died, grandmother always wore black.

We walking going down the road in the village one day. The villagers used to get to their feet when she passed, but this day a man did not. He was sitting in front of the coffee shop with three chairs, sitting on one chair, with his leg draped across another. Grandmother went up to him and said, "Do you know who I am? I am the daughter of Lapierre, and the grand-daughter of Rey." It was said in the family, she would use this phrase, when she wanted to intimidate people. The Lapierre had employed these people, and given them their homes.

Nona told us that when she was a young woman, she was in charge of the money for the tsifliki, when they had the monopoly.⁸⁴ She said that instead of counting the money, they used to weigh it. The money was kept in a chest, and her father used to trust her with the keys.

Nona's Last Years

Grandfather, when he left Egypt and married Nona,⁸⁵ was given a garden of 40-50 acres at Kondea, and planted a beautiful garden there, with fruit trees, like apricots, bordered with cypress, and with plenty of water. When he died that went to my father as his patrimony. When Aunt Edmée went to Italy in 1915, she was in very dire straits. Nona wrote to my father and said I'd like to sell your garden, and give the money to Edmée. In return she'd give him the garden of Orcos, when she died. My father eventually agreed, although my mother was much opposed to it. When I was a child this garden was owned by Tremetousiotis, and this was the name by which we knew it.

Aunt Edmée returned from Italy in the summer of 1930. Father had written to her that Nona was not well, and was giving her fortune away, and if she didn't come back there'd be nothing left. Nona was giving property away to Sofia, who was the wife of Moisis, who was the grandson of Nona's wet nurse. Sofia would sit with her, and bring her food, and make her cups of coffee, and tell her how hard up they were. Among the property she gave away was the garden of Orcos. Other property went missing at this time, like the books from the library.

So Aunt Edmée came back to Cyprus, and to Kondea, with Gigetta her daughter. They moved into Nona's house, as the old tsifliki was becoming unsafe. They started

⁸³ My mother never knew my grandfather, but she did know his brother, Uncle Roberto, who she met in Egypt. Uncle Roberto was a banker, and he was married to a very beautiful woman. He was the grandfather of the Contesse de Rochefoucauld. Uncle Roberto's daughter married a Mattossian - they were wealthy cigarette manufacturers in Egypt. Their daughter married the Cont de Rochefoucauld. There was a programme about her some years ago on television, trying to keep the Rochefoucauld estates going.

⁸⁴ AGP:- This must have been in the late 1860's. I think it unlikely the monopoly still existed at that time, but they must still have had a lot of money. I have heard somewhere, that at the time of the monopoly, they used to bring the money to Kondea in carts, where it was weighed, and stored in the tsifliki in a special room. But I can't remember who told me this story, and my mother does not remember any such things.

⁸⁵ this was at a time when the Maltese were expelled from Egypt.

legal proceedings to recover the property. I don't know how much they were able to recover. They must have retrieved something, because Auntie Edmée later sold the water rights to Prastio.

About this time Gidgetta met George Vassiliades. In about the summer of 1932 he came to visit at Kondea, and had lunch with the family. After lunch Nona had a nap. After waking she saw George sitting on the terrace outside, and said to him, Have you come to visit us? and Who are you? George thought she was having a game with him, because they had just had lunch together. Then she saw Gidgetta, and did not recognise her. She'd had a few lapses before, like putting chocolate under her pillow, but this was the day when they realised she had become ill. Perhaps she had a stroke that afternoon.

When Nona came to stay with us in Larnaca in 1933, she was sitting with Angelou on the balcony, and asking her who is this one, and who is that one. Angelou would tell her she did not know. But she kept on asking, about everyone who passed, and she said to Angelou, You don't know anybody in this town. Angelou came to realise there was something wrong with her. So, she started telling her, I don't know him, he's an Armenian. Until Nona said to her, Goodness me, this town is taken over by Armenians.

Nona stayed with Auntie Edmée at Kondea. She would come and stay with us, and see my father, first at Larnaca, then later at Famagusta and Xeros. They looked after her very well, but my mother and Nona really never got on.

Nona died in 1938 at Kondea. We went to Kondea for her funeral.

A Place of Ghosts

My grandmother always was talking about ghosts.

She told me that the Lapierras bought 18 pairs of slaves to work the estates. This would have been in the early part of the nineteenth century, before the abolition of slavery, which I think came to Cyprus with the British in 1878.

Among them was one, a very violent fellow, and they kept him chained. She always spoke about his ghost being in the laundry downstairs, and that at night she could hear the chains clinking. That was the famous ghost of Kondea, but of course we never saw ghosts ourselves.

Another ghost she saw was grandfather (Frederic). When we went to Larnaca, we used to come to Kondea for our school holidays. Once she told us that she was sitting in the hall upstairs, when she saw grandfather passing by. He told her he had finished his penance, and had come to say good-bye. She took it, that he had finished his time in Purgatory, and was going on to another place.

Then there is the story of Black Maria.

In other generations, my brother Fred used to see ghosts, and Yole as well, Edmée's daughter. But nothing to do with Kondea.

Black Maria

Maria was either one of the slaves, or the child of a pair. She married Constandis.⁸⁶ I am not sure where they lived when they were married, but after Constandis' death Maria became a sort of concierge or door keeper, with a room underneath the long staircase that led up into the tsifliki. I do not remember her, and I think she must have died some time before the times I can remember. I remember her bed in the room under the staircase. When we used to wander off, as children do, my father would tell us to be careful, or

⁸⁶ I think Constandis was also a negro. Their names probably mean that they were baptized Greek Orthodox.

“Black Maria would get us”. So we were naturally afraid to pass the room of Black Maria. She was always spoken of as a trusted and honoured servant. She was buried just outside the family enclosure in the cemetery on the property at Kondea, next to the grave of my grandfather, Frederic Diacono.⁸⁷ I remember the mound of earth over her grave, which means she must have died not long before the time we were living there.

One night, when I was about five, our servant, I think it was Kakoulou, took us to the toilet before we went to bed. We were walking along the roof terraces of the tsifliki, when I took a wrong step and fell into the courtyard below. The servant called my father. They were very distressed, because it was a big fall and the threshing machine was kept there – they thought if I had landed on the machine I would surely have been killed. When they reached the yard, they found me crawling about on my hands and knees looking for the lamp. I had fallen on soft earth, and had not been harmed. I told them that I was afraid to go to the staircase without a lamp, because of Black Maria. I remember my father shouting, “She’s all right. She’s all right. She’s looking for the lamp.”

Larnaca – the first stay 1922-1923

In 1922, Jules became an agent of the Messagerie Maritime in Larnaca, and it was decided that we would all go to Larnaca to live. We did not stay long there. We returned to Kondea by September 1922, where I commenced school.

Death of Aunty H el ene, 1926

I remember Aunty H el ene, at the end of her life, as a very quiet, gentle woman, who lived in the annexe to the family chapel.

Aunty Helena had married, I think to a professor or teacher, but she refused to consummate the marriage, and it was annulled. She had a maid called Anglia⁸⁸. Aunty Helena used to keep pigs, and graze them on the moors at Kondea. A Russian emigr ee went up to her while she was looking after her pigs, and asked her if she could go to her mistress and tell her he wanted to speak to her. She replied, “Can’t you see I’m the mistress. Can’t you see I’m wearing a hat!”⁸⁹

Aunty Helena was diabetic. During her last illness she stayed in the tsifliki, because it was easier to care for her there. She had an ulcer at the back of her head from the diabetes, which couldn’t be cured. My father asked the doctor, “Can’t you do anything for her?” The doctor replied, “Ine cotjakarie” – “She’s an old woman”.

I was swimming in the pool with the other children, when it came to me that something had happened to Aunty Helena. Then Kakoulou the maid came to say that Aunty Helena had died. We went upstairs to her room, where she was already laid on the bed. She was buried in the family graveyard at Kondea. She was not that old, about 66 years of age.

Aunty Helena’s house was attached to the family church at Kondea. As a child, it seemed an awful long walk from the tsifliki, but, when I went back there in 1953, it was

⁸⁷ My grandfather Frederic, grandmother Virginie, and my father Louis are buried in the same grave.

⁸⁸ or “England”, because she was very blond. Anglia had a child, but would not reveal who the father was. Eventually when questioned by Louis Diacono, she revealed it was the gardner. Louis asked, “But Anglia, why did you do it?” She relied, “But, Kyria Louis, he wanted me to go with him.” The child died, was laid out on a table outside the family chapel, and was probably buried from the Greek Orthodox church of Ayios Charalambos.

⁸⁹ The villagers never wore hats. In 1922, after the Russian Revolution, 26 Russian Emigrees stayed in grandmother Virginie’s house, while she was in Italy. They scandalised the people at Kondea, because they swam naked in the pool, men and women together.

not so far. Now it would seem a long way again.

Of an evening we would sit out on the terrace of the tsifliki, and watch the sun set, sometimes just the family, and sometimes with friends. There were hundreds of frogs in the pools and fields around the tsifliki, and their chorus in the evening was deafening. One evening they were sitting there, when father saw someone carrying a lantern near the family church. This was long after aunty Helena's death. He saw the lantern walked from the church to the family cemetery, where it ceased to be seen. Puzzled, he went to investigate who it might be, walking about at such an hour, but he could find no-one. He thought then that they had seen a ghost, and believed it was Aunty Helena.

Village Life

Of an evening, particularly a fine moonlit night, the villagers would gather in the street (*stenno*) outside one of the houses, after dinner, and listen to the news of the village, and tell stories. There were three or four houses in the village where this used to happen – Rothu's house, the Xenophines, Pericles. The women were mostly involved, but some men. The men usually went to the coffee shop and played *tavli* (backgammon) or *spastra* (a card game). They were often not there for long, because many of them had to get up at the crack of dawn to go to work.

In the old times, Kondea was divided into two sections, the upper Kondea, and the lower Kondea. Maroulou was an elderly woman from the lower Kondea, and was very poor. Once a year on St Lazarus' day would dress up, and decorate a tall staff with wild yellow daisies (known as *Lazarus*). She would come to our house, and come upstairs, and sing a children's nursery rhyme. Mother would give her a cup of coffee, and a couple of pennies. She would go around many of the houses in this way, and collect such money as would keep her going for the year. The ditty she was singing was a nonsense really.

Ο Παλαρος ὁ δίκυλος
 ὁ κομμοτός ἀεθνεύειλος
 ἔσπευεν εἰς τὴν πόλιν
 καὶ ἀκουσάρας οἱ ὄρνιθες
 καὶ κότεραν τὰ γεννησούρ
 αὐγά τὰ κομμυρισούρ
 τὸ Πάσχα τὰ φαντισούρ.

*O Larzarus, O Pale One,
 The welcomed red.
 He went to the city,
 And the chicken
 Heard the news.
 So they sat
 To lay eggs
 To crack at Easter.*

Villagers

You will see the names of many villagers interwoven through this story. At these times, all had some part of their history involved in the tsifliki.

It should be remembered that the village of Kondea started and developed around the tsifliki – there was no village as such before then, and during the years of the Turkish rule, the village grew, often through people seeking asylum on the Lapierras' demesnes, and finding employment on the estates.

The time of my memories was about a hundred years after the Lapierras' purchase of the property in 1823, and about fifty years after the end of Turkish rule in 1878.

So most Kondea's inhabitants, or their forbears, would have settled there either finding some employment on the estate, or otherwise trading with the estate or its employees.

From this beginning, the village took on a life of its own, with the villagers

increasingly taking ownership of property, the building of church and schools, businesses, community life – the development of a village in its own right, that was to survive the decline of the estates in the early part of the twentieth century.

Kakoulou

Kakoulou and her husband, Grigoris, had two children. Their job was to tending my father's garden at Orcos. There was a big reservoir, and the little boy aged 8 fell in and drowned. They were so broken-hearted they left Orcos, and came to work at the tsifliki.

Kakoulou's father, Hadjiapostolis (we called him "Hadji") was the cook at the tsifliki in the earlier times under the Lapierras. Afterwards Elenitsa was cook at the tsifliki. When we went to Larnaca in 1922-23, Hadji came with us as cook, and Elenitsa stayed at the tsifliki with nona. He was a jolly round fellow, and we used to play hide-and-seek with him around the very large kitchen.

Both Kakoulou and Elenitsa would not sleep at the tsifliki. They had homes in the village, and would return there of an evening.

Kakoulou was Ada's particular servant. When Ada was very young, she contracted psoriasis when mother took her to Nicosia. Kakoulou was given charge of Ada during the day, and Uncle Jules at night.

Kakoulou would say to me, "Come on Mary, let's pick capers." There was a path from the back of the house to Aunty Hélène's, along which were a lot of caper bushes. We would pick the capers and the little cucumbers, and Kakoulou would gather them in her mantilla. She always wore black, and she must have been very hot in the sun. We would take these back to the house. We would cut the nettles from the new buds with scissors, and then pickle them.

Kakoulou's daughter, Eleni, stayed with us in Larnaca 1928 onwards, while she learnt embroidery using a Naumans sowing machine. In later years she was employed by Naumans to go around the villages teaching the girls to learn how to embroider using this machine.

Kakoulou looked after nona for many years. When Aunty Edmee Carletti came from Italy she worked for her.

When Gigetta Carletti came back from Italy she spoke little Greek. One day she got very angry and called Kakoulou to bring her petino (comb). Kakoulou didn't know what to do. "What do you want, miss?" Gigetta screamed at her, "the petino I'm telling you." Kakoulou went running around the yard, searching and searching. She didn't know what to do. She came to Aunty Edmee. "I don't know what to do madame. Miss Gigetta is so angry, but I can't find her cockerel (petinos) anywhere!"

Kakoulou remained working at Kondea until she became very old. During the war, Ada would visit her at Flasou.

Naime

My particular servant was a Turkish girl called Naime. She belonged to a Turkish family that fled to Kondea to seek asylum during the Turkish rule (I think she may have been related to the Turkish connection of the Xenophou).

When we were in Larnaca in 1923, there was one of the first fatal road accidents in Cyprus, near the "periptero" (pavilion) in the botanic gardens. Four people were killed by glass from the car windows. My mother asked Naime, who would have been about 15-16 at the time, to take us out for a walk, but to go down the seaiside, not to the accident. Naime couldn't resist, and took us straight to the accident. I remember the car, and the blood flowing into the gutters. The coachman Epthimis was loading the bodies into his

coach to take them to the hospital. I still remember the bodies laid out there for loading into the coach.

Naime was a very beautiful girl. She used to wear her hair tied back like Clara Bow. She didn't get on well with Hadji – they were always fighting. She had a wicked streak, and put salt in the sugar when we had visitors. I was very upset when she left, and Kakoulou told me that she would come back and bring me a parasol. She had gone to Larnaca, where she became a courtesan.

Angelou and her Family

Angelou was the great companion of our family. She came to us as a servant at Kondea in 1925, and remained with us until she died in 1993, with my mother, and later Aunt Gigetta. While she always had her role in the household, she was a member of the family, and it would be wrong to think of her otherwise.

Angelou's mother was Kourou, and her father was Ilias. They had about 6-7 children, but 2 died very small. The ones I knew were Theodorou, Kostaris, Angelou, Eleni and Maria. (Maria being the God child of my mother.)

Ilias was a ploughman on our property. This was a strenuous job. At the end father gave them a house at Orcos, and he was running the property there as a gardener. In 1925 he got a cold and died, leaving a family of 6 children – the last one Iliou died shortly after him. They had no means of earning money – Theodorou would have been about 15 when her father died. She and Korou worked in the fields. Kostaris was working as a shepherd. I think they had a house which the son inherited. They lived in part of the house.

Angelou was about 11. She used to come to the tsifliki and gather weeds for the animals. She would eat at the tsifliki, and return home at night. She was quite a capable girl. During the holidays I used to go with her and collect weeds, and out them on the donkey. One day we had the bags on the donkey, and climbed on herself, and we rode back. Halfway back, Angelou said "Where are the bags?" Two had fallen off, and we had to go back to get them. In 1928 mother was expecting Gigetta. That's when we went to Larnaca, and Angelou went with us.

Eleni was 8 when her father died. One day the Mayor of Larnaca came. He was looking for a child to work in house. Korou had no choice, as she was struggling to feed the children. Eleni had a hell of a time there. Eleni was making the beds. The children were all bed-wetters, and Eleni had to carry the heavy mattresses every day out to dry. Eleni stayed with these people until we went to Larnaca. I think my mother must have seen the plight she was in. Anyway, she went to work for Mrs Salisvoury, whose husband was a pharmacist. She stayed with her until Mrs Salisvoury died. That's where she met her husband, Aristoteles, who was running the shop for Mrs Salisvoury after her husband died. They migrated to England after the Second World War, where Eleni lives, Aristoteles having died. They have two children still-born, a daughter, Rena, and a grand-daughter Elenitsa.

Maria was 5 when her father died. She was mother's God-child. When we went to Larnaca, mother brought her with us came to stay with Angelou. She only stayed a few months with us, and Angelou was very jealous. Mother had a friend who decided to take Maria to stay with her. She only stayed there a few months – there was a maid there who was beating her. My mother found out and brought her back. She was in and out of our house, probably staying with her mother the other times. When she was 11-12 years old she went to work with a photographer, Mr Glasner, a German. She went as a maid, but they liked her so much that she lived as part of the family, as Angelou did with us. They

taught her to take photographs and help in the studio – he was the only portrait photographer in Larnaca. He was the one that took some of the photographs we have. She stayed with them. Mr Glasner's daughter, Irma, was at school with me. The old boy died. Maria went to England to join Eleni, where she met her husband, Ianis Ktoridou, and married. They had 2 children, Kalistheni and ?

Papa Simeon

There was a priest in Kondea called Father Simeon. He was a lovely man, but the villagers got it into their heads that it was unlucky to see Father Simeon in the morning. If you did, something bad happened to you that day. It wasn't out of any malice. They just got this idea into their heads. Your Uncle Jules went out one day to catch the cabriolet into Larnaca. He was walking down the street, when along came Father Simeon. "Good morning, Kyrie Jules." "Good morning, Father Simeon." Uncle Jules continued on his way, waiting politely until Father Simeon was out of sight, and then turned back, and went home. He wasn't going to Larnaca that day.

Procopis the Coachman

Procopis used to have a horse-drawn cabriolet, with which he used to take us to Larnaca and Lyssi. Procopis' horse was strange – it would stop when it wanted to pee, but it wouldn't pee unless Procopis went and hid behind a bush and pretended to pee himself.

One day we went to Famagusta to see Uncle Fritz (the uncle of Jimmy Murat). We were in the middle of Famagusta, when the horse slipped. Procopis went over the horse. Uncle Jules landed in a ditch full of muddy water, which ruined his white suit. I was still in the cabriolet, and someone called out "The child, the child, pick up the child before you get the horse up."

Motor cars came to Cyprus in the 1920's, and Procopis bought a car in about 1927.

The Farm

Life in Kondea in those days was in many ways idyllic. There were a lot of foods you could collect wild, particularly on the moors. These included capari (capers)⁹⁰, agrelli (asparagus), moloha (hollyhock), agkinara (wild artichokes), radiki (chickory), tsiknida (nettles), throumbi (thyme)⁹¹, faskomileia or hahomilia (sage)⁹².

The food we ate came from the farms on the tsifliki.

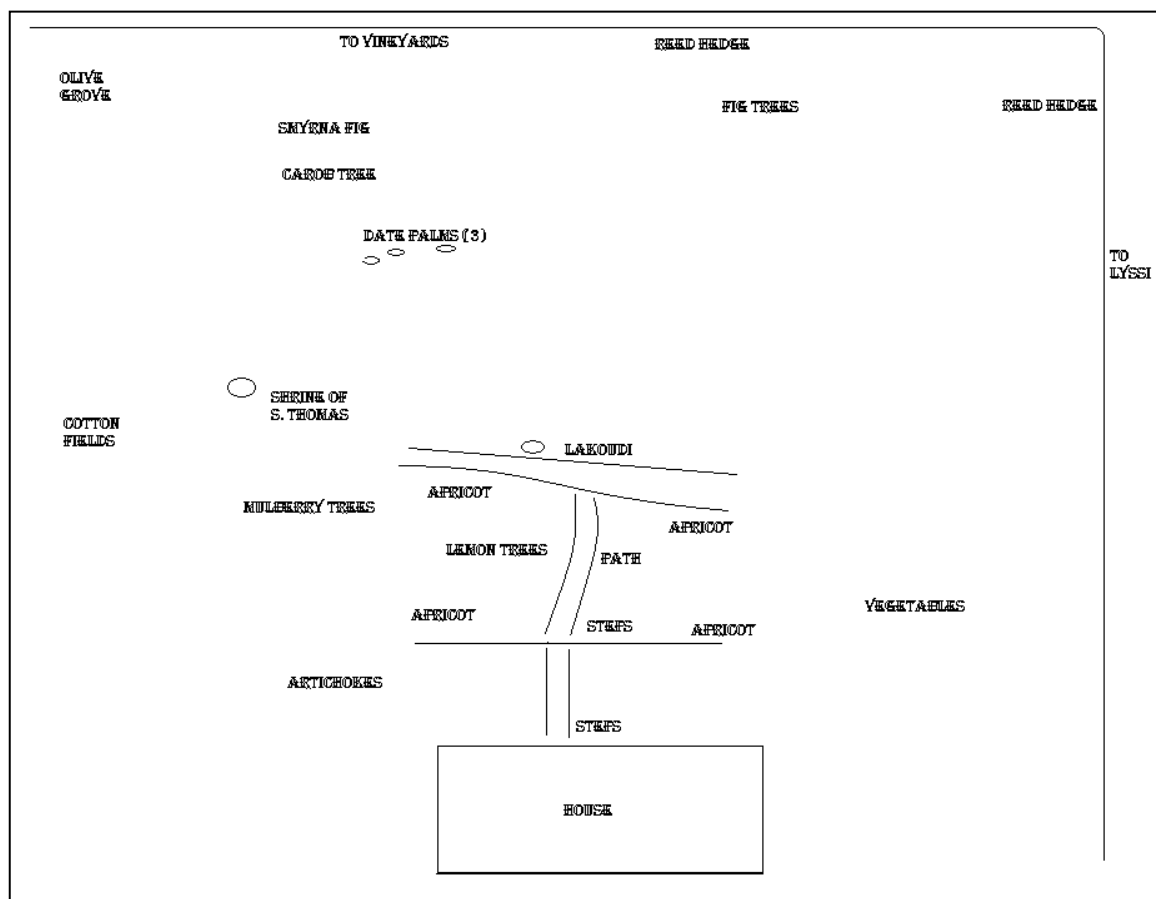


Figure 45 Map of Farm (not to scale), from a drawing by Mary Pugh, March 2003

There was an orchard of fig trees. This was located at the bottom of the garden. The property was facing two roads – you went down the road to Lyssi, and from this another branched off to the vineyards. There was a hedge of reeds along the road to Lyssi, and the along the road to the vineyards, as far as the olive grove, where the reed fence stopped. But where the reed fence was, there was the grove of fig trees, about twelve to fifteen huge fig trees in two or three rows. These used to crop twice a year. The first crop was called *machilis*, but this wasn't as plentiful as the second crop.

They were never watered. But when there were torrential rains once a year, there was a river that used to flood all that area up to the well, and that was the only water the fig, olives and vineyards used to get. This river was called *koundouras* (the short one). The well (*lakoudi* or small well) was the main source of drinking water for the tsifliki,

⁹⁰ you could eat the caper, its leaves and the little cucumbers

⁹¹ these were very big bushes – they were used as a herb; as a starter for lighting a fire; in Lyssi the women used to take it to weddings and use it as a seat.

⁹² used in cooking; in the winter months it was also used to make tea at night, to warm us before going to bed.

and it was never known to run dry. When they knew the rain was coming, they used to collect a lot of water from that well, so that the flood would fill it again.

At the time we were living there, the fig and olive orchards were still owned by the family, but not the vineyards – these had been sold or given away some time previously.

The tree we called the Smyrna fig was large, about the size of this room. The figs were a mixture of faun and green, with streaks of pink. I loved figs. I think I was the only one of the children who really appreciated them. My father would bring me a plate of them, and say to me, “Come on Mary, let’s eat some figs.” When I was 6 or 7 years old I tried to climb it, and fell. Kakoulou came to help me, thinking I had hurt myself, and then

picked some figs for me to eat.

There was a shrine of St Thomas in the centre of the farm, (see map) which the villagers used to visit it. It was very ancient, shaped like a hermit’s hut. It may have been built by the monks, or may even have been much much older. When Aunt Edmee took over the property, she demoolished it. I never understood why.

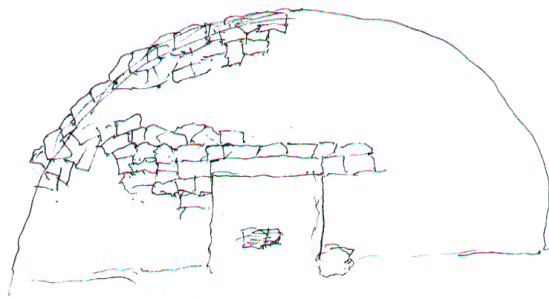


Figure 46 Shrine of St Thomas, Kondea, drawn by Mary Pugh, 14 March 2003

Silk Making

There was a man in Kondea called Xenis ‘tis Marious. He was the “cantilanaftis”, whose duty was to keep the sanctuary lamps lit in Ayios Charalambos’ church. He was also a farmer, and as a side-line he used to propagate the silk worm. This was a small industry, at times employing 6-8 of the village girls. They would open the cocoons and take the eggs of the chrysalis out, and sell these to the villagers, and all over the district, including to my mother.

The silk worm feeds on mulberry leaves. There were two different types of mulberry tree in the village. The first to come out in the Spring was the fine leafed variety. My mother would lay newspapers on a tressle, cover these with the leaves, and then sprinle the silk worm eggs.

The eggs would hatch, and the silk worms feed on the leaves, growing quite large. After about 2-3 weeks they would have a “mystia” or fast for a week. Then they would feed for another 2-3 weeks, and then fast again.

Mother would then start to feed them on the second type of leaf, which was larger but tougher. This leaf was called “imeron”. After a period of 2-3 weeks, the worms would want to climb, and form their cocoon. They would bring small tender branches for the worms to climb on.

It was at this stage that Xenis would select his best cocoons for his breeding stock for the next year, probably from his own stock.

When the cocoon was properly formed, another villager, whose name I never knew, would take the cocoons, boil them, and unravel them into silk thread. He would give the thread back to mother, who would have dresses, suits, sheets and other items

made from it, mainly using a blend, I think with cotton, called “setta cruta”, or “raw silk”.

Athletics

Fred and Harry were keen athletes. My father prepared an athletics arena for them out on the moors, where they could practice running, long jump and high jump.

On Easter Monday, there were athletics carnivals in many of the villages. I don't know if they still do that.

Lyssi

Although Lyssi was the twin village to Kondea, in many ways customs there were very different.

On the 15th August was a feast of the Holy Mary. All the girls from Kondea would make new dresses, of white, or blue, or pink, and they would go on horse-drawn charabancs to Lyssi. They would go to the fair. Then they would exchange visits with the Lyssi people.

We would go on a cabriolet to Lyssi to visit an number of people we knew there: Hadjipanais, his son Tofis (Christophis), and the teacher Papyros (“drake”).

The Lyssi people would come to Kondea on the feast day of Ayios Charalambos (10th February). They would first go to the church, and then our friends would come and visit us, and have a cup of coffee, or lunch.

Hadipanais

Hadipanais were the wealthiest people in the area. He started as an overseer on the Lapierre estates, and gradually built up a fortune fleecing the Lapierre. He would buy a flock of sheep for Uncle Emile, and sell them, but he would tell him they had died. In the end Uncle Emile would borrow money from Hadjipanais, who would often add a zero to the end of the IOU. We didn't know this at the time.

There were a lot of complaints at this time that rich people in the villages were involved in similar practices – not just with the Lapierre, but with other villages and villagers. Many people were driven into poverty or bankruptcy on the basis of such false debts. Uncle Jules became involved with the Agricultural Debts Commission, which was set up to investigate these complaints. It was found that people would borrow say £10, and a 0 would be added, sometimes in a different ink. Other times people who could not read or write would make their mark with a “X”, and the money lender would make out false IOU's and say “That's your signature”.

Uncle Jules took me with him on one of these trips. He would hire a car, Procopis would drive him. We went up to the village of Tripimane in the Pentadactylos range. The road was more a track – it went past high escarpments, and you could see the sage bushes in bloom all around

Sometimes people would come to Uncle Emile and ask him to guarantee loans, and he would sign his signature. Then the people would not pay, and Uncle Emile would become liable for the debts.

Uncle Jules managed to get a lot of the Lapierre's false debts cancelled because of such investigations.

This fellow Hadjipanais used to keep his money in a safe. Five or six years after we left Kondea they broke into his house at night, stole all his money, and murdered him.

Zaharias

Zaharias was the father of Maria, who used to look after me as a child, and help out my mother with some of the basic medical work of the village. Andreas, the son of Hadjipanais, bought a car – this must have been 1925 or 1926 – and he wanted to establish a line between Lyssi and Nicosia. One day he was having coffee with my mother and Zaharias, and Andreas said to him, Uncle Zaharias, I'll take you to Nicosia in the car. Zaharias said to him, You won't take me in your car, unless I have Holy Communion – meaning Because I'll be killed. Some time later Zaharias went with Andreas in the car for the first time. There was an accident, and Zaharias was killed.

Katsouna

When Hadjipanais ceased to be overseer, he was replaced by Katsouna (“Hook”). He would ride by donkey from Lyssi, and he would be there at dawn to oversee the workers going to the different jobs. He must have been overseer until 1926-7. I remember Katsounas standing on the terrace at Kondea, looking at the women gathering the cotton in the field opposite the tsifliki. The cotton was brought into the hall in big heaps, and the women would come at night to take it out of the “cocoon”. My father would play opera to them on the Edison gramophone.

Larnaca 1928-1934

The Lapierras and the Archbishopric

The Lapierras' house in Larnaca was on the site of the present Archbishopric, and my mother always called it "the Archbishopric". This would have been one of the great properties owned by the Lapierras.

Georges Lapierre (ie Georges II) was living there, when he courted Antoinette Fenech. The story in the family was that Antoinette came to Cyprus as a postulant at S. Joseph's Convent Larnaca, and that is where Georges met her, visiting his sisters who were at school there.

I am not sure how the Lapierras came by the property, and when they gave it up. Certainly, we never stayed there when we lived in Larnaca from 1922-23. I understand it was purchased by the Greek Orthodox church, and subsequently demolished, the present Archbishopric being a more modern structure.

There was a chapel near the house, known as S. George of the Lapierras, but this too had been long demolished by the time we went searching for it in 2002. An old lady we found remembered the chapel, but said it had been gone for many years.

The chapel contained an ancient mural of S. George. There is a story that Uncle Jules was asked if he would remove this mural before the chapel was demolished, but was unable to do so.

I remember that on Maundy Thursday, probably in 1931, I visited the Terra Santa Catholic church in old Larnaca. It was the custom for the church to give a luncheon for 12 citizens, after the morning service, and before the beginning of the Maundy Thursday ritual at about 3 pm, when the priest would wash the feet of the children. It was the custom for the women to sit on chairs under the archways at the church, while the men were at lunch, rather than go home and return. I went there with Uncle Jules.

While sitting under the arches one of the women told me that our family had a chapel near the Archbishopric. I remember we walked there to visit it. The chapel was in an old house. It was kept in good order by the lady who lived there. I remember an iconostasis, lamps and candles, which indicates that it was frequently visited and used for prayer. I do not remember the mural. I would have been twelve years old.

On returning to Terra Santa the lunch had ended, and Father Pietro came out. He was a fat roly-polly man (like Friar Tuck in *Robin Hood*), with a lovely fresh face, who would always tease me because I was Greek Orthodox. He came out, wagged his finger at me, and said, "You, Mary Diacono, are going to Hell, because you are not a Christian!"

I replied, "I don't worry, Father, I am going to hide in your soutane, and wherever you go, I'll go with you."

All the women overheard this, and were laughing. Mrs Hoare said, "Father Pietro, you deserved that!"

The Fenechs were of Maltese origin - their records would not have been kept in the French Consulate, and I assume the precise dates would be in the parish registers at Terra Santa. - the dates I have are from the Fenech family grave at Terra Santa cemetery in Larnaca.

We are not sure of the relationship between Antoinette and Vincent Fenech. They are buried in the same grave at Terra Santa cemetery, Larnaca, which suggests there was a close family connection. They were probably not brother and sister, as this would have meant that Ugo and Edgar could not have married Ines and Jeanne, as first cousins were not allowed to marry. (At an earlier stage Louis Diacono and Jeanne Lapierre wanted to marry, but could not because they were first cousins. Second cousins were allowed to

marry, but only with dispensation.)

Ugo and Edgar married the two sisters Ines and Jeanne. Ugo and Ines had a daughter, Ines, who was the mother of Ugo, Josita and Andreas Bayada. When mother Ines died in 1911, Ugo re-married aunty Daphnee, and they had Andree, Vincente, Marie and Odette.

Jeanne and Edgar had the one daughter, Edith.

Vincent Fenech was the father of Ugo Fenech and Edgar Fenech. (Andreas Bayada has Vincent's portrait hanging in his living room, which he rescued from Edith's after she died.)

Uncle Ugo told the story, that, when he was courting Ines, he stayed a night in the old Archbishopric. It was a very hot night, and they laid mattresses in the corridor. During the night, Uncle Ugo was awakened by footsteps, to see a young beautiful girl with golden hair approaching his bed. She came near him, and hit him with the heel of her shoe.⁹³ This would have been in the early 1900's, which would indicate the house was still in the family then.

I assume this house was where the second wife of Georges I, Louise S. Armand, lived until her death in 1883 – she, too, is buried in Terra Santa.

Georges (II) died in 1905, and it may well have been around this time, that the house passed back to the Greek Orthodox church. When I knew Aunty Antoinette, before her death in 1831, she lived in a grand old house in Nicosia, on the road to Larnaca.

⁹³ The story of this girl was that, in early times, she belonged to a Greek Orthodox family, and that the Turks had abducted her, and kept her a prisoner in the Archbishopric, and that she died there.

St Joseph's Convent, Larnaca 1928-1933



*Figure 47 The Cloister, S. Joseph's Convent Larnaca, c1934-5
Verso "A Ketti, La cour ou elle a tant joué, Loulou (Jules)"
The gardner Polichronis is standing in the archway to the left. Soeur Celine is standing in the shadows to the right of the fountain – she was always working with Polichronis.*

I used to like Thursdays particularly. It was our day off from classes. We had to wash our socks, and then Soeur Jeanne would open the library and we would choose books to read. I thought it was the loveliest time of the week, to be able to sit down and read a book. They were in French, romances for young ladies, descriptions of the islands of France . . .

Mère Marie de la Colombière

We are writing this on the 15th February 2003. The 15th February was a special feast day in the convent, the Feast of Blessed Claude la Colombière (1641-1682), the patron saint of our Mother Superior, Mère Marie de la Colombière. On this day we had a holiday. We would go to church, and then we had a grand dinner, and they gave us wine to drink.⁹⁴

Mère Marie was Mother Superior when I went there in 1928. I don't know how long she had been there, or much about her background. Uncle Jules told me she was from the Lyons area.⁹⁵

In 1932 and 1933 I was a boarder, while my father was working in Famagusta – that was when I passed my Certificat d'Etude (June 1933).

⁹⁴ This was little more than a finger in the bottom of the glass. The other day they would give us wine was the 16th March, St Joseph's Day. On one of these days we decided we would give the wine to one of the girls. So we emptied our glasses and gave it to Christalene, who got drunk. Your Aunty Ada was one of the perpetrators of this. So we all had to hide Christalene so that the sisters wouldn't see that she was drunk.

⁹⁵ This was where Blessed Claude la Colombière was educated at the Jesuit college, and he probably had a particular following in the area. After she retired Jules kept in touch with her, and she returned to the Lyons area.



*Figure 48 S. Joseph's Larnaca, June 1933.
Loula Pieri, Bihter Hamid, Daisy Borg, Mary Diacono, Marie Gabriel
Maroula Mavronicola, Elli Dimitriou, Maria Stylianou, Fani Eiouanides (Brevet), Maroula Iasonidou
Soeur Celine, Mère Marie de la Colombière, Soeur Jeanne de la Croix, Sister Mary of the Child of Jesus.*

She was a very kind woman, a very strict woman.



*Figure 49 S. Joseph's Larnaca, 1933, Art Class
Daisy Borg, Soeur Scholastique, Morpho Counnas, Mary Diacono, Loula Pieri, Andriani Bouyourou,
Maria Pier, Mère Marie de la Colombière, Ellie Dimitriou, Eleni Yianaki, Ada Diacono, Maroula
Mavronicola*

Mère Marie stayed in Larnaca until 1933, when she was transferred to Nicosia, where the school was not doing too good. Soeur Jean de la Croix became Mother Superior at Larnaca.⁹⁶

In early 1934 I was a day student at Larnaca, because my parents were back in Larnaca. However, in September 1934 my parents moved to Xeros, as father was working for CMC.

My mother decided that I was not to go to school, and that I had to be at home. My mother was the ruler of the house, and of her daughters, and was to be obeyed.

When she learnt about this, Mother Superior took a taxi with Soeur Celina, and came to Xeros to visit my parents. She met with my mother. Mother was saying that I had to stay at home and become a housewife. Mother Superior said, Mary is not going to become a housewife. She is going to finish her schooling – she has brains. Mother said, But I can't afford to pay for three daughters to stay at school. So Mère Marie said, You will not have to pay for her. For what you pay for the two daughters, we shall have the three. Mother said, But she hasn't been studying. Mère Marie said, I will coach her, and she'll pass her exams. Mother said she'd have to consult with my father, which was not a

⁹⁶ She was a very nice girl. The story was that she was one of the aristocracy of France. Her father was an admiral. She fell in love with a young naval officer, who went to see her father to ask for her hand. Her father rejected him. They lived in an apartment block. The door of the lift was open, he fell and was killed. Her brother was in command of a French warship, and when it came to Larnaca, we learnt how to sing naval songs "Il était un petit navire" and so forth. When I saw Uncle Jules in 1954, I asked him if Soeur Jean was still Mother Superior, and he said that she had left the Order, and was living with a cousin in Paris.

problem, because father always wanted me to continue my schooling.

And so it was that I went as a pensioneur to the convent in Nicosia for a year (1934-35) to study for my Brevet. I had to cover the two years' course in one year.



When I had finished my Brevet, there was a Commission from Beirut, and they gathered all the girls together in the courtyard. I didn't think I had done all that well, so I went into the chapel. The Commissioner was calling me, but I wasn't there. Mère Marie said, "I know where she'll be." So they came to the Chapel and found me. The Commissioner was a very tall man. When I came, he was holding a medal. He said, "Don't you want this, mademoiselle? Would you like me to put this around my neck instead?" I was so surprised that I could not answer him. He then told me that I had the first prize for Cyprus, and a perfect maths-geometry result. He asked me, "And what nationality are you, mademoiselle?" Mère Marie replied for me, "Internationale".

*Figure 50 S. Joseph's Larnaca, 1933, Art Class
Mary Diacono, Soeur Scholastique, Morpho Counnai, Loula Pieri, Elenitsa Hadkianaki, Elli Dimitriou*



Figure 51 S. Joseph's Convent, Larnaca, 2003

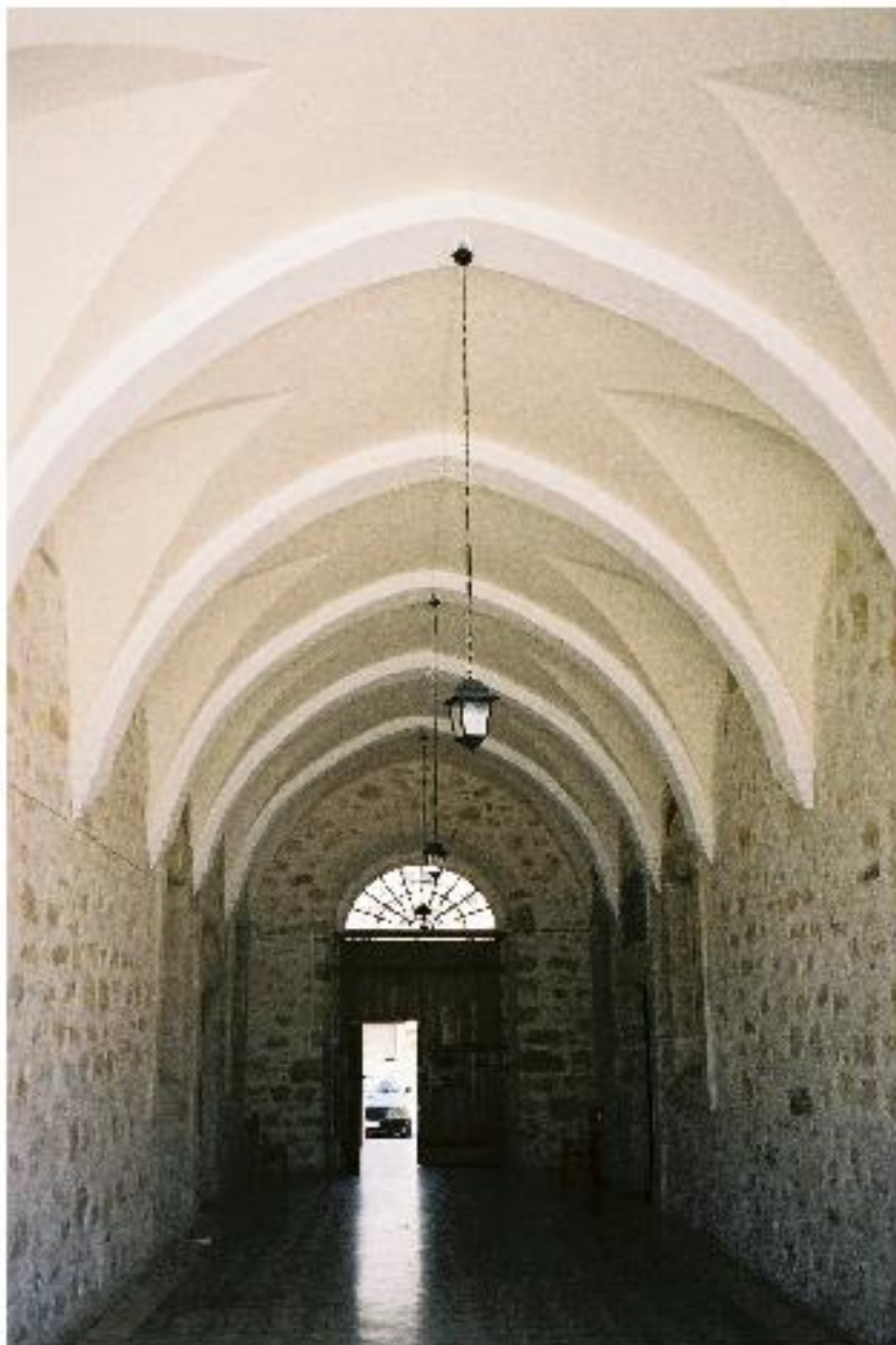


Figure 52 S. Joseph's Larnaca, Entrance Corridor, facing West, 2003



Figure 53 S. Joseph's Larnaca, Entrance Corridor, facing East, 2003



Figure 54 Plaque in Entrance Corridor S. Joseph's Larnaca, 2003



Figure 55 S. Joseph's Larnaca, Cloister, 2003



Figure 56 S. Joseph's Larnaca Chapel 2003



Figure 57 Plaque in Exterior Colonnades, S. Joseph's Larnaca, 2003



Figure 58 Fountain, now outside S. Joseph's Convent Larnaca, 2003

The Muleteers – 1929

In 1929 we went to spend a holiday with grandmother at Kondea. There was Phivos, Andrea, Maroula, Ada, myself and Kitty. During the day we used to go and play (I was 11), and I remember going with Maroula. Grandmother used to give us enough freedom to do that. We visited some girls in the fields, where they were collecting with their baskets. When it was time to go home, we climbed on a mule. But Maroula wanted to be the driver, and excited the animal. The mule took off, and ran very fast, so that we were afraid we would be thrown. The girls who owned the mule were running after us to stop it. The mule ran to their house, and stopped at the stone outside it, which they used to mount and dismount the animal.

Father Samuel Gius

The church of Terra Santa in Larnaca is run by the Franciscan Order. One of the priests there, in the 1920's, was Father Samuel.

During the Great War, he was captured by the Germans in Montenegro, in the Balkans, where he was serving as a padre with the Italian army. He was put three times in front of a firing squad. The object was to make his fellow prisoners talk. He did not know this. He faced the rifles, each time, convinced he was to die. Each time he was spared. Three times in all. This experience was at a huge personal cost – the poor man was a nervous wreck, who would jump at any loud sound. Later in Limassol, I remember once sitting with him, when a fire cracker was let off outside the window. He jumped and overturned a table.

Nobody could be more honest, or true. My father said that if he was to confess to any priest, it would be to Father Samuel. There was no-one he knew in whom he could have more faith.

My sister, Kitty, and I would often meet him on the way to school, while he was on his way to the capella to say Mass. He would often chase Kitty around the fountain, waving his stick, a great jest and excitement.

But he also had a fierceness and a temper about him. Jeanette Francis came to capella in Larnaca, in about 1930, dressed in a short-sleeved lace blouse. She was only about 18. She used to paint herself. When she went up to take communion, Father Samuel told her to go and get dressed, before she took communion.

Later, he moved to Limassol, where I knew him, when I was at the convent there for a year, studying for my final brevet, and teaching. He was very fond of our family, and occasionally would ask permission of the nuns for me to sit with him, so that he could get news of the family.

On Good Friday, the year I was in Limassol, we were at the Good Friday service. It was packed, and a lot of Greek Orthodox people were there, as well as Catholics. Father Samuel was preaching the sermon, and getting rather excited, and gesticulating. I don't think I was laughing at him, but I was talking to the girl next to me. Suddenly Fr Samuel cried out. "Laugh well, who laughs last." He looked pointed at me, and said, "Mary Diacono, it's you I'm talking to." I was so embarrassed, I could have crawled under the pew.

Perhaps some time after, I was walking with a group of girls past the presbytery, when Fr Samuel appeared at the window, and threw us down some lollies. The girls caught them with excitement, but Father Samuel said, "They're not for you, but for Mary."

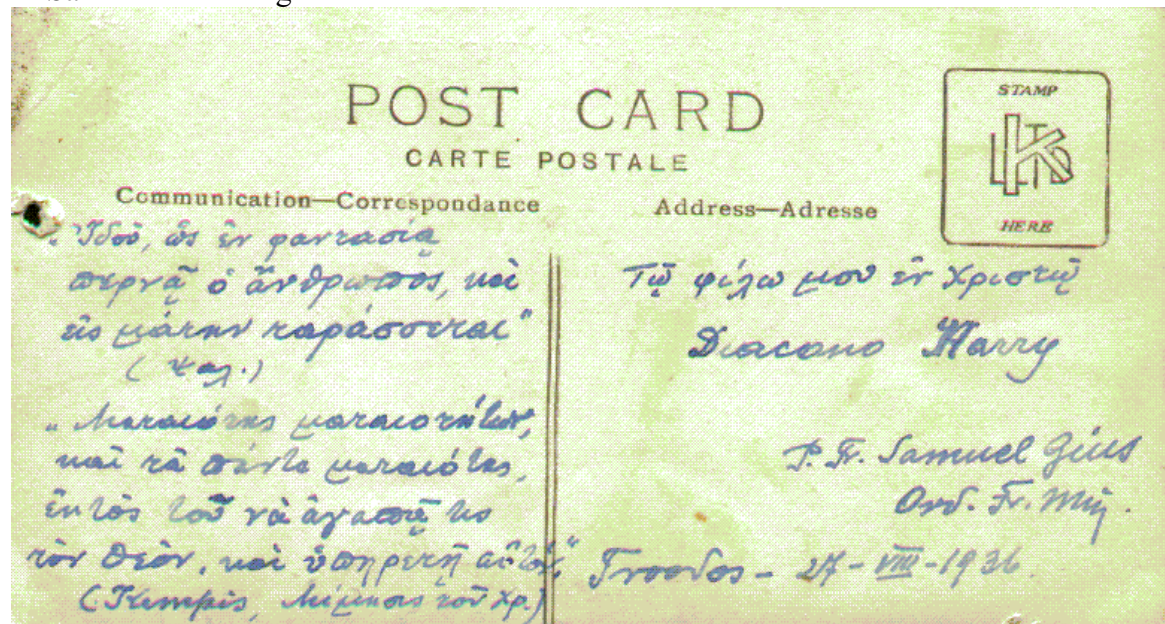
My brother Harry and he were great friends. Harry was thinking of becoming a priest. Father Samuel later visited us in Xeros.

Father Samuel is certainly remembered. He is to be remembered for facing the rifles three times. He is fondly remembered for his ministry, in Larnaca and Limassol, for he was a much-loved priest, and brought many to Our Lord through word and example.

The following postcard of Father Samuel was sent to Harry in 1936. A translation from the Greek is below.



Fr Samuel: "Thinking that all is in vain."



"Here in imagination the man spends his life, and in vain he is troubled. Vanity of vanities, everything is vanity. Only to love Our God and serve Him. Kempis. *The Imitation of Christ*. To my friend in Christ, Diacono, Harry, from P. Fr Samuel Gius. Ord. Fr. Min. Troodos, 27.VIII.1936".

Naming Days

The 25th March was the Feast of the Annunciation, a great feast day of Holy Mary, and it was my patronal festival. My mother used to have a feast for my name, because when I was to be born, she had difficulties, and she was given that gold icon of Holy Mary, and

she promised that I would be called Mary if I was born sane and sound.⁹⁷

When we went to Larnaca, she used to celebrate the 25th March as my feast day. We used to go to the church in the morning, and hear the Eucharist. After about 11 o'clock, I would dress in my best, white one year, yellow the next. Her friends would come and wish me many happy returns of the day. They used to say, "Chronia pola" or "Many years". Of course, in Larnaca there were many girls called Mary, and there was quite a circuit to be done that day.

This visiting was more a custom with the Greek Orthodox community, than the Catholic. The Catholics would nevertheless celebrate the patronal festival, as I have said previously about Mère Marie de la Colombière.

When we went to Xeros in later years, the custom was not as prevalent, as everyone was working.

My mother's feast day was on the 24th September, which is the celebration of the Black Lady of Kythera ("panayia mavri to Kythera") – Despina means "Lady". The legend is that a black icon of Holy Mary was discovered by a shepherd in the myrtle bushes in a field near Kythera,⁹⁸ which was where *her* mother's family came from. A number of miracles were attributed to this icon. Aunt Gietta sent me a copy of this icon some years ago.

Kyriazes, Hill and Ernest Lapierre

Kyriazes was a doctor of medicine, but when I knew him he must have been in his 60's or 70's, and was probably retired. This would have been in the early 1930's, when I was about 12 or 13 years old. He had two daughters (Marytsa and ?) and two sons (Yiangos and Costas, who were friends with Fred and Harry c1933). I faintly remember Kyriazes going in and out of the French Consulate. Uncle Jules had moved the consulate (c1932-3) to near the court houses and customs houses on the road to Nicosia.⁹⁹

Kyriazes was a stocky old man, who used to wear white suits in summer. He was interested in the history of Cyprus, and used to write articles for the *Kypriaka Chronika*. My mother told me that he had published things against the Lapierras.

The story as I understand it is that Kyriazes asked Uncle Jules for access to the consular records, and Uncle Jules gave him access. I understand that among these records he found the letters of complaint against Georges Lapierre, written by prominent citizens, and that these he related in the *Kypriaka Chronika*. George Hill subsequently used this material in his history of Cyprus.¹⁰⁰ These letters, as Hill says, were written by the enemies of Georges Lapierre.

My grandmother, Virginie, told how Georges Lapierre had paid for the life of the Archbishop with a carpet studded with diamonds and precious stones, and had hidden him in the secret passages under the tsifliki. There was a Turkish overseer on the estates, who while Georges Lapierre was away unwittingly flooded the passageways. Georges returned in time to save the Archbishop from drowning. The overseer was severely punished,

⁹⁷ She gave it to the jeweller to have it silver plated. The jeweller's wife was mentally unstable. I'm not sure of the exact story, but he did it in gold.

⁹⁸ Hence the icon is also called "panayia i mertithiotissa" or "Our Lady of the Myrtle Bushes". When Greece was occupied by the Turks, icons were often hidden in the fields, and there are a number of instances of miraculous icons being so discovered, eg., St Raphael.

⁹⁹ The Italian Consulate was nearby, and the Murats lived opposite.. The old consulate had been in a big house on the waterfront ("Finikoudes" or avenue of palm trees) near where the statue of Kimonos is

¹⁰⁰ See below George Hill: A History of Cyprus, 1952.

without knowing that the Archbishop was in fact hidden there, and that he had almost drowned him. Virginie said that a lot of monks and high people of the church used to find refuge at Kondea, and from there were helped to leave Cyprus in secret.

Earlier this year, at the house of the Xenophou sisters at Dromolaxia, we met a man from Kondea, who as a boy was a great friend of Antonello. He said that they explored the secret passages under the tsifliki. They crawled underground, and one of the passages led to the Greek Orthodox church of Ayios Charalambous, which was adjacent to the tsifliki.

According to Uncle Jules, Ernest Lapierre was incensed by Hill's account, and considered taking legal action. During this time it is believed that he researched the documents of the court case at Aix en Provence where Georges Lapierre was exonerated,¹⁰¹ but we do not know whether he took this legal action or not.

¹⁰¹ c1839 George Hill: Op cit.

FAMILY PHOTOGRAPHS LATE TWENTITH CENTURY

This is Work in Progress.



Figure 59 Kondea – Ayios Charalambos' Day Fair, 10th February 1962



Figure 60 Kondea Family Chapel 10th February 1962



Figure 61 Kondea Family Cemetery 10th Febraury 1962

SECONDARY SOURCES

COBHAM: EXCERPTA CYPRIA, 1908

Excerpta Cypria, tr Claude Delaval Cobham, Cambridge 1908.

Ibid p. 466

PHILEMON

[Re the Massacres of 1821: "Ioannes Philemon, vol. III. pp. 258-262... Athens, 1860, gives a more florid version of the same catastrophe. Unfortunately it is not supported to references from the documents or other sources from which it is derived. It would be interesting to know how in 1860 the writer obtained detailed information as to the counsels and correspondence of Kuchuk Mehmed; especially in Cyprus, where still it is not easy to gather from eye-witnesses a faithful account of what happened the day before yesterday." Also cites Philippos Georgiou, Notices of the Church in Cyprus, 1875, pp. 120-1.]

[Following a description of the ordering by the Sultan of the disarmament of the 'previously peaceful' Christian community of Cyprus, during the Greek War of Independence:]

"Yet for all this the Muteselim of the island, Kuchuk Mehmed, acting chiefly on the advice of his dear friend Georges Lapierre, of a family belonging to Syros," [Skyros] "the interpreter of the French Consulate, thought the circumstances propitious to the acquisition of a fortune, if he could only make victims of the principal persons of the country. He reported to the Porte the peaceable disarmament of the Christians, but at the same time submitted a list of 486 names, including the Archbishop of Cyprus, the three metropolitans, the abbots and officers of all the monasteries, the principal clerics and all the leading citizens in every district of the island. He pointed out that the disarmament would be useless as long as these persons remained alive, seeing that they had wealth and influence, and wide relations with Europe and the islands which were manning the rebel fleet, and so could easily procure all kinds of arms and stores from abroad, call up ships when they liked, and raise the whole island in revolt.

"In reply the Porte curtly ordered the slaughter of all the proscribed persons, the confiscation of their personal and landed property, as well as the enslavement of their wives and children, with the exception of those who embraced Islam. Armed with this authority Kuchuk Mehmed considered (always in concert with Lapierre) how he should proceed..."

[Here is described the strategy Kuchuk Mehmed devised, allegedly in concert with Lapierre, to sanction the slaughter of all the proscribed persons in the diverse parts of the island, while throwing back on the local aghas, equally greedy for wealth and property, any responsibility for any insurrection or more general massacre. This account leads up to the arrest of the proscribed persons, tricked into attending an assembly in Nicosia, or otherwise arrested by troops.]

"Sixteen only escaped arrest in various ways, while four hundred and seventy of the proscribed were thrown into prison. The principal Turks residing in the capital were convoked by the Muteselim, and to give an air of regularity to the business, the Sultan's decree was read, and its execution ordered.

"The city of Levcosia was thus destined to be turned into a human slaughter-house. On the first day, in the square in front of the Serai, the Archbishop Cyprianos was hanged, the three bishops of Paphos, Citium and Kyrenia, with the other higher clerics, were beheaded: their bodies being exposed with the head of each on his back. On the day following all the rest were beheaded, with the exception of thirty-six, men of inferior rank, who through weakness of character forswore their faith. The barbarians not only slew but hewed in pieces many of the victims. Of Cypriots of any position those only survived who were concealed, and escaped from the island, through the kindly help of certain consuls, especially the French consul Mechain. The personal and landed property of all the victims, the sacred vessels of the monasteries, and their precious ornaments of silver and gold were confiscated to the Porte, and were sold at auction to swell the wealth of those who contrived the seizure, while the lands and houses passed into the possession of the local aghas. Their every wish was fulfilled. Lapierre, who had been the chief cause of the slaughter of so many innocent persons, failed not of a rich reward. Especially on those two ghastly days of June this Christian in name was seen walking about with that Musalman in deed Kuchuk Mehmed in the part of the palace which looked on the square, where, as I have said, the executions took place, and whence the groans of so many victims could be heard.

"After the massacre, and the confiscation of the property not only of the slain, but of the sixteen who escaped, to complete the savage orders of that barbarous Governor, followed the arrest and enslavement of the women and children. The last measure however was only very partially effected, thanks to the intervention of the Christians who were called to the offices left vacant by the murdered notables, and to the payment of a million (of piastres?) collected by a poll tax on all the male inhabitants of the island. Such was the reward of the submission and obedience of the Christians of Cyprus to the Turkish Sultan."

GEORGE HILL: A HISTORY OF CYPRUS, 1952

Excerpts from *A History of Cyprus* by George Hill, Cambridge 1952.

VOL IV. 'The Ottoman Province. The British Colony. 1571-1948'

Ibid p. 130

Re the 1821 massacres of Greeks in Cyprus during the Greek War of Independence:

"... Mechain¹⁰² were all active in this good work; but of the representatives of Austria, Naples and the United States it is said that, although they helped in the same way, they extracted heavy payments for their services, taking advantage of the great quantity of valuables which the refugees brought with them.¹⁰³ At Limassol the consular agent for England and Russia, Demetrios Phrankoudes, was also helpful. Mechain's task must have been complicated, if it is true,¹⁰⁴ and so it seems to be, that his own Dragoman, George Lapierre, was a close friend of Kuchuk Mehmed and his chief agent in procuring the slaughter of so many innocent persons, openly showing himself in the Governor's company on the days of the massacre.¹⁰⁵ Certainly most of the Europeans came with clean hands out of the business; on the other hand, there were some who filled their pockets with the wealth of their unfortunate fellow-Christians and actually contributed to the deaths of those who had sought their protection. Among these the Prussian Vice-Consul, Giacometto Mattei, took a dishonourable place.¹⁰⁶"

Ibid. p. 136, note 6.

[Spyridon, Bishop of Tremithus] "took refuge in one house after another in Larnaca and finally with the Frenchman Vincent Rey, who fitted him out with European clothes and put him on a French warship."

¹⁰² "Pouqueville largely devotes himself to a glorification of Mechain, who sheltered a number of refugees in his Consulate and was besieged there by the Turks... We have it on Mechain's own authority (letter of 24 December 1825, K.X. VII, pp. 106f.) that on one occasion the Governor himself with 1000 men and two cannon came and threatened him, but did not dare to attack him in person, and Mechain realised that he was only bluffing... At the same time many of the families of the Consuls prepared to leave the island, and some actually went; the Consuls remained at their posts (Notizie, in Exc. Cypr. p. 453)."

¹⁰³ "K.X. VII, p. 80"

¹⁰⁴ "The authority is Philemon (Exc. Cypr. p. 468)"

¹⁰⁵ "See the Note at the end of this Chapter."

¹⁰⁶ "Kepiades, p.28; cp. K.X. VII, p. 111, and his part in the monopoly mentioned in the Note at the end of this Chapter (p. 138)."

Ibid. p. 138-141

'NOTE

'GEORGE LAPIERRE

"On George Lapierre, see Kyriazes in K.X. XI, pp. 259-81, with other letters from the French Consul, *ibid.* VII, pp. 111-22. He was the son of a native of Skyros who migrated to Constantinople, where George was born. He became Chancellier Provisoire of the French Consulate in Larnaca in 1815, and Dragoman, 11 September 1816. He held this post until the middle of 1823, although Mechain as early as December 1821 was anxious to dismiss him. On 25 December 1822 the Consul wrote to the Ambassador that he had no use for Lapierre, who was interested in much bigger affairs than his duties as Dragoman; he was a wealthy merchant, a farmer of public revenues and employed more janissaries than all the Consuls together. About October 1823 he was attached to the Consulate of Russia and Sweden, but he did not keep this post for more than a year. He made a colossal fortune, it was said; and his methods were various. He exploited the necessities of fugitives from the massacre of 1821, exacting large sums from them; thus he saved Germanos, Abbot of Machaeras, but only in consideration of a heavy payment in cash and twelve camels belonging to the monastery.¹⁰⁷ He took possession of bags of money, professing to keep them in safety, but never entered an account. He actually, in the hall of the Archbishop's Palace, and in the presence of the Archbishop, beat a Greek who demanded of him exact accounts of his houses and stocks, and the return of a deposit of 23,000 dollars.¹⁰⁸ With the complicity of the local administration he appropriated title deeds to property which the fugitives entrusted to him. He collected the letters of credit of all the merchants in Larnaca and took them to the capital, charging 2 per cent on the sums he brought back; by these transactions he cultivated relations with important people as a man of confidence and means. But his most successful enterprise was the Monopoly which, perhaps as early as 1824, he established in association with James (Giacometto) Mattei and Hurshid Agha; the Governor, under whose aegis the company functioned, taking a considerable share of the profits. The company, by buying the produce of the island very cheap and selling very dear, fixed prices and ruined both the native producers and the foreign merchants. This infamous business earned him and his associates such hatred that they were publicly anathematized.¹⁰⁹ For his own purposes he stirred up disturbances and sedition. Any Turk, Greek, Armenian or Frenchman who seemed to rival him in power, or whose wealth he coveted, he sought to incriminate. He attempted to provoke an insurrection in Mesarea, and was accused of being concerned later in the revolt of the Imam, on the Imam's own evidence. "He had made the island too hot for himself; the people, headed by the Archbishop, demanded from the Governor that he

¹⁰⁷ "Keriades, p. 27. Menardos, however, in his account of the monastery (p. 155), records a tradition that Germanos was saved by one Κκτιόρογλου (Kior-oghlu), who took as his price the chiftik of Tymbou."

¹⁰⁸ "The Greek was Konstantes Petsopoulos. The dispute happened in 1827, Petsopoulos having returned to Cyprus, whence he fled in 1821, having been one of the proscribed; although Lapierre by his interest with the Governor got him taken off the list. The documents in the case are given by Kyriazes in K.X. XIII, pp. 169-89. Lapierre, who denied the assault (p. 183), got a legal opinion in his favour in 1837."

¹⁰⁹ "By means of anathematouria, ie., cairns to which each passer-by added a stone, with a curse for Lapierre, Mattei & Co."

should be expelled. The French Government, which, as a letter from the Foreign Minister of 3 December 1827 showed, was receiving complaints of the injury done to trade by his Monopoly, was also eager for his removal. He had to leave the island 'on account of his bad character, his swindling and ruinous treatment of the peasants, his insolent behaviour to everyone, rich and poor alike'¹¹⁰. In Constantinople he continued his intrigues, with the object of effecting his return.¹¹¹ He protested that the charges brought against him were slanders, and threatened that he would get the Archbishop dethroned and all his enemies exiled. In 1834 there seemed a likelihood of his returning, and the report caused great agitation in the island. Nobody's head, it was said, would be safe on his shoulders; even the Governor, Haji Said Mehmed, declared that he would have to retire. On 28 November the Governor and three of the leading Greeks had a meeting at Larnaca with the French Consul, A. L. Vasse de Saint-Ouen, and concerted measures for averting the threatened danger; and the next day the Consul was able to forward to Constantinople a complete dossier, in eighteen documents, of the case against Lapierre. The action was effective, and the Ambassador wrote to the Consul condemning Lapierre and saying that he ought to be punished for his misdeeds. But less than four months the Consul wrote eating his words.¹¹² He had come to the conclusion that, though Lapierre was not innocent, the charges against him were exaggerated; the object of people who were trying to keep him out of Cyprus was to acquire his property for themselves and avoid paying their debts to him. He was not the leader of the Monopoly, for he was only acting under the direction of James Mattei, the Prussian Consul, and Hurshid Agha, a Greek renegade, both of whom were said to have been responsible for the massacres of 1821. The reason why he was being persecuted and they were left alone was that he, having renounced the protection of the French Consul, was defenceless. The Consul was anxious not to allow a French family to be destroyed, and a commercial house to be ruined, owing to the absence of its head.¹¹³ The Governor, while admitting that he had nothing personally against Lapierre, felt that the man could not be allowed to return, because the people of every station, high and low, vowed that they would leave the island if he set foot in it... The French Ambassador, to whom these views were communicated, admitted, and we may suppose with good reason, that the charges against Lapierre may have been exaggerated but that he had undoubtedly, while he was Dragoman, indulged in licence worthy of exemplary punishment. Leave for him to return, therefore, was refused; but he did not give up the struggle. Vasse de Saint-

110 "So says a Kykko document of 1837, according to which he went in 1827 (Kyriazes, K.X. X. p. 28). Otherwise it is supposed that he did not go until after July 1828. In that year, the French Ambassador having left Constantinople, he put himself under Spanish protection (K.X. XIII, pp. 172-3)."

111 "A statement on the Petsopoulos case, dated Larnaca 21 Aug. 1830 and signed by Lapierre, and registered by Guillois, chancellor of the French Consulate on 23 Aug., shows that he must have been in Larnaca then (K.X. XIII, pp. 170-4). In 1833 he is said to have actively encouraged the revolting monk Joannikios (as Archbishop Panaretos says, cited in Παφοζ , IV, p. 389). But he could have hardly have done that from Constantinople, where, and not in Cyprus, he certainly was in 1834."

112 "19 March 1835. The date 1834 printed in K.X. (VII, pp. 117-22) must be an error." [Legal calendar?]

113 "Vasse de Saint-Ouen's views were not shared by others of the French colony. In a letter of 24 March 1835 Guillois (afterwards Acting Consul) accused Lapierre of combining with the enemies of the French, who exploited them, and with those who were responsible for the death of the Consul Bottu, who died suddenly in 1833, by poison, it was alleged: more probably of some malignant fever, since there were other sudden deaths in the same week (K.X. XI, p. 276)."

Ouen's successor, Reybaud, was less sympathetic,¹¹⁴ and on 14 September 1837 the Consulate gave a decision against some application by Lapierre, who seems to have appealed to the royal tribunal at Aix. But from a decision of that court on 20 February 1839 it appeared that the Consul held certain documents essential to the appellant's case and refused to give them up, for which he was severely reprimanded by the Foreign Minister, the Duke of Dalmatia (Marshal Soult). Reybaud had asked to be transferred from Cyprus 'on account of his health', and was appointed to Tripoli; to Guillois, who was acting until Reybaud's successor Clairambault arrived, the Duke wrote on 11 July 1839 that, in view of the injury to the creditors of Lapierre caused by his inability to return and settle his affairs in Cyprus, he had annulled the adverse decision of 1834 and given Lapierre leave to return. But to avoid the repetition of the unpleasant scenes which occurred on previous occasions, both the Embassy at Constantinople and the Consulate at Larnaca were warned that at the first sign of any trouble he was to be banished again. This order, combined with the damage to his own interests caused by his five years' absence, should keep him on the right lines. The Consulate must strictly avoid being mixed up with any question of acquisitions of property illegally made from him by some of the leading landowners of the island, which might raise many difficult questions.

"This was the last that we hear of Lapierre except that he died in 1846. He was evidently an extremely shifty character, and was only supported by the French Foreign Office so far as was necessary to prevent his creditors from suffering."

Ibid. p. 164-5

"Before his [the Imam's] execution by impalement he made a confession, which was communicated to the body of notables; in this he implicated the notorious George Lapierre.¹¹⁵

"A third rising, known as the Insurrection of the Monk (Kalogeros), began... in July [1833].¹¹⁶ The leader was one Joannikos... He is said to have fought in the War of Independence. returning to Cyprus in 1828, he took the monkish habit, and... four years later he was transferred as parish priest to his native place, A[yios] Elias... But he quarrelled with a woman, a neighbour, who accused him of grazing her flocks on her fields... The zabit of Komi Kebir made more than one attempt to arrest him, but he managed to escape to Scala, where he was sheltered by the French Dragoman Jean Francois Alexiano Guillois. When the insurrections of Nicolas Theseus and of the Imam broke out in 1833, Joannikos decided to fish in troubled waters. He is said to have been encouraged by the mischievous George Lapierre and by Theophilos Theseus, then at Larnaca in the capacity of Exarch of the Holy Sepulchre; and also by the French Consul

¹¹⁴ "See the two letters of the Foreign Minister, the Duke of Dalmatia, 11 July 1839, to the ex-Consul and to Guillois (K.X. XI, pp. 277-9)."

¹¹⁵ "K.X. VII, p. 116. The documents witnessing to Lapierre's complicity were signed by the majority of the assembly of notables to whom the confession was communicated."

¹¹⁶ "Report of the British Vice-Consul Vondiziano... (K.X. XIII, pp. 143-4. Local Chronicle (K.X. VIII, p. 86). Sakellarios, I p. 587. Phrankoudes, *Kypris*, pp. 353-4. L Philippou, in Πάφοζ, IV (1939), pp. 387-92 (citing M. Koumas, *Κνπρωτικα Διγγηματα*, Famagusta, 1928, which I have not seen, and an unpublished letter of Archbishop Panaretos). Phrankoudes, who got his information from an old Cypriote in Athens, appears to be so untrustworthy that I have not used this account."

and other European officials.¹¹⁷ [There follows an account of the revolt.]

Ibid. p. 173

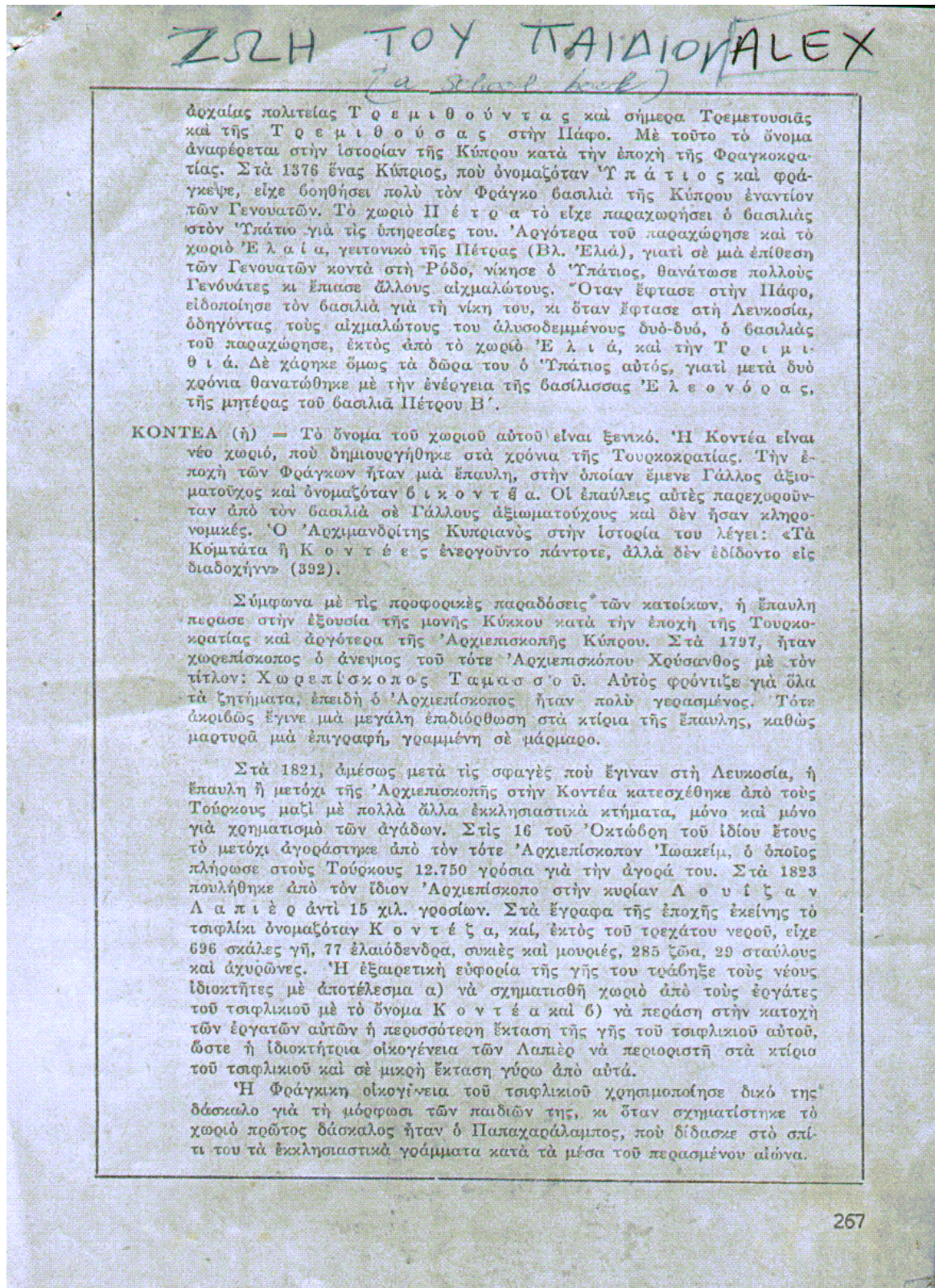
"the Governor Said Mehmed Agha was accused of extensive embezzlement, having, during his five years of governorship ending in 1838, diverted to his own uses a large proportion of the tribute. A statement by the Bishops [K.X. X, p. 28], dated 19 March 1837... drawn up [it is to be suspected] at the dictation of the Governor, says that the accusation came from one Haji Charalampos who was inspired, it is said, by George Lapierre. This person had spewed out baseless slanders against the Bishops themselves and against 'our distinguished Governor', whom he charged with extorting from the rayahs ten million piastres over and above the statutory tax.

"The accusation may have been exaggerated, but was not baseless, for it is partly confirmed from other sources."

¹¹⁷ "Of this, says Vondiziano, the rebel was assured by his followers, who were mostly Europeans. By 'followers' we must understand not his fighting force, but people in Larnaca who encouraged him."

KONDEA - HISTORY

Provenance: Excerpt from The Life of the Child. A School Book, sent to us by Gigetta Diacono Translated by Mary Pugh, 1989. The inscription at Kondea referred to in the article appears above Inscription at Kondea, 1797



"KONTEA (f) = The name of the village is foreign. Kontea is a new village, which came into existence during the Turkish occupation. During the French occupation it was a villa, where lived a high-ranking officer called Viscount. These villas were given as a grace and favour by the French King,¹¹⁸ but they were not hereditary. Archbishop Kyprianos, in his History book, writes: 'These Comites or Konteas were given for the benefit of their operation only, and not to pass on to the family of the incumbent.' (392)

"According to village legends, the villa passed into the hands of the Kykkos monastery during the Turkish occupation, and then to the Archbishopric of Cyprus. In 1797 a nephew of Archbishop Chrysanthos was District Bishop of Tamassou. The Archbishop was a very old man, and the District Bishop took charge of the Archbishopric's affairs. It was then that many renovations and repairs took place. This is indicated by an inscription on a marble plaque dated 1797.¹¹⁹

"In 1821, immediately after the Turkish massacres at Nicosia, the dependency of the Archbishopric at Kontea, as well as many other Church possessions, were seized by the Turks, and used to enrich the military and civil functionaries. On the 16th of October in the same year, Archbishop Joachim bought the villa for 12,750 piastres. In 1823 the Archbishop sold the property to Mme Louise Lapierre for 15,000 piastres. In the documents of that time the villa was known by the name Konteya. Apart from the underground water channels, it consisted of 696 acres of land, 77 olive trees, fig trees, mulberry trees, 285 animals, 29 stables and barns. The remarkable fertility of the soil attracted the new owners. The result was that a village was formed for the workers of the farm, and it was named Kontea. Gradually most of the land passed to the hands of the villagers, and the family of the Lapierras remained in the villa buildings, and with a small holding in and around.

"The French family had their own teachers for the education of their children. When the village was first formed in the middle of the last century, the first teacher was Papacharalambos, who taught at his home the church writings."

118 That is, the King of Cyprus, of the French Lusignan dynasty.

119 For this plaque, see above Inscription at Kondea, 1797

GEORGE HILL: A HISTORY OF CYPRUS, 1952

Excerpts from A History of Cyprus by George Hill, Cambridge 1952.
VOL II. 'The Frankish Period. 1432-1571.'

[The excerpts below refer to the involvement of a family named de Ras in the last years of Lusignan rule in Cyprus. These de Ras have more likely no connection with the family of Adele Rey, but they are included here because the similarity of name suggests an area for research.]

Ibid, p. 618

[Re the date of the fall of Kyrenia. The Grand Master would be of the Knights of S. John of Jerusalem, a celibate military order.]

" . . . that the news of the surrender had not reached Rhodes by 22 September 1463 seems to be indicated by the fact that on that day the Grand Master Raymond Zacosta issued a letter of recommendation to William de Ras, who was about to go to Cyprus to reside in the service of the Queen (*M.L.*, H. III, p. 124)."

Ibid, p. 685-6

[Re the strife in 1473 between the supporters of the Queen Caterina Coronaro, and those of King James III, the last Lusignan King of Cyprus, whose rule the Venetians were attempting to subvert in favour of his Queen.]

"The tocsin was sounded, and the people assembled and marched under the Queen's banner to the royal palace, where they found the Admiral Muzio Costanzo. He was put under arrest, and made to write to the Queen asking her to come to the capital. John de Ras¹²⁰ and Benedict Cartagena, who had come to Nicosia, were not allowed to enter until

¹²⁰ "Sir William and Sir John de Ras. In a minute of the Venetian Senate of 2 March 1479 (*M.L.*, Doc. Nouv. p. 494.) it is stated that Queen Catherine had given Sir William de Ras a pension of 100 ducats, in exchange for the office of Viscount of Famagusta, which she had held and which she made him renounce in favour of one Collela (read Colletta or Conella). Here Famagusta is an error for Nicosia; for (1) on 10 Sept. 1473 William was deposed from the Viscounty of Nicosia and succeeded by Nicolas Morabit; (2) Colletta and Konella are both names of Morabit (above, p. 679, n. 2). Sir William de Ras was with Queen Charlotte in Kyrenia in 1460; so also was Sir John (G. Bustron, p. 448). When Sir William left Kyrenia he got a safe conduct from Rhodes in 1463 (*M.L.*, H. III, p. 124), but later went over to James, and appears as a member of the Haute Cour in 1468 (*ibid.* p. 272). James gave him certain estates (Doc. Nouv. loc. cit.). He is mentioned as Viscount of Nicosia in 1469 (*M.L.*, H. III, p. 275) and in July-Aug. 1473 (G. Bustron, pp. 477, 479). When the Queen deposed him on 10 Sept. she gave him the pension mentioned above. When the Queen's grants were revoked by the Counsellors and Proveditor in 1477 he lost this, but the Senate allowed his claim, 2 March 1479 (Doc. Nouv. as above).

"John de Ras was Wiiliam's son. He witnessed the capitulation of Famagusta in 1464 (Fl. Bustron, p. 415); was rewarded by James (*ibid.* p. 422); is mentioned in 1468 as a member of the Haute Cour (*M.L.*, H. III, p. 245 etc.); witnessed the fraction of the County of Karpas in 1472 (Doc. Nouv. p. 423). After the crisis of Nov. 1473 he was admitted by the people of Nicosia to the

they had taken an oath to be faithful to the Queen, and, if necessary, to die for her with the people. On receiving the Admiral's letter, the Queen sent the Count of Tripoli and Peter Davila to Nicosia, where the people had placed themselves under the orders of John de Ras..."

Ibid p. 695

"Now leaving the Captain Sir John de Ras in charge, Peter Davila and the Count of Roucha returned to Famagusta and reported the goodwill of Sir John and the Nicosiotes towards the Queen."

Ibid XIII

[Re murder of James III, 1474. He was succeeded by Queen Caterina.]

"The news of the King's [James III's] death reached the capital immediately... John de Ras was sent from Famagusta to Nicosia, to the Admiral Muzio Costanzo, and Catherine was proclaimed, the Admiral and Bailie of the Venetians receiving the oath from her lieges."

Ibid. p. 699

"...the servants of others of the fugitives had thoroughly pillaged their houses; what they could not take themselves, they gave up to Sir William de Ras,¹²¹ the deputy Viscount of Nicosia..."

"Among those, however, who suffered at the hands of the Venetians, it is disconcerting to count two or three in whom the Queen had previously placed her confidence," [including] "Sir John de Ras... banished from the island and sent to Venice."

Ibid. p. 702-3

"No definite charge is recorded against Sir John de Ras...¹²²" [He, with others] "was imprisoned on 4 December 1474,¹²³ and six Venetian citizens were made responsible for their custody, the costs of which fell on the prisoners. The Queen's Counsellors were

city on swearing fidelity to the Queen, and was acclaimed Captain; but Fl. Bustron (p. 452) must be wrong in calling him Viscount at the time of the anti-Frankish disturbances. On 23 Jan. 1474 the Queen ordered him to appoint (his father) Sir William in his place, and come to Famagusta (G. Bustron, p. 508); on 31 Jan. G. Bustron describes him as being 'in the place of the Queen' (p. 513). Eventually he fell under suspicion and was sent to Venice and imprisoned, but released, on condition that he did not leave the city, on 15 Feb. 1475. (M.L., H. III, p. 397). It was he who in 1477 put forward the case of his father and obtained restitution (above)."

¹²¹ "He was appointed, on 23 Jan 1474, deputy for his son the Viscount Sir John de Ras, when the Queen summoned him to Nicosia."

¹²² "As M.L. remarks (H. III, p. 397, n. 1) Venice seems to have had nothing against de Ras except excess of zeal in doing his duty".

¹²³ "M.L., H. III, p. 396."

ordered to take charge of their estates, and remit as much as was necessary. On 15 February 1475 they were released, on condition that they should not quit Venice without leave from the Council of Ten."

LOUIS LAPIERRE: RESUME HISTORIQUE DE LA FAMILLE LAPIERRE AU LEVANT, JUNE 1997

Provenance:- Résumé prepared by Louis Lapierre This is a computer-printed document sent by Louis Lapierre to Henriette Lapierre, where I read it among her family papers at her house in the village of La Pierre, near Grenoble, in April 2002. I photocopied it, and transcribed it below.

RESUME HISTORIQUE DE LA FAMILLE LAPIERRE AU LEVANT

Vers 1740 un certain Pierre Antoine LAPIERRE, originaire du Piémont, arrive à CONSTANTINOPE. Il se marie en 1746 avec un grecque catholique originaire de SYRA. On sait peu de choses sur lui, sauf que, vers 1750, il va s'installer à SYRA (SYROS actuellement). C'est une île des CYCLADES en mer EGEE, peuplée à l'époque des grecs catholiques de lointaine origine italienne.

Son fils Jean-Baptiste épouse Pauline BRINDISI à SYRA en 1777, et peu après vient s'installer définitivement à CONSTANTINOPE, où il gère un commerce de vins en gros. Il est également député de la communauté catholique en SYRA auprès du sultan ottoman, charge qu'il transmet à son fils Jean à sa mort en 1806.

Les autorités ottomanes saisissent alors ce prétexte pour dénier à la famille LAPIERRE la qualité de française et les protections qui s'y attachent.

Se sentant très menacé, Jean LAPIERRE sollicite et obtient le titre de drogoman-interprète auprès de l'ambassade de France, et pour son jeune frère Georges, une place de chancelier-interprète au consulat de France de LARNACA (CHYPRE).

Georges LAPIERRE et sa jeune femme Louise PERY, originaire de SYRA, arrivent à LARNACA en 1811. Georges occupe les fonctions de chancelier-interprète jusqu'en 1823, puis s'installe à son compte comme négociant et propriétaire terrien, après l'acquisition du grand domaine de LA CONTEE près de FAMAGOUSTE.

Son fils Alexandre, né en 1821, lui succède à sa mort en 1846. La même année il épouse Adèle REY, fille d'un commerçant marseillais installé depuis longtemps à CHYPRE. Ils ont de nombreux enfants dont le dernier, Emile Etienne né en 1863, quitte CHYPRE pour la FRANCE où il fait des études de droit, et s'engage dans l'armée.

Il rencontre et épouse Louise BOUNIOL à MENDE en 1895. Ils ont deux fils, Albert né à LODEVE et Jules né à MONTPELLIER.

Mais la mort de sa mère et celle de son frère aîné Georges, obligent Emile à revenir à CHYPRE en 1905 pour assurer la gestion du domaine.

Son troisième fils, naît en 1908 quelques mois avant la mort de sa femme Louise. Emile sera le dernier LAPIERRE <<maitre>> du domaine de LA

CONTEE où il meurt en janvier 1920.

Résumé rédigé par Louis LAPIERRE en juin 1997.

Au stade où en sont mes recherches, je souhaite avec ce petit résumé, intéresser tous les descendants des LAPIERRE de CHYPRE, et aussi ceux dont les ancêtres étaient restés à CONSTANTINOPLE.

Je suis à la disposition de tous ceux qui voudraient des précisions historiques ou généalogiques. Je serai heureux également de recevoir tous documents ou informations utiles dans ce domaine.

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78460 CHEVREUSE

M. & A. GAUTIER: JOALLIERS ET DROGMANS EN ORIENT, OCTOBER 1998

Provenance:- Article written by Louis Lapierre, published in "Le Bulletin de l'Association des Anciens Élèves d'Inalco" of October 1998. I obtained a copy of this article from l'Association, and transcribed it below.

JOALLIERS ET DROGMANS EN ORIENT

L'étude des drogmans conduit inévitablement à s'intéresser à l'enseignement des langues orientales. En effet, aux XVII^e et XVIII^e siècles, l'apprentissage de ces langues était obligatoire pour parvenir à exercer ce métier, les musulmans se refusant à parler les langues occidentales¹²⁴. Si suivre un enseignement à l'école des jeunes de langues ou appartenir à une famille de drogman étaient les principales voies pour entrer dans cette profession, ce n'était pas les seules. Le cas de la médecine a déjà été évoqué¹²⁵, il faut en ajouter un autre: le joaillerie. Pour plusieurs familles, ce fut également une voie conduisant au drogmanat ou à la diplomatie. Avant de présenter le témoignage éclairant de Jean Lapierre, il est utile de préciser quelques aspects du contexte dans lequel s'exerçait le négoce des pierres précieuses.

L'ORIGINE DES JOALLIERS

Le commerce qui s'exerçait en Orient faisait circuler un grand nombre de matières et d'articles manufacturés. Les bijoux, métaux et pierres précieuses, les pièces d'orfèvrerie et d'horlogerie y prenaient une part significative en raison de leur valeur. Des joaillers, orfèvres et horlogers des différentes nations européennes vinrent chercher fortune en Perse et dans l'Empire ottoman. De nombreux horlogers de Genève étaient présents à Constantinople au XVII^e siècle¹²⁶. L'historien Svoronos souligne l'importance des Anglais à Salonique dans le commerce des bijoux et des pièces d'orfèvrerie¹²⁷. Les Hollandais avaient aussi des représentants qui exerçaient ces différentes professions¹²⁸.

Les listes des Français en Orient au XVIII^e siècle font apparaître à plusieurs reprises dans les différentes échelles des joaillers et des orfèvres¹²⁹. Certains acquirent une grande notoriété. Il faut rappeler les

¹²⁴ Gustave Dupont-Ferrier, Du collège de Clermont au lycée Louis-le-Grand (1563-1920), Paris, 1925, p. 349

¹²⁵ Marie et Antoine Gautier, «L'origine des dynasties de drogmans», *Le Bulletin de l'Association des Anciens Elèves des Langues Orientales*, octobre 1992, p. 3-12.

¹²⁶ Robert Mantran, Istanbul dans la seconde moitié du XVII^e siècle. Paris, 1962. p. 556.

¹²⁷ N.G. Svoronos, Le commerce de Salonique au XVIII^e siècle. Paris, 1956. p. 229.

¹²⁸ O. Schutte, Repertorium der nederlandse vertegenwoordigers, residerende in het buitenland (1584-1810). 's-Gravenhage, 1976. p. 321 et 370.

¹²⁹ Pour les listes des Français en Orient, consulter en particulier MAE, mémoires et documents, Turquie, volume 7, folio 138 à 145, Archives Nationales, AEB/III/290. Des listes se trouvent également dispersées dans la correspondance consulaire, Archives Nationales série AEB/I.

noms de voyageurs célèbres qui se rendirent en Orient pour y exercer cette profession. En premier lieu Jean Chardin (1643-1713), parti en Inde pour y faire le commerce des diamants, s'établit à Ispahan pendant plusieurs années. Il revint en Europe et finit ses jours à Londres comme joailliers de la Cour¹³⁰. Son contemporain Tavernier (1605-1689) partit faire du négoce en Perse et aux Indes. Il avait comme associé un huguenot français joaillier, son épouse était la fille d'un joaillier et il avait emmené avec lui son neveu, fils d'un orfèvre d'Uzès. De retour en France, Tavernier vendit à Louis XIV des diamants rapportés des Indes¹³¹.

Mais les Européens n'étaient pas les seuls à exercer ces professions. Les différentes communautés de l'Empire ottoman s'adonnaient aussi au négoce des pierres précieuses. Parmi les grands noms de familles arméniennes, on peut citer les Duz, joaillier de la Couronne et directeur de la Monnaie impériale à Constantinople, chez les grandes familles juives, les Zonana¹³²

L'EXERCISE DE LA PROFESSION

Dans son étude sur les ambassades européennes à Constantinople, l'historien Bertold Spuler replace le rôle des ambassadeurs. Sans être véritablement enfermés dans leurs parloirs, ils n'en demeuraient pas moins isolés des dignitaires ottomans. Parfois, ils ne rencontraient le Sultan et le Grand Vizir qu'à deux reprises, une fois à leur arrivée et une fois à leur départ¹³³. Il leur était cependant nécessaire de maintenir indirectement des contacts avec les dirigeants ottomans. C'était une des tâches des drogmans des ambassades. Mais ces agents diplomatiques, des drogmans des ambassades. Mais ces agents diplomatiques n'étaient pas les seuls intermédiaires. Les joailliers, comme les médecins et les horlogers, pouvaient, eux aussi, établir des communications avec les dignitaires ottomans. En effet, ils faisaient partie des rares Occidentaux à pouvoir les approcher dans leur intimité. On peut citer comme exemple le voyageur de la Montraye qui raconte dans ses récits comment il put pénétrer à l'intérieur du sérail déguisé en apprenti horloger¹³⁴.

LES DIFFICULTES DE BUDGET DE L'EMPIRE OTTOMAN

Pour mesurer l'importance de la joaillerie, il convient de préciser quelques aspects de finances de l'Empire ottoman. Les pierres précieuses

¹³⁰ Jean Chardin, *Journal de voyage en Perse et aux Indes orientales par la mer Noire et par la Colchide*. Paris, 1983.

¹³¹ J. B. Tavernier, *Les six voyages de J. B. Tavernier en Turquie, Perse et aux Indes*. Paris, 1981, p. 16, 18, 21, 24.

¹³² O. Jamgocyan, *Les finances de l'Empire ottoman et les financiers de Constantinople. 1732-1853*. Thèse de doctorat 1988, Paris I, p. 530-550.

¹³³ Bertold Spuler, «Le diplomatie européenne à Sublime Porte aux VXII-XVIII^e siècles», *Revue des Etudes Islamiques*, 1971, p. 23-24.

¹³⁴ Sur les horlogers dans l'Empire ottoman, consulter la thèse de doctorat de F. Hitzel, *Relations interculturelles et scientifiques entre l'Empire ottoman et les pays de l'Europe occidentale, 1453-1839*, université de Paris-Sorbonne, Paris IV, 1994, t. 1, p. 329-339.

et les bijoux n'étaient pas uniquement des objets de parure ou des cadeaux. Ils permettaient aux riches orientaux de mettre à l'abri des confiscations et dévaluations une partie de leur fortune.

Devant les difficultés rencontrées pour équilibrer son budget, l'Empire ottoman utilisa plusieurs méthodes pour augmenter ses revenus. Parmi celles-ci, on peut citer l'héritage forcé des biens des grands dignitaires, la confiscation des biens, la taxation des non musulmans et l'altération des monnaies.

La confiscation des biens de riches sujets du Grand Seigneur était courante. Plusieurs cas de grands dignitaires de l'Empire victimes de confiscation, torture et d'exécution sont recensés. Les banquiers ne furent pas les seuls à subir ces persécutions. On peut citer Ali Bey d'Egypte en 1773, Derendeli, Grand Vizir, en 1778, Nazif effendi, favori, en 1789¹³⁵. Sur près de quarante hauts dignitaires du Phanar, dix-huit furent pendus, étranglés ou poignardés entre 1761 et 1821¹³⁶.

L'altération des monnaies était pratiquée aussi bien en Occident qu'en Orient. Les Ottomans utilisaient souvent des monnaies étrangères dans leurs transactions. Profitant de ce fait, des ateliers de contrefaçons se créèrent en Europe. Les pièces frappées avaient une teneur en métal précieux bien inférieure au cours normal. Les transactions effectuées alors permettaient de gros profits pour les marchands occidentaux¹³⁷. De plus, la rareté des métaux précieux ne permettait pas à l'Empire ottoman de battre autant de monnaies qu'il le souhaitait. Aussi pratiqua-t-il l'altération des monnaies. L'opération consistait à collecter les monnaies existantes, à les fondre et à frapper des nouvelles pièces comprenant un taux de métal précieux inférieur¹³⁸.

Dans un tel climat, les riches orientaux investissaient une partie de leur fortune dans des bijoux et des joyaux. Pour procéder aux achats, ils recevaient chez eux les joailliers. Ce fut le cas de Jean Lapierre qui nous a laissé le témoignage suivant.

LE TEMOIGNAGE DE JEAN LAPIERRE

Dès ma jeunesse je m'occupais dans la même ville du commerce des diamants, et la facilité que j'avais dès lors à parler la langue turque ainsi que la bienveillance que m'accordaient plusieurs des grands du pays ayant fait prospérer mes affaires, j'eus lieu de faire à Constantinople un mariage avantageux qui m'a rendu père de cinq enfants.

Les seigneurs turcs qui placent une partie de leur fortune en achats de bijoux de prix et qui en font de continuels échanges, ont l'usage de recevoir avec une sorte de familiarité les négociants joailliers avec qui ils traitent pour ces affaires. Ils sont en même temps assez portés à faire cas de personnes qui parlent leur langue avec

135 O. Jamgocyan, *op. cit.*, p. 65-71

136 Dimitri Sturdza, *Grandes familles de Grèce, d'Albanie et de Constantinople*, Paris, 1983, p.157

137 P. Mansel, *Constantinople, la ville que voulait le monde (1453-1924)*, Paris, 1997, p.128-129.

138 O. Jamgocyan, *op. cit.*, p. 138-147

quelque élégance, et il leur est ordinaire alors de les admettre à converser avec eux.

Le succès de mes affaires m'avaient fait connaître les principaux ministres de la Sublime Porte, mais surtout m'avait donné un grand nombre de liaisons dans l'intérieur du sérail avec les officiers du service particulier du Grand Seigneur. Ces sortes d'affinités paraissent très précieuses aux légations étrangères qui ne manquent jamais de rechercher ceux qui les possèdent pour les employer au succès de leurs opérations.

Jean Lapierre ajoute ensuite que, répondant à son devoir de Français, il avait conduit son commerce en secondant souvent la légation de France. Cela lui avait valu la confiance de plusieurs ambassadeurs. Cette conduite nécessitait le plus grand secret. Malheureusement, pressé par les événements de 1809 qui menaçaient le commerce français, il négligea quelques-unes des précautions qu'il eût dû prendre. Sa conduite fut découverte et il fut gravement mis en cause. Pour bien comprendre comment il fut menacé, il faut préciser que, comme son père, il était responsable de la collecte des impôts dans l'île de Syra. Ce poste était normalement réservé aux sujets du Grand Seigneur. Comme des difficultés survinrent dans le versement de cet impôt, sa conduite fut mise en cause et présentée comme criminelle à la Sublime Porte. Il échappa à la garde turque qui venait l'arrêter et se réfugia à l'ambassade de France. Mais il avait dû abandonner sa famille et son commerce qui fut alors ruiné.

Quelques années plus tard, il écrivit une lettre au ministre Talleyrand pour solliciter de sa part une place de drogman afin de continuer en sécurité les services qu'il rendait à son pays¹³⁹.

Sa démarche fut accueillie favorablement. Il obtint le poste de drogman, d'abord à Trébizonde puis à Constantinople où il finit premier drogman.

CONCLUSION

Les professions de joaillier et de drogman nécessitaient toutes les deux une bonne connaissance des langues orientales, celle des coutumes locales, ainsi que des contacts directs avec les dignitaires ottomans. Cette communauté explique les passages d'une profession à l'autre dans une même famille. Ce fait se retrouve à plusieurs reprises et quelques exemples significatifs sont donnés ci-dessous. Étudier les joailliers, ces notables du monde oriental, permet d'approfondir quelques facettes de la finance, du négoce et de diplomatie.

¹³⁹ Lettre de Jean Lapierre à Talleyrand, Paris, le 16 août 1815. Ce document nous a été communiqué par Monsieur Lapierre que nous remercions ici beaucoup pour son aide.

QUELQUES FAMILLES DE JOAILLIERS ET DE DROGMANS

L'étude des communautés latines de l'Empire ottoman et de la Perse a fait apparaître plusieurs exemples où les joailliers et les drogmans se rencontrent dans une même famille. Le nombre de cas rencontrés permet de dire que ces deux professions pouvaient se rencontrer dans un même milieu social. Voici, sous forme d'une liste biographique, les familles dans lesquelles nous avons pu retrouver ces deux professions.

FAMILLE CHABERT

Originaire d'Auriol en Provence, la famille Chabert vint s'établir à Constantinople dans la seconde moitié du XVII^e siècle. Elle s'y fixa par mariage en s'alliant à une famille de consul et de drogman. Elle fournit un exemple intéressant du passage de la profession de drogman vers celui de joaillier. Pierre Chabert, fils de Joseph et de Catherine Navoni, des drogmans de Venise, fut négociant en pierres précieuses à Yassi en Moldavie dans la fin du XVIII^e siècle.

Sources et bibliographie

* Registres paroissiaux de Sainte-Marie Drapiers et de Saint-Antoine de Péra.

* G. Hoffman, «Il vicariato apostolico di Costantinopoli (1453-1830)», *Orientalia Christiana Analecta*, n^o 103, p.213.

* Marie Antoine Gautier, «Thomas von Chabert-Ostland (1755-1841) orientaliste autrichien et sa famille», *Le Bulletin* de l'Association des Anciens Elèves de INALCO, octobre 1997, p.66-90.

FAMILLE CINGRIA

Originaire de Raguse, cette famille d'orfèvres puis de négociants vint s'établir à Constantinople au XVIII^e siècle. Elle fournit un Consul de Raguse à Constantinople, Pierre Cingria cité en 1795, et s'allia aux Testa, une des principales familles de drogmans de Constantinople. Elle quitta les rives du Bosphore et passa en Suisse où deux de ses membres s'illustrèrent dans la peinture et la littérature: Alexandre Cingria (1879-1945) et Charles-Albert Cingria (1883-1954).

Sources et bibliographie

* Registres paroissiaux de Sainte-Marie Drapiers, Saint-Pierre-et-Paul et de Saint-Antoine de Péra.

* Etat civil des Français de Constantinople, MAE.

FAMILLE GION ET GIRAUD

La famille Gion, que l'on rencontre à Smyrne au XVIII^e siècle, présente un autre cas de passage de la profession de drogman à celle de joaillier. Le sieur Gion, fils du drogman du Suède, y était joaillier. Sa nièce s'allia aux familles Giraud et Cortazzi, diplomates au service de l'Autriche, de l'Angleterre et de la République de Venise.

Sources et bibliographie

* Archives des Affaires étrangères de Paris, correspondance commerciale de Smyrne, lettre du 9 août 1823, demande d'autorisation de mariage entre Frédéric et Marie Gion. Communication de madame Smyrnelis que nous remercions ici de son aide.

* Esmond Giraud, *Family record: a record of the origin and history of the Giraud and Whittall familles in Turkey and a short note on the history of the Lafontaine family*, Londres, 1934.

FAMILLE LAPLACE ET BENVENI

Originaire de Colombes, près de Paris, la famille Laplace, ou Laplasse, vint s'installer à Constantinople dans l'entourage de l'ambassadeur de France. Elle s'y fixa par mariage. Au XVIII^e siècle, elle s'allia avec la famille Bénévéni, originaire de Raguse, célèbre grâce à Florio Bénévéni, drogman puis diplomate du Tsar et Jean-Felix Bénévéni, médecin du Sultan. Vers 1760, un Laplace, né à Galata, était joaillier à Péra. Il possédait un terrain en face du palais de Hollande. Trois des plus importantes familles de drogmans de Péra, les Dantan, Fonton et Testa, sont alliées aux familles Bénévéni et Laplace.

Sources et bibliographie

* Registres paroissiaux de Sainte-Marie Draperis et de Saint-Antoine et de Saint-Louis des Français de Constantinople.

* Marie Antoine Gautier, «Jean-Joseph Fonton (1747-1832), drogman de France et diplomate russe», *Le Bulletin* de l'Association des Anciens Elèves des langues'O, Paris, avril 1994, p.60-64.

* Révérend Père van Dijk et Edouard Pech, *Des Français en Orient*, 1990, p. L3.

FAMILLE LHOMACA

Connue pour figurer dans l'ascendance du poète André Chénier et du président Thiers, cette famille a fait l'objet de nombreuses recherches. Originaire de Chio où on la rencontre au début du XVII^e siècle, elle s'est installée à Constantinople où elle représentait la Pologne vers 1720. Antoine Lhomaca, beau-père de Louis Chénier, y exerçait la profession de joaillier. Deux de ses fils devinrent drogmans.

Sources et bibliographie

* Anne Mézin, *Les consuls de France au siècle des lumières (1715-1792)*, Imprimerie nationale, 1997, p. 188-192 et 545-546.

* Registres paroissiaux de Saint-Pierre-et-Paul de Constantinople.

FAMILLE LAPIERRE

Originaire de France, cette famille vint à Constantinople sous l'ambassade du marquis de Villeneuve. De là, elle passa à Syra, où une branche se trouve encore dans la première moitié du XIX^e siècle, puis de nouveau à Constantinople et à Chypre. Parmi ses membres se trouve Jean Lapierre, joaillier, auteur de la lettre mentionnée précédemment et qui

sollicitait pour lui une place de drogman. Elle a fourni plusieurs diplomates français dans le Levant.

Sources et bibliographie

- * Lettre chiffrée de Jean Lapierre au ministre Talleyrand, 19 avril 1815. MAE, Personnel 1^{re} série, volume 188.
- * Registres paroissiaux de Saint-Pierre-et-Paul de Péra.
- * Généalogie Lapierre réalisée par monsieur Louis Lapierre.

FAMILLE DE L'ESTOILE

Originaire de Saint-Jean d'Angely, Charente-Maritime, cette famille vint s'installer en Perse dans la première moitié de XVII^e siècle. Plusieurs de ses membres furent agents de la Compagnie et joailliers. Une demoiselle de cette famille épousa l'horloger du Shâh, une autre un interprète de la Compagnie anglaise. Cette famille, qui est apparentée à la famille Rousseau, fournit peut-être le plus bel exemple des relations entre la diplomatie, la connaissance des langues orientales et la joaillerie.

Sources et bibliographie

- * Francis Richard, *Raphaël du Mans, missionnaire en Perse au XVII^e siècle*, tome 1, p. 203-204, note 170 et p. 206-207.
- * Anne Kroll, Alexandre de Lestoile, dernier agent de la Compagnie des Indes et Perse, en Moyen Orient et Océan Indien, I, 1984, p. 65-72.

FAMILLE ROUSSEAU

Originaire de Genève, cette famille vint s'établir en Perse au début du XVIII^e siècle. Jacques Rousseau, oncle de Jean-Jacques, y était horloger et joaillier. Il avait obtenu toute la confiance du Shâh Hussein. Lorsque qu'Ispahan fut pris par les Afghans, il contribua à faire retrouver à ce monarque le trésor de pierres précieuses qui avait été jeté au fond d'un puits. Jacques Rousseau avait épousé Reine de Lestoile. Leur descendance s'illustrera dans la diplomatie et le drogmanat.

Sources et bibliographie

- * Anne Mézin, *Les consuls de France au siècle des lumières (1715-1792)*, Imprimerie nationale, 1997, p. 528-530.
- * Francis Richard, *Raphaël du Mans, missionnaire en Perse au XVII^e siècle*, tome 1, p. 203-204, note 170.
- * Henri Dehérain, *Silvestre de Sacy, ses contemporains et ses disciples*, Paris, 1938, p. 25-41 et 65-93.
- * Henri Dehérain, *La vie de Pierre Ruffin, orientaliste et diplomate (1742-1824)*, Paris, 1929.

Marie et Antoine GAUTIER.

LOUIS LAPIERRE: BIJOUTIER, AGENT SECRET, DROGMAN, OCTOBER 1998

Provenance:- Article written by Louis Lapierre, published in "Le Bulletin de l'Association des Anciens Élèves d'Inalco" of October 1998. This is a computer-printed document sent by Louis Lapierre to Henriette Lapierre, where I read it among her family papers at her house in the village of La Pierre, near Grenoble, in April 2002. I photocopied it, and transcribed it below.

BIJOUTIER, AGENT SECRET, DROGMAN:
L'ÉTRANGE DESTIN D'UN FRANÇAIS
A CONSTANTINOPLE

Dans un numéro d'Octobre 1992, le Bulletin de l'Association des Anciens élèves de l'Inalco nous proposait un très intéressant article signé A. et M. Gautier intitulé: «L'origine des dynasties de drogmans». Les auteurs mettaient en évidence les qualités que les fondateurs de ces dynasties devaient réunir: intelligence, sens de la diplomatie, connaissance approfondie des langues et coutumes du pays. Mais surtout, ils devaient occuper une situation sociale qui leur permette d'entretenir des relations avec des personnages importants de l'état ottoman.

A. et M. Gautier citaient à ce propos les exemples de Jean Paul Chabert, apothicaire et de Michel Dantan, médecin, arrivés tous deux à Constantinople à la fin du 17^{ème} siècle, auxquels on peut ajouter l'apothicaire Antoine Fleurat. Tous trois fondèrent des dynasties de drogmans qui, pour certaines, perdurent encore.

A cette époque en effet, les médecins et les apothicaires étaient avec les artistes et les bijoutiers, les rares civils étrangers à pouvoir approcher les hauts personnages de l'empire ottoman.

Toutefois, l'événement majeur en ce qui concerne les drogmans-interprètes, a été sans conteste la création par Colbert en 1669 de l'école des jeunes de langues, ancêtre des Langues'O.

L'école de Louis-le-grand à Paris, et celle de Péra à Constantinople ont ainsi formé pendant deux siècles des dizaines de drogmans parmi lesquels nous retrouvons souvent les noms de Fonton, Deval, Fornetti, Fleurat, Dantan, Adanson, Wiet etc.

Rares sont les drogmans français non passés par ces écoles depuis leur création.

Jean Lapierre, bijoutier à Constantinople au début du 19^{ème} siècle, est une de ces exceptions.

Né en 1782, il est le fils d'un français, Jean-Baptiste Lapierre, établi à Constantinople comme marchand de vins en gros, et d'une levantine, Pauline Brindisi, originaire de Syra (Syros actuellement), une île des Cyclades, possession ottomane depuis 1537, et peuplée alors presque exclusivement de grecs catholiques d'origine vénitienne.

La famille vit à Galata, le vieux quartier «franc», séparé de Stamboul, la ville turque par la corne d'or, et fait partie de la paroisse catholique de St. Pierre et St. Paul.

Jean fait ses études françaises au collège St. Benoit de Galata dirigé par les Lazaristes. Plusieurs témoins notent alors sa parfaite connaissance du turc, langue qu'il manie avec une aisance rare chez les Français.

Il parle également le grec, langue maternelle de sa mère, et connaît l'italien qui est, avec le français, la langue de communication dans tout le bassin méditerranéen.

Le père, Jean-Baptiste, marchand prospère et estimé, avait séjourné de nombreuses années à Syra. Il s'y était marié et avait été désigné par la communauté catholique de l'île comme son représentant à Constantinople auprès des autorités ottomanes.

Le sultan Selim III, au pouvoir depuis 1789, avait donné l'apanage des Cyclades à sa sœur, la sultane Hadidgé, connue pour son esprit ouvert, sa culture, et sa sympathie pour les Français.

Et tant que représentant de la population catholique de Syra, Jean-Baptiste avait la charge de collecter les impôts et de les remettre à la sultane, avec qui il entretenait de bonnes relations.

À la mort de son père en 1806, Jean, âgé de 24 ans, et exerçant le métier de négociant en bijoux et diamants, reprend cette charge qui offre l'avantage d'élargir le champ de ses relations, indispensables dans son métier.

Il s'en explique dans une lettre qu'il écrit plus tard, en 1815, à Talleyrand ministre des affaires étrangères de la Restauration.

«Mon père qui était considéré dans l'île de Syra, avait pendant plusieurs années fait l'office de recevoir l'impôt de cette île pour le verser à Constantinople dans le trésor de l'état. Après sa mort, j'avais pris cette espèce de ferme. Un tel emploi n'aurait dû, en bonne règle, être exercé que par un sujet du Grand Seigneur, puisqu'il rend compatible du gouvernement turc, mais l'ambassade de France avait fermé les yeux sur cette irrégularité puisqu'elle me mettait en rapport avec des personnes intéressantes et qu'elle multipliait mes moyens.»

Ces relations présentent un avantage majeur: elle lui ouvrent les «portes du sérail». Les bénéficiaires de ce privilège sont très sollicités par les ambassades, comme il l'explique dans la même lettre.

«Le succès de mes affaires m'avaient fait connaître les principaux ministres de la Sublime Porte, mais surtout m'avait donné un grand nombre de liaisons dans l'intérieur du sérail avec les officiers du service particulier du Grand Seigneur. Ces sortes d'affinités paraissent très précieuses aux légations étrangères qui ne manquent jamais de rechercher ceux qui les possèdent pour les employer au succès de leurs opérations. Mon attachement pour mon pays ne m'a jamais permis d'écouter les sollicitations qui m'ont plusieurs fois été faites à cet égard par diverses ambassades; j'aurais cru manquer essentiellement à mes devoirs de Français en y cédant, mais j'aurais cru y manquer également en refusant d'entrer dans les vues de l'ambassade de France, et en n'obéissant point à l'ordre qui me fut donné souvent par elle de la seconder.»

Jean qui se sent Français se met donc au service de la légation de France et sert de messager direct entre l'ambassadeur et le sultan. Cette collaboration commence en 1807.

Cette année là le général d'empire Sebastiani, ambassadeur, acquiert

la confiance et la reconnaissance du sultan Selim III en organisant lui même la défense de Constantinople, menacée par une escadre anglaise venue imposer au sultan une alliance contre Napoléon. Les anglais impuissants par les canons qui hérissaient le murs du sérail, virent de bord et renoncèrent à l'attaque.

Malheureusement Sélim est destitué et enfermé au Sérail peu de temps après, par les conservateurs soutenus par les Janissaires, mécontents des réformes et de la politique pro-française du Sultan.

Mustafa IV, cousin de Selim, est intronisé Sultan. A peine un an plus tard en 1808, Selim est assassiné au cours de la tentative par ses partisans de le remettre sur le trône.

Mustafa ayant été lui aussi assassiné, commence alors le long règne de son frère Mahmoud II.

Celui-ci, esprit éclairé, ouvert aux idées modernes trouve comme interlocuteur à l'ambassade de France un remarquable diplomate en la personne du Marquis de la Tour Maubourg, chargé d'affaires depuis le départ de Sabastiani.

Au cours de l'année 1809, l'Angleterre et l'Autriche ont acquis une grande influence auprès du Divan et poussent le gouvernement ottoman à déclarer la guerre à la France.

Mahmoud, qui a reçu l'enseignement et les conseils de son cousin Selim pendant sa détention au Sérail en 1808, entend gouverner seul et n'entre pas dans ces vues.

Il reste en contact direct avec La Tour Maubourg grâce à Jean Lapierre, court-circuitant ainsi ses ministres et le grand drogman de la Porte, interprète officiel du Divan, qui est alors le prince grec Mourousi totalement acquis à la cause des Anglais.

De même La Tour Maubourg garde secret le rôle de Jean Lapierre vis à vis de ses propres drogmans. Les deux premiers drogmans de l'ambassade sont alors les frères Franchini, descendants d'une noble famille vénétienne. Personnages flamboyants, parlant le turc, l'arabe, le persan, l'italien et le français, ils furent drogmans de la Sérénissime jusqu'à la disparition de la République de Venise, et s'étaient mis au service de l'ambassade de France en 1797. On comprend néanmoins la méfiance de La Tour Maubourg à l'égard de drogmans d'origine étrangère et qui avaient gardé des relations avec les légations des ennemis de la France.

Dans une lettre de 1811 adressée à Maret, duc de Bassano, ministre des affaires étrangères, La Tour Maubourg évoque ainsi l'action de Jean Lapierre:

«C'est par son canal que j'ai entretenu, durant les orages de l'année 1809 une correspondance secrète avec le sultan Mahmoud, correspondance qui a empêché alors bien des maux, comme je le fis connaître dans le temps, et peut-être la rupture où les Anglais voulaient entraîner la Porte contre la France. C'est encore par lui que je fais passer à cette heure au Sultan tous les avis qui peuvent l'encourager à continuer la guerre contre la Russie.

Ces relations secrètes dont je n'use que dans les occasions décisives ne sont connues, d'après la demande expresse du Grand

Seigneur, que de Jean Lapierre, de M Ruffin et de moi.»

Pierre Jean Ruffin est alors secrétaire-chancelier de l'ambassade. Depuis 1795 et jusqu'à sa mort en 1824 il sera cheville ouvrière de l'ambassade de France dont il assure à plusieurs reprises les fonctions de chargé d'affaires. Conseiller avisé, surnommé le «Nestor de l'Orient», ce grand orientaliste, spécialiste de turc, persan et arabe est à l'origine du premier dictionnaire de turc-français.

Jean Lapierre trouve en lui un protecteur et un ami fidèle, qui sut tirer de bien des mauvais pas. A la fin de l'an 1809 le Kiahya Bey, ministre de l'intérieur, est mis au courant du rôle de Jean Lapierre, sans doute par une dénonciation venant de l'Ambassade même, et décide sa perte, en accord avec son collègue ministre, l'intendant des monnaies.

En effet, à la mort de la sultane Hadidgé, l'apanage des Cyclades était revenu à l'intendant des monnaies, le ministre des finances de la Porte. Ce personnage «d'une sordide avarice» selon Ruffin, supportait mal de voir un Français responsable du recouvrement de l'impôt. Selon lui, le titulaire de cette charge ne pouvait être qu'un sujet ottoman. C'est pourquoi, en accord avec le Kiahya Bey, chef de la police, il prétend considérer Lapierre comme Raya, c'est à dire sujet ottoman non musulman.

Saisissant le prétexte d'une rentrée d'impôt tardive, le Kiahya Bey envoie un détachement des gardes pour arrêter Jean Lapierre à son domicile. Celui-ci, prévenu à temps, peut s'échapper et se réfugie à l'ambassade de France où il reste caché un mois entier.

Pendant ce temps, La Tour Maubourg intervient auprès du Grand Vizir et du sultan lui même. Il obtient l'annulation des mesures prises contre la famille Lapierre et donc le désaveu, par les plus hautes autorités de l'état, des deux ministres. Il obtient aussi, fait rarissime dans l'empire ottoman, la radiation sur les registres du tribunal de Galata de la sentence considérant la famille Lapierre comme Raya, jugement obtenu avec de flagrants faux témoignages.

Rétabli dans ses droits de Français, Jean Lapierre peut rentrer chez lui et reprendre son métier de bijoutier, mais il doit évidemment renoncer à la ferme des impôts de Syra.

Il connaît alors quelques années de paix relative auprès de sa femme et de ses enfants, mais ses ennemis n'ont pas désarmé. L'intendant des monnaies, son plus farouche ennemi, avait réussi à se faire nommer Kiahya Bey et au début de 1815, il pense pouvoir se venger de ce Français qui lui avait valu le désaveu du sultan. La garde turque revient donc devant sa maison pour l'arrêter, mais cette fois encore, Jean peut s'enfuir et trouver un asile sûr dans une maison amie. Il sollicite l'aide de Ruffin, nommé de nouveau chargé d'affaires après le départ de l'ambassadeur Andreossy. La mort dans l'âme, Ruffin lui annonce que cette fois il n'a plus les moyens de le sauver et lui conseille fortement de s'évader et de gagner «un port chrétien», car sa vie est en danger.

Muni d'une lettre de recommandation de Ruffin, Jean quitte Constantinople pour Paris, laissant sa femme et ses cinq enfants à la garde de sa mère et ses frères. Il voyage par voie de terre, traversant les Balkans et l'Autriche avec la crainte d'être arrêté et arrive à Paris dans cette période

troublée qui suit la défaite de Waterloo.

Le 16 août 1815 il adresse à Talleyrand la lettre précitée, dans laquelle il raconte ses mésaventures. Il termine par cette supplique:

«J'ai dû quitter, Monseigneur, ma famille et mon établissement. Les affaires de mon commerce et ma fortune sont ruinées. Le bienveillance, j'ose presque dire la justice de votre altesse peut seule m'ouvrir à moi et à mes enfants une porte de salut. En recevant le titre de Drogman, je m'estimerais heureux d'être appelé à continuer avec sécurité les services que j'ai rendus à mon pays au milieu de tant de périls. Je laisserais à mes enfants une existence moins brillante peut-être que celle les attendait, mais mieux assurée.»

Dès le 22 septembre Talleyrand écrit au Marquis Rivière, nouvel ambassadeur à Constantinople, pour lui recommander chaudement la famille Lapierre et il termine par cette phrase:

«Je vous recommande aussi très particulièrement de faire la recherche exacte des personnes employées dans l'ambassade et qui, oubliant leurs devoirs et aveuglés par la jalousie que leur inspirait la confiance accordée au sieur Lapierre, auraient été les premiers auteurs de la persécution qui a ruiné ce négociant et l'a contraint à abandonner sa famille pour sauver sa vie.»

Cependant Jean doit attendre encore près d'un an sa nomination comme drogman de France. Dans une dépêche datée du 21 août 1816 le Duc de Richelieu, ministre des Affaires Etrangères, informe l'ambassadeur Rivière de la nomination de Jean Lapierre comme drogman auprès du consul des Dardanelles et il ajoute:

«Celui-ci s'y rendra après que les menaces de persécution contre lui seront éteintes.»

La voilà donc enfin, à 34 ans, nommé drogman par le roi Louis XVIII, sur recommandation de Talleyrand, ancien ministre de l'empereur, pour services rendus à la diplomatie Napoléonienne. C'était là un début de carrière bien différent de celui des jeunes de langues frais émoulus des écoles de Louis le Grand et de Péra.

Jean Lapierre sait ce que ce titre, tant souhaité, va lui apporter: la confirmation définitive de sa nationalité Française, un revenu et une situation sociale appréciables et surtout sa sécurité et celle des siens contre les persécutions de ses ennemis.

Il n'ira pas aux Dardanelles, car à son retour à Constantinople, Rivière le nomme à Trébizonde sur la mer Noire, auprès du consul Pierre Dupré dont le drogman venait de mourir brutalement. Il y reste trois ans et se signale par un violent conflit avec son consul. Dupré l'accuse d'insubordination et demande son rappel à l'ambassadeur. Jean Lapierre répond avec un long rapport adressé à Rivière, dans lequel il reproche à Dupré d'avoir gravement mécontenté les autorités politiques et religieuses par sa conduite scandaleuse et ses débauches, l'accusant même de bigamie. Dupré avait en effet divorcé pendant la Révolution, mais sa femme était toujours vivante. Il avait racheté une esclave Géorgienne, donc chrétienne, à un musulman, ce qui déjà avait provoqué la colère du Pacha de région, et se proposait de l'épouser. Devant le refus outré des prêtres catholiques, il se résigna à faire la cérémonie selon le rite orthodoxe grâce à un pope grec

plutôt réticent, mais qu'il sut convaincre.

Même si l'accusation de bigamie paraît plutôt excessive, il est clair que ce consul avait gravement nui au prestige et aux intérêts Français dans cette région proche du Caucase, où les négociants Marseillais cherchaient à s'implanter.

Rivière s'apprête donc à révoquer Dupré lorsque celui-ci meurt subitement.

Rappelé à Constantinople peu après, Jean Lapierre y retrouve son protecteur La Tour Maubourg, nommé ambassadeur de 1821 à 1823. Sa carrière de drogman prend alors son essor, exclusivement à Constantinople, grâce aux excellentes appréciations des différents ambassadeurs qu'il servira. Il obtient le poste prestigieux de premier drogman de l'ambassade en 1833, ce qui est un exploit pour un homme venu tardivement et par des voies détournées au métier de drogman.

A cette époque l'ambassade n'est plus à Péra. L'ancien palais de France été complètement détruit par la grande incendie de 1831 qui avait ravagé tout ce quartier. L'ambassadeur a dû se résoudre à s'installer dans la résidence d'été de Therapia sur le Bosphore à 30 km de Constantinople. Ce palais d'été en bois construit au bord de l'eau, appelé yali, avait appartenu au prince grec Ypsilanti. Ce représentant de l'aristocratie du Phanar, le quartier grec de Constantinople, était un nationaliste ardent et avait jugé plus prudent de se réfugier en Russie en 1806. Selim III avait confisqué ses biens et avait fait don à la France du yali de Therapia en remerciement des services rendus par Sebastiani et les officiers Français pour la défense de la ville contre l'escadre Anglaise en 1807.

Jean Lapierre ne connaît pas le nouveau palais de France, terminé seulement en 1847, et il doit faire les nombreux et fatigants allers et retours qui lui impose sa charge entre la ville et Therapia. C'est en allant au Sérail qu'un jour de 1840 il fait une chute de cheval. Sans doute mal soigné, il meurt quelques jours plus tard à 58 ans. Il est inhumé par l'église St. Pierre et St. Paul de Galata, la même petite église où il a été baptisé et où il s'est marié.

Si on ne peut à son sujet parler de dynastie, deux autres membres de cette famille portèrent le titre de drogman de France au cours du 19^{ème} siècle.

Georges Lapierre, un des jeunes frères de Jean, (1789-1846), fut envoyé à Chypre comme drogman provisoire, par La Tour Maubourg, pour le soustraire aux persécutions des ministres ottomans. Il rend de bons services et Louis XVIII le nomme officiellement drogman en 1816. Mais la révolte des Grecs en 1821 provoque à Chypre une répression féroce. Dans la période troublée qui suit, l'attitude de Georges Lapierre est très mal jugée par ses supérieurs et il est révoqué en 1823.

Le plus jeune fils de Jean, prénommé Florimond en hommage à La Tour Maubourg, (1815-1890), fait une carrière tout à fait classique. Elève jeune de langue de 1827 à 1833 à Paris, il est drogman à Smyrne puis à Constantinople jusque 1854. Nommé alors interprète de l'empereur Napoléon III à Paris, il est professeur de turc à l'école des jeunes de langues dont il devient l'administrateur de 1856 à 1882.

Ces exemples sont une bonne illustration pour la fameuse ordonnance royale du 3 mars 1781 intitulée: «Concernat les consulats, la résidence, le commerce et la navigation des sujets du roi, dans les échelles du levant et de barbarie.»

En effet, cette ordonnance qui traite de toutes les questions concernant les sujets Français au levant, envisage le problème du recrutement des jeunes de langues.

Dans son article 104 elle stipule: «Les élèves destinés à remplir les places de drogman seront choisis parmi les fils et petits fils et à leur défaut, parmi les neveux des secrétaires-interprètes de Sa Majesté pour les langues orientales et des drogman.»

Dans leur article, A. et M. Gautier, ont judicieusement évoqué l'activité des médecins et apothicaires comme voie d'accès au drogmanat. L'histoire mouvementée de Jean Lapiere pourrait peut-être suggérer un autre sujet d'étude de l'accession au statut de drogman: celui des bijoutiers, qu'ils soient ou non, agents secrets.

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¹⁴¹ Deherain (Henri) : " La mission du baron de Tott et de Pierre Ruffin auprès du khan de Crimée ",
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LOUIS LAPIERRE: GEORGES LAPIERRE

Provenance:- Résumé prepared by Louis Lapierre This is a computer-printed document sent by Louis Lapierre to Henriette Lapierre, where I read it among her family papers at her house in the village of La Pierre, near Grenoble, in April 2002. I photocopied it, transcribed it below, and added the footnotes.

GEORGES LAPIERRE

Georges Théophile Alexandre LAPIERRE né le 9 mars 1789 à CONSTANTINOPE fils de Jean-Baptiste LAPIERRE et de Pauline BRINDISI baptisé le 12 mars 1789 à l'église Saint Pierre et Saint Paul de GALATA.

Il s'est marié à la même église le 5 octobre 1809 avec Louise PERY, née en 1791, fille de François PERY (de SYROS) et de Francesca LIVADARI (de TINOS).

24 Juillet 1810 naissance de Marie

1811 Août Il arrive à LARNACA (CHYPRE) comme commerçant bijoutier, pour le compte de son frère Jean. Il est porteur d'une lettre de RUFFIN, chargé d'affaires à CONSTANTINOPE qui demande à REGNAULT consul à LARNACA, d'héberger Georges LAPIERRE et sa femme pour les protéger des Turcs. En effet des rumeurs malveillantes, avaient conduit les autorités de Constantinople à soupçonner la famille LAPIERRE d'être RAYA (sujets Turcs non musulmans), malgré la confirmation de leur qualité Français, attesté par Mr de la Tour Marbourg, en 1809.

RUFFIN propose aussi à REGNAULT ¹⁴² d'utiliser Georges LAPIERRE comme interprète-drogman.

1811 3 Novembre, Leur fille, Marie, 14 mois, meurt à Constantinople.

1812 9 Avril. Lettre de REGNAULT, consul au duc de BASSANO ¹⁴³

¹⁴² **Regnault de Saint Jean d'Angély, Michel-Louis-Étienne, C**, born Nov. 3, 1761, Saint-Fargeau, Puisaye, Fr., died March 11, 1819, Paris Regnault also spelled Regnaud administrator under the French Directory and Napoleon I's Empire. He persuaded Napoleon, at the end of the Hundred Days (1815), to abdicate for the second time. Elected to the States General in 1789, Regnault was an inconspicuous member of the National Constituent Assembly formed later that year. As an anti-Jacobin he was arrested (1793) during the Terror but escaped. He later (1796-99) held French administrative posts in Italy and on Malta. Having aided Bonaparte in the coup d'état of 18 Brumaire (Nov. 9, 1799), he was minister of the interior under the empire and helped to prepare the commercial code of law of 1807. During the Hundred Days he was vice president of the Conseil d'État and encouraged Napoleon to adopt liberal policies. After the Second Restoration he spent most of his remaining years in exile. (*Copyright © 1994-2002 Encyclopædia Britannica, Inc.*)

¹⁴³ **Maret, Hugues-Bernard, Duc (duke) De Bassano**, born May 1, 1763, Dijon, Fr. died May 13, 1839, Paris French diplomat and statesman of the Napoleonic period. A journalist in the early stages of the French Revolution, Maret entered the diplomatic service in 1792. After the coup d'état of 18 Brumaire (Nov. 9, 1799), Napoleon appointed him secretary of state to the consuls. He grew in Napoleon's esteem and acted as his confidential adviser. From April 1811 to November 1813, Maret served as minister of foreign affairs; he concluded the treaties with Prussia (February 1812) and with Austria (March 1812) that preceded the French invasion of Russia. In 1815 he helped arrange Napoleon's return from Elba. Exiled during the second Bourbon Restoration, Maret returned to France in 1820 and was made a peer of France by Louis-Philippe. In November 1834 he was appointed prime minister but was unable to form a cabinet. (*Copyright © 1994-2002*

ministre des relations extérieures.

REGNAULT demande que LAPIERRE soit nommé premier drogman car il possède parfaitement le turc et le grec. Il pense que celui-ci, malade des fièvres, quittera Chypre dès qu'il le pourra.

1812 30 Septembre. Lettre de REGNAULT à BASSANO. Georges LAPIERRE à recouvré la santé et souhaite rester à Chypre. Il à rempli avec succès les fonctions de premier drogman et REGNAULT demande de lui conférer le titre.

1813 Mai Fin de l'épidémie de peste.

1813 30 Septembre. Lettre de REGNAULT à BASSANO. Le consul est très satisfait des services de LAPIERRE qui a noué de très bonnes relations avec les autorités turques et grecques. Il réitère la demande de nomination de premier drogman-chancelier.

1814 REGNAULT est relevé de ses fonctions par TALLEYRAND.

1815 20 Décembre. RATEZ le nouveau consul prend ses fonctions.

1816 7 Avril. Naissance de Joseph Auguste Emile

1816 29 Juin. Nomination de Georges LAPIERRE comme premier drogman-chancelier.

1817 Août. Mort de RATEZ. Vincent REY le plus ancien négociant Français de LARNACA remplace provisoirement le consul.

1817 23 Octobre. MECHAIN est nommé consul par le duc de RICHELIEU ministre, mais il reste en fonctions à SMYRNE en attendant son remplaçant.

1819 18 Octobre. Naissance de Mélanie Clotilde Pénélope.

1820 5 Février. MECHAIN prend ses fonctions de consul à LARNACA.

1821 25 Février. Naissance de Alexandre Fortuné Florimond (notre arrière grand-père).

1821. Mai, Juin, Juillet. Lettres de MECHAIN, consul au duc de RICHELIEU, ministre. Le consul décrit les graves incidents qui ont eu lieu à CHYPRE et qui ont provoqué l'exécution par les Turcs, de l'archevêque orthodoxe KIPRIANOS. Le consulat de France a été mitraillé, et Georges LAPIERRE manque d'être assassiné en allant protester auprès du gouverneur.

1821. 22 Août. Louise PERY part se réfugier en Italie avec ses trois enfants.

1822. 30 Janvier. Lettre de MECHAIN à RICHELIEU. Le consul critique Georges LAPIERRE sur le fait d'avoir gardé pour lui les droits de chancellerie en tant que chancelier titulaire sans en avoir cédé une part aux autres drogmans. Il demande son rappel car il trouve qu'il a pris des habitudes d'insubordination pendant la gérance de Vincent REY.

1822 21 Octobre MECHAIN à RICHELIEU

G.LAPIERRE a pris le jeune Louis REY comme prête nom pour fonder une maison de commerce au détriment des trois maisons existantes. (Vincent REY, MICHEL et TARDIEU) Il a obtenu le cautionnement de la maison BRUNO-ROSTAND de MARSEILLE. MECHAIN demande sa révocation du titre de drogman.

1823. 19 Août. Le minitre à BEAUREPAIRE ambassadeur à CONSTANTINOPLÉ.

<< G. LAPIERRE fait le commerce sous des noms supposés et s'est rendu adjudicataire de propriétés confisquées sur des grecs fugitifs. Il est révoqué de sa place de drogman chancelier par ordonnance du roi du 21 juillet 1823.>>

1823. 16 Novembre Acte de vente de La Conté. Joachim archevêque cède le chiflik de Kondea pour 15000 piastres turques à Madame Louise LAPIERRE.

1823 28 Decembre. BEAUREPAIRE à CHATEAUBRIAND ministre.

<< MECHAIN rapporte que G. LAPIERRE, quoique révoqué, continue de donner des embarras en se faisant employer par le consul SUEDE comme drogman. J'ai obtenu du gérant de la légation de SUEDE à CONSTANTINOPLÉ une lettre qui défend de chercher à soustraire ainsi le sieur LAPIERRE à la juridiction française.>>

1825. 22 Février. Mort de Louise PERY à l'âge de 33 ans.

1826. 26 Juillet. Georges LAPIERRE (37 ans) épouse à Larnaca Jeanne Elisabeth SAINT-AMAND, fille de François Joseph SAINT-AMAND négociant, et de Ursule VARLAM. La mariée ne sachant pas écrire, signe d'une croix.

A suivre - - - !

Bientot la suite.

LOUIS LAPIERRE: DES ORIGINES DE LA FAMILLE LAPIERRE, JULY 1999

Provenance:- Article by Louis Lapierre, which he emailed to me 9th October 2002.

DES ORIGINES DE LA FAMILLE LAPIERRE

Juillet 1999. (revu en juillet 2001)

Remontant de Chypre à Syros, en passant par Smyrne et Constantinople, je suis arrivé à établir la généalogie pratiquement complète de la famille issue de Jean-Baptiste Lapierre, dont la plus ancienne trace se trouvait dans les registres de la cathédrale St. Georges à Syros en 1770, à l'occasion de son mariage.

Ne trouvant pas de documents plus anciens, j'étais bloqué à cette date quand, paradoxalement, la solution vint d'un rapport de la Chambre de Commerce de Marseille datant de 1805. Cette chambre, sous l'autorité du ministre de la marine puis celui de l'intérieur, administrait depuis longtemps les « échelles du levant et de barbarie » et surtout délivrait les précieuses autorisations de résidence aux français désireux de tenter leur chance en orient.

Les délibérations de cette chambre font état d'une demande de cautionnement de négociant français à Constantinople, émanant de Pierre Lapierre, fils de Jean-Baptiste Lapierre et de Maria Vucino, né à Syros en 1772.

Après enquête la Chambre de Commerce refusa la caution, s'appuyant sur des témoignages dignes de foi, selon lesquels Jean-Baptiste Lapierre était « raya », c'est à dire sujet ottoman non musulman, et qu'il exerçait la profession « avilissante » de tavernier. Son fils Pierre ne pouvait donc être considéré comme français, ni prétendre à un cautionnement de négociant français.

Pierre réitère sa demande l'année suivante, recommandé cette fois par le chargé d'affaires français à Constantinople, l'influent et respecté Pierre Ruffin. Celui-ci, dans une lettre à Talleyrand, assure le ministre que Jean-Baptiste est bien français, qu'il n'est pas tavernier mais marchand de vins en gros, qu'il jouit d'une excellente réputation, et que son fils, travailleur et honnête, mérite parfaitement la caution de la chambre de commerce, d'autant que la maison Pierre Mourgues de Marseille se dit prête à en faire son gérant à Constantinople.

Cependant la chambre de commerce ne se laisse pas convaincre par ce témoignage et c'est avec très mauvaise grâce qu'elle s'incline devant l'ordre du ministre de l'intérieur et qu'elle accorde la caution en 1807.

Le compte rendu de cette séance fait état des pièces produites par Pierre Lapierre pour justifier sa nationalité française. Il s'agit de :

1. Son acte de baptême du 14 Juin 1772 à Syros
2. L'acte de décès de Jean-Baptiste du 23 Mai 1806 à Constantinople
3. L'acte de naissance et de baptême de Jean-Baptiste du 13 Juillet 1747 à l'église Ste.Marie Draperis de Constantinople.

J'avais déjà des copies des deux premiers actes, mais le troisième m'était inconnu, malgré un précédent examen des registres de Ste. Marie. Grâce à l'indication de la date, un nouvel examen approfondi me fit enfin découvrir cet acte rédigé en latin.

« Anno domini 1747 die 13 Julis ego baptizavi infantem natus die 4 huius ex legitimo thoro ex domino Petro Antonio Agnesi (delapierre) ex Castro Monferrato, et Erina Luvari a Sira ; cui imposit fuit nomen Joannes Baptista... ».

Ici deux points importants sont à noter :

1- La mention delapierre a été rajoutée au dessus de Agnesi, d'une écriture différente, à une date non précisée.

2- L'indication d'origine « ex castro monferrato », vient du latin castrum qui peut se traduire par place forte, mais aussi par camp, mot servant à désigner une localité. Je fis donc des recherches dans les deux villages français nommés Montferrat, mais sans succès.

Je repris alors les registres de Ste.Marie en cherchant cette fois le nom Agnesi, et je trouvai en date du 10 Mars 1746 le mariage de Pierre Antoine de Agnesi, Pedemontanum, avec Irene Luvari de Syros.

Cette fois, pas d'indication Lapierre dans le nom, mais la mention Pedemontanum nous oriente vers le Piémont. Pierre Antoine était sans doute originaire du duché de Monferrato, situé à l'est de Turin. Il nous faut maintenant trouver d'autres indices pour circonscrire les recherches à faire en Italie.

En 2001, j'ai trouvé un document parmi les actes de chancellerie de l'ambassade de France à Constantinople qui apporte d'autres précisions : Ce document, daté du 25 thermidor an XII (13 août 1804), est une attestation établie à la demande de Pierre Lapierre, qui consigne les témoignages du plus ancien négociant de la place arrivé en 1752 et de Pierre Ruffin venu à l'ambassade en 1759. Tous deux affirment avoir entendu alors la même version de l'arrivée de trois Français par la « voie d'Allemagne » en 1742.

Ces trois hommes s'appelaient : Claude Mermet, Etienne Rambaud (de Lyon) et Pierre Paul Antoine Lapierre (de Metz ?). Ils ajoutent que les deux premiers s'établirent à Constantinople et que le troisième épousa une fille de Syra (Syros), eut un fils unique : Jean-Baptiste, puis qu'il alla s'établir dans cette île où il mourut en 1751.

Au sujet de ce document, on peut faire plusieurs commentaires :

- 1- Il s'agit sans doute de la première démarche de Pierre, aîné des fils de Jean-Baptiste, pour obtenir un certificat de nationalité française. En 1804 il dirigeait depuis plusieurs années une maison de commerce en relation avec des négociants Belges et désirait obtenir une caution de négociant Français de la part de la Chambre de Commerce de Marseille.(il l'obtint en 1807, voir plus haut)
- 2- L'indication de provenance, « de Metz », écrite très nettement sur ce document, concernant Pierre Paul Antoine Lapierre arrivé en 1742, me paraît douteuse. Elle est en contradiction avec trois mentions d'actes d'église en latin, qui indiquent l'origine (Piémontaise) de Monferrato.
- 3- L'année de décès de Pierre Paul Antoine, à savoir 1751, est peut être exacte, mais je n'ai trouvé aucune trace de ce décès ni de celui de sa femme Irène Luvári, sur les registres catholiques de Syros.

En ce qui concerne les questions du patronyme et de la nationalité, nous pouvons faire les observations suivantes.

LE NOM.

Au 18ème siècle, les changements de nom, altérations, orthographes multiples étaient encore assez courants et les prêtres chargés d'écrire les actes n'avaient pas toujours la main ni l'ouïe très sûres.

Nous avons vu qu'en 1746 le nom était écrit de Agnesi, puis en 1747 Agnesi avec la mention delapierre rajoutée à une date inconnue. Entre 1747 et 1770 je n'ai trouvé aucun acte d'église à Syros, Constantinople, ou Smyrne, ni aucun état des résidents établis par les consuls français, mentionnant le nom Agnesi ou le nom Lapierre. Le seul indice sur cette période se trouve dans la lettre de Jean Lapierre (deuxième fils de Jean-Baptiste) à Talleyrand en 1815, disant que sa famille s'était établie à Syros en 1752.

A partir de 1770 jusque 1779, sur les registres de Syros, le nom de Jean-Baptiste apparaît une douzaine de fois, écrit Lapiere ou Lapiera, jamais avec la mention Agnesi, ni aucune précision sur l'origine, alors que les étrangers à Syros sont mentionnés comme tels.(Français, Vénitiens, Napolitains, Ragusains etc.). Il est à noter que les actes de Syros sont rédigés en italien par des prêtres du pays, donc de langue grecque.

En 1779 la famille vient s'installer à Constantinople et sa paroisse est St.Pierre et St.Paul de Galata. Sur les dizaines d'actes concernant la famille, rédigés en latin, on peut observer une évolution de l'orthographe du nom avant qu'elle ne se fixe définitivement en Lapierre. Au début le nom s'écrit Agnesi Lapiere ou Agnesi Lapierre et même Lapierre Agnesi, puis peu à peu la mention Agnesi disparaît et on trouve quelques Lapiere, Lapiere, ou La Pierre, mais le plus

fréquent devient Lapierre.

A partir de 1807, la famille Lapierre apparaît dans les registres d'état civil tenus dans les consulats français. Ces registres, instaurés à la Révolution, ne concernent que les citoyens français. J'ai trouvé des actes dans les registres de Constantinople (Istanbul), Smyrne (Izmir), Adana, Beyrouth, Rhodes, Alexandrie et bien sûr Larnaca à Chypre. Dans tous ces actes, le nom est orthographié Lapierre (avec quelques rares variantes La Pierre), et on ne trouve jamais la mention Agnesi.

Une exception cependant : Florimond Lapierre (1815-1890), fils de Jean et petit fils de Jean-Baptiste, a fait une carrière de drogman-interprète qu'il a terminée à Paris comme professeur et administrateur de l'Ecole des Jeunes de Langues, qui est devenue par la suite l'Ecole des Langues Orientales. Il est mort à Paris le 2 juin 1890, sans enfant. Son décès a été déclaré à la mairie du 1er arrondissement sous le nom de : d'Agnese-Lapierre !

Autrement dit, le souvenir du nom Agnesi ou d'Agnese, était resté vivant dans cette famille, 150 ans après l'arrivée à Constantinople du mystérieux Pierre Paul Antoine !

LA NATIONALITE.

La notion de nationalité au 18ème siècle n'était pas celle que nous avons aujourd'hui. En fait on ne comptait que des sujets, et en particulier dans l'empire ottoman tous ceux qui n'étaient pas sujets du « Grand Seigneur », devaient se mettre sous la protection d'un souverain étranger auprès de son ambassadeur ou de ses consuls. C'est ce qu'on a appelé le régime des capitulations, initié par le premier accord signé entre François 1er et Soliman le Magnifique en 1535.

Ces capitulations donnaient une grande liberté de circuler, commercer, pratiquer leur religion aux sujets des souverains chrétiens qui les avaient signées.

Les français, qui ont été longtemps en position dominante dans le Levant, étaient organisés dans chaque « échelle », en nation sous l'autorité du consul nommé par le roi. Cette nation regroupait le personnel administratif (consul, chancelier, drogman), les négociants, artisans, médecins dûment autorisés par la Chambre de Commerce de Marseille, et les « protégés ». Cette dernière catégorie formait une population très diverse qui comprenait des religieux, des chrétiens orientaux (arméniens, maronites, syriens), et aussi des européens dont les pays n'avaient pas de consulats (napolitains, piémontais, suisses, flamands etc..).

Pierre Paul Antoine, à son arrivée à Constantinople en 1742, a probablement demandé la protection française, si on retient l'hypothèse de son origine française ou piémontaise. Malheureusement, je n'en ai pas trouvé confirmation pour le moment, ni dans les autorisations délivrées par la Chambre de Commerce, ni dans les listes de résidents établies par l'ambassade.

J'ignore aussi, pour l'instant, où lui-même, sa femme et son fils ont pu vivre entre 1747 et 1770. Probablement à Syros, car sa femme Irène Luvari en était originaire.

Son fils Jean-Baptiste vit à Syros jusque 1779, il s'y marie deux fois en 1770 et en 1777, avec des filles du pays, grecques catholiques, il a un fils (Pierre) avec la première qui meurt en 1776, et une fille (Marie) avec la deuxième, Pauline Brindisi. Il paraît totalement intégré dans cette communauté, au point d'être nommé « proestos » c'est à dire député chargé de collecter l'impôt ottoman à remettre au représentant du Sultan. Il est probable que dans une petite île comme Syros, loin de l'autorité ottomane, et loin aussi du consul Français dont dépendaient les îles (celui de Smyrne), Jean-Baptiste n'avait aucune chance de faire valoir son origine pour se faire reconnaître français et échapper au « karatch », l'impôt qui frappait les rayas de l'empire ottoman. Aussi quand il vient s'installer à Constantinople en 1779, il est tout naturellement considéré comme un grec de Syros, donc sujet ottoman. Nous avons vu que cette situation lui permet d'exercer le métier de marchand de vin, (tavernier diront certains), qui était interdit alors aux

sujets français, sur l'échelle de Constantinople.

La prospérité de son commerce lui apporte aussi les moyens de donner à ses fils une bonne instruction au collège des Lazaristes français de St. Benoît. Conscient alors de tous les avantages et des protections que ses enfants en retireraient, Jean-Baptiste à la fin de sa vie (il est mort en Mai 1806), a sans doute fait les démarches pour être reconnu sujet français. La lettre de Pierre Ruffin, citée plus haut, montre qu'avec son appui et la bienveillance de l'ambassadeur, le maréchal Brune, la nationalité française de la famille a été officiellement reconnue sans doute au cours de l'année 1804.

En conclusion nous pouvons dire, en recoupant les différentes informations disponibles, que la fixation du nom en Lapierre et l'officialisation de la nationalité française furent à peu près simultanées, dans les premières années du 19ème siècle.

Cependant de nombreuses questions restent, pour le moment, sans réponses :

Pierre Paul Antoine est il né au Monferrato (Piémont) et son origine est elle française ?

Son véritable nom est il Lapierre, Agnesi, ou les deux ?

Comment expliquer que le nom Agnesi n'apparaisse pas sur les registres de Syros alors que, avant et après, il figure sur les registres de Constantinople ?

Qu'est devenu Pierre Paul Antoine après la naissance de son fils Jean-Baptiste en 1747 ?

Où et quand est il mort ?

A toutes ces questions et à d'autres, j'espère pouvoir apporter bientôt quelques réponses.

Chevreuse, Juillet 2001

Louis

Lapierre.

OBITUARIES DINOS LEVENTIS, DIED 11/07/2002



Ada Jarman, Dinos Leventis, Louisa, Mary Pugh, Memée Leventis, London, 08/05/2002, two months before Dinos' death.

Cyprus Weekly 19-25 July 2002

Cultural loss

George Lanitis *Cyprus Diary*

• The week we lost Lt Gen Florakis and four other National Guard officers, we also suffered a great loss in the cultural field. Constantinos - Dinos - Leventis passed away peacefully in London.

Dinos Leventis was our ambassador at UNESCO.

He carried on the tradition of his great uncle, A. G. Leventis, and was at the forefront of the development of the arts in Cyprus. He founded museums and organised major exhibitions in London, Paris, New York, Athens and Cyprus, of course.

He helped young artists with their projects and, through the A. G. Leventis Foundation, managed to keep Cyprus on the arts map of the world.

Dinos was also the driving force behind a most effective British lobby group, the Friends of Cyprus.

I wish to extend my personal condolences to Mema, his widow, to Anastasis and George, his sons, and to Louisa, his daughter.

NEWS Constantinos Leventis dies, aged 64

By Philippos Stylianou

CONSTANTINOS Leventis, leading businessman and Permanent

Representative for Cyprus to Unesco, died in London this week aged 64. The news of his untimely death was met with grief and disappointment by people in all walks of life, as he had dedicated his life to the well-being of his country and of society.

Official sympathy was expressed in both Nicosia and Athens, while condolences have been pouring in from academics, associations, political parties and other bodies.

As president of the Leventis Foundations, Constantinos Leventis used a large part of his wealth to protect and promote cultural heritage, not only in Cyprus, but all over the Greek world and to recover many ancient objects stolen in the northern part of the island by the Turkish invaders.

Born in 1938, in Larnaca, Leventis attended elementary school in Morphou and Stockbridge in Hampshire. He went to the prestigious Harrow public school in England and studied Classics at Clare College, Cambridge.

He went to work in the family business in Ghana and Nigeria, later becoming the director, while he also served as board chairman to various companies of the Group.

Distinctions

His love of culture won him several distinctions, including from the governments of Greece and France, from the Ecumenical Patriarchate in Constantinople, the Alexandria Patriarchate and the Athens Academy. He was also honorary fellow of the North London and Royal Holloway universities.

Leventis was interested in European culture in general and was Honorary Treasurer and Ex Officio member of the Europa Nostra Council, the most important heritage organisation in Europe.

In a rare interview with the Cyprus Weekly in August 2000, Leventis announced that the Europa Nostra Council would hold its next annual meeting in Cyprus and he spoke fervently about the work being done in getting Cypriot cultural monuments on the organisation's prize list.

The Government Spokesman Michalis Papapetrou said that the death of Constantinos Leventis was a great loss to Cyprus. "People of the social action and sensitivity as Constantinos Leventis are not born everyday. His presence in this transient life left an indelible mark of humanitarianism, social solidarity and support to a struggling country, as well as for the needy ones in this country," Papapetrou said.

Farewell

Greek Culture Minister Evangelos Venizelos in a last farewell message relayed through the Greek Embassy in Nicosia, referred to Leventis' untiring efforts to serve culture by restoring monuments, icons, manuscripts and old editions, as well as by funding various educational and training projects in Cyprus and Greece.

He especially mentioned the creation by Leventis of the Greek Centre in London and his contribution to permanently exhibiting Cypriot antiquities in the British Museum, the New York Metropolitan Museum and the Cambridge and Massachusetts museums.

"Losses in culture are difficult to replace, because one cannot easily find

the personal emotion and the creative inspiration that Constantinos Leventis possessed and which he so generously offered," Venizelos said.

The School of Letters of the University of Cyprus passed a resolution expressing its sorrow for Leventis' death and announcing certain initiatives to honour his memory. These include giving the name of the deceased to part of the University building and establishing an annual scholarship for post graduate studies.

Constantinos Leventis was one of the first to be appointed to the Council of the University of Cyprus.

Sympathy

Regrets were also expressed by the the Ministry of Works and Communications, which had closely worked with Leventis on the repatriation of stolen Cypriot antiquities and the restoration of monuments.

The Association of Cypriot Archaeologists described Constantinos Leventis as the greatest patron of Cypriot culture.

Many other organisations and all political parties issued messages of sympathy and sent condolences.

The funeral service for Constantinos Leventis was held at Phaneromeni Church in Nicosia, the bishop of Kitium officiating. He was buried in the Strakka family estate.

He is survived by wife Mema, sons Anastasios and Georgios and daughter Luisa.

New York Times, *July 20, 2002*

Constantine Leventis, Art Benefactor, 64, Dies

By PAUL LEWIS

Constantine Leventis, head of a London-based Greek Cypriot business dynasty and a major benefactor of Hellenic art at the Metropolitan Museum of Art in New York and other museums around the world, died on July 11 in London. He was 64.

The cause was cancer, said his brother, Tassos.

In the late 1970's Mr. Leventis, who was known as Dino, moved back to London from Nigeria, where he had been running the family's extensive West African trading interests and began developing businesses in Europe, notably in soft drinks.

Last year, he completed the merger of the Hellenic Bottling Company with Coca-Cola Beverages to form the Coca-Cola Hellenic Bottling Company, the second-largest Coca-Cola bottler in the world after the United States bottler, Coca-Cola Enterprises. Coca-Cola Hellenic Bottling supplies Eastern Europe, Russia, the Baltic states, Ireland, Switzerland, Austria, Italy, Greece and Nigeria.

In addition, Tassos Leventis said, Mr. Leventis helped the family acquire a range of manufacturing interests in fields connected to the soft drink business like glass, plastics and refrigeration equipment. He also expanded into real estate development and shipping.

A scholarly man with a deep interest in ancient Greece, Mr. Leventis was chairman of the family's A. G. Leventis Foundation and helped make it a major source of financing for the study, preservation and display of ancient Hellenic and Cypriot art.

In April 2000, the Metropolitan Museum opened the A. G. Leventis Foundation Gallery where the museum's collection of Cypriot sculpture, terra cottas, vases, jewelry and coins from the fifth and fourth centuries B.C. are displayed.

The foundation also helped pay for similar galleries devoted to ancient Greek and Cypriot art in the British Museum, the Louvre in Paris and the Fitzwilliam Museum at Cambridge University, among others, according to its latest annual report.

In Greece, it has financed extensive archeological work.

It is currently re-erecting one of the columns in the Temple of Zeus at Olympia and restoring icons and other treasures at a monastery on Mount

Athos. The foundation has restored Byzantine churches in Cyprus, Greece and Bulgaria and runs agricultural schools in Ghana and Nigeria.

In 1979, the government of Cyprus appointed Mr. Leventis its honorary ambassador to the United Nations Educational, Scientific and Cultural Organization in Paris in recognition of his efforts to conserve Hellenic art.

Born at Larnaca, in Cyprus, April 19, 1938, Mr. Leventis was educated in Britain at Harrow and Clare College, Cambridge, where he studied classics.

Like other members of the family, he began his career working in various departments of the family's trading business in Ghana and Nigeria, where the Leventises run stores and supermarkets and have major importing and exporting interests.

In Nigeria, he became chief executive of Leventis Motors, the country's biggest vehicle importer, and negotiated a deal with Daimler-Benz under which the company assembled Mercedes trucks for the whole West African market.

He later moved to London to oversee the family group's expansion.

Besides his brother, he is survived by his wife, the former Edmée Vassiliades; two sons, Anastasios, of Athens, and George, of London; and one daughter, Louisa Max, also of London.

Guardian, Tuesday July 30, 2002

Dino Leventis

Constantine Buhayer

The mission of the Greek Cypriot tycoon Dino Leventis, who has died of cancer aged 64, was the survival of genos, the knowledge, language and spirituality of the Greek people. His concern was focused by the 1974 Turkish invasion of northern Cyprus, in which his family lost its ancestral homes, and there was looting of antiquities.

Through the AG Leventis Foundation, set up by his uncle and chaired by Leventis, he oversaw the opening of exhibitions halls of Cypriot antiquities at the British museum, the Fitzwilliam museum in Cambridge, the Metropolitan museum, New York, and other places.

As Cyprus's honorary Unesco ambassador, he won, through the US courts, the return of the Kanakaria church mosaics that had been stolen from the occupied north. He bought back many stolen artefacts and donated them to institutions on the island. He also acknowledged the efforts of Turkish Cypriots to safeguard their common homeland's heritage.

Leventis was born outside Larnaca, and educated at Harrow school and Cambridge University, where he read classics. He joined his uncle's companies in Ghana and Nigeria, eventually expanding them into the world's second-largest Coca Cola bottling company.

By 1978, he and his family had established themselves in England. To bridge the gap between expatriate Greeks, Cypriots and their English hosts, in 1993 he co-founded, largely financed and sustained London's Hellenic Centre.

Though he shunned honours, he received many - from France, Bulgaria and Ghana; in Britain, he was an honorary fellow of the Royal Holloway College, and of his beloved University of North London, where he helped scholars stage bicomunal conferences on Cyprus. He was also a founding board member of the University of Cyprus, and co-founder, with ex-King Constantine, of the Hellenic College, a school for London's Greek and Cypriot children. In 1970, he married Edmee (Mema) Vassiliadou. She survives him, as do two sons and a daughter.

· Constantine 'Dino' Leventis, entrepreneur and philanthropist, born April 19 1938; died July 11 2002

The Times, August 01, 2002

Deno Leventis

Businessman, philanthropist and conservationist who fought tirelessly to preserve the cultural heritage of his native Cyprus

DENO LEVENTIS was probably the most prominent Cypriot of his generation in the fields of culture and the environment. He served as ambassador to Unesco and as president of the A G Leventis Foundation from 1978 until his death. He was an Archon of the Ecumenical Patriarchate of Constantinople, and a consistent supporter of rapprochement between Greek and Turkish Cypriots, in particular through the British Parliamentary Group "Friends of Cyprus".

Born in Cyprus in 1938, brought up in Manchester and later educated in the classics at Harrow School and Clare College, Cambridge, Deno Leventis lived in Ghana and Nigeria from 1959 to 1977, since the business founded by his uncle, A G Leventis, was originally based in West Africa.

The extraordinary success of the Leventis Group, one of whose member companies has over the years become the second largest world bottler and distributor of Coca-Cola, with a particularly strong presence in the Balkans and Russia as well as Nigeria, has been due to the good judgment and close co-operation of the three sons of Christos Leventis and their cousins George and Andreas David. It is now among the very largest Greek business groups, with a formidable international outreach.

Both as Unesco ambassador and president of the family foundation, Deno Leventis worked to preserve Cyprus's cultural heritage, which was heavily looted following the 1974 Turkish occupation. Under his leadership, the Leventis Foundation was responsible for the restoration of many classical and Byzantine monuments in Cyprus, Greece and Bulgaria. It also purchased antiquities exported illegally from the Turkish areas, and made major donations to the British Museum, the Louvre, the Metropolitan Museum of Art, the Fitzwilliam Museum in Cambridge, and most recently the Denmark National Museum and the Royal Ontario Museum. The foundation also supported the creation of several monastic museums and treasuries, including one in Sinai, and provided Nicosia with a fine municipal museum.

From 1985, Leventis was a council member and treasurer of Europa Nostra, the federation of European conservation organisations, whose financial position he greatly strengthened. A man of broad cultural interests and sensitivity, he attached great importance to education. He supported a series of programmes under which young Greek architect restorers could study at York University, and at any one time the Leventis Foundation supports about 200 students, most of whom are postgraduates. The foundation also supports nature conservation and sustainable

development projects in both Cyprus and West Africa, with four agricultural schools in Nigeria and one in Ghana.

A quiet, modest man of acute judgment, wide-ranging interests and strongly held convictions, Deno Leventis was also a key witness in the Indianapolis legal case concerning the Kanakaria mosaics, which had been looted from northern Cyprus. This case served to establish an important precedent for the return of cultural property.

In 1970 Leventis married Edmee Vassiliades, who shared fully in his activities. She survives him, along with their son and two daughters.

Deno Leventis, businessman and philanthropist, was born on April 19, 1938. He died of cancer on July 11, 2002, aged 64.

The Cyprus Weekly, 6-11 December 2002

George Lanitis *Cyprus Diary*

Posthumous honour

I was indeed very happy that the state has at last awarded a posthumous honour to one of the greatest Cypriots, Constantinos Leventis. I am glad that they finally found it possible to remember him in front of his widow, Mema, currently - and absolutely correctly - our ambassador to UNESCO. Dinos Leventis was honoured for his great contribution to the Cypriot environment, the environment as understood in European terms.

A number of people, usually for financial gain, have been engaged in developing the environment and usually they have made a mess.

We only have to look at the Laiki Yitonia in Nicosia, one of Lellos' flops which has nothing to do with anything popular or anything Cypriot, but where there are a number of shops selling Lefkara lace, usually Chinese and Cypriot restaurants specialising in Russian and American food.

Out of genuine love and interest in Cyprus, Dinos Leventis successfully created a number of projects which thrive and are here to stay, making his presence felt among the younger generations of Cypriots.

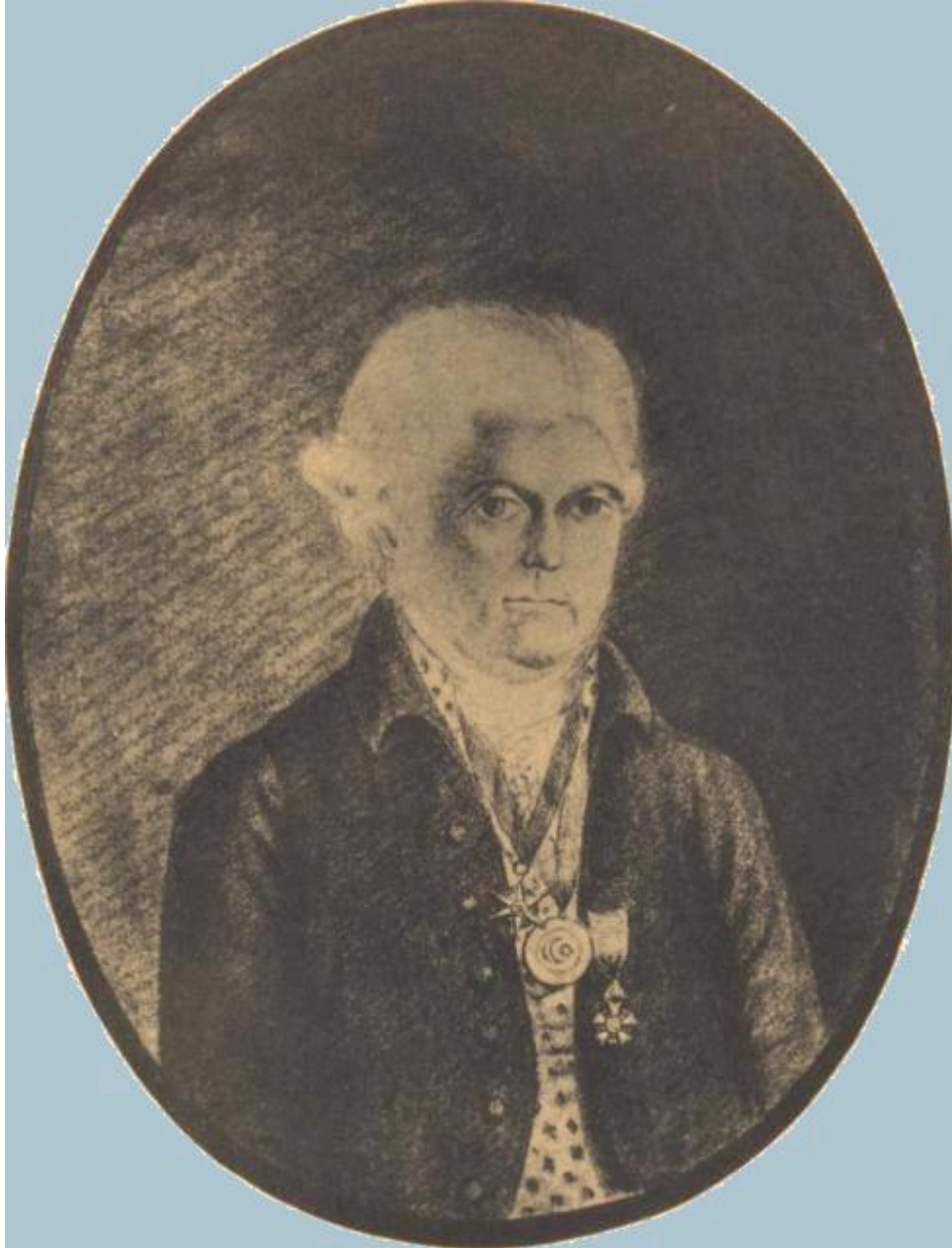
It is, however, regrettable that no local authority, despite my continuous hammering, has named a street or a square after either Dinos Leventis or his mentor and uncle, the great Anastasios G Leventis.

I live in a small community and today I spoke about this issue to the president of the village - the mukhtar. The subject is now going to be discussed at a full meeting of the local authority and the president is certain it will be approved that two of our roads on a new development will be named after Anastasios and Dinos Leventis. It is a start.

BACKGROUND MATERIAL

PIERRE RUFFIN

Portrait of Pierre Ruffin



Pierre Ruffin – the same?

<http://pylrf.free.fr/geneal/portraits/ruffinpi01.htm>

DUC DE RICHELIEU

Portraits of Richelieu

Armand du Plessis, Duke of Richelieu 1766 - 1822



The same " Richelieu " stone lithograph by Delpech. Published in France about 1830. Size 9 x 9 cms. Ref 5795. Price £12

http://www.antiqueprints.com/Images/portraits/C5795_L.JPG

<http://www.diplomatie.gouv.fr/archives/dossiers/140ministres/index.html>

CHART 1 – DESCENDENTS OF PIERRE LAPIERRE (1720-?)

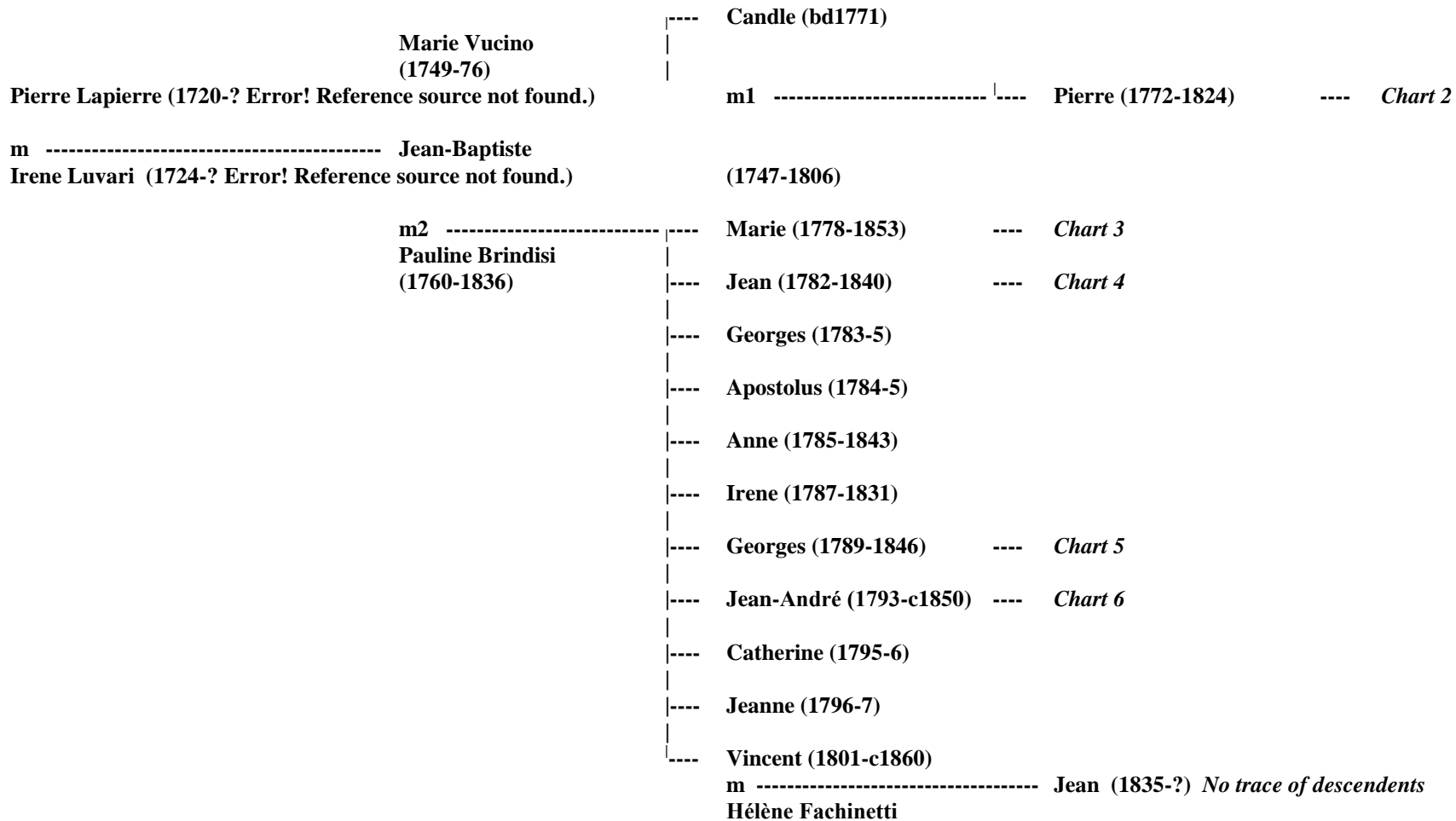


CHART 2 – DESCENDENTS OF PIERRE LAPIERRE (1772-1824)

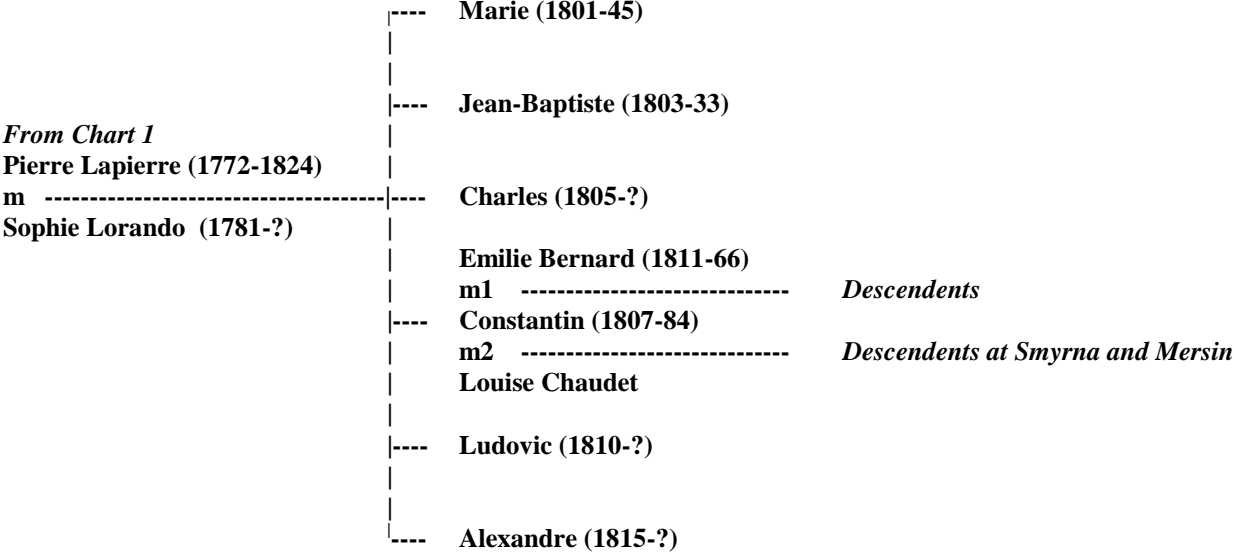


CHART 3 – DESCENDENTS OF MARIE LAPIERRE (1778-1853)

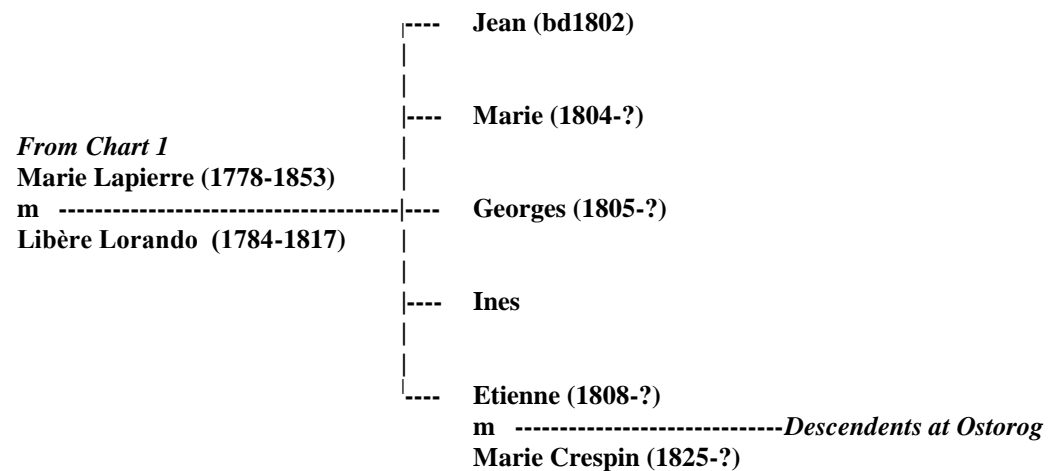


CHART 4 – DESCENDENTS OF JEAN LAPIERRE (1782-1840)

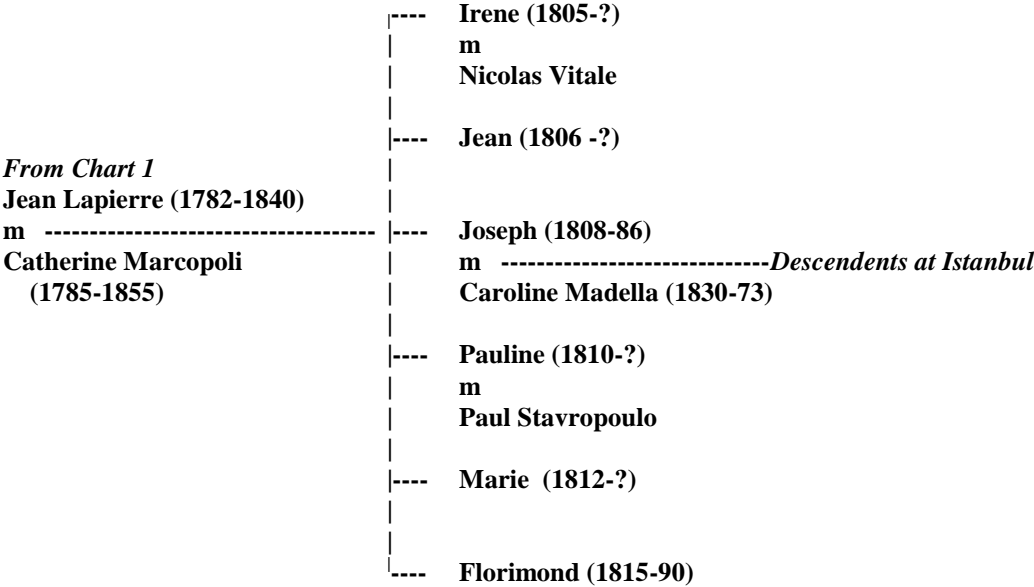
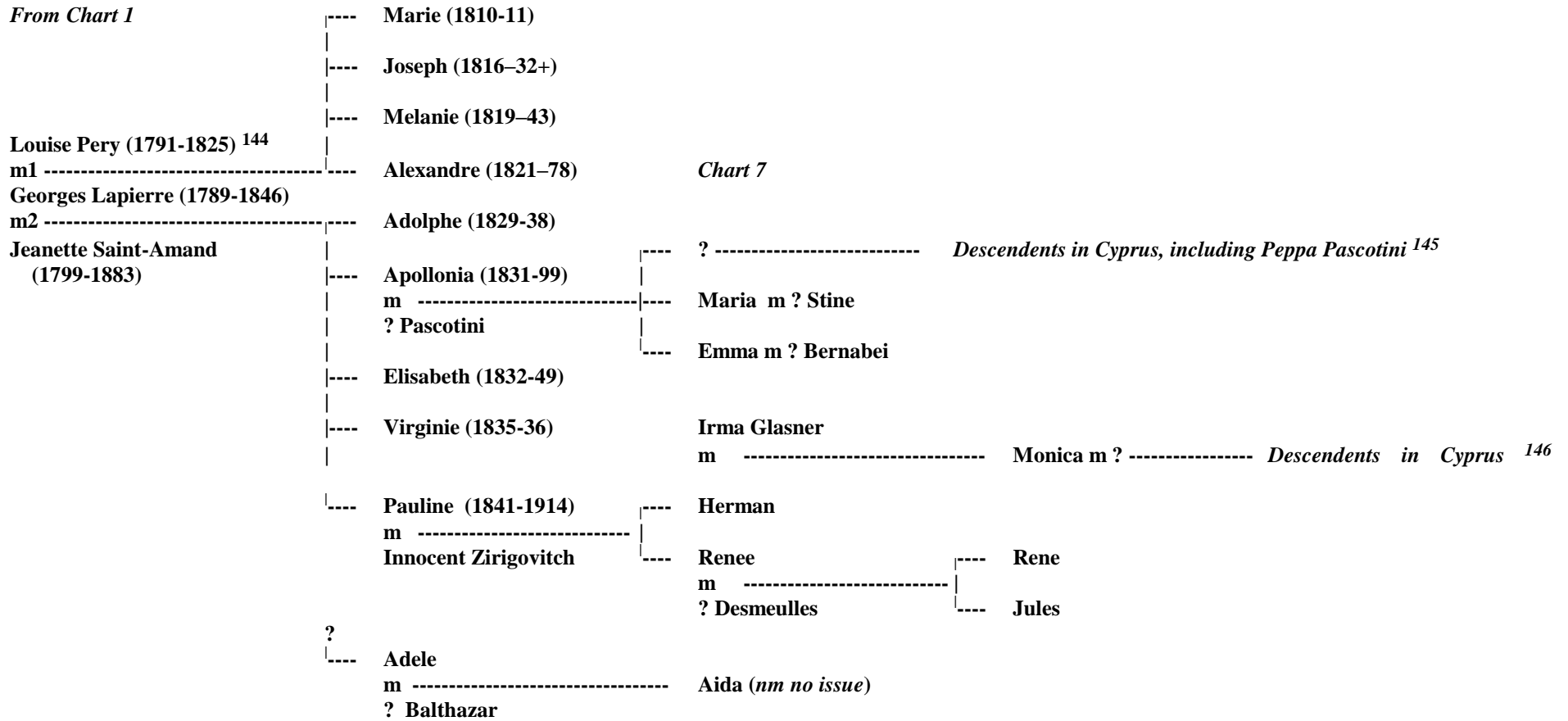


CHART 5 – DESCENDENTS OF GEORGES LAPIERRE (1789-1846)



144 Louise purchased Kondea from the archbishopric in 1823 (see above).

145 A collateral link to the Pascotinis was known, but there are no surviving family traditions about the lineage.

146 At least one daughter, who represented Cyprus in a beauty contest in London in 1989.

CHART 6 – DESCENDENTS OF JEAN-ANDRE LAPIERRE (1793-1850)

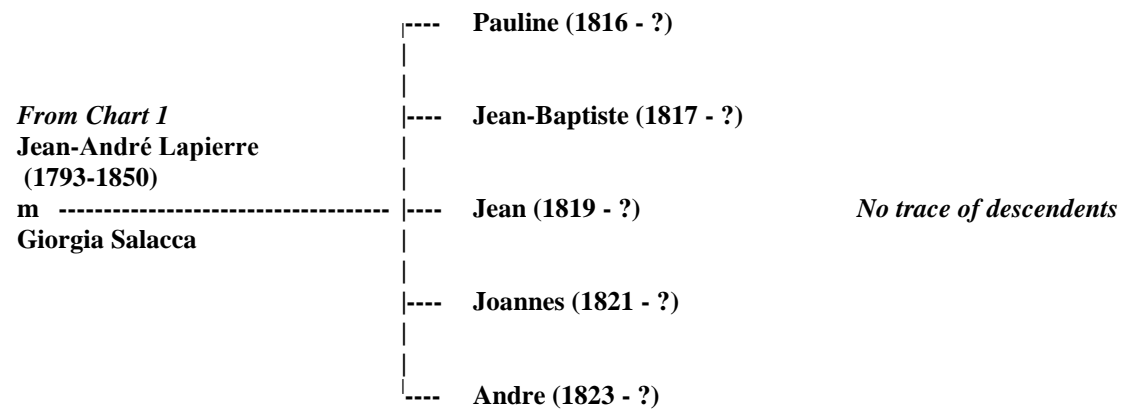


CHART 7 – DESCENDENTS OF ALEXANDRE LAPIERRE (1821-1870)

From Chart 5 Alexandre Lapierre (1821-70) m ----- Adèle Rey (1821-1904) ¹⁴⁷	----	Georges (1847-1905)	Chart 8
	----	Auguste (1848-49)	
	----	Joseph (1849-60)	
	----	Louise (1850-1918)	
	----	Ernest (1852-68)	
	----	Marie (1854-98)	Chart 9
	----	Virginie (1855-1938) ¹⁴⁸	Chart 10
	----	Apollonie (1857-67)	
	----	Hélène (1860-1926)	
	----	Florimond (1860-1917) ¹⁴⁹	
	----	m Therèse Tardieu (1862-1922)	No Children
	----	Emile (1863-1920)	Chart 12
----	Emilie (bd1863)		

¹⁴⁷ Robert Baudouy has the date of Adèle's death as 1903, while the genealogy of Louis Lapierre has it as 7th March 1904 at La Conté. In the old civil and legal calendar, the year did not increment until 25th March – so, it is possible that if Adèle's death occurred on 7th March 1904, it was still recorded as 1903 in the consular records that Baudouy consulted.

¹⁴⁸ Louis Lapierre's genealogy has Virginie's death as 5th November 1937 at Larnaca, Cyprus. Mary Pugh remembers her grandmother Virginie's death as 1938 at Kondea, just after Mary and her parents moved to their new house at Xeros.

¹⁴⁹ Louis Lapierre's genealogy has "Paul" married to Therèse Tardieu. This person was known as Florimond, presumably one of his names.

Documents Relating to the Lapierre Family of Cyprus
CHART 8 – DESCENDENTS OF GEORGES LAPIERRE (1847-1905)

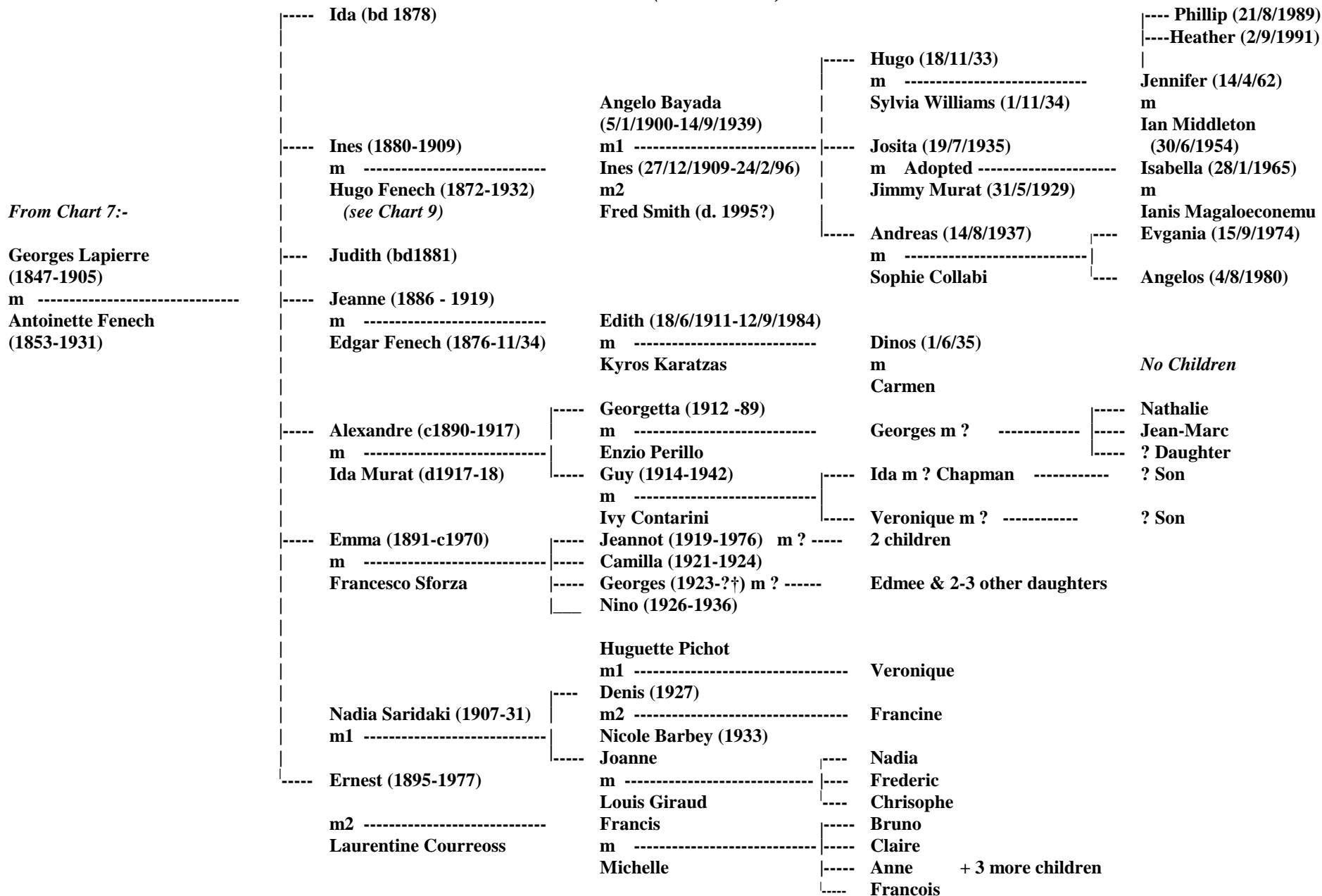
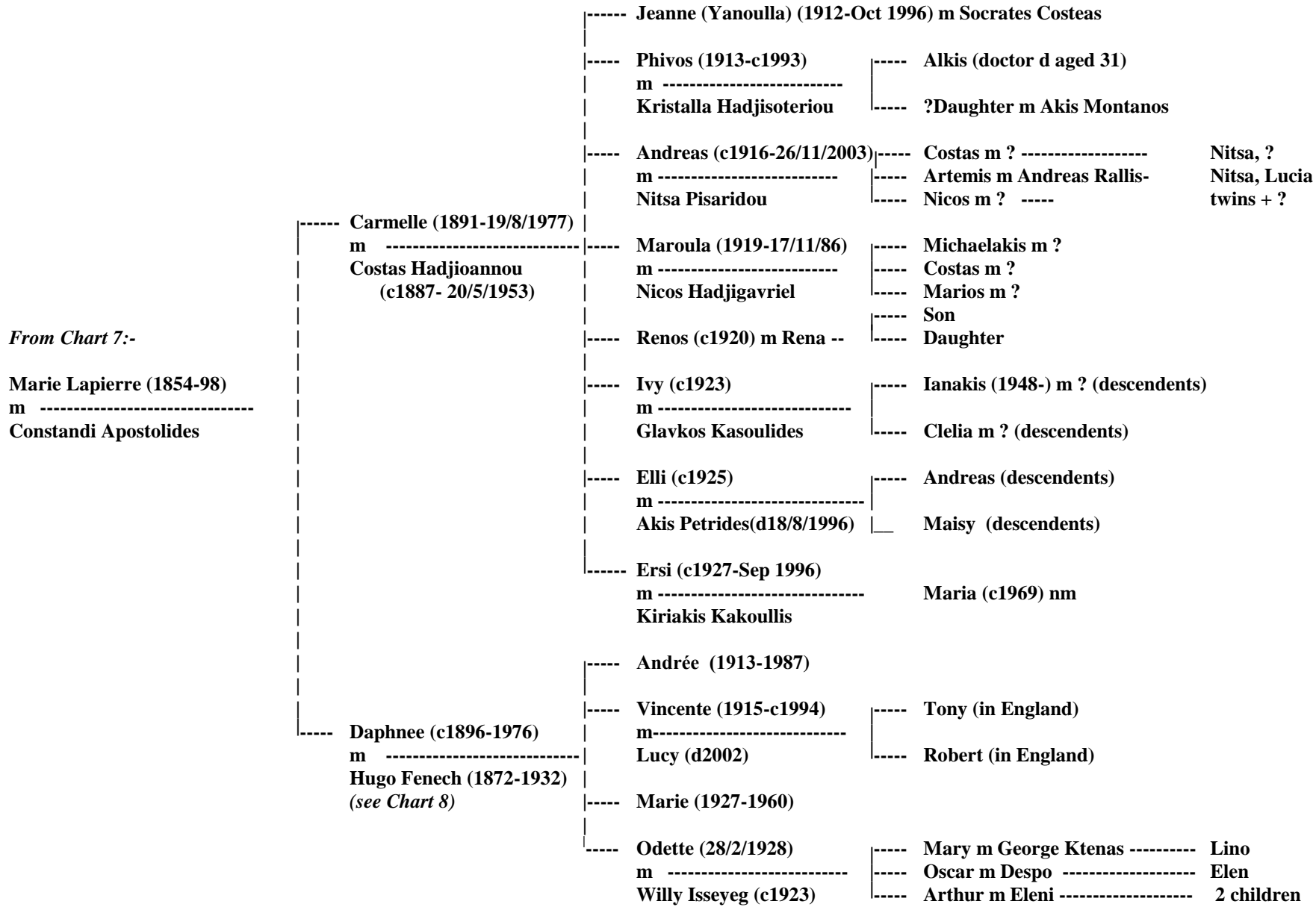


CHART 9 – DESCENDENTS OF MARIE LAPIERRE (1854-1898)



Documents Relating to the Lapierre Family of Cyprus
CHART 10 – DESCENDENTS OF VIRGINIE LAPIERRE (1855-1938)

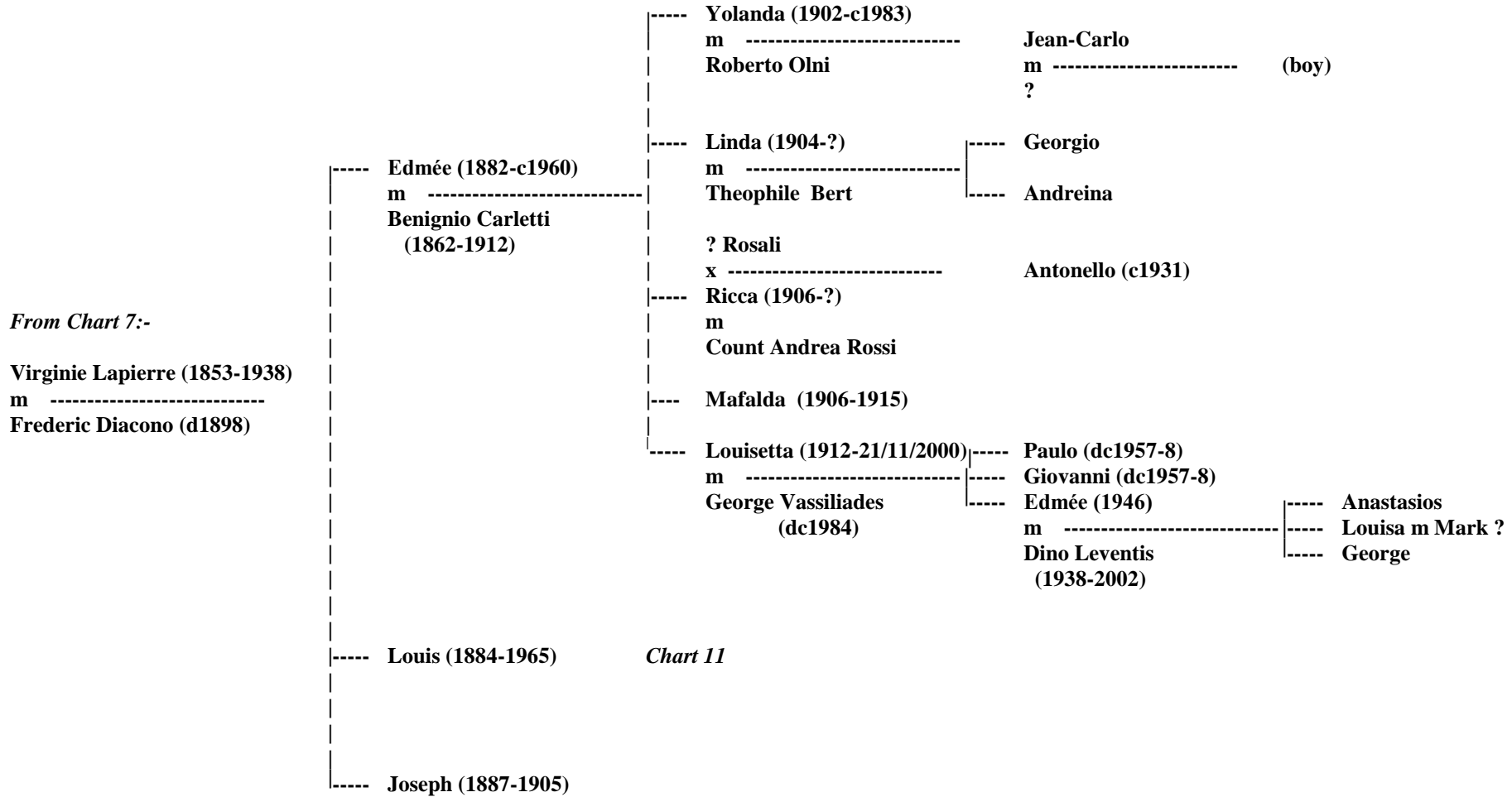
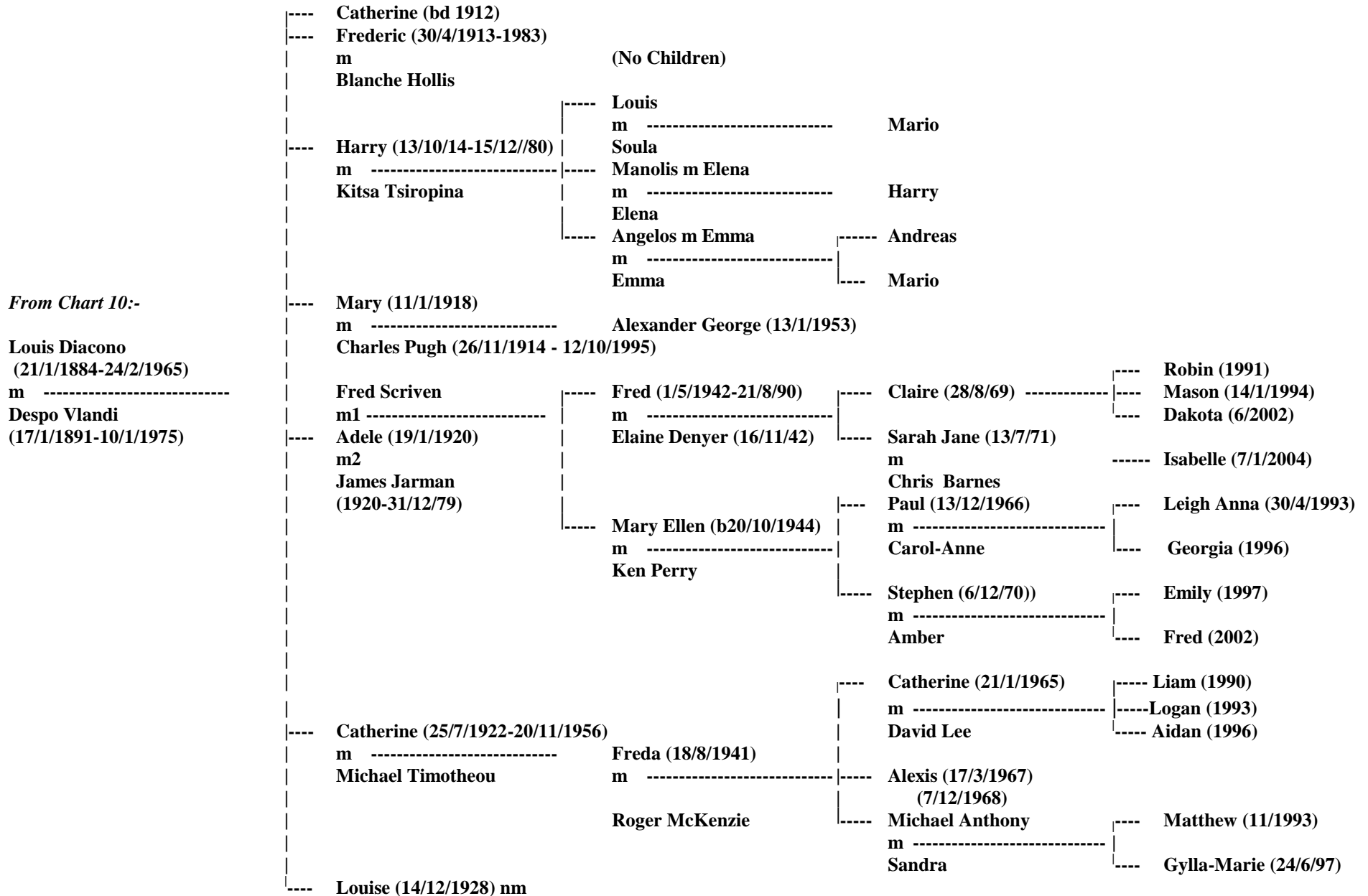


CHART 11 – DESCENDENTS OF LOUIS DIACONO (1884-1965)



Documents Relating to the Lapiere Family of Cyprus
CHART 12 – DESCENDENTS OF EMILE LAPIERRE (1863-1920)

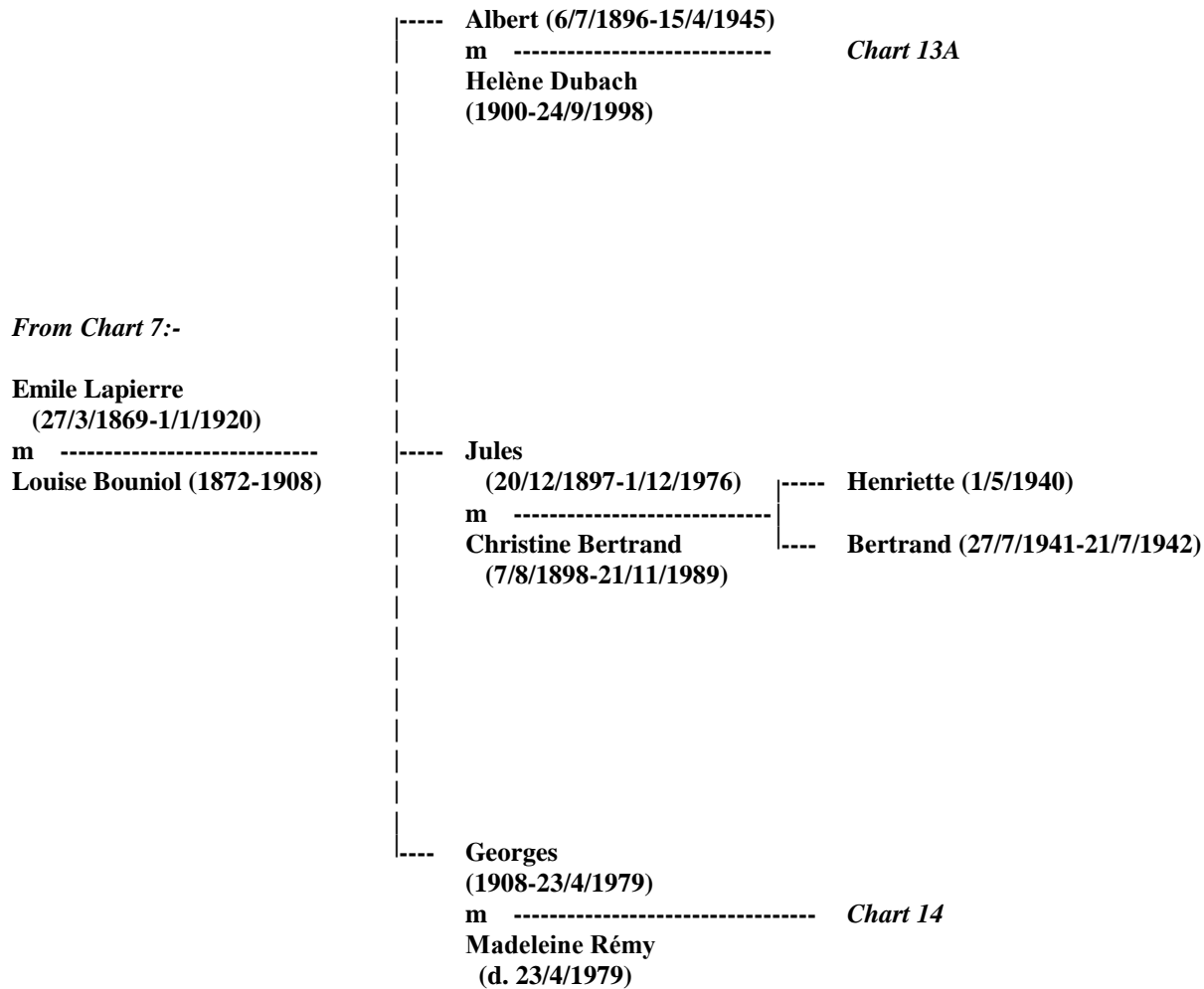


CHART 13A – DESCENDENTS OF ALBERT LAPIERRE (1886-1945)

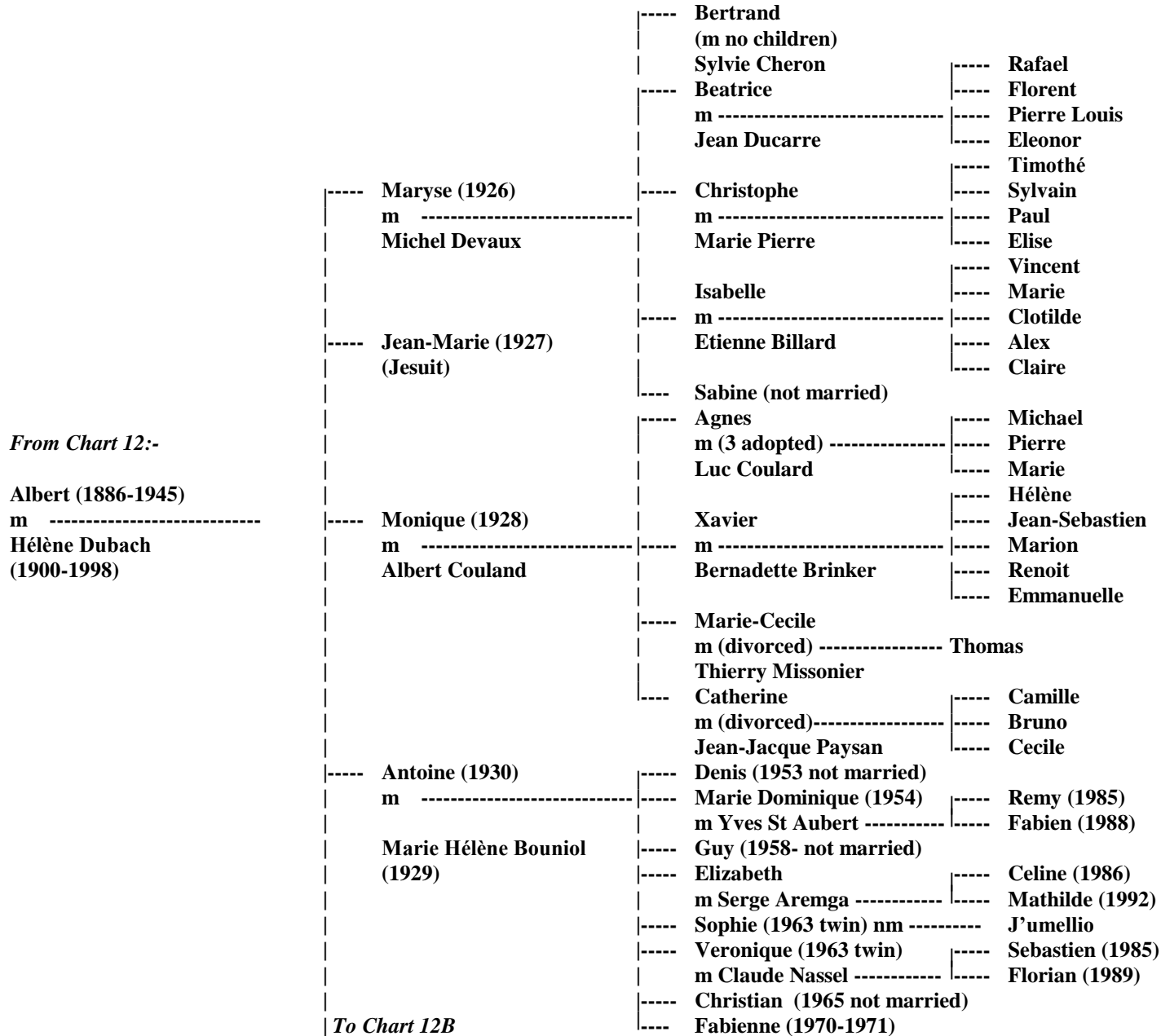


CHART 13B – DESCENDENTS OF ALBERT LAPIERRE (CONTINUED)

<i>Descendants of Albert Lapierre and Hélène Dubach</i>	From Chart 12A	----- Benedicte	----- m Stephane Frapaise -----	Thomas	
			----- Guillaume (1972)		
	----- Dominique (1932)	----- Philippe (†)			
	m -----	----- Cecile			
	Anne Marie Imbert	----- m Remy Mannias -----			Philippe
		----- Antoine			
		----- Matthieu (c1977)	----- Josué		
		----- Pascale	----- Colette		
		----- m -----	----- Blanche		
		----- Christian Morel	----- André		
		----- Claire	----- Adèle		
		----- m Lionel Jacquenin -----	----- Gauthier		
	Monique (Cou-Cou)	----- Jean (divorced, no issue)			
	Bouniol (1934-1976)	----- Emmanuelle	----- Marie		
	m1 -----	----- m Xavier Humbert -----	----- Camille		
	----- Henri (1934)	----- Laurent (c1973)			
	m2 -----	----- Alexandre (c1980)	----- Damien		
	Michelle Malnoy	----- Segoline (c1962)	----- Clement		
		----- m -----	----- Eloi		
		----- Jean Rouche	----- Hélène		
	----- Vincent (c1964)	----- Côte			
----- André (1937)	----- m -----	----- Solène			
m -----	----- Anne Viannay	----- Paul			
Mireille Bertrand	----- Bruno (c1967)				
	----- m Tyffany Benoit-----			John	
	----- Armelle (c1970)				
	----- Laurence (c1972)				
	----- Savine (c1974)				
	----- François Xavier (c1977)				
	----- Olivier	----- Armand			
	----- m Veronique Auger -----	----- Antoine			
----- Maguy (1937)	----- Anne	----- Guillaume			
m (divorced)-----	----- m -----	----- Thomas			
Claude Jeannin	----- Benoit Baille	----- Martin			
	----- Pierre	----- Guilherin			
	----- m Valerie Lemonian -----	----- Nélivenn			
	----- François m Caroline	----- Quentin			
----- Genevieve (1943 nun)	----- Hélène m Guillaume Sytaman ---	----- Bicholas			

Documents Relating to the Lapierre Family of Cyprus
CHART 14 – DESCENDENTS OF GEORGES LAPIERRE (1908-1976)

