To

W.H.B. : C.J.P.C.
E.J.F. : C.R.P.
V.S.
A HISTORY OF CYPRUS

BY

SIR GEORGE HILL, K.C.B., F.B.A.

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A HISTORY OF CYPRUS
ILLUSTRATIONS AND MAPS

PLATES

Limestone head from Vouni
(Swedish Cyprus Expedition.) See p. 218

Frontispiece

I. a. Khirokitia Excavations
(Phot. Cyprus Museum.) See p. 17
b. Black Stone from Kouklia in the Cyprus Museum
(Phot. Major Vivian Seymer, D.S.O.) See p. 72

II. Bronze Age (a) Vase and (b) Model of ritual scene,
from Vounous. Cyprus Museum
(Phot. Cyprus Museum.) See pp. 56, 57, 224

III. Terracottas from Ayia Irini
(Swedish Cyprus Expedition.) See pp. 61 f., 222

IV. Stele of Sargon from Larnaka. Berlin Museum
(Phot. Berlin Museum.) See p. 104

V. Coins relating to Cyprus. British Museum
1. Paphos. Reverse of silver stater of Timocharis (?)
See p. 221
2 a, b. Salamis. Silver stater of Gorgos
See p. 116
3 a, b. Salamis. Silver stater of Euagoras I
See pp. 143, 221
4 a, b. Paphos. Silver tetradrachm of Nicocles of
Alexandrine types
See p. 164
5 a, b. Demetrius Poliorcetes. Silver tetradrachm
commemorating victory of Salamis
See p. 172
6 a, b. Ptolemy V Epiphanes. Silver tetradrachm struck
by Polycrates
See pp. 181, 187 n. 3.
List of Illustrations and Maps

7 a, b. Ptolemy IV Philopator. Silver didrachm of Dionysiac coinage
See p. 181

8. Caracalla. Reverse of bronze coin with Temple of Paphos
See p. 74

VI. Vouni, after the Swedish Excavations. The small island in the right distance is Petra tou Limniti to face p. 118
(Phot. Mangoian Bros.) See p. 117

VII. Bull's-head Capital from Salamis. British Museum 214
(Block lent by the Trustees of the British Museum.) See p. 216

VIII. The sarcophagi of Amathus and Golgi. Metropolitan Museum, New York 216
(Phot. Metropolitan Museum.) See p. 218

IX. Limestone statue of a priest of Aphrodite. Metropolitan Museum, New York 218
(Phot. Metropolitan Museum.) See p. 218

X. Stone Head from Arsos. Cyprus Museum 220
(Phot. Major Vivian Seymer, D.S.O.) See p. 220

XI. Terracottas from Lapiithos and Larnaka. British Museum 222
(Phot. British Museum.) See p. 223

XII. Seventh-century vase. Metropolitan Museum, New York 224
(Phot. Metropolitan Museum.) See p. 224

XIII. Head of bronze statue of Septimius Severus. Cyprus Museum 232
(Phot. Cyprus Museum.) See p. 233

XIV. Wall-painting at A. Chrysostomos 304
(Phot. Mr C. J. P. Cave. Block lent by the Cyprus Monuments Committee.) See p. 323

XV. Kantara Castle 320
(Phot. Mr C. J. P. Cave. Block lent by the Cyprus Monuments Committee.) See pp. 5, 320
List of Illustrations and Maps

For permission to reproduce the photographs of Plates Ia, II and XIII my thanks are due to the Director of Antiquities and the Curator of the Cyprus Museum. The Swedish Cyprus Expedition kindly provided the photographs for the Frontispiece and Plate III (lower portion), and allowed Plate III (upper portion) to be made from their publication. Major Vivian Seymer took special photographs for Plates Ib and X. The blocks, the loan of which I owe to the Cyprus Monuments Committee, were made from Mr Cave’s photographs for the Appeal issued by the Committee in 1934. That of the Salamis capital (Plate VII) was made for the British Museum Catalogue of Sculpture, Vol. ii, 1900, Plate XXVII. For this and the casts of the coins on Plate V, as for the photographs on Plate XI, I have to thank the Trustees. Messrs Mangoian Brothers presented me with the beautiful view of Vouni on Plate VI.

MAPS

General Map of Cyprus: at end of volume
Sketch Map of relation of Cyprus to neighbouring lands: page 2
Map of Stone Age and Bronze Age sites, based on the Cyprus Department of Antiquities Report (1936) and on Gjerstad, Studies on Prehistoric Cyprus: to face p. 24.
LISTS OF BOOKS

These two lists do not pretend to be systematic or complete. Many general histories and works of reference have been omitted, because the reader will have no difficulty in identifying them. The first list expands the abbreviations of titles most commonly used throughout the volume; the second enumerates those books which are commonly cited by the authors' names alone.

I

ABBREVIATIONS

B.M.C. British Museum Catalogue of Greek Coins. By R. S. Poole and others. London, 1877–
B.S.A. Annual of the British School at Athens. London, 1895–
C.I.L. Corpus Inscriptionum Latinarum. Berlin, 1862–
C.I.S. Corpus Inscriptionum Semiticarum. Paris, 1881–
List of Books


H.L. See List II, Bouché–Leclercq.


Jac. See List II, Jacoby.


K.K. See List II, Georgiades.


Miss. See List II, Schaeffer.

M.L. H. See List II, Mas Latrie.

O.C. See List II, Oberhummer.

O.K. See List II, Oberhummer.


List of Books

S.E.G. Supplementum Epigraphicum Graecum. Leyden, 1923–.
S.P.C. See List II, Gjerstad.

II

AUTHORS

COHEN (D.). De magistratibus Aegyptiiis externis Lagidarum Regni provincias administrantibus. The Hague, [1912].
GEORGIADES (K. P.). Π Κ Κ ο Κ ο γ ω γ ρ ή τ ο ο ν Κ η ρ ι ρ ο ν. Leukosia, 1936. Cited as K.K.
HACKETT (J.). History of the Orthodox Church in Cyprus. London, 1901.
KYRIANOΣ. Ίστορία χρονολογική τῆς νήσου Κύπρου. Venice, 1788. [I have used the reprint, Leukosia, 1933, but given the original pagination.]
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OBERHAMMER (E.). Die Insel Cypern. I. München, 1903. (No more published.) Cited as O.C.


SATHAS (K. N.). Μεσαίωνική Βιβλιοθήκη. II. Venice, 1873.


UNGER (F.) and KOTSCHY (Th.). Die Insel Cypern. Vienna, 1865.
CHAPTER XI

THE ROMAN PROVINCE

When taken over by the Romans, Cyprus seems to have been associated with Cilicia, which had been a Roman Province since 103 B.C. The first Roman to govern Cilicia after 58 B.C. has not up till now been identified. Whoever he was, he was followed by P. Cornelius Lentulus Spinther (the consul of 57 B.C. and the man to whom Cicero owed his return from exile), who held the province from 56 to July 53 B.C.¹

¹ Marquardt, Römische Staatsverwaltung, i, 2 1881, pp. 390 ff.; Schiller in Handb. der Altertumswiss. iv, 3, 1891, pp. 185 f.; D. Vaglieri in Ruggiero, Diz. Epigr. s.v. Cyprus, 1910; Zannetos, Ἰστορία τῆς νήσου Κύπρου (1910), ch. vii; V. Chapot, "Les Romains et Cypre", in Mélanges Cagnat, 1912, pp. 59–83; Oberhumer, art. Kypros in R.E. xx, 1924, pp. 105 f. A slight sketch in A. H. M. Jones, Cities of the Eastern Roman Provinces, 1937, pp. 371–5. The few pages in Sakellarios may be ignored. Chapot’s study has been invaluable in the compilation of this chapter, which carries the history down, approximately, to the separation of the Eastern and Western Empires in 395. It has had the advantage of the criticism of Prof. J. G. C. Anderson, who kindly read it in draft.

² Strabo, xiv, 6, 6, pp. 684–5, says that when the Romans took it, it became στρατηγική ἐπορχία καθ’ τάτην, i.e. a separate praetorian province, as it was in his day. But there is no doubt that Cicero, when he became governor of Cilicia, was also governor of Cyprus, and it is probable that the same arrangement prevailed under his predecessors P. Lentulus and Appius Claudius. Cassius Dio (lxi, 12, 7, 8) mentions Cyprus and Cilicia and Phoenicia and Egypt as being in 27 B.C. Imperial Provinces; afterwards, Cyprus was handed back to the people (i.e. was made a public or proconsular (so-called “senatorial”) province). He adds that he names these provinces in that way because each had in his time (the third century) its own governor, whereas anciently they had been combined two, or even three, under one.

³ When Lentulus took over Cilicia in 56, he had the customary formal meeting with T. Ampius Balbus (Cicero, ad fam. iii, 7, 5 (244 T. and P.), where Lentulus Ampio should be read for Lentulus Appio; Drummann-Groebe, Gesch. Roms, ii, p. 462, n. 8). It was accordingly supposed, on the ground of this passage of Cicero, and ad fam. i, 3 (97 T. and P.), that Ampius was proconsul of Cilicia; but as a matter of fact Asia was his province (Waddington, Fastes, pp. 59–60). When Lentulus went out to govern Cilicia, that province was enlarged by attaching to it part of what had belonged to the praetorian province of Asia: to wit, the three assize-districts (dioeceses, conventus) of Laodicea or Cibyra, Apamea and Synnada; this is the reason why Lentulus had to take over formally from Ampius. The arrangement was continued under the governorship of Appius Pulcher and Cicero, as is proved by Cicero’s Letters.

⁴ Cicero, ad fam. i, 7, 4 (114 T. and P.); Drummann-Groebe, Gesch. Roms, ii, pp. 462 f.
successor Appius Claudius Pulcher, the consul of 54 B.C., took it over in July of the next year, and held it until 51 B.C. Cicero (much against his
will) was named as his successor early in that year, and left Rome for
the province in May. Arriving in August, he remained until 3 August
of next year, having handed over the province to the quaestor C. Coelius
on 30 July.

Cicero's predecessors had regarded their provincial governorships as
opportunities for personal gain, and had clung to them as long as
possible; Cicero had every intention to deal honestly by the provincials,
but was determined not to remain for more than a year. To Cyprus he
despatched, for a few days only, as prefect with power to administer
justice, Q. Volusius, whom he held to be an honourable and trust­
worthy man, in order that the few Roman citizens who were on busi­
ness in the island should not be able to say that they could not have
justice done them; for it was not lawful to summon the Cypriotes them­
selves to a court outside Cyprus. Cicero found that his predecessors
had exacted from the wealthy cities large sums of money as compensa­
tion for not having soldiers billeted on them in the winter; the
Cypriotes, for instance, paid 200 Attic talents in this sort of blackmail.
From this island, he says, not a single penny shall be exacted; nor will he
allow any honours to be decreed to him, such as statues, shrines,
quadrige; verbal thanks alone will he accept. This was a great contrast
to the confessed behaviour of Cicero's predecessors, under whom the
plunderers who had descended upon the island like locusts had been
actively encouraged. Cicero describes at length the methods of two
of them, M. Scaptius and P. Matinius, friends and agents of M. Brutus.

1 Drumann-Groebe, op. cit. i, pp. 165 ff. Appius Claudius, according to Cicero, was
a bad administrator, favouring the tax-farmers and people like Scaptius (of whom,
later). He complained that Cicero would not allow the public funds to bear the cost
of provincial deputies going to Rome to bear witness in his favour; Cicero held that
they should pay their own expenses: ad fam. iii, 8. 2–5 (222 T. and P.).
2 Drumann-Groebe, op. cit. vi, pp. 94–154.
3 Cicero, ad Att. v, 21. 6 (250 T. and P.). Yet they came to Tarsus later for the case
of Scaptius.
4 Cicero, ad Att. v, 21 (250 T. and P.), 10–13; vi, 1 (252 T. and P.), 5–7; 2 (256
T. and P.), 7; 3 (264 T. and P.), 5. See Engel, Kypros, i, pp. 449–53; Liebenam,
Staatsverwaltung, 1900, pp. 337 f.; Drumann-Groebe, Gesch. Roms, iv, p. 25; Tyrrell
and Purser, Corr. of Cicero, iii, pp. 337–44; Gelzer in R.E. x, 977–80; G. Walter,
Brutus, it will be remembered, had been sent on by Cato to superin­
tend the handling by Cauidius of the property of the deposed king of
Cyprus. He and Cato did not waste the opportunity which their visit
gave them of establishing useful business-relations. Returning to Rome
in 56, Brutus obtained for Salaminia a considerable loan at 48 per cent.¹
There was some difficulty in effecting this, because the Gabinian Law²
forbade provincials to raise loans in the capital. Brutus, however, was
able by his influence to secure a senatus consultum exempting both the
lenders and the Salaminians from any penalties under this law. After the
money was advanced by Scaptius and Matinius, it occurred to them that
the senatus consultum was of no avail, because another provision of the
same Gabinian Law forbade judgment in favour of plaintiffs on a bond
of this nature, in which more than 12 per cent interest was charged. The
difficulty was got over by another senatus consultum: this bond should
have the same validity in law as any others. All was thus well. Brutus
himself, as he eventually admitted to Cicero, stood as security behind
the ostensible lenders, Scaptius and company, for a large sum; they in
their turn pledged to him their rights in the Salamis loan, so that, if it
was not paid, he would be the loser. In order that Scaptius should be in
a position to enforce payment Brutus obtained for him from the pro­
consul Appius Claudius the post of praefectus in the island, and he was
thus in command of some troops of horse.³ They were very useful
to him, and when he insisted on payment and the city delayed, he
imprisoned the Senate in the Senate House for some days, so that
five of the Senators starved to death. He did not however obtain pay­

¹ This may seem exorbitant, but is paralleled at the time, e.g. Ditt. Syll. 748, l. 17,
and explained by the risky conditions of the period (Gelzer, loc. cit.). Six years after­
wards the Salaminians estimated their indebtedness at 166 talents (reckoning 12 per
cent compound interest), Scaptius at a little less than 200 (at 48 per cent). But it seems
impossible from the details given by Cicero to arrive at the amount of the original
loan.—As to the rate of interest, it may be noted that at the present day, by the Usury
Law of 1919, the legal rate of interest must not exceed 12 per cent; so it was in the
eighteenth century (Mariti, Viaggi, 1769, i. p. 297). This provision “is very easy of
evasion and is indeed very often evaded” (Oakden, Report on the Financial and Economic
² Whether the well-known law of 67 B.C. or the later Lex Gabinia-Calpurnia of the
consulate of Gabinius, 58 B.C., is uncertain.
³ Engel takes Cicero, ad Att. v, 21. 10 and vi, 2. 8 (250, 256 T. and P.), to mean that
Scaptius was made prefect of Salamis; Gelzer, that he was prefect of the auxiliary
cavalry (praefectus equitum) in the island. The latter seems more probable.
The Roman Province

ment, for when Cicero arrived in the province the matter was still outstanding; by 50 B.C., when he dealt with it, the debt had increased, according to Scaptius, to all but 200 talents; but Salamis admitted only 106 talents.

As soon as Cicero reached Ephesus, in July 51 B.C., representatives of Cyprus had met him and begged him to remove their persecutor. He at once gave orders for the withdrawal of the troops. But, when Scaptius demanded that he should be maintained in his office, he was told that, while the proconsul, out of consideration for Brutus, would see that he received his money, he would not be made prefect, since Cicero had decided not to give that office to anyone engaged in commerce in his province and least of all to Scaptius. Also 12 per cent interest would be permitted, and not 48 per cent; such was the rule that he had laid down in his edict on taking the province; and that edict would override any bond, whether supported by a senatus consultum or not. Brutus, to whom Scaptius complained, was indignant that Cicero should treat him (Brutus) so; and even Atticus thought Cicero was unreasonable. Could he not allow Scaptius a mere fifty troopers? To which Cicero replied that fifty troopers could do no little harm among such gentle folk as the Cypriotes. Spartacus had begun his insurrection with a smaller troop.

The case came before the proconsul at Tarsus. Scaptius said that he was willing to accept 200 talents; the defendants that they were willing to pay 106; indeed, in a sense the money would be coming out of Cicero's own pocket, since he, unlike his predecessors, had not demanded from them presents, amounting to more than the debt to Scaptius. But 48 per cent stood in the bond, and Scaptius was able to put under Cicero's nose the senatus consultum of the year 56 B.C. which ordered whoever should be governor of Cilicia to decide in accordance with the terms of that bond. But, as a matter of fact, it did not authorize the exaction of an illegal rate of interest, and Scaptius expressed himself as ready to accept the sum due to him according to the legal calculation. The Salaminians produced the 106 talents, whereupon Scaptius, changing his mind, requested Cicero to allow the matter to stand over. He had seen the money, and hoped for more. Cicero weakly consented, although he recognized the shamelessness of the proposal, nor would he allow the debtor city to pay the money into a temple treasury (which would mean

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1 Chapot, p. 71, by a slip, says 300.
that no further interest would be charged). And so the matter rested for the decision of the next governor, whom doubtless Scaptius hoped to find more amenable.

The affair of Scaptius is a fitting pendant to the story of the taking of Cyprus by the Romans, and Plutarch missed an opportunity when he failed to make use of Cicero's deference to Brutus in his essay on Shamefacedness.

Cicero, even after he left his province, retained his interest in Cyprus. In 47 B.C. he wrote to C. Sextilius Rufus, who went in that year as first quaestor to the island, warmly commending to him all the Cypriotes, especially the Paphians; and suggesting that he would do well to set an example to his successor, instituting reforms in accordance with the law of P. Lentulus and the decisions of Cicero himself.

From 47 B.C. until the death of Cleopatra Cyprus, as we have seen, returned to Ptolemaic rule. When in 27 B.C. the provinces came to be divided between Emperor and Senate, it was at first imperial—perhaps in combination with Cilicia. In 22 B.C. it was returned to the Senate, to be governed henceforward by an ex-praetor with the title of proconsul, on whose staff were a legatus and a quaestor.

With the reorganization of the Empire begun by Diocletian and carried further by Constantine the Great, the province of Cyprus fell into the first of the twelve great dioceses, that of the Orient, commanded originally by the praefectus praetorio Orientis, then by the vicarius Orientis, and finally, from about 331, by the comes Orientis. Between 365 and 386, the Libyan and Egyptian provinces were separated off as a Diocese of Egypt. Cyprus remained in the Orient Diocese, which included Arabia, Mesopotamia, Palestine, Phoenicia, Syria, Cilicia and Isauria. The provincial governor was a consularis, vir clarissimus. These con-

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1 Cicero, ad fam. xiii, 48 (929 T. and P.). From primus in eam insulam quaestor veneris we understand that hitherto Cyprus had had no quaestor of its own, but was under the quaestor of Cilicia-Cyprus. See Syme in Buckler Anatolian Stud. p. 324.
2 Cassius Dio, liv, 4. 1; Strabo, xvii, 3. 25, p. 840.
3 The list of proconsuls and other officials is still very defective. The known proconsuls, legati and quaestors are enumerated in the Note at the end of this chapter.
4 The authorities are the Veronese list c. 297, the Notitia Dignitatum c. 400, the list of Polemius Silvius c. 440 (all these in Seeck's edition of the Notitia), and Hierocles, Synecdemus (ed. Burckhardt, 1893, p. 36). The last may have been working c. 355 on a register drawn up under Theodosius II; see Jones, op. cit. p. 503. All conveniently set out in Bury's Gibbon, ii, pp. 550 ff. and by Kornemann, art. Dioecesis in R.E. v, 1903, 727 ff. For Constantine's grouping see also Zosimus, ii, c. 33 (pp. 98–9 Bonn).
The Roman Province

Surales were appointed by the governor of the diocese, or by the Emperor on his recommendation. 1

From the geographer Ptolemy we know that in the middle of the second century Cyprus was divided into four districts, those of Salamis, Paphos, Amathus (including Mt Olympus) and Lapethus. This arrangement very possibly went back as early as Augustus or earlier. 2 In any case it is curious that so important a city as Citium should have yielded place to Amathus.

Which of the places mentioned as existing in Cyprus in the period with which we are concerned had legal rank as cities, it is not possible to say with certainty, since none of the authorities before the time of Justinian can be assumed to recognize the distinction, and even later we may suspect that such a writer as Hierocles was not using information up to date. The most important places were: Paphos, at first the capital and a double community, including both Old and New Paphos; Salamis (afterwards Constantia), which gradually superseded Paphos; Amathus, Arsinoe, Chytri, Carpasia, Kerynia, Citium, Curium, Lapethus, Soli, Tamassus and Tcremithus. 3

1 For Cyprus cp. Theod. Balsamon in Can. viii Conc. Ephes. (Migne, P.G. 137, col. 365): πρὸ τοῦ ἀποξενωθῆναι τὴν βασιλείαν τῶν Ῥωμαίων ἐκ τῆς μεγάλης Ἀντιοχείας, δὸς ἐν αὐτῇ παρὰ τοῦ βασιλέως ἐπέμπτε, καὶ οὕτως στρατηγοῦν εἰς Κύπρον ἀπόστειλεν, ὡς ὑποκειμένην τῇ Ἀντιοχείᾳ. The separation of Cyprus and other provinces from the administration of the Count of the Orient, however, took place, as we shall see, before the loss of Antioch. Sathas, Misc. Byz., 11, p. 117. Constantine Porphyrog. de Thematibus, 1, 15, shows that the fifteenth Theme was still supposed to be governed by a consularis in his time (although as a matter of fact Cyprus was not then in Byzantine hands). After the third century, "consularis" no longer implied that the person had actually been a consul, but was equivalent to provincial governor—such doubtless was Calocaerus who revolted under Constantine. The records of provincial governors fail us early in the third century. Hereafter the names of governors can only be picked out here and there from sources not always historical. For example, Sabinus, who is said to have been governor during the persecution under Licinius (as to which the exceedingly unsatisfactory evidence is given by Hackett, Orth. Ch. of Cyprus, pp. 313, 325, 386, 420, 427; Sathas would put him in the seventh century!); Theodorus, at the time of the Council of Ephesus in 431 (Mansi, Concilia, IV, col. 1467); and so on.

2 Ptol. v, 13 (14), 5; Engel, Kypros, I, p. 458. A. H. M. Jones, Cities of the Eastern Roman Provinces, p. 371, thinks it goes back to Ptolemaic times.

3 Strabo omits Kerynia, and mentions several places (such as Aphrodisium, Arsinoe near Paphos) of quite minor rank because they were of importance to the sailor coasting round the island. Pliny's list seems to be peculiarly unauthoritative and disordered. He counts New and Old Paphos as two communities. He omits Lapethus, but adds
The History of Cyprus

Paphos had been increasing in importance under the Ptolemies—perhaps because, now that there were no longer any local rulers, its fame as a religious centre gave it superior dignity, but perhaps also because of the silting-up of the harbour of Salamis, which was only slowly superseded by that of Arsinoe-Ammochostus. It seems, as we have said, to have taken definitely first place during the Roman period. Its honorific titles, "Augusta Claudia Flavia, sacred metropolis of the cities throughout Cyprus", are enough to indicate its pre-eminence. This it retained until in the fourth century it yielded place to Salamis-Constantia. In 15 B.C. a severe earthquake laid it in ruins. Augustus came to the rescue with a gift of money, and decreed that the city should bear the name Augusta. The title appears in inscriptions immediately or soon after that year.

Epidaurum (of which no one else in antiquity makes mention, although Est. de Lusignan (Chorogr. fo. 17), followed by Kyriannos (p. 47), finds it in Pytharia in the Troodos district), and Golgi, which was or had been in existence (at Athienou, see p. 67, n. 4) but was probably of small importance in the first century. He mentions as dead places Marium, Cinyria (unidentified) and Idalium. His Corineaum is perhaps Kerynia; but see ch. xii. p. 270, n. 6. As to Arsinoe, its place in all the early lists (except Pliny) is between Paphos and Soli, so that it is evidently the Arsinoe which superseded Marium at Polis tis Chrysochou (see below, ch. xii, p. 263, n. 1). The Arsinoe near Salamis is supposed to have had the see transferred to it after the destruction of Salamis by the Arabs, but later lists—though they may be copying from earlier—still speak of the see of Constantia or even Salamis. Tamassus and Tremithus are mentioned as early as Ptolemy as "cities" in the interior. The latter evidently became important as a junction on the road-system, which accounts for its appearance in the Tabula Peutingeriana (below, p. 237). If Stephanus of Byzantium can be taken as evidence for the time of Justinian, it was still only a village. But it had long been a see—Spyridon was bishop in 325, when Socrates (H.E. i, c. 12) speaks of it as a city. It is omitted by Hierocles but given by George of Cyprus; was it then, as Jones suggests (p. 374), raised to the rank of city before the time of George of Cyprus? There is, it may be remarked in passing, no evidence that Tremithus must have been originally a "village" of Citium, for there is no evidence that the power of that city extended so far.

1 See above, ch. ix, p. 186, for the importance of Paphos under the Ptolemies. Cicero, writing to the quaestor Sextilius Rufus in 47 B.C., as we have seen (above, p. 230), specially recommended Paphos to his attention.

2 Cassius Dio, liiv. 23. 7. Georgius Monachus (ed. de Boor, i, p. 294) confuses Paphos with Salamis and Cyprus with Syria in this connexion.

3 J.G.R.R. iii, 939=O.G.I.S. 581: base of a statue in honour of Marcia, wife of Paullus Fabius Maximus, erected by the senate and people of Augusta Paphos. The couple doubtless visited Paphos some time after 15 B.C.; probably before 11 B.C., since the consulship of Paullus is not mentioned; nor is his proconsulship of Asia, which dated probably in 9 B.C. (Waddington, Fastes, n. 59). There is really no evidence (pae
HEAD OF BRONZE STATUE OF SEPTIMIUS SEVERUS
The Roman Province

The island again received special consideration in A.D. 22. The assumption of the right of asylum by the Greek cities of the provinces had become a scandal, and an enquiry before the Senate was ordered. The two temples of Aphrodite at Paphos and Amathus, and that of Zeus at Salamis, established their right before this tribunal. On a visit which Titus paid to Paphos on his way to Syria in A.D. 69, after admiring the wealth of the sanctuary, he consulted the goddess, first as to his further journey by sea, which the oracle replied would be favourable. He then, in ambiguous phrases, enquired about his future prospects; the omens were generally favourable, and in a private interview with Sostratus, the priest, he received the assurance of his great destiny. It was doubtless in return for this excellent reception that Paphos was given the title of Flavia, although the inscriptions which record it are not earlier than the time of Severus.

The inscriptions bear witness to many other dedications to members of the Imperial family from the time of Augustus to that of Septimius Severus, in whose reign the relations between the island and the Imperial family seem to have been close. The coins illustrate the temple of Paphos in a particularly elaborate way (Pl. V 8); and it may be noted that the most impressive Roman portrait found in Cyprus is the bronze statue of Septimius Severus, in the Museum at Nicosia (Pl. XIII).

The Koinon of Cyprus, in the Roman period, first appears on the coins under Claudius, but was probably functioning from the beginning, in continuation of the system which had prevailed under the Ptolemies. One of its chief functions would be the imperial cult, to


1 Tacitus, Ann. iii, 62-3.
2 Tacitus, Hist. ii, 2-4; Suetonius, Titus, 5.
3 Chapot, p. 77, n. 4.
5 A dedication by the Koinon in honour of Apollonia daughter of Craterus and her husband Patrocles son of Patrocles, founders of the Tychaion and high-priests for life.
The History of Cyprus

which there are scanty references in the inscriptions. Another would be the control of the bronze coinage.

The Romans appear to have issued no coinage in the province until the time of Augustus. From thence onwards to Caracalla, and perhaps to Elagabalus, there is a fairly important series of issues. The only governors whose names they mention are A. Plautius (under Augustus) and Cominius Proculus (under Claudius, 43/44). On the coins of Claudius the Koinon of the Cyprians makes its appearance, and henceforward all the ordinary bronze issues seem to be issued by the authority of this body, just as on the imperial Roman coinage the Senate had control of the coinage in the less precious metal. During the last three years of Vespasian, however, there was an extensive issue of silver by the Roman government. This series is the continuation of one which had been begun seven years before at Antioch on the Orontes; for some reason, perhaps as a special favour from Vespasian and Titus, the mint was transferred to Cyprus. The coins are dated by what is called "the new sacred year", with the numerals 8, 9 and 10, corresponding to 76/7, 77/8 and 78/9. It is not improbable that the transfer of the mint to Cyprus was connected with the measures taken to relieve the island of Tyche at Paphos (O.G.I.S. 585), calls that city merely metropolis; but we can hardly infer from this that it is earlier than the time when Paphos received the title Augusta.

1 Chapot, p. 78; I.G.R.R. iii, 961: Céonia Callisto Attica, wife of a high-priest of the Augusti; ibid. 994 (O.G.I.S. 582): Salamis honours Hyllus son of Hyllus, who had acted as gymnasiarch at his own expense in year 33 (of Augustus, i.e. A.D. 4) and as high-priest in Cyprus of Divus Augustus Caesar. (The rule against calling Augustus Deos during his lifetime was scarcely observed by the Greeks, as Dictenberg observes ad loc.) Where the office of high-priest or high-priestess is mentioned without qualification, it is to be assumed that it refers to the imperial cult: thus at Paphos, I.G.R.R. iii, 948, 949 (?), 950 (but the lady Claudia Appharion here is high-priestess of the temples of Demeter throughout the island), 951, 963 (?); Salamis, 995. We have also the high-priest and high-priestess of Tyche at Paphos (962).

2 For the coinage of the province see B.M.C. Cyprus, pp. cxix–ccxxiv. It is unnecessary to repeat here the references to the older literature of the subject.

3 According to Bosch, quoted by Westholm, Temples of Soli, p. 135, certain bronze coins of Elagabalus with ΔΕ (for δήμαρχιας δουλείας) in a wreath on the reverse, but no mint-mark (B.M.C. Galatia, etc. p. 205, nos. 447–50), were issued not, as hitherto supposed, from Antioch but in Cyprus. Otherwise the coinage stops with Caracalla.

4 An extensive issue of bronze of two denominations, with the heads of Antoninus Pius and Marcus Aurelius Caesar, bears no indication that it was made in Cyprus, but, since specimens always come from the island, it was certainly minted there, for some special purpose unknown to us.
The Roman Province

after the disastrous earthquake, which is generally dated to 77/8, but may have taken place a year earlier.1

The most interesting type of the coinage of this period, the Aphrodite temple at Paphos, has already been described in detail (Chapter IV, pp. 74 f. and Pl. V 8). A standing figure of Zeus, holding a libation-saucer in his right hand, and resting his left, on the wrist of which his eagle perches, on a short sceptre, is the only other type of importance. It probably reproduces the statue of the Zeus of Salamis. But it was doubtless issued, like all the other coins of the province, from the capital Paphos.

The institution of the province of Cyprus did not carry with it the inauguration of a provincial era, the various dates which have been associated with some such era being regnal years of the Emperors.2 But the new calendar which was introduced at Paphos under Augustus illustrates the thorough way in which the new regime was officially recognized.3 At some time between 21 and 12 B.C.,4 possibly in 15 B.C., when Paphos received special favour from the Emperor after the earthquake, a calendar was introduced in which the names of the months all referred to Rome, and more particularly to the Julian family and its history. Aphrodite opens the year, not merely as the Paphian goddess, but as ancestress of the Julian family. But by the year 2 B.C. it was found desirable to revise the calendar. In that year Julia disgraced her name; Agrippa, Octavia and Drusus were dead; Tiberius had gone into exile. And so we find a new calendar instituted, in which the references are much more definitely to Augustus himself. The month of Aphrodite still opens the year, but the opening date is changed to 23 September, the birthday of Augustus.5 The names of the offices held by him take the

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1 The chroniclers may have put the earthquake in 77/8 in order to synchronize with the pestilence at Rome; they were evidently not quite certain of the date.
2 Dittenberger, O.G.I.S. 582, n. 2. A local era, dating from 182/3, has been noted at Paphos. Seyrig in B.C.H. 11, 1927, p. 149.
4 The month Agrippaios points to a date between 21, when Agrippa married Julia, and 12, when he died. The names of the months in this first calendar are Aphrodisios (May), Anchisis, Romaioi, Aineadaios, Kapetolios, Sebastos, Agrippaios, Libaios, Oktobios, Iulaios, Neronaios, Drusaios. Kapitolios must correspond to September, in which fell the chief festival of Jupiter, the ludi Romani; this shows that Aphrodisios was May.
5 The months are Aphrodisios, Apogonikos, Aincios, Iulios (Iulios?), Kaisarios,
place of the names of vanished members of the family. Rome takes the last place. The calendar expresses strikingly the lonely eminence on which Augustus now stood as the head of the Empire.

While this calendar was introduced, and used in Paphos and the western part of the island and even elsewhere, Salamis retained the Egyptian calendar with which it had become familiar under the Ptolemies, at least so far as the Egyptian names of the months were concerned; but the year began on 4 September, and the order of names was changed. The fact that the new Roman calendar was introduced in Paphos, while Salamis went on in the old way, reflects the change by which the former city had become the capital of the province. The confusion caused by this difference of calendars must often have been extremely troublesome; and it is not surprising to find Porphyrius, late in the third century, when he speaks of the date of a festival at Salamis, using the Paphian calendar.\(^1\)

Of the road-system\(^2\) which the Romans developed in Cyprus, as in all their provinces, we know only what is told us by a few milestones and by the Peutinger Map, a thirteenth-century copy of a map which dates from the time of the Empire (second to fourth century).\(^3\) From this it is clear that a circular road ran round the island, keeping generally near the coast, except where it avoided the Acamas promontory and where it turned inwards over the Kerynia range to Chytri and thence to Salamis. Milestones recently discovered\(^4\) show that in the west it

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Sebastos, Autokratorikos, Demarchexusios, Plethypatos, Archiereus, Hestios, Romios. Under later emperors the month Sebastos might be qualified by the emperor's name; thus an inscription of Old Paphos (I.G.R.R. iii, 941) is dated on the first day Týbapòv εκ Ξαραττού.

\(^1\) Above, p. 64, n. 5.

\(^3\) Reproduced in O.C. p. 403. See also O.K. 106.

\(^4\) Mr Mitford has kindly allowed me to use his draft of a forthcoming article on seven Roman milestones. They include three dating from the proconsulate of Audius Bassus; the cutting of the four inscriptions from which his proconsulate is known dates from between 28 Aug. and 10 Dec. 198. (I) Cyprus Museum, in two portions, both from places about 3 miles W. of Soli. (II) From Chrysochou, now in Kritia Museum. Between 25 Dec. 333 and 22 May 337. (III) From Chrysochou, now in Kritia Museum. Between 25 Dec. 333 and 22 May 337.
did not run across from Paphos to Soli on the line of the modern road which goes north from Stroumbi, but took the branch nearer the coast through Kathikas and Terra. From Citium a cross-road is marked passing through Tremithus and Tamassus to Soli.¹ The distances from Soli to Tamassus (xxix) and from Tamassus to Tremithus (xxiii) offer no difficulty, but that between Tremithus and Citium is given as xxiii, which is about double the possible distance, and may be a mistake for xiii. Tremithus was connected with Salamis direct, for the distance (xviii) is marked although the line is not indicated. There is also a distance (xxix) marked which may refer to a road between Amathus and Tamassus. This road must have turned considerably to the east to avoid the high ground; the distance as the crow flies is only about twenty-three English miles. We must regard the whole system as including a central road running the whole length of the central plain from Salamis to Soli, with side roads entering from the south, at Tremithus from Citium, at Tamassus from Amathus. There may have been one connecting Tamassus with Ledrae, but the latter place, afterwards to become the capital, was of small importance in Roman times.

Another road from Salamis served the Karpass, for at Ayios Theodoros has been found a milestone of the year A.D. 80 marking xviii m.p. from Salamis.² 

earlier inscription in Greek. (IV) At Terra, above Polis. Same as no. III, but distance vi m.p. (reckoned from Polis). (V) At Pano Aradhes, found about ¼ mile S.E. of the village. Audius Bassus proc. (Greek only). Same date as original inscription of no. I. Distance xv m.p. (reckoned from New Paphos). (VI) At Khapotami, E. of Kouklia (Old Paphos). Bilingual of Audius Bassus, same date as nos. I and V. Distance xiii m.p. (VII) At Mazotos, about 11 miles S.W. of Larnaka, said to have been found to the south of the village. Date probably between 8 Nov. 324 and 25 Dec. 333. Mileage lost. Mitford discusses the four other Cypriote milestones hitherto published, and shows that L.B.W. 2806 marks xv m.p. from Paphos, and L.B.W. 2807 vii m.p. from Curium. He traces the divergence of the modern road from the Roman, especially on the way N. from Paphos, as described in the text, and between Citium and Amathus, where it kept near the coast, whereas the modern road goes farther inland; there is also a short stretch from the Khapotami river to Pissouri, where the Roman road goes inland, the modern hugs the coast. Generally, so far as the evidence goes, the Turkish circular road followed the line of the Roman.

¹ Chapot, p. 83, makes the curious remark that this cross-road is the only road worthy of the name that has been maintained by the British Government. There is no modern road that follows such a line; and there are now some 870 miles of excellent roads (of which 640 miles are asphalted) which have been made and kept up since the occupation.

² B.C.H. iii, p. 171; Eph. Epigr. v. 1884, p. 23, no. 32; C.I.L. iii, 6732.
Milestones have also been found on the southern stretch of the coast-road; one of the year 198 between Pissouri and Kouklia; another, two hours from Curium towards Paphos, of Aurelian (271–275), renewed by Diocletian and Maximian (292–305) and Jovian (364), and others not yet published. Others come from the neighbourhood of Soli and Bellapais.1

The mines of Cyprus, which had been the property of the Cypriote kings and of their successors the Ptolemies, fell naturally to the Roman State.2 In 12 B.C. Augustus allowed Herod the Great to take over a half of the output of the copper mines at Soli against a payment of a round sum of 300 talents.3

Some details concerning the mines of Cyprus are given by Galen, who visited the island about the middle of the second century, and describes a mine about 30 stades (5½ km.) from Soli, where the official in charge (epitropos of the Emperor) allowed him to visit the workings and take away specimens.4 Among the miners in the fourth century were a number of Christians who in 310 had been transferred to the island from the mines in Palestine.5 How far the mines continued to be

1 C.I.L. iii, 218, 219 (I.G.R.R. iii, 967, 968). Two from the neighbourhood of Limnici (near Soli) are illegible. That between Bellapais and A. Epiktitos (Hogarth, Devia Cypria, p. 112; C.I.L. iii, 12111) marks 35 m.p. from Salamis. The road must have wound considerably in crossing the Kerynia range, and perhaps, instead of descending sharply from the pass to Kerynia, as now, turned east to Bellapais; unless, indeed, as Mitford suggests, it crossed the range farther east at the low pass north of Loukoniko, and then went along the coast past A. Amvrosios and A. Epiktitos. But then it would have missed Chytri. On these stones, see K. Miller, Itinaria Romana, pp. 827 ff. (why he corrects Hogarth’s 35 m.p. to 45 m.p. I do not know).

2 Oberhummer’s idea (O.C. p. 179) that the control of the mines was directly a function of the governor may be correct, but the inscription on which he bases it, according to which the αυτών τῆς ζήτημα is ἐπὶ τῶν μετάλλων, is of Ptolemaic date (O.G.I.S. 165, and above, p. 175, n. 7).

3 Josephus, Ant. Ind. xvi, 4, 5 (129). The way he puts the transaction is that Augustus and Herod made each other presents of half the produce of the mines and the sum of 300 talents, and that then Herod was given the έσπεράντα of this half. Otto, Herodes, col. 93, points out that it is incorrect to say (as does Marquardt, Röm. Staatsverw. ii, p. 261, n. 1) that the whole of the mines were farmed out against half the produce.

4 De antidoto (Opera, ed. Kühl, xiv, p. 7); O.C. p. 179; Chapot, p. 81; S.C.E. iii, pp. 639 ff.

worked in the Byzantine period is uncertain, but there are indications that they were not entirely neglected. But scanty light is thrown by the inscriptions on the life of the cities. It has been observed as a singular fact, which numismatists have not attempted to explain, that there was no municipal coinage; what coinage appeared was issued by the Koinon (or exceptionally, as we have seen, by the government) but not by the cities, and the types illustrate the cults of Paphos and Salamis, without referring to or, it may be presumed, exciting the jealousy of the other cities. Similarly the founders of the Tychaion at Paphos were honoured by the whole Koinon for their services and good will to the province and to their patris, i.e. Paphos. This lack of rivalry—it can hardly be called strength of national sentiment—was, it is suggested, due to the long years of subjection to the Ptolemies, during which the inhabitants yielded obedience willingly enough, it would seem—to rulers not of their own race. But the cause lay deeper than that. Cyprus, unlike many of the regions that were to become provinces of the Roman Empire, had hardly ever known anything like a democratic constitution; the people of the cities had almost without exception been the subjects of kings, and those kings ruled over single cities, not over a country including many cities in which individuality might have had a chance of development.

The cities had, of course, their municipal institutions, and at Salamis, for instance, there was a council (boule), a popular assembly (demos), and a council of elders (gerousia). These bodies are usually known from inscriptions which record dedications in their name, but we have seen the Senate (presumably the boule) of Salamis playing an unhappy part in the quarrel with Scaptius (p. 228). Sometimes action is recorded as taken by the city (polis) generally, as at Salamis, Paphos, Citium and

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1 O.C. p. 180. Add Hudud al-'Alam, Regions of the World, tr. V. Minorsky, Oxford, 1937, p. 59 (above, p. 10, n. 2). This work was compiled in A.D. 982/3. The view quoted in S.C.E. loc. cit., that the mines certainly ceased to be worked between 364 and 700, and probably as early as 400, cannot accordingly be maintained.

2 The details collected by Chapot, pp. 78 f.

3 Chapot, p. 80.

4 O.G.I.S. 385. Cp. I.G.R.R. iii, 993: the Koinon honours Empylus of Salamis, but the only service mentioned is his acting as gymnasiarch at his own cost, and this was the concern of Salamis only.

5 The evidence of the inscriptions in I.G.R.R. has been analysed by Chapot (pp. 78 ff.), who may be consulted for the references. The evidence is naturally very patchy; and further excavations may modify it considerably.
Curium; otherwise by the boule (Salamis, Citium), by boule and demos jointly (Salamis, Paphos, Lapethus), by demos alone (Salamis, Paphos), by the gerousia (Salamis).  

1 At Soli, and doubtless elsewhere, the boule was chosen by a censor.  

2 The Roman men of business in the larger cities may have had an organization of their own, though outside the municipal constitution; at Paphos, for instance, and at Salamis they combined to make dedications.  

3 The municipal office of strategos survived into Roman times.  

4 Public education was in the hands of the gymnasiarchs, who are mentioned at Paphos, Salamis, Citium and Lapethus, and frequently undertook the office as a liturgy at their own cost.  

5 Most details are forthcoming from Lapethus, in the reign of Tiberius, where Adrastus son of Adrastus built the temple and set up the statue of the Emperor in the gymnasium, appointing himself and his descendants gymnasiarch and priest of the gods of the gymnasium (Hermes and Heracles) in conjunction with his son Adrastus, who also chose himself to be gymnasiarch of the boys, all at their own cost. An epheta is mentioned in the same inscription, as also in one from Chytri; doubtless all the places with gymnasia had these officers, who, subordinate to the gymnasiarch, had special charge of the ephetai in the gymnasium. At Soli there was a public library (bibliophylakion).  

Another special public service was rendered by citizens who went at their own expense on missions to the Emperor or elsewhere, on behalf of the island, like Heracleides son of Hermodamas of Citium, or Iulius Rufus of Paphos and Cleagenes son of Cleagenes of Salamis.  

Passing over other municipal officers of less importance, or about

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1 C.I.G. 2639: [ב] שדלאן ve χερουσία. The gerousia, although its functions are obscure, was not a mere club; see Liebenam, *Städteverwaltung*, pp. 565 f.  

2 I.G.R.R. iii, 933. This man, Apollonius, was in charge of the public library and was also priest of Cybele, here called Panmateira. For Cybele at Soli as Aphrodite Oreia see Westholm, *Temples of Soli*, p. 149.  

3 C.I.L. ii, 12101 and 6051. This organization, as J. G. C. Anderson observes, would doubtless be a *conventus C.R. . . consistitium*, as elsewhere; cf. C.I.L. x, 3847, a dedication by [C.R. in provin]icia Cypro, according to Mommsen's restoration.  

4 Mitford in *Memosyne*, 1938, p. 110, n. 4, citing B.M. Inscr. 975 (Amathus).  

5 The chief expense seems to have been the provision of oil, as in Gracco-Roman cities generally: Ramsay, *Cities and Bishoprics*, pp. 443 f.; Liebenam, *Städteverwaltung*, p. 375; Ditt. *O.G. I. S.* 479, n. 9.  

6 I.G.R.R. iii, 933; O.G.I.S. 583.  

7 The latter two saw to the erection of a statue to Hadrian at Athens (I.G. iii, 478 = I.G. iii, 3296).
The Roman Province

whom we have for the most part but obscure information, we note certain details of the functions of officials despatched from Rome. Thus a logistes, or curator civitatis, sent out to look after the finances, is recorded at Citium in the reign of Septimius Severus, and at Paphos under Caracalla. The post of governor or inspector of the harbours (limenarcha) seems also to have been filled by an officer appointed from Rome.

The general peace of the island under Roman rule was two or three times disturbed; indeed the Jewish insurrection of 115/6 was perhaps as grave a disaster as Cyprus ever suffered. There must have been a considerable Jewish population in cities like Salamis ever since Ptolemaic times.

1 Chapot, p. 79: ἕρκες τῆς πόλεως at Citium; cf. τοῦ ἐπαυλοῦ τῆς πόλεως at Soli. ¹Agas is probably a general term for or equivalent to στρατηγαῖς; cp. Ramsay, Cities and Bishops, pp. 368, 441, etc. At Salamis (C.I.G. 2639) the gerousia honoured a man who had been agoranomos, dekaprotos, and pronoëtes, and fulfilled other liturgies.

2 C. Iulius Helianus Polybianus, B.C.H. 11, 1927, pp. 139-41.

3 “Apollonius limenarcha Cypri”, C.I.L. VI, 1440 (before Nero). The office is mentioned in the Digest, 11, 4, 4: 50, 4, 18, 10. He was doubtless in control of harbour-dues. For Egypt, see N. Y. Clauson in Aegyptus, IX, 1926. D. Stertinius Eison, twice limenarch in the little Boeotian port of Creusis (I.G. vii, 1826), can hardly have been an imperial official.

4 Under Ptolemy I there seems to have been a considerable exodus from Palestine of Jews who settled in many places in the eastern Mediterranean, and Cyprus must have had its share of such settlers. Jewish communities in the island may have been charged with the duty of sending to Jerusalem the wine of Cyprus which was used in the sacrifices in the Temple (Neubauer, Géog. du Talmud, p. 369, quoted O.C. p. 23). According to 1 Macc. xv, 23, Cyprus was one of the many lands to which were sent copies of the letter which the Roman consul in 139/8 wrote to Ptolemy Euergetes II (Physcon), urging that the Jewish settlers should be well treated. The long list of kings and cities to which it was sent is not convincing; but there is no reason to doubt that there were many Jews in Cyprus at the time. (On the whole question of the authenticity of the letter and its relation to the senatus consultum in Josephus, Ant. Jud. XIV, 145, see A. Momigliano, Prime linee di storia della tradizione Maccabaea, 1931, pp. 151 ff. On the possibility of Kômpos being a corrupt reading, Otto-Bengtson, p. 116, n. 4.) At the time of Hyrcanus, the Jews living in Egypt and Cyprus were in a flourishing state (Josephus, Ant. Jud. XIII, 284). Two at least of the generals who commanded the troops of Cleopatra III about this time (above, p. 202) were Jews. Later, as we have seen, Herod the Great had extensive interests in the island (p. 238), though whether a dedication at Paphos (I.G.R.R. III, 938) refers to him, or to another member of his family, or to Herodes Atticus, it is not possible to say. At the time of the mission of Philo Judeus to Rome in the reign of Caligula (Leg. ad Gaium, 282), the most important islands, Euboea, Cyprus, Crete, were full of Jewish colonies. It was to the Jews in

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The History of Cyprus

spread insurrection of the Jews broke out in Cyrene, Egypt and Cyprus. Expecting it to spread to Mesopotamia, Trajan entrusted to his terrible general Lusius Quietus the task of preventing it, which he did by wholesale massacre. Lusius was then sent to Palestine, which can hardly have been unaffected by the general unrest, and here again he carried out a ruthless pacification. Whether he went to Cyprus, we do not know. In that island the Jews, led by one Artemion, are said to have perpetrated unspeakable outrages, following the example which had been set to them in Cyrene and Egypt. It is said that the dead in Cyprus numbered 240,000, and that Salamis was utterly destroyed and the non-Jewish population exterminated. The figure has been questioned, considering the present population of the island, which is roughly 350,000. But Salamis was a very great city, and it has been calculated that the ancient aqueduct would serve some 120,000 inhabitants; so that double that number for the slain throughout the island is not incredible. We

Cyprus that the first Christians, who fled thither after the first persecution following on the death of Stephen, preached; and Paul and Barnabas, when they landed at Salamis in A.D. 45, preached there in the synagogues of the Jews. Barnabas himself was descended from Jews who had left Palestine to settle in Cyprus (Acts iv. 36), and it is said to have been a Jewish mob, instigated by fellow-Jews from Syria, that murdered him at Salamis. Finally, it may be mentioned that it was a Cypriote-Jewish magus called Simon whom the procurator Felix employed as his agent to seduce Drusilla, the wife of Azizus, king of Emesa (Josephus, Ant. Jud. xx, 142).

1 Appian, Fr. in F.H.G. v, i. p. lxv; Cassius Dio, lxviii, 32, and Xiphilinus; Euseb. Hist. Eccl. iv, 2; Chron. ed. Schoene, ii, p. 164 (Helm, p. 196); Orosius, vii, 12. 8; Elias of Nisibin, Chron. (tr. Delaporte), p. 56 (Olymp. 223, 3, i.e. A.D. 115/6); Schürer, Geth. d. Jüdischen Volkes, 31, pp. 662 ff.; Groag, art. Lusius (Quietus) in R.E. xiii, 1927, 1881-4. The chronology is much disputed; I have followed R. P. Longden, J.R.S. xx, 1913, pp. 7-8, who comes to the conclusion that the revolt broke out in winter 115/6 or spring 116, and was crushed before midsummer. Cassius Dio mentions the revolt after the siege of Hatra (April 117).

2 Among the troops despatched to deal with the revolt was a detachment of Legio vii Claudia p.f., commanded by a tribune of the legion, C. Valerius Rufus (missus cum vexillo ob imp... Traiano... Cyprum in expeditionem, Dessau, Inscr. Lat. Sel. 9491). The presence in the island of a mixed infantry and cavalry detachment, the cohors vii Brevicornum civium Romanorum equitata, normally stationed in Pannonia, is proved by an inscription from Knodhara (about four miles west of Leukoniko); C.I.L. iii, p. 41, no. 215; Cichorius in R.E. iv, 260.

3 Chapot, p. 76. He underestimates the present population (see Hdb. 1930, pp. 41-2 and the Census Report, 1931, which estimates it at 347,939; the Annual Report for 1937 estimates it for that year at 370,935). He suggests that Cassius Dio’s figure covers both Egypt and Cyprus, but the text (καὶ οὕτως) will not bear this interpretation.
have no indication of how many of the dead were themselves Jews, killed in the suppression of the revolt.

As a result of this outbreak, no Jew was allowed to set foot in the island, and even those who were driven there by adverse winds were put to death. Such prohibitions, however, are apt to be relaxed after a time, and there is some probability that before long Jewish communities grew up again in the island.¹

Peace does not seem to have been threatened again until the year 269. After the failure of the Gothic invaders in Moesia, a portion of their fleet sailed raiding through the Aegean, and attacking Greece, the Cyclades, Crete, Rhodes and at last Cyprus. Here, however, little damage seems to have been done, and the expedition, ravaged by disease, eventually came to grief altogether.²

The Cypriote fleet had, as we have seen, played a considerable part in the wars of the pre-Roman period. It was still serviceable, though on a more modest scale, when Licinius, in 324, collecting ships from the eastern Mediterranean for the final struggle with Constantine, obtained a contingent from the island.³ But only one contingent out of the whole fleet of 350 was smaller, Egypt and Phoenicia contributing eighty each,

¹ Chapot, p. 77, n. 2, cites from S. Menardos, in Ἀθήναια, xxii, 1910, pp. 417-25, an inscription from Athienou, which mentions a priest named Joses son of Synesius and not only seems to imply the existence of a synagogue, but records its restoration, showing that it had existed for some time before. This inscription is shown by its lettering to be not earlier than the second century after Christ. A votive inscription (ὑπὸ ῾Ρεβήθ Αρτησίου) in the Orthodox Archbishop’s Palace at Nicosia, probably from Larнакa is Lapithou (L.B.W. no. 2776; Th. Reinach in Rev. Ét. Juives, xlvii, 1904, pp. 191-6) seems to belong to the third century. A Jew Isaac was converted by St Epiphanius (Vita Epiph. (ed. Dind.), i, p. 52. 47). Krauss in Jewish Enc. s.v. Cyprus argues, from the statement that the Jews in Cyprus were asked by the Jews in Tyre to join in a conspiracy against the Greeks in 610, that they must have been numerous; but this appears to depend only on Eutychius, and to be of small significance, if true (Reinach, loc. cit.). The number of Jews in Tyre was 4000 not 40,000. Menardos (p. 424) doubts the accuracy of Dio’s statement that Jews were utterly banished from Cyprus, and also thinks that in the number of the dead thousands may have been changed into tens of thousands.


³ Zosimus, ii, c. 22. On the date, see Rhein. Mus. xii, 1907, pp. 493 and 517.
The History of Cyprus

the Ionians and the "Dorians in Asia" sixty, Libya fifty, Bithynia and Cyprus thirty each, and Caria twenty. A great part of this fleet was lost in a storm after an unsuccessful engagement in the Hellespont with Crispus, son of Constantine, in the last months of 324. During the reign of Constantine the Great, an attempt was made by one Calocaerus to establish himself as master of the island. He had been sent there as governor by the Emperor, and legend associates him with the establishment of the regiment of cats at Akrotiri (C. Gata) to deal with the plague of serpents, which had multiplied during the great drought. It would seem likely that Calocaerus was sent to take measures for the restoration of the island after the earthquake of 332/3. The Emperor despatched his nephew Delmatius to deal with the rebel, who was carried off to Tarsus and either crucified or burnt alive.

It is probably because Cyprus was comparatively happy, being without a history, under Roman government, that we hear more of natural disasters during this period than before or after it; above all, seismic convulsions. A prophecy in one of the earliest portions of the Sibylline Oracles, of which the authorship is attributed to a Jew of the Ptolemaic age, is supposed to refer to an earthquake some time before 180 B.C., perhaps that which shook Thera and Rhodes in 197. No other is mentioned until we come to Roman times, when a series of shocks is recorded, beginning with the memorable one of 15 B.C., when, as we

1 Aurel. Victor, de Caes. 41, 11: "repente Calocerus magister pecoris camelorum Cyprum insulam specie regni demens capessiverat. Quo excruiciato, ut fas crat, servili aut latronum more, etc." Oberhummer (O.C. pp. 392 f.), following Sakellarios (t, p. 392), holds that Calocaerus had been captain of the camel corps before he was sent to Cyprus, and that there were no camels in the island at this time. (But the camel was known there as early as the Bronze Age, see Gjerstad, S.P.C. p. 75—a tomb of Early Cypriote II at Katydhata.) His revolt was in the year after the earthquake of 332 (Hieron. Chron. a. Abr. 2350; Theophanes a. M. 5825 and the Arian historian in Bidez's ed. of Philostorgius, p. 207; Cedrenus, i, p. 519, Bonn: 29th year of Constantine).

2 Hackett, History of the Orthodox Church in Cyprus, p. 359. For serpent-killing cats see Enlart, ii, p. 462, n. 2 and compare Tschiffely, Southern Cross to Pole Star, 1933, p. 276 (Panama).

3 The outbreak of Sakellaros (t, p. 390) against the Roman treatment of the island is completely without justification, except so far as concerns the first few years of the regime.

4 Oberhummer, O.C. pp. 137-46, gives the records known to him, down to modern times; others added by Sykutris, Κυπρ. Ξρον. i, 1923, p. 345, and Indianos, Κυπρ. Σημ. ii, pp. 137 ff.

5 Orac. Sib. iii, 437.
have seen, Augustus came to the rescue. A very serious disaster followed in A.D. 76 or 77, when three or more cities were destroyed. Two of these, if the allusions in the Sibylline Oracles may be trusted, were Salamis and Paphos; a third may have been Citium. In 332, and again ten years later, Salamis was badly hit; on the latter occasion it is said that what did not disappear under a tidal wave was levelled to the foundations. Allowing for natural exaggerations, there cannot have been much of Salamis left standing after this, and the Emperor, relieving the survivors of taxation for four years, rebuilt it—on a much smaller scale—as Constantia, although the old name and the new seem to have been used indifferently for some time. Paphos was so badly knocked about by the earthquakes of the fourth century that it was not for some time rebuilt, for St Jerome says of St Hilarion that he went to Paphos, "that city so celebrated by the poets, which, destroyed by frequent earthquakes, has now only its ruins to show what once it was". Nevertheless, we may be sure that, had Paphos not been stony ground for the

1 The date 15 B.C. is from Cassius Dio, xxiii, 24, 7. The Armenian version of Eusebius dates it to 18 B.C.; St Jerome to 17 B.C. It is possible that the shocks went on for some years; O.C. p. 138 quotes passages from Seneca citing Paphos as frequently ruined by earthquakes. The earthquake of 15 B.C. may have been the last and worst of a series.

2 Euseb. Chron. Arm. (8th year of Vespasian); St Jerome (9th year of Vesp.); Orosius, vii, 9. 11 (do.). Elias of Nisibin, Chron. (tr. Delaporte), p. 54 (Olymp. 213. 5, i.e. A.D. 75/6). Other references in O.C. pp. 138-9. See also p. 235, n. 1. The description of a volcanic eruption quoted by Gaudry (Géologie de l'île de Chypre, p. 235) from Marianus Scotus is due to a confusion with the eruption of Vesuvius.

3 Orac. Sib. iv, 128-9, 143-5. In iv, 142 Ἰουρίῳ may be an error for some other name, perhaps Ἰουρίῳ, for the line refers to the din of battle, and seems to be connected with the sacking of Antioch. The date of this book, according to Friedlieb, is about A.D. 80. In v, 450-3 Salamis and Paphos are also mentioned, as well as a tidal wave and a plague of locusts (O.C. pp. 335-6). The date of this book is thought to be early in the reign of Hadrian (though others put it under Commodus), but this and other prophecies about Tyre and Phoenicia may be taken from older oracles. vii, 5 also prophesies a destructive tidal wave in Cyprus.

4 Oberhummer, Schr. Bay. Akad. 1888, pp. 309 f., on the strength of a dedication to the Emperor Nerva as "founder"; but this is not earlier than 96/7, nearly twenty years after the earthquake.

5 Malalas (xii, p. 313, Bonn), who dates the disaster and the foundation of Constantia to the reign of Constantius Chlorus, should have said Constantius II (337-361): O.C. p. 140. Elias of Nisibin (Chron. tr. Delaporte, p. 65) gives Ol. 278. 2 (A.D. 334/5) as the date of the earthquake which others put two years earlier.

seeds of the new religion, it too would have been rebuilt like Salamis. And it became a bishopric at an early date, so that it must have recovered from its ruin.

From now onwards until the twelfth century the records of earthquakes fail us, for the enumeration by St Neophytus ¹ is taken from the Synaxaria and does not directly concern Cyprus, until he comes to his own time, and is able to describe his own experiences.

Another visitation of nature was a terrible drought and famine, at some time in the first half of the fourth century. ² It was supposed to have lasted thirty-six years, with the result that the island was depopulated, and not to have come to an end until St Helena (who, after the invention of the Cross, had come to Cyprus with the crosses of the two thieves and parts of the foot-piece of the cross of Christ) had founded the churches on Stavrovouni and at Tokhni. ³ This famine must have coincided with that which afflicted a large district of the eastern provinces, as recorded in 324, although the report of grain-riots in Cyprus rests on a doubtful reading. ⁴

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¹ Oratio de terrae motibus, ed. Delachaye, Anal. Bolland, xxvi, 1907, pp. 207-12 and p. 288. Since he gets his information from the Synaxaria, he is unable as a rule to name the year of the earthquake, but gives the day of the month. Most of the shocks he mentions can be identified from his source with shocks felt at Constantinople. Doubtless some of them affected Cyprus.

² If it were certain (O.C. pp. 214 and 437-8) that the biography of St Spyridon by Symeon Metaphrastes (tenth century) were a revision of the biography by Leontius bishop of Neapolis (Lemesos), whose date was 590-668, the record would be as early as that time. But as to the life by Leontius, see Delachaye in Anal. Boll. xxvi, 1907, pp. 239 ff. For the drought and famine as described in the life by Metaphrastes, see Migne, P.G. 116, cols. 420 ff. This story was again embroidered in the fifteen century by Leontius Machaeras (ed. Dawkins, pp. 2 ff. and 8). This last version dates the drought in the thirty-six years preceding the baptism of Constantine. Other late accounts give its duration as seventeen or even only seven years (O.C. pp. 214 ff.).

³ For variant versions see Hackett, pp. 433 ff. and Dawkins's notes on Machaera. One of the consequences of the drought was the plague of serpents, to deal with which the monastery at C. Gata, with its serpent-hunting cats, was said to have been founded. See above, p. 244.

⁴ In Theophanes (a.M. 5824, p. 29 de Boor), where the vulgate is Κύριπου, de Boor (followed by Bidez) prefers Κύρου (for Cyrillus), which seems plausible, although the expression is awkward. The starving villagers assembled in mobs "on the land of the Antiochenes and ης Κοπ(π)ρου", and raided the grain-stores. One would expect to read not Κύρου but Κυριστότων. The Emperor came to the relief of the sufferers, using the Church organization for distribution.
Cyprus first learned of the Gospel of Christ after the death of Stephen. Those who were scattered abroad in the persecution that followed Stephen’s stoning to death travelled as far as Phoenicia and Cyprus and Antioch; but they spoke of the Gospel only to the Jews. However, converts who went from Cyprus and Cyrene to Antioch seem to have preached to the Greeks also. It was from Antioch that in 45 Paul and Barnabas, attended by John Mark, were sent out on a mission; from Seleucia they crossed to Salamis, the native city of Barnabas, and preached in the Jewish synagogues there. Travelling through the whole island to Paphos, they had the famous encounter with the proconsul Sergius Paulus, who desired to hear their preaching, and, it is said, was converted by the miracle which Paul performed, striking blind for a season the Jewish magus Elymas or Bar-Jesus. So resounding a success as the conversion of the Roman governor must have greatly increased the number of converts, though the Jews as a whole continued to be bitterly hostile. A second visit to Cyprus was paid by Barnabas after the quarrel with Paul. Barnabas again took John Mark with him. Of the details to be read in the apocryphal Acts of St Barnabas, composed by a Cypriote of the fifth century, writing shortly after the invention of the tomb of St Barnabas at Salamis, but posing as John Mark, we need only mention here that the Saint was martyred by the Jews at

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1 Acts xi. 19, 20. For the history of the Church in Cyprus see especially the invaluable History of the Orthodox Church in Cyprus, by J. Hackett, 1901. The list of Orthodox archbishops is full of difficulties; see N. Cappuyns, “Le Synodicon de Chypre au Xlle siècle”, in Byzantion, x, 1935, pp. 489 ff. For a critical account of the various saints, H. Delehaye, “Saints de Chypre”, in Anal. Boll. xxvi, 1907, pp. 161-297.

2 In Acts xi. 20 instead of Ἐλληνος some read Ἐλληνικός, i.e. Jews born out of Judaea and using Greek manners and language. But the antithesis between Jews and non-Jews is thus lost. Of Mnason the “early disciple” (xxi. 16) we do not know whether he was Jew or Greek.

3 Acts xiii. 3-13. From iv. 36 we learn that “Joseph, who by the apostles was sur-named Barnabas” was “a Levite, a man of Cyprus by race”.

4 It is plausibly suggested that the Apostle adopted the name of Paul from the man who had treated him in so friendly a manner. Dessau in Hermes, xlv, 1910, pp. 361 ff. There is a well-known legend that Paul was scourged at Paphos; L. Philippou (in Komp. Χρον. ιv, 1926, pp. 187 ff.) gives his reasons for allowing the story the benefit of the doubt.

5 Acts xv. 39. It may be mentioned in passing that the Greek Church attributes the evangelization of Britain to St Aristobulus, a brother of St Barnabas, and one of the seventy; his day is 31 Oct., but the Bollandists deal with him under 15 March (pp. 368-70). See L. Philippou in Πόσος, iii, 1938, pp. 281-4.
Salamis, and that John Mark buried him with the copy of the Gospel of St Matthew which he had always carried with him. The invention of this tomb by Anthemiou, archbishop of Constantia, in the reign of Zeno (474–91) was to be of great consequence for the history of the Church in Cyprus, as we shall see.

Of other persons mentioned in the legends connected with St Barnabas, perhaps the most important are St Heracleides, who is said to have been converted by Paul and Barnabas, and afterwards ordained bishop of Tamassus by Barnabas and John Mark, and St Auxibius, who according to his Acts went to Cyprus shortly after the death of Barnabas, was baptised and ordained bishop by John Mark, and sent to Soli, where he reigned fifty years. But of the historical truth, if any, underlying these legends, we know nothing.

St Spyridon, however, bishop of Tremithus, is an historical personage, having been present at the Council of Nicæa in 325, and at that of Sardica in 343/4. He had been one of the confessors whom Galerius Maximianus, after putting out his right eye and ham-stringing him in the left leg, had condemned to the mines. After his death, his body was removed to Constantinople at the time of the Moslem invasions (perhaps in 688), and eventually, in 1453, was carried to its present resting-place at Corfu, where he is the patron saint of the island.

Historical, too, is St Hilarion, a contemporary of Constantine the Great. His life was written by St Jerome. He certainly spent the end of his days in Cyprus, probably in the neighbourhood of Paphos; but the tradition connecting him with the romantic mountain above Kerynia is late and probably baseless. His body was stolen and carried off to Palestine soon after his death.

Finally, among the historical early saints of Cyprus is St Epiphanius, archbishop of Salamis–Constantia. Born about 310–320 in Palestine, he was elected to the see of Constantia in 368, and reigned there for thirty-six years. He died at a great age in 403. He played a great and not altogether dignified rôle in the religious disputes of his time, showing
bitter hostility to the memory of Origen, and taking an active part in the persecution of Chrysostom. He has been characterized as combining the most extensive erudition with real mediocrity of intelligence and the most obstinate bias; but that is surely nothing unusual. In 401, at the request of Theophilus, bishop of Alexandria, he summoned to Constantin a Council of all the Cypriote bishops, who at his instigation condemned the writings of Origen. The widespread Marcionist Gnostic heresy also caused him anxiety, and it would appear that its supporters were at one time strong enough to reduce the city to a state of siege. On his death in May 403, on his way back from Constantinople, whither he had carried the decision of the Council of Constantinia, it was proposed to bury him in the basilica of Constantinia. His adversaries made a riot, but did not succeed in preventing his burial there. On the other hand, his body seems to have been transferred later to Famagusta and to have lain in the little church on the south side of St George of the Greeks until it was carried off to Constantinople by Leo VI in the ninth century.

The legend of the visit of St Helena to Cyprus after her invention of the True Cross, and the foundation of the churches in Stavrovouni and at Tokhni, have already been mentioned. It is not possible now to estimate what basis of truth this legend possesses.

Some time, probably, in the fourth century, Constantinia definitely displaced Paphos as the metropolis of the island. In spite of the part which Paphos seems to have played in the earliest days of Christianity, when

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1 This is the date usually accepted, but F. Ludwig, Der hl. Joh. Chrysostomus, 1883, p. 73, because Epiphanius departed immediately afterwards to Constantinople, prefers the end of 402 or even after Easter 403. See, for the attack on Origen, St Jerome's Letters nos. 86-92. On the career and character of Epiphanius, see Hackett, p. 12; W. Bright, Age of the Fathers, 1901, esp. i, p. 542, ii, pp. 62-3; Duchesne, Early Hist. of the Chr. Ch., ii, pp. 466-8; iii, pp. 30, 65; Palanque in Fliche and Martin, Hist. de l'Église, iii, 1936, pp. 452 f., and Labrolle, in the same, iv, 1937, p. 33.

2 Mansi, Concil. iii, cols. 1019 f.

3 Panarion haer. 42. 1, 2.

4 Letter of St John Chrysostom (no. 221, Migne, P.G. 52, col. 733): τῷ Σαλαμίνος ἤκειν χορίον τοῦ κατὰ τὴν Κύπρον κείμενον, τοῦ ὑπὸ τῆς αἱρέσεως τῶν Μαρκιανιστῶν τολμηρούμενον. The untrustworthy biographer of Epiphanius, Polybius of Rhinocorura (ed. Dind. i, p. 66), gives a list of heresies in Cyprus, and says that the Saint obtained from Theodosius I an order expelling all their followers from the island.

5 Hackett, p. 406. Jeffery suggests that the tomb in the north aisle may be that in which he was laid (“Basilica of Constantinia”, in Ant. Journ. 1928, p. 346, n. 2).

6 See S. Menardos in Λαογραφία, ii, 1910, pp. 266-98.
The History of Cyprus

it was visited by Paul and Barnabas, it is reasonable to suppose that, as the centre of the chief pagan cult, it would be unfertile ground for the propagation of the new religion, although it is curious that we hear so little of conflicts between the two faiths such as enlivened the history of Alexandria and Gaza. However this may be, Constantia was by the fifth century the acknowledged metropolis, and its bishop, whatever may have been his precise title, the head of the Church in the island. The organization of the Church in Cyprus during these early days of Christianity is quite unknown. The legends of the appointment of bishops by the Apostles are unhistorical. That there were at least three Cypriote sees represented at the Council of Nicaea in 325, by Cyrillus of Paphos, Gelasius of Salamis, and Spyridon of Tremithus, we know. Since Cyrillus signed before Gelasius, Paphos may still have been superior to Salamis.

At the Council of Sardica (343–4) the following bishops of Cyprus signed the letter of the Council: Auxibius, Photius, Gerasius, Aphrodisius, Eirenicus, Nounechius, Athanasius, Macedonius, Triphyllius, Spyridon, Norbanus, Sosicrates. The names of their sees are un-

1 The life of St Tychon of Amathus (Delhaye, op. cit. pp. 229 ff.) illustrates the conflict there; the Saint converted the priestess of Artemis, and broke in pieces the idol of Aphrodite which the Greeks were carrying in procession. (Cp. the Life in Lator, Menol. Anon. Byz. ii, p. 66.) Cp. too the story of Mnason, the friend of St Paul, at Tamassus (Hackett, p. 379). The transition from paganism to Christianity is well illustrated at Curium, where the recent American excavations have revealed a house with a remarkably interesting inscribed mosaic dating from the early fourth century and illustrating the transition from paganism to Christianity. Written in elegiacs, in archaising style recalling Homeric diction, it describes how the house now rests on the support of Christ, and how a new protector has arisen for Curium, taking the place of Phoebus Apollo: Bull. of University Mus. of Pennsylvania, vii, 2, April 1938, pp. 6 f.

2 E.g. Sozomenus, writing under Theodosius II the history of the Church from 324 to 421, describes Epiphanius as being elected τῆς ἀποστόλου τῆς οἰκουμένης, and the Count of the Orient, in writing to the consular Theodorus in 431, speaks of the church of Constantia as metropolis, and the archbishop Olympus in 449 calls himself bishop of the metropolis of Cyprus. Other references in R.E. iv, 953. The idea that the title metropolis was conferred after the discovery of the tomb of Barnabas is clearly wrong. Sathas, Mem. BΠΑ. ii, p. 37.

3 Only these two are mentioned in the lists (Gelzer, Patrum Nicaeorum Nomina, index; C. H. Turner, Eccl. Occ. Mon. Jour. Ant. ii, 1, pp. 80, 100). But see above, p. 248, n. 1.

4 Mas Latrie, H. i, p. 75.

5 Mansi, Concl. iii, col. 69.
fortunately not given; but there can be little doubt that Triphyllius was the bishop of Ledrae, and Spyridon that of Tremithus.

The only other Council falling within the limits of this chapter is that of Constantinople in 381.1 Cyprus was represented there by the bishops Julius of Paphos, Theopompos of Tremithus, Tychon of Tamassus and Mnemonius (Mnemius) of Citium. The Council lists therefore indicate the existence by the end of the fourth century of the sees of Salamis-Constantia, Paphos, Citium, Ledrae, Tamassus and Tremithus, and six others (since twelve bishops signed the letter of the Council of Sardica). The remaining six must be sought among Amathus, Arsinoe, Chytri, Carpasia, Curium, Lapethus and Soli; possibly also Kerynia and Neapolis. And another document shows that by 400 there must have been fifteen sees in Cyprus, for that is the number of Cypriote bishops addressed in a synodical letter by Theophilus, Patriarch of Alexandria.2 He does not, unfortunately, give their sees, but their names were Epiphanius (the archbishop), Marcianus, Agapetus, Boethius, Helpidius, Eutasius, Norbanus, Macedonius, Ariston, Zeno, Asiacicus, Heraclidas, another Zeno, Kyriacus, and Ap(h)roditus.

Besides city bishops there were, in the time of Sozomenus,3 writing in the first half of the fifth century, bishops of villages, and such minor sees may have existed in the fourth century. One of these, it has been suggested, may have been Ledrae; but although (in another context)4 Sozomenus mentions its bishop Triphyllius, who, as we have seen, was at Sardica in 344, he does not say that Ledrae was a village; and one may doubt whether a village bishop would be summoned to a Council in his own right, although he might go as someone else's representative, like the deacon Dionysius who represented a bishop at Chalcedon in 451.

Of the once extensive Roman buildings erected in Cyprus, especially in the cities of Salamis and Paphos, little indication remains except in foundations and fallen columns. The most important construction was

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1 Mansi, Concil. iii, col. 570. The absence of the signature of Epiphanius is explained by Hackett (p. 12) on the supposition that he left early, as he was present at Rome in the next year.
2 St Jerome, Epist. no. 92.
3 H.E. vii, 19. Repeated by Georgius Monachus (ed. de Boor, i, p. 375). (Cyprus shared this peculiarity with the Arabians, and the Novatians and Montanists of Phrygia.)
4 H.E. i, 11.
probably the immense limestone forum of Salamis,\(^1\) which belongs to the early years of the Roman province, and covered, with its surrounding shops, an area of at least three and a half acres, with an open space of some 750 by 180 ft. within. The columns, of the Corinthian order, about 27 ft. high, were built with drums (not, as in the later Roman style, of monoliths), and the capitals were made in two pieces, each 2 ft. thick, with a horizontal joint. On a platform at the south end stood a temple dedicated to the Olympian Zeus.\(^2\)

What has been identified as a second forum\(^3\) remains as a collection of granite monolithic shafts. A third "forum" was cleared by the same excavations in 1890; it consists of a marble colonnade about 30 ft. high, attributed to the third or possibly second century, which was in the fourth century or later adapted as one side of a square enclosure, of which the other three sides were on a smaller scale, about 20 ft. high.\(^4\)

The only Roman theatre which has been excavated in Cyprus is that of Soli, which the Swedish expedition cleared in 1930.\(^5\) It appears to be

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\(^2\) This dedication is proved by inscriptions. One of these is in honour of Livia Augusta. (*I.G.R.R. iii*, 984. Since she is not called Julia, the inscription dates from before the death of Augustus, A.D. 14.) Another is a dedication by the Koinon of the province in honour of Empylus son of Empylus son of Charis who had served as gymnasiarch at his own expense. (*I.G.R.R. iii*, 993. Dated "in the 9th year", probably of Augustus, therefore 18 B.C. rather than according to an era of the province beginning in 22 B.C. See above, p. 235.) Two agoranomoi, Pasicrates (?) son of Empylus and Iason son of Carpion, record in a third inscription that they constructed all kinds of buildings (probably, if the restoration is correct, the colonnades) in the forum.

\(^3\) *L.B.W.* no. 2758 after Sakellarios, 1, p. 178, no. 11. By Jeffery, p. 19, this inscription is confused with the preceding, which is dated in the year nine, and interpreted as in honour of "Pasicrates and his father Empylus, architects of the Forum"! Finally, the traces of a Latin inscription made out from the holes of the pins used to affix the bronze letters on a marble frieze, have been read as recording the restoration of the forum of Salamis, which had fallen into ruin, by a *legatus Augusti pro praetore*; from this it has been inferred that the building took place before 22 B.C., after which the governor's title would be *proconsule* (*J.H.S.* xi, 1890, pp. 80 and 180).


\(^5\) *S.C.E.* iii, pp. 548–82. There were great quantities of Roman architectural remains
Roman Province

Roman from the beginning, and to belong to the end of the second or beginning of the third century.

The great city of Salamis must always have had a water-supply, but the date of the first building of the aqueduct which brought water all the way from Kythrea is unknown, and the first records belong to Byzantine times.

Other architectural remains of Roman date in Cyprus hardly call for mention here, except the monolithic granite columns at New Paphos. Of those at the Church of Chrysopolitissa some still stand impressively upright, though whether in their original position or not seems to be uncertain. The field of the Forty Columns (Saranta Kolones) is the site of what must have been a great building of Roman date, erected perhaps over an earlier one; some twenty monolithic granite columns remain on the site.

The most interesting remains of Roman sculpture to be found in Cyprus, after the bronze statue of Septimius Severus already mentioned, are the marble sarcophagi: one in the cloister of Bellapais, which was placed above another plain one and converted by the monks into a lavabo, and one which used to stand outside the cathedral at Famagusta, but was removed in 1880, to serve as a tomb for the first English Commissioner of Famagusta, and placed in a small enclosure at Varosha. Both sarcophagi are of good Roman workmanship of the second century.

The Early Christian remains are represented by two classes of monuments: the cemeteries and the churches. The Christians made use of the private tombs cut in the rock by their predecessors, and also constructed rock-cut or built tombs and martyria of their own. The most impressive monument of the time, however, was the great basilica of Constantia. It has been but imperfectly excavated, and the narthex and

at Soli as late as the eighteenth century; the site, like others in Cyprus, was plundered wholesale for building-stone for Egypt. Gunnis, p. 257.

1 Hogarth, Deiia Cyprus, p. 5; Gunnis, p. 143.

2 See Goethert in Arch. Anz. 1934, cols. 81-2 (above, p. 219, n. 2).

3 See G. A. Ζωτηρίου, Τὰ παλαιοχριστιανικὰ καὶ Βυζαντινά Μνημεία τῆς Κύπρου (Praktika of the Academy of Athens, vi, 1931, pp. 477 ff.); and his large work Τὰ Βυζαντινά Μνημεία τῆς Κύπρου, i, Athens 1935 (cited henceforward as Byz. Mn.).

4 See Byz. Mn. i, figs. 1, 2 and Pls. I-VII; and the article on the ancient Christian cemeteries of Cyprus in Κυπρ. Γράμματα, ii, 1936, pp. 309-11.

G. Jeffery, Antiquaries Journal, viii, 1928, pp. 344-9; Byz. Mn. fig. 3 and Pls. VIII, IX. The figures in the text are those of Sotiriou; Jeffery gives 184 ft. length and 148 ft. breadth.
The History of Cyprus

atrium are still underground. The main church is 70 m. long and 49 m. broad; with narthex and atrium its length must have been over 120 m. It was of the Hellenistic type, and had five aisles, with a single apse projecting from the east wall at the end of the central nave. The stone columns were built of drums from the first-century forum and provided with new capitals. It was destroyed by fire, probably when Constantia was sacked by the Arabs in the seventh century.\(^1\) Popularly known as the Basilica of St Epiphanius, it is probable that it is the church which he is said to have built.

NOTE

PROCONSULS, LEGATES AND QUAESTORS IN CYPRUS


\(^1\) See below, Note at end of Chapter XII.
The Roman Province


The History of Cyprus


For the known legati, see Marquardt, *op. cit.* p. 391, n. 5; Liebenam, *Legaten*, pp. 133–35; Vaglieri, *op. cit.*. They are:

M. Etrilius Lupercus in a.d. 29. See above, no. 9.

T. Lartienus Sabinus, 43/44. *S.E.G.* vi, 834.

L. Iulius L. f. Fab. Marinus Caecilius Simplex, c. 90.


The following quaestors are recorded (see Vaglieri *loc. cit.*):

C. Sextilius Rufus, 47 B.C. See above, p. 320, n. 1.

C. Flavius Figulus in 29. See above, no. 9.


