

LIT. Demus, *Byz. Mosaic*. Underwood, *Kariye Djami* 4:161–302. Weitzmann, *Roll and Codex* 193–205. —A.C.

CYNEGETICA. See **OPPIAN.**

CYNEGIUS MATERNUS, staunch supporter of THEODOSIOS I and praetorian prefect 384–88; died Constantinople or en route to Constantinople, March 388. Probably of Spanish origin, Cynegius was an active adversary of paganism, notorious for demolishing pagan temples in Syria and for his anti-Semitic attitude. According to J. Matthews (*JThSt* n.s. 18 [1967] 438–46), Theodosios brought to Constantinople from Spain not only Cynegius but an entire clan of his relatives, who went on to dominate court life in the capital. One of Cynegius's relatives was Aemilius Florus Paternus, proconsul of Africa (393), who kept the province loyal to Theodosios when Italy was in revolt. Matthews also postulates a family connection between the clan of Cynegius and Serena, Theodosios's niece and the wife of STILICHO. Another Cynegius, a zealous Christian, was a member of the consistorium under Arkadios.

LIT. *PLRE* 1:235f, 2:331f. J.M.-F. Marique, "A Spanish Favorite of Theodosios the Great: Cynegius, Praefectus Praetorio," *Classical Folia* 17 (1963) 43–59. B. Gassowska, "Maternus Cynegius praefectus praetorio Orientis and the Destruction of the Allat Temple in Palmyra," *Archaeologia* 33 (1982) 107–230. —A.K.

CYPRIAN. See **KIPRIAN.**

CYPRUS (Κύπρος), island in the northeastern Mediterranean, an important way station between East and West, with good ports, rich agricultural land, and significant mineral deposits, esp. copper. Cyprus, which constituted a province within the prefecture of Oriens, enjoyed considerable prosperity in late antiquity and urban life apparently flourished during the period. A series of terrible earthquakes devastated the island in the mid-4th C., but urban life did not collapse. Salamis in the northeast, rebuilt and renamed Constantia by Constantius II, became the capital; restructured urban centers continued at Kourion, Paphos, and elsewhere. In 536 Justinian I removed Cyprus from the jurisdiction of the prefect of Oriens and placed it, along with five other provinces, under the newly created *quaestor exer-*

citus. Cyprus continued to play an important political and economic role in the 6th and early 7th C., since it was at first spared the military upheavals that afflicted the rest of the empire.

The rise of Arab sea power, however, meant the end of peace, and Cyprus became a battlefield between Byz. and Islam. In ca.647 the island began to be the target of Arab raids, whose success forced the abandonment of many of the cities and the dislocation of others (e.g., the removal of Kourion to nearby Episkope). Justinian II resettled some Cypriots in the area around Kyzikos and in 688 he signed a treaty with the caliph 'ABD AL-MALIK, by which Cyprus seems to have become a no-man's-land in which taxes were paid both to Byz. and to the caliphate and in which both powers had access to ports (which they might use to mount attacks on each other). In the 9th C., however, pressure built within Byz. for reconquest of Cyprus, and after several false starts Basil I finally accomplished the task (at an uncertain date), incorporating Cyprus into the theme system; after seven years, however, the island resumed its former status. In 965, Nikephoros II Phokas brought Cyprus firmly within the Byz. sphere; it became a province governed by a *KATEPANO*. In the 11th–12th C. there was some economic recovery, and new cities were founded on the coasts near the deserted sites of antiquity: Ammochostos near Salamis, Lemessos near Amathos, while Nikosia (Leukosia) in the center of the island became the capital. Monasteries and churches sprang up throughout the island as witnesses of this new-found prosperity and cultural vigor.

In the 11th and 12th C. the Cypriots felt heavily burdened by Byz. administrative and fiscal policies, even though the complaints of Patr. NIKOLOS IV MOUZALON seem to be exaggerated. In 1043 Cyprus revolted, and the *protospatharios* Theophylaktos, "judge and *praktor* of the state revenue," was murdered (Skyl. 429.4–12). In 1092 Cyprus and Crete simultaneously rebelled against Alexios I Komnenos, but the uprising was quelled by John Doukas. Rhapsomates, the leader of the Cypriots, was taken captive, and Alexios sent Eustathios Philokales with a strong garrison to the island. In 1184 ISAAC KOMNENOS seized control of Cyprus and proclaimed the island independent.

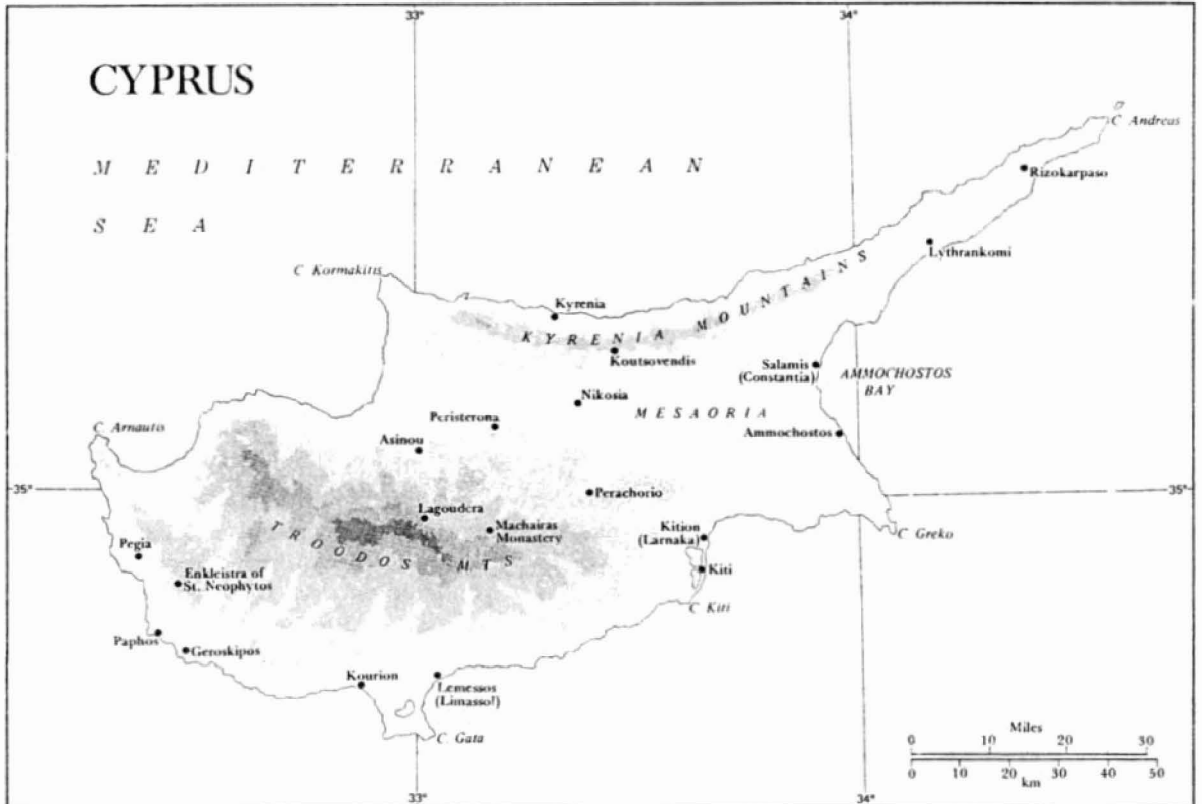
In the 12th C. the island became a focal point

in the struggle for domination over Syria. In 1148 the Venetians acquired trade privileges in Cyprus. Renauld of Châtillon, the Crusader prince of Antioch, raided Cyprus in cooperation with T'OROS II of Lesser Armenia in 1155 or 1156; in 1161 pirates equipped by Raymond, count of Tripoli, attacked Cyprus. In 1191 RICHARD I LIONHEART occupied the island. The next year Richard sold Cyprus to the Knights of the Temple, then presented it to Guy de LUSIGNAN. Under Lusignan rule, most of the land was handed out as feudal grants and the Catholic hierarchy appropriated all the larger sees, relegating the Orthodox clergy to villages and remote areas. The Lusignan period nevertheless seems to have been prosperous, as attested by numerous archaeological sites throughout the island: not only churches and fortresses, but also villages and medium-sized farmsteads. The remains bear witness to considerable cultural contact, particularly with Italy and the Levant. In fact, during those years Cyprus was, after Palestine, the most important Western outpost in the East, the staging ground for whatever Crusader aspirations still remained.

The data concerning connections between Cy-

prus and Byz. in the 13th–15th C. are scanty. Letters addressed by the Orthodox patriarch (prob. Neophytos) and by Henri Lusignan to John III Vatatzes (K. Chatzepsaltes, *KyprSp* 15 [1951] 63–81), though limited in factual content, show friendly relations between the two states and the allegiance of the Cypriot church to Nicaea; the patriarch does not complain of the situation of the Greek church in Cyprus. Byz. influence at the court of Nikosia seems to have increased during the reign of Jean II Lusignan (1432–58) who was married first to Medea, daughter of the half-Greek marquis of Montferrat John-James Palaiologos, and then to Helena, daughter of Theodore II Palaiologos, *despotes* of Morea, who managed to place her adoptive brother Thomas as grand chamberlain; in her circle an idea arose to replace the Latin archbishop of Nikosia, Hugh (died 1442), with an Orthodox Greek (A. Vacalopoulos, *Praktika tou A' diethnous kyprologikou synedriou*, vol. 2 [Leukosia 1972] 277–80).

Even though tradition claimed that the evangelization of Cyprus was the result of the activity of St. Paul and his disciple BARNABAS, no data on the Cypriot ecclesiastical hierarchy before 325 are



known. Since administratively Cyprus was under the government of the diocese of Oriens, its church was placed under the jurisdiction of Antioch. In the 5th C. the metropolitans of Cyprus led a struggle for ecclesiastical independence, taking advantage of the conflict between Antioch and Alexandria and appealing to the authority of Rome and Constantinople (G. Downey, *PAPHOS* 102 [1958] 224–28). Antioch tried to retain its jurisdiction before the Council of Ephesus in 431, but the Cypriots elected Rheginos their metropolitan, and in Ephesus he joined the cause of Cyril of Alexandria. PETER THE FULLER tried again to recover Antiochene jurisdiction expecting help from Emp. Zeno, but Anthemios, the metropolitan of Cyprus, stubbornly resisted. In 488 the tomb of the apostle Barnabas was discovered; it also contained a copy of St. Matthew's Gospel that Anthemios immediately sent to the emperor. Zeno proclaimed the church of Cyprus autocephalous (a decree confirmed by Justinian I); the metropolitan received special signs of respect: a garment of purple silk, a scepter instead of a staff, the right to sign his letters in red, and the title of *makariotes* ("beatitude"). Greek archbishops existed in Cyprus until 1260 (V. Laurent, *REB* 7 [1949] 33–41).

LIT. G.F. Hill, *A History of Cyprus*, vol. 1 (Cambridge 1940) 244–329; vol. 2 (Cambridge 1948). Jenkins, *Studies*, pt. XIV [1953], 1006–14. C.P. Kyrris, "The Nature of the Arab-Byzantine Relations in Cyprus," *Graeco-arabica* 3 (1984) 149–75. R. Browning, "Byzantium and Islam in Cyprus in the Early Middle Ages," *EKEE* 9 (1977–79) 101–16. J. Richard, "Une économie coloniale? Chypre et ses ressources agricoles au Moyen-Âge," *ByzF* 5 (1977) 331–52. Idem, "Culture franque et culture grecque: Le royaume de Chypre au XVème siècle," *ByzF* 11 (1987) 399–416. M.B. Elthimiou, "Greeks and Latins on Thirteenth-Century Cyprus," *GOiThR* 20 (1975) 35–52. J. Hacket, Ch.I. Papaioannou, *Historia tes orthodoxou ekklesias Kyprou*, 3 vols. (Piraeus 1923–32). —T.E.G.

Monuments of Cyprus. Several large ecclesiastical complexes of the 4th–5th C. have been excavated on the island. Among the most impressive is Salamis. The Basilica of St. Epiphanius, which probably functioned as the cathedral of the city, is the largest Christian building discovered on Cyprus. Other important sites include a 4th-C. ecclesiastical complex at nearby Kampanopeta; Kourion, with a large 5th-C. episcopal basilica and baptistery; Pegia, with two basilicas, a baptistery, and a bath dated to the late 5th or early 6th C.; Soloi and Gialousa.

Mosaics ascribed to the 6th or 7th C. at KITI and LYTHRANKOMI were incorporated in churches rebuilt either before the Arab invasions of the 7th C. or during the Arab-Byz. treaty period (688/9–mid-10th C.). Similarly unclear in chronology are the monuments of the Karpas peninsula, including a cross-in-square church near Rizokarpaso, and three vaulted basilicas, all built over the ruins of earlier churches.

A group of triple-domed basilicas including St. Lazaros at Larnaka, St. Barnabas at Salamis, Sts. Barnabas and Hilarion at Peristerona, and St. Paraskeve at Geroskipos, may be very tentatively ascribed to the period before the Byz. reconquest of the island by Nikephoros II Phokas in 965. After the reconquest there is little evidence of artistic activity before the early 11th C., when the cross-in-square *katholikon* of St. Nicholas tes Steges received its first fresco phase, including a GREAT FEAST cycle. At the beginning of the 12th C., the image of St. Nicholas with a monastic donor was painted on a masonry partition inserted between the *diakonikon* and the *naos*. Later in the 12th C. a narthex decorated with a Last Judgment was added.

Perhaps in response to the rebellion of Rhapsonates in 1092 and the advancing armies of the First Crusade, there was much construction on the island during the reign of Alexios I. For example, Saranda Kolonnes, the fortress protecting Paphos harbor, which was initially erected in the 9th C. (?), was rebuilt (the Crusaders would make further additions to this castle after they took the island in 1191). At Koutsovendis, the monastery of Hagios Chrysostomos, founded on 9 Dec. 1090 by a *hegoumenos* George, was fortified. The complex included a domed-octagon *katholikon* built partially in cloisonné-brick with a *parekklesion*. The high-quality decoration of the latter dates from the late 11th or early 12th C. ASTROU and a large number of other churches with frescoes stylistically related to those at Koutsovendis further attest to rebuilding on the island in the late 11th and early 12th C.

The second half of the 12th C. is also rich in monumental remains. The Holy Apostles at Perachorio, a small, single-naved, domed church, was decorated with a feast cycle in the 3rd quarter of the century. The unpublished church at Kato Lefkara also seems to date from this period. The rich, painted programs of the Enkleistra of St.

NEOPHYTOS ENKLEISTOS and LAGOUDERA date to the end of the 12th C.

Before the Latin occupation of Cyprus, its art and to a lesser degree its architecture were informed by a tension between Constantinopolitan and local traditions. In contrast, 13th-C. painting on the island represents a distinctively regional development. The monastery of St. John Lam-padistes at Kalopanagiotis is a complex of three churches. The first surviving phase of fresco decoration of St. Herakleidios, a cross-in-square church constructed probably in the 11th C., dates from the 13th C. The Panagia at Moutoullas, a small, rectangular, wooden-roofed structure, was decorated with scenes from the life of Christ for John, son of Moutoullas, and his wife Irene on 4 July 1280. The small monastic church of Panagia Amasgou at Monagri received its principal medieval decoration in the 13th C., though a few fresco fragments of the early 12th C., stylistically related to the paintings at Asinou, also remain.

LIT. Soteriou, *Mnemeia tes Kyprou*. A. and J.A. Stylianou, *The Painted Churches of Cyprus*² (London 1985). A. Papa-georghiou, "L'architecture paléochrétienne de Chypre" and "L'architecture de la période byzantine à Chypre," *CorsiRav* 32 (1985) 299-324, 325-35. A.H. Megaw, "Le fortificazioni bizantine a Cipro," *CorsiRav* 32 (1985) 199-231. Idem, "Byzantine Architecture and Decoration in Cyprus: Metropolitan or Provincial?" *DOP* 28 (1974) 57-69. —A.J.W.

CYPRUS TREASURE. Two treasures of the 6th to 7th C. are known by this name.

FIRST CYPRUS TREASURE. Found at the end of the 19th C. at Karavas, a village close to Lambousa (anc. Lapithos) west of Kyrenia in Cyprus, the First Cyprus Treasure included 39 silver objects (plate, censer, bowl [with SILVER STAMPS of 578-82, 605-10, 641-51, respectively], and 36 spoons) of which all but 11 spoons entered the British Museum in 1899. In 1906 a find of three silver plates (all with stamps of 610-30) decorated with a monogram (read as "Theodore A") was associated with this treasure by Dalton, as was eventually the Second Cyprus Treasure. Several spoons have inscribed names, including that of Theodore, and one set of 11 spoons has a series of running animals. Although the single plate, bowl, and censer have Christian decorations (cross, busts of Christ, and saints), none is inscribed with a dedication to a church and the treasure is prob-

ably domestic silver PLATE with pious ornamentation like that in the CANOSCIO TREASURE.

LIT. O.M. Dalton, "A Byzantine Silver Treasure from the District of Kerynia [sic], Cyprus now preserved in the British Museum," *Archaeologia* 57 (1900) 159-74. Idem, "Byzantine Silversmith's Work from Cyprus," *BZ* 15 (1906) 615-17. Dodd, *Byz. Silver Stamps*, nos. 28, 35, 37-39, 78. Mango, *Silver*, nos. 103-05. —M.M.M.

SECOND CYPRUS TREASURE. Discovered in 1902 very close to the find-spot of the First Cyprus Treasure, this second find consisted of two lots: 11 silver plates concealed in a walled niche and eight pieces of gold JEWELRY buried in a pot nearby. Eight bronze objects (lampstand, two lamps, five ewers) also formed part of the group. The silver objects, now divided between the Nikosia and Metropolitan Museums, included the nine DAVID PLATES of 629/30 and two dinner plates, one bearing the monogram of a certain John (with SILVER STAMPS of 605) and one bearing a small cross (with stamps of 613-30). The jewelry included a belt and a chain containing consular and imperial MEDALLIONS of Maurice (584, 585). The second treasure was probably part of the contemporary First Cyprus Treasure (which contains similar dinner plates) and belonged to a highly placed family that received imperial gifts in 584-85 and 629/30 and acquired other objects between 578 and ca.641. The objects were probably buried when the island was invaded by the Arabs in ca.647.

LIT. O.M. Dalton, "A Second Silver Treasure from Cyprus," *Archaeologia* 60 (1906) 1-24. Dodd, *Byz. Silver Stamps*, nos. 33, 54, 58-66. A. and J. Stylianou, *The Treasures of Lambousa* (Nasilia, Cyprus, 1969). *Age of Spirit.*, nos. 61, 285, 287, 292. —M.M.M.

CYRENAICA (Κυρήνη). The Roman province of Cyrenaica comprised the plateau of Djebel Akhdar on the east coast of Libya. Under Diocletian it was divided into two provinces: Libya Superior or PENTAPOLIS and Libya Inferior. Both provinces suffered from frequent attacks by the Austuriani in the 4th and 5th C., leading to the establishment of a *dux Libyarum* ca.383 and, by the late 5th C., of a *dux Libyarum Pentapoleos*. Regulations regarding the provisioning of troops on the *limes* of the province, published in the reign of Anastasios I (*Supplementum Epigraphicum Graecum*, 9.1 [Leiden 1938] no.356), indicate the continuing interest of Constantinople in maintaining control over Cyrenaica. Anastasios and Justinian I also undertook