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## Foreign Influences on the Early Christian Architecture of Cyprus

by A. Papageorgiou

The Early Christian architecture of Cyprus dates from the latter part of the 4th century, rather late compared with Early Christian architecture in the surrounding countries.<sup>1</sup> This may be explained by the destructive earthquakes of 332 and 342 and the long periods of drought referred to in the lives of St. Spyridon and St. Epiphanius and in the writings of the Mediaeval Chronicler Makhairas.<sup>2</sup> Cyprus recovered from these calamities late in the 4th century. Another reason for the late development of Early Christian architecture in Cyprus are the limited resources then available to the church. Indeed, although the number of the members of the church steadily increased after the defeat of Licinius, the donations received by the church were of little importance. According to hagiographical sources of the period, the rich merchants and landowners still clung to paganism and it was not until the end of the century that the rich class converted to Christianity.<sup>3</sup>

Before the end of the 4th century small churches and oratories existed, as we learn from the life of St. Epiphanius<sup>4</sup> and the life of St. Auxibius,<sup>5</sup> but none has yet come to light and therefore we know nothing of Christian architecture of this century. Only a small part of the martyrion of Agios Heracleidios can be dated to the middle of the 4th century.<sup>6</sup> However, the excavated remains of this martyrion do not give even an idea of its original form. At the end of the century when the church authorities started an ambitious building program, they used as models the church architecture already existing in the other countries of the Empire. Such models were the wooden-roofed hellenistic type basilica, already in use in the Holy Land, Rome, Constantinople, in Greece and the Aegean coastland.<sup>7</sup> It is signifi-

cant that no vaulted basilicas or centralized buildings, like those of Syria and Asia Minor, were constructed.<sup>8</sup>

The large five-aisled basilicas (originally seven aisles) of Agios Epiphanius at Salamis<sup>9</sup> (Fig. 1), Agia Kyriaki at Paphos<sup>10</sup> (Fig. 2) and Acheiropoitos<sup>11</sup> at Lambousa (Fig. 3), built at the end of the 4th century, evidently followed as models the Constantinian buildings of the Holy Land, Rome and more precisely of Constantinople.<sup>12</sup> Not only the five-aisled basilicas, but also the three-aisled basilicas which were more widespread in Cyprus, followed Palestinian, Constantinopolitan or Aegean coastland models. The most important three-aisled basilicas excavated in Cyprus are the Cathedral of Kourion,<sup>13</sup> built at the beginning of the 5th century according to the excavator, Mr A. H. S. Megaw, the basilica of Agios Spyridon at Tremetoushia, erected about 400 A.D.,<sup>14</sup> the basilica of Soloi<sup>15</sup> which is one of the largest basilicas in Cyprus, the basilica of Agia Trias<sup>16</sup> (Fig. 4), the basilica of Agios Philon<sup>17</sup> (Fig. 5), the basilica of Limeniotissa<sup>18</sup> of the 5th century (Fig. 6) and the basilicas of Kampanopetra<sup>19</sup> at Salamis and Agios Georgios tis Peyias<sup>20</sup> of the 6th century (Fig. 7). These basilicas have a narthex and an atrium to the west like the basilicas of Constantinople and Greece.<sup>21</sup> Only two basilicas, those of Amathus

1. The Constantinian buildings in Rome, Constantinople, the Holy Land, early churches in Syria and Asia Minor.

2. Earthquakes of 332 and 342, Gerge Hill, *A history of Cyprus I* (1949), 245. Drought, Van den Ven, *La légende de St. Spyridon évêque de Trimithoute* (1953), 10-1; *Vita Sancti Epiphani, Migne P.G.*, XLI, 89-91; Leontios Makhairas, *Recital concerning the Sweet Land of Cyprus*, entitled *Chronicle*, ed. by R. Dawkins (1932), §3.

3. *Vita S. Epiphani, Migne P.G.*, XLI; *Life of St. Spyridon*, Van den Ven, *op. cit.*, 71ff.; *Life of St. Heracleidus*, F. Halkin, *Analecta Bollandiana* vol. 82 (1964).

4. *Migne P. G.* XLI, 76.

5. A. Papageorgiou, "Ο Άγιος Αύξιβιος (1969), 25.

6. A. Papageorgiou, "Η Παλαοχριστιανική και Βυζαντινή Τέχνη της Κύπρου κατά τὸ 1964 (1965), 6; Ch. Delvoe, *L'Art Paléochrétien de Chypre, XV<sup>e</sup> Congrès International d'Études Byzantines, Rapports et Co-Rapports* (1976), 23.

7. A. Orlandos, "Η Ξυλόστεγος Παλαοχριστιανική βασιλική της Μεσογειακής Λεκάνης I-II, 26ff., R. Krautheimer, *Early Christian and Byzantine Architecture* (1965), 17-65.

8. A. H. S. Megaw, "Byzantine Architecture and Decoration in Cyprus; Metropolitan or Provincial?" *DOP* 28 (1974), 73.

9. A. H. S. Megaw, *ibid.*, 61ff., fig. A.

10. A. Papageorgiou, "L'Architecture Paléochrétienne de Chypre", *XXXII Corso di Cultura sull'Arte Ravennate e Bizantina, Ravenna 1985*, 305-7.

11. A. Papageorgiou, *ibid.*, 304.

12. Ch. Delvoe, *op. cit.*, 23-4. *Idem*, "La place des grandes basiliques de Salamine de Chypre dans l'architecture Paléochrétienne", *Salamine de Chypre, Histoire et Archéologie* (1980), 314.

13. A. H. S. Megaw, "Excavations at the Episkopal Basilica of Kourion in 1974 and 1975; A preliminary report", *DOP* 30 (1976), 345-72; *idem*, "The Atrium of the Episcopal Basilica at Kourion: A preliminary report", *RDAC* 1979, 358ff.

14. A. Papageorgiou, «Έρευνα εις τὸν ναὸν τοῦ Ἁγ. Σπυρίδωνος ἐν Τρεμετούσι (Ἄ' προκαταρκτικὴ ἔκθεσις)», *Κοπριακαὶ Σποδαὶ Ἀ'* (1966), 17-33.

15. *Soloi, dix campagnes de fouilles (1964-1974)*, volume premier, (Jean des Cagniers, Introduction historique, Tran Tam Tinh, La Basilique) (1985), pl. I.

16. A. Papageorgiou, *op. cit.*, (note 10 above) fig. 8.

17. J. du Plat Taylor — A. H. S. Megaw, "Excavations at Agios Philon", *RDAC* 1981, 231ff., fig. 53.

18. A. Papageorgiou, "Η Παλαοχριστιανική και Βυζαντινή Ἀρχαιολογία και Τέχνη ἐν Κύπρῳ κατὰ τὰ ἔτη 1967-1968 (1970), 4ff.m., fig. 1.

19. *BCH* 94 (1970), 269ff., fig. 119, *BCH* 96 (1972), 396ff., fig. 81, Ch. Delvoe, *op. cit.*, (note 6 above) p. 18; Ch. Delvoe, "La place des grandes basiliques de Salamine de Chypre dans l'architecture paléochrétienne", *Salamine de Chypre. Histoire et Archéologie* (Colloques internationaux du CNRS) (1978), fig. 18.

20. A. H. S. Megaw, "Early Byzantine Monuments in Cyprus in the light of recent discoveries", *Akten des XI Internationalen Byzantinisten Kongresses, München 1958* (1960), 348, fig. 26; *idem*, "Byzantine Architecture . . .", *DOP* 28 (1974), 71-2.

21. A. Orlandos, *op. cit.*, 98ff. The narthex and atrium are lacking in most early churches in the Holy Land. According to A. Ovadiah only 52 churches, about one quarter of the churches in this "Corpus" have an atrium and of these churches only 27 have a narthex combined with an atrium. A. Ovadiah, *Corpus of the Byzantine Churches in the Holy Land* (1970), 200.

A<sup>22</sup> (Fig. 8) and the basilica of Panagia Limeniotissa<sup>23</sup> (Fig. 9) have two narthexes, but not atrium. Although the existence of two narthexes is rare, it is not unknown. The Justinian Agia Sophia in Constantinople, the church C of Tapureli in Cilicia and Deir Dosi in Palestine<sup>24</sup> all had two narthexes. On the other hand, the Cathedral of Kourion had a small court to the west, instead of an atrium, because of the lack of space.<sup>25</sup> The atrium of the Cathedral of Kourion was replaced by the atrium of its baptistery, located to the north of the basilica. This was a logical solution, since one of the entrances to the basilica was located to the north of the atrium of the baptistery, which communicated with the narthex.<sup>26</sup> The narthex with two apsidal ends in the basilicas of Agios Epiphanius and Kampanopetra at Salamis indicates western influence (Italy)<sup>27</sup> perhaps through Asia Minor,<sup>28</sup> although the cathedral of Korykos and the baptistery of the basilica cc of Side are later in date than the basilica of Agios Epiphanius.<sup>29</sup>

The use of the atrium with three or four porticoes in the basilicas of Cyprus is an indication of influence from Constantinople itself, as well as from Greece and the Aegean coastland of Asia Minor which were under the direct influence of Constantinople.<sup>30</sup> Thus the atrium of the basilica of Agia Trias, with three porticoes, communicated with the narthex by three doors as in Constantinople.<sup>31</sup> The east portico of the atrium, with four porticoes, also communicated by three doors to the narthex in the basilicas of Agia Kyriaki at Paphos, Kampanopetra at Salamis, in the *extra muros* basilica of Kourion (Fig. 10) and in the baptistery of the Cathedral of Kourion.<sup>32</sup> Indeed, the combination of the narthex with an atrium with four porticoes is found in the basilica of the Virgin at Ephesos,<sup>33</sup> the basilica A' and the *extra muros* basilica at Philippi<sup>34</sup> in Macedonia, the basilica of Panormos at Crete,<sup>35</sup>

22. A. Papageorghiou, 'Η Παλαιοχριστιανική και Βυζαντινή Τέχνη της Κύπρου κατά τὰ ἔτη 1965-1966 (1966), fig. 4.

23. Cf. note 18 above.

24. St. Sophia, T. E. Mathew, *The Early Churches of Constantinople, Architecture and Liturgy* (1971), 92, fig. 49; J. Keil-Tapureli, A. Wilkern, *Denkmäler aus dem Rauhen Kilikien*, 96 fig. 125; Deir Dosi, A. Ovadiah, *op. cit.*, pl. 16.

25. A. H. S. Megaw, *op. cit.*, note 13 above, 348, fig. A and B.

26. A. H. S. Megaw, "The Atrium of the Episcopal Basilica at Kourion", *RDAC* 1979, 361, fig. 2.

27. Ch. Delvoye, *L'Art Paléochrétienne de Chypre* (note 6 above), 12-3 and note 25.

28. The east portico of the atrium of the basilica of Tiberias had lateral apses. This basilica had no narthex. A. Ovadiah, *Corpus* . . . , 180, pl. 70. In the basilica of St. Menas at Maryut the lateral apses of the narthex were formed by columns: J. B. Ward Perkins, "The Shrine of St. Menas in the Maryut", *PBSR* XVII (1949), 48, pl. XI.

29. For the date of these basilicas see R. Krautheimer, *Early Christian and Byzantine Architecture*, (1965), 82ff.

30. A. Orlandos, *op. cit.*, 98ff.

31. Ch. Delvoye, n. 6 above.

32. A. Papageorghiou, "The Early Christian Architecture of Cyprus, recent discoveries", *XV<sup>e</sup> Congrès International d'Études Byzantines, Rapports et Co-Rapports* (1976). A. H. S. Megaw, *RDAC* 1979, 361, fig. 2.

33. R. Krautheimer, *op. cit.*, fig. 27.

34. P. Lemerle, *Philippes et la Macédoine Orientale* (1945), Album pls XV-XVI.

35. *IIAE* 1945-1947, 112-27, *IIAE* 1955, 321-6.

the basilica of Pergamos<sup>36</sup> and the basilica B of Perge.<sup>37</sup>

Other indications of the influence of Constantinople and Greece are the galleries above the aisles and narthex in the basilicas of Agios Epiphanius and Kampanopetra at Salamis, Agia Trias, Amathus A', the Cathedral and the *extra muros* basilica of Kourion, the Agia Kyriaki and Limeniotissa at Paphos and the basilica A' of Agios Georghios tis Peyias.<sup>38</sup> The position of the ambo on the axis of the basilicas of Kourion, Agia Trias, Pezia A', Agios Heracleidios (Fig. 9) and perhaps at Agios Spyridon and Kampanopetra, is also an indication of direct Constantinopolitan influence.<sup>39</sup> The evidence for such direct influence as regards the position of the ambo is strengthened by the fact that at the basilicas of Agia Trias and Agios Heracleidios and the Cathedral of Kourion the solea was extended, linking the ambo with the sanctuary.

The basilicas of Cyprus generally have apses protruding to the east which are semicircular or polygonal in plan externally and semicircular internally. Thus the basilicas of Agios Heracleidios, Agios Spyridon, Agia Moni and Agios Kyprianos at Menico, Angeloktistos, Marathovouno and the first phase of the *extra muros* basilica of Kourion have one apse which is semicircular both internally and externally. The basilicas of Agios Philon, Agia Trias, Panagia and Asomatos Aphendrica, Soloi, Panagia Syka, Kampanopetra and Lysi had three semicircular apses protruding to the east. The basilica of Agios Epiphanius had only one protruding semicircular apse and two semicircular side apses inscribed in the east wall. Others had protruding apses which were semi-hexagonal in plan externally and semicircular internally, like the basilicas A', B' and C' of Agios Georghios tis Peyias and Shyrvallos at Paphos, or a polygonal central apse and semi-hexagonal side apses like the basilicas of Amathus and Agia Kyriaki at Paphos, or only one apse which was polygonal externally and semicircular internally like the Cathedral of Kourion and the basilica of Panagia Limeniotissa at Paphos. In the second phase of the basilica of Agia Moni<sup>40</sup> and in the basilica of Acheiropoitos<sup>41</sup> the semicircular apses do not protrude but are inscribed in the east wall, like the basilicas in Syria and several others in the Holy Land and Asia Minor.<sup>42</sup> Syrian influence is also evident in the arrangement of the eastern part of the Cathedral of Kourion and perhaps in the arrangement of the area outside the apse of the basilica of Agios Epiphanius. In

36. *Athenische Mitteilungen* 27 (1902), 31, fig. 4.

37. H. Rott, *Kleinasiatische Denkmäler*, 51, fig. 21.

38. The basilicas of Palestine and Syria, as a rule had no galleries above the aisles and narthex.

39. In the basilicas of Kourion, Agia Trias, Pezia A' and Agios Heracleidios the position of the ambo was found during the excavations. In the basilica of Agios Spyridon no indication of the position of the ambo was found. But on one of the semi-octagonal slabs of the ambo there is the inscription "... μέσος πέφυκε χώρος ήγισμένους". A. Papageorghiou, *op. cit.*, n. 14 above, 30. For the position of the ambo in the basilicas see A. Orlandos, *op. cit.*, 542ff., especially 543, n. 3.

40. A. Papageorghiou, 'Η Παλαιοχριστιανική Αρχαιολογία και Τέχνη ἐν Κύπρῳ κατὰ τὸ 1964 (1965), 16, fig. 6.

41. See above Fig. 3.

42. Butler, *Early Churches in Syria* (1929), ill. 20-36, 42-45, 47-72, 84-87, 91-99, 105-119, 127-169, 171-175, 180-181.

the case of the Cathedral of Kourion the apse is flanked on either side by rectangular chambers, evidently the pastophoria,<sup>43</sup> which extend beyond the apse and are linked with a straight wall, thus forming an open space behind the apse, accessible only through the pastophoria. Similar structures outside and to the east of the northern aisles of the basilica of Agios Epiphanius extend beyond the central apse which is enclosed in an open court by a straight wall perpendicular to the north wall of the corridor which leads from the southern aisles to the baptistery of the basilica. This arrangement is usually found in church architecture in Syria and rarely in Palestine (basilica of et-Tabga)<sup>44</sup> and in southern Anatolia (Pamphylia and Cilicia)<sup>45</sup> which, it should be noted, was under jurisdiction of the Patriarchate of Antioch.<sup>46</sup> A semicircular wall built 2.50m. east of the apse surrounds the apse and the east wall of the basilica of Agios Herakleidos, recalling a similar arrangement in the basilica of Miletus and the octagonal church at Philippi.<sup>47</sup>

Along the north and south wall of the Cathedral of Kourion, Mr A. H. S. Megaw has excavated long compartments provided with internal pilasters communicating to the west with the narthex which extends beyond the north and south walls of the basilica to reach the outer walls of these compartments. The north compartment is better preserved, its north wall with pilasters surviving to 1.5 to 2m. above the pavement. Between the pilasters of the north wall are preserved benches, built of stone and covered with plaster. Mr Megaw<sup>48</sup> has rightly interpreted these compartments as the catechumena, like those which flanked the Cathedral of Tyre, according to the description of this Cathedral by Eusebius of Caesarea.<sup>49</sup> Similar compartments were also located outside the narrow corridors flanking the basilica of Agios Epiphanius. As in the case of the Cathedral of Kourion, these compartments communicated with the narthex, which for this purpose extends beyond the wall of the basilica and the narrow passage containing the staircase leading to the galleries of the basilica. Curiously enough this arrangement, known only from the description of Eusebius writing in the second quarter of the 4th century, is unknown elsewhere.<sup>50</sup> It cannot, therefore, be considered as evidence for the influence

43. For the Pastophoria see A. Orlandos, *op. cit.*, 224ff.

44. A. Ovadias, *op. cit.*, 56-9, pl. 22.

45. A. Orlandos, *op. cit.*, 210.

46. Chrysostomos Papadopoulos, *Ἱστορία τῆς Ἐκκλησίας Ἀντιοχείας* (1951), 594.

47. A. Orlandos, *op. cit.*, 210 (n. 5) fig. 168 (1) (Miletus), *Πρακτικά τῆς ἐν Ἀθήναις Ἀρχαιολογικῆς Ἐταιρείας τοῦ ἔτους 1966* (1968), 48, fig. 1 (Philippi).

48. A. H. S. Megaw, "Excavations at the Episcopal basilica of Kourion in 1974 and 1975", *DOP* 30 (1976), 340 and 363, *idem*, "Byzantine Architecture etc." *DOP* 28 (1974), 60.

49. A. Orlandos, *op. cit.*, 30ff. fig. 11, Ch. Delvoye, "Sur quelques aspects des relations entre l'architecture palébyzantine de l'Anatolie, de Constantinople et de la Grèce", *Revue Archéologique* 1/1976, 145, fig. 1.

50. A similar, not exactly the same, arrangement is found in the Cathedral of Gerasa. J. Crowfoot, *Early Churches in Palestine*, 60, fig. 12. Professor Ch. Delvoye suggested that this arrangement is found also in the church of Ras Siagha, "La place des grandes basiliques de Salamine de Chypre dans l'architecture paléochrétienne", *Salamine de Chypre, histoire et Archeologie* (1980), 314. But in the basilica at Ras Siagha on mons Nebo there is only one compartment attached to the north wall which is communi-

of Syrian church architecture on the Early Christian architecture of Cyprus.

The basilica of Kampanopetra at Salamis had an atrium with four porticoes west of the narthex, with a large rectangular court in front which later was provided with three porticoes, resembling the Constantinian basilica of the Nativity at Bethlehem,<sup>51</sup> the basilica A' of Philippi<sup>52</sup> and the basilica of Serres<sup>53</sup> in Macedonia. We must, therefore, see the influence of Constantinople in this arrangement. Unlike all the other basilicas of Cyprus, the basilica of Kampanopetra had a court behind the apses surrounded with porticoes on the north and south side and a closed stoa on the east side, in front of which a ciborium was erected. Long corridors, flanking the basilica, allowed communication between this court and the narthex. It has been suggested that a relic was placed under the ciborium and that this arrangement is reminiscent of the basilica built on Golgotha in Jerusalem.<sup>54</sup>

A Constantinopolitan feature is the semicircular sunthronon, with a vaulted passage behind it, which is arranged in the central apse of the basilicas of Kampanopetra, Agios Epiphanius (introduced in the 6th century when the entire basilica was rearranged), Agios Barnabas<sup>55</sup> (Fig. 11) near Salamis, and the basilica of Soloi.<sup>56</sup> The semicircular sunthronon, without the vaulted passage, is also found in the basilicas of Angeloktistos at Kiti,<sup>57</sup> of Agios Georgios tis Pevias A',<sup>58</sup> Agios Kyprianos at Meniko,<sup>59</sup> Panagia Syka,<sup>60</sup> the *extra muros* basilica of Kourion,<sup>61</sup> the Cathedral of Kourion<sup>62</sup>, and the remodelled basilica of Agia Moni.<sup>63</sup> Only in one basilica, that of Acheiropoitos,<sup>64</sup> was there a sunthronon with rectilinear benches for the clergy and the bishop's throne in the apse, like the sunthronon in use in the basilicas of Greece.<sup>65</sup>

In contrast to the basilicas of Greece and Constantinople relics of martyrs were not deposited under the altar of the basilicas in Cyprus.<sup>66</sup> Instead relics of

cating only with the north aisle of the basilica, but not with the narthex. Therefore it was impossible to use this compartment as catechumenon.

51. A. Ovadias, *op. cit.*, pl. 73.

52. P. Lemerle, *Philippes et la Macédoine Orientale* (1945).

53. A. Orlandos, *op. cit.*, 110.

54. Ch. Delvoye, "L'Art Paléochrétien de Chypre" *XV<sup>e</sup> Congrès International d'Études Byzantines, Athènes 1976*, 18.

55. A. Papageorghiou, *Ἡ Παλαιохριστιανική καὶ Βυζαντινὴ Ἀρχαιολογία καὶ Τέχνη ἐν Κύπρῳ κατὰ τὸ 1964*, 18, fig. 7; A. H. S. Megaw, "Byzantine Architecture . . .", *DOP* 28 (1974), 77, fig. H.

56. See note 15 above.

57. G. Soteriou, *Τὰ Βυζαντινὰ Μνημεῖα τῆς Κύπρου* (1935), fig. 16.

58. See n. 20 above and fig. 7.

59. A. Papageorghiou, "Ἐρευνα ἐν τῷ ναφ τοῦ Ἀγίου Κυπριανοῦ εἰς Μένικον", *RDAC* 1964, 226, fig. 2.

60. A. H. S. Megaw, "Three vaulted basilicas in Cyprus", *JHS* 66 (1946), 55, fig. 12.

61. See A. Papageorghiou n. 32 above and fig. 10.

62. A. H. S. Megaw note 13 above.

63. See no. 40 above.

64. G. Soteriou, *op. cit.*, (n. 55 above) fig. 15.

65. For the sunthronon in the basilicas of Greece see A. Orlandos, *op. cit.*, 495ff.

66. A. Orlandos, *op. cit.*, 454ff.

local martyrs and saints were kept in a separate place in the basilica, calling to mind the martyr's chapels of the early churches of Syria. Thus after the discovery of the body of St. Barnabas in a cave near his present-day church, Archbishop Anthemios built a basilica and transferred the body to a tomb constructed in an apse built for this purpose at the eastern end of the south aisle of the basilica.<sup>67</sup> On the other hand the body of Agios Epiphanius was deposited in a tomb arranged in the south inner aisle of the basilica, near its east wall.<sup>68</sup> The area of the tomb was later enclosed by a wall and separated from the rest of the south aisle. It seems that this arrangement survived the destruction of the basilica during the mid-7th century Arab raids.<sup>69</sup> A separate martyrium, attached to the south-east corner of the basilica of Agios Heracleidios, was erected above the tomb of the saint.<sup>70</sup> To the south of the eastern part of the basilica of Panagia Apendrica was located a small chapel, which can only be explained as a martyr's chapel.<sup>71</sup> In the eastern extremity of the south aisle of the basilica of Marathovouno there is also a possible martyr's chapel.<sup>72</sup> In the eastern extremity of the north aisle of the basilica of Kampanopetra was found a reliquary, perhaps indicating the cult of a martyr.<sup>73</sup> It must be noted, however, that there was no separation of the eastern part from the rest of the north aisle. Finally, a tomb was found in the north apse of the *extra muros* basilica of Kourion.<sup>74</sup> The eastern part of the north aisle of the basilica is separated from the rest of the aisle by two columns which may have supported an arch, thus indicating the existence of a martyr's chapel.<sup>75</sup> In the north-east angle of the north aisle and just outside the north apse of the basilica of Agios Philon fragments of a terracotta sarcophagus were found still *in situ* on the floor.<sup>76</sup> But there is no indication whether the sarcophagus belonged to St. Philon or to another saint of the Karpas region.

The nave of the basilica of Agia Kyriaki terminates, like all the other basilicas of Cyprus, in an apse which is semicircular internally and polygonal externally. But unlike the other basilicas the nave of this basilica was provided with a second apse, 12m. west of the external apse (Fig. 2). It seems probable that the altar was arranged in this internal apse. This arrangement calls to mind the basilicas of St.

67. G. Soteriou, «Ο ναός και ὁ τάφος τοῦ Ἀπ. Βαρνάβα παρὰ τὴν Σαλαμίνα τῆς Κύπρου», *Κυπριακαὶ Σπουδαί* A (1937), 182.

68. A. H. S. Megaw, "Early Byzantine Monuments in Cyprus", *Akten des XI Internationalen Byzantinisten Kongresses München 1958* (1960), 345.

69. A. H. S. Megaw, "Byzantine Architecture", *DOP* 28 (1974), 78.

70. A. Papageorghiou, "Ἡ Παλααιοχριστιανικὴ Ἀρχαιολογία... κατὰ τὸ 1964", (1965), 6.

71. A. Papageorghiou, *ibid.*, 13.

72. A. Papageorghiou, "Ἡ Βασιλικὴ Μαραθοβουνίου", *RDAC* 1963.

73. Marie-Jose Chavane, *Salamine de Chypre VI, Les peits objets* (1975), 131-2, pl. 39. Ch. Delvoe, *L'Art Paléochrétienne de Chypre* . . . ., 22.

74. A. Papageorghiou, *The Early Christian Architecture of Cyprus* . . . ., 5.

75. A. Papageorghiou, *ibid.*, J. Lassus, *Sanctuaires crétiens de Syrie* (1947), 173ff.

76. J. du Plat Taylor — A. H. S. Megaw, "Excavations at Agios Philon", *RDAC* 1981, 213.

John at Ephesos<sup>77</sup> and the Holy Apostles of Constantinople,<sup>78</sup> which were both cruciform in plan, and the *extra muros* funeral basilica of Meriamlik.<sup>79</sup>

Some of the basilicas of Cyprus have side chapels: the basilicas of Soloi and Agia Trias have chapels attached to the north wall. The Cathedral and the *extra muros* basilica of Kourion, the basilica of Kampanopetra and the basilica A' of Agios Georgios tis Peyias had chapels attached to the north wall of the corridor flanking the basilica to the north. A chapel was attached to the south wall of the basilica of Agios Philon. Later the south corridor flanking the basilica of Kampanopetra was provided with an apse and become a funeral chapel, as is indicated by the sarcophagus found there. Side chapels are found outside Cyprus in Palestine<sup>80</sup>. (St. Theodor, Sts Peter and Paul, church of St. Procopious at Gerasa and the church at Khirbat al-Karak), in Macedonia (basilica B and basilica *extra muros*), at Kos<sup>81</sup> (basilica of Mastichari) and Karpathos (Aphoti). It is probable that the inspiration for the addition of side chapels to the basilicas of Cyprus may come from Constantinople.

It is evident, therefore, that the Early Christian architecture of Cyprus was greatly influenced by that of Constantinople and the Aegean coastland, and to a lesser degree by the architecture of the Holy Land and Syria. In spite of these influences, the Early Christian architecture of Cyprus has some original features, like the passages linking the main apse with the side apses and the processional baptisteries, which are not found elsewhere.

77. Forschungen in Ephesos IV:3 (1951), 227, fig. 61 (prejustinianian) and pl. LXVIII (Justinianian).

78. G. Soteriou, «Ἀνασκαφαὶ τοῦ ἐν Ἐφέσῳ ναοῦ Ἰωάννου τοῦ Θεολόγου», *AA* 1922, 89-222. For the church of the Holy Apostles, see *ibid.*, 206ff. *Idem.*, *Χριστιανικὴ καὶ Βυζαντινὴ Ἀρχαιολογία* (1942), 359-61, fig. 225.

79. Herzfeld-Guger, "Meriamlik und Korykos", *MAMA* II (1930), 127ff., fig. 130; G. Forsyth, "Architectural notes on Cilicia", *DOP* 11 (1957), 226-8, where the disposition of the apses was different (two opposite semicircular colonnades in the nave).

80. Crowfoot, *Early Churches in Palestine* (churches of St. Theodor, Sts Peter and Paul, St. Procopius). A. Ovadia, *Corpus of the Byzantine Churches in the Holy Land*, 41, fig. 26c, 26d where however the chapel was used as baptistery.

81. A. Orlandos, «Δύο Παλααιοχριστιανικαὶ Βασιλικαὶ τῆς Κῶς», *AE* 1966, (1968), 36ff., fig. 1, and 38-39 for other examples.

82. A. H. S. Megaw, "Three vaulted basilicas in Cyprus", *JHS* 66 (1946), A. Papageorghiou, *op. cit.*, n. 32 above.

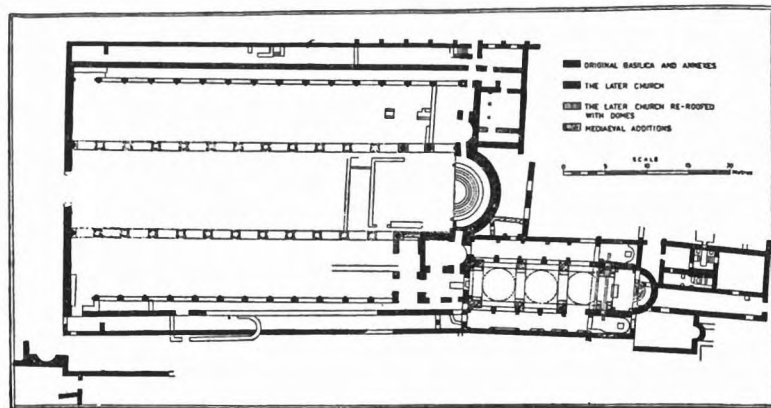


Fig. 1. Ground plan of the Basilica of Agios Epiphanius, Salamis.

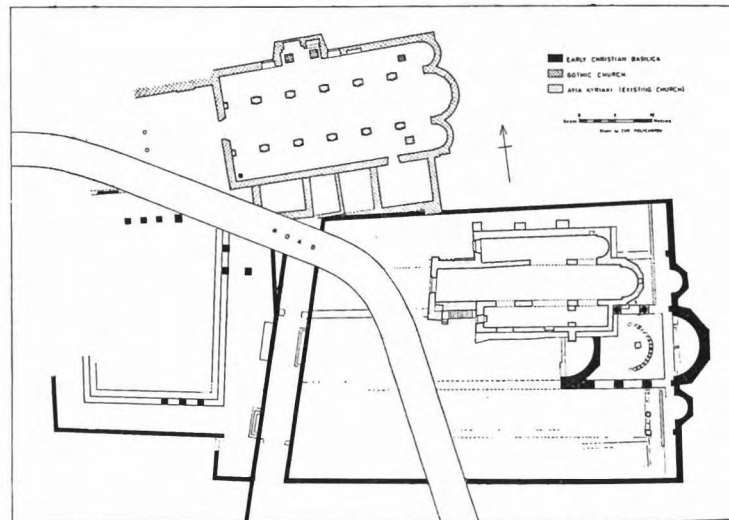


Fig. 2. Ground plan of the Basilica of Agia Kyriaki, Paphos.

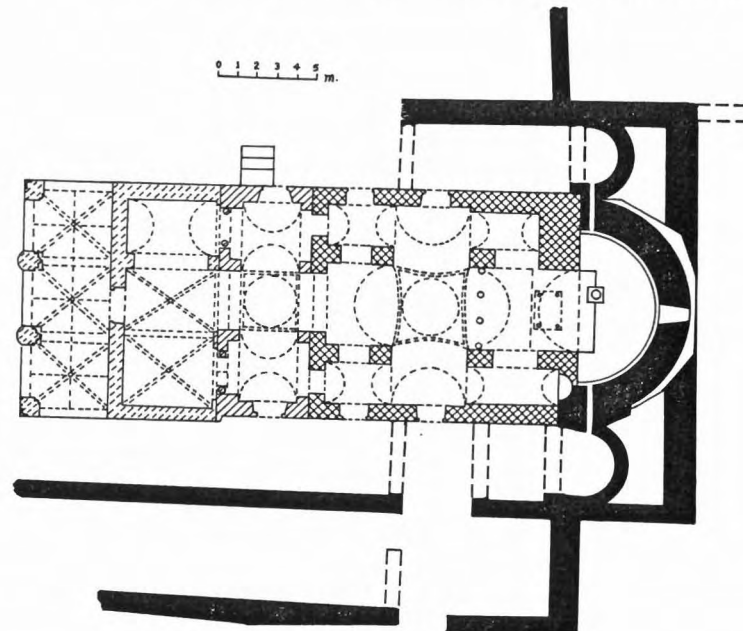


Fig. 3. Ground plan of the Basilica of Acheiropoitos, Lambousa.

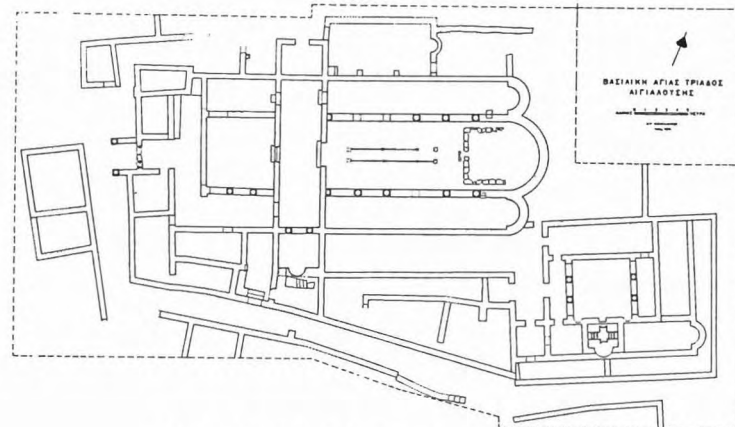


Fig. 4. Ground plan of the Basilica of Agia Trias, Yialousa.

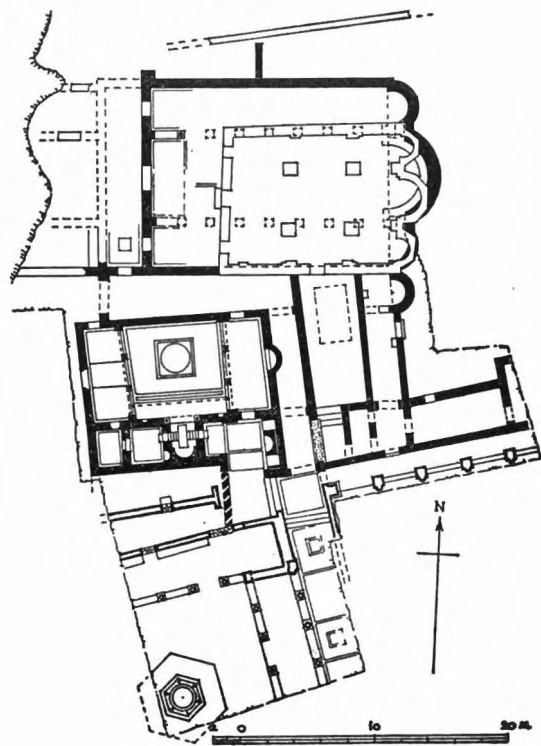


Fig. 5. Ground plan of the basilica of Agios Philon, Karpasia.

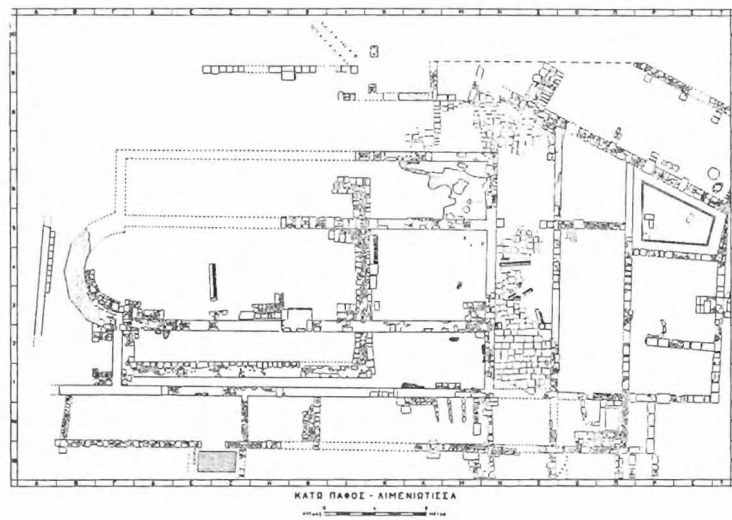


Fig. 6. Ground plan of the basilica of Limeniotissa, Paphos.

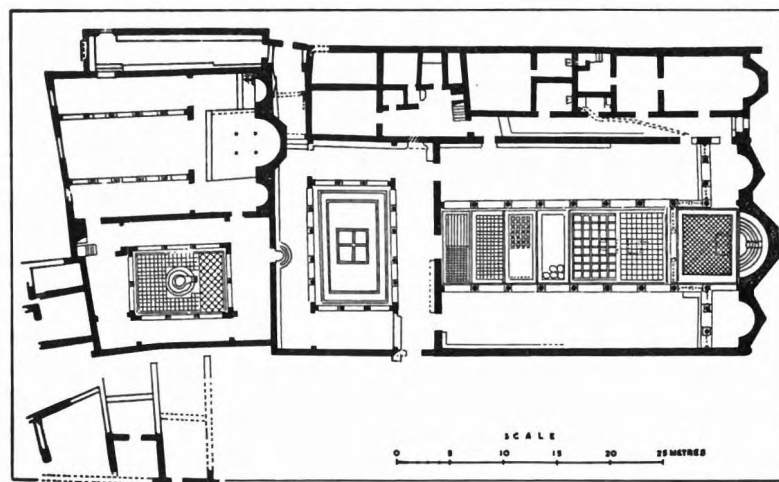


Fig. 7. Ground plan of the basilica A' of Agios Georgios tis Peyias.

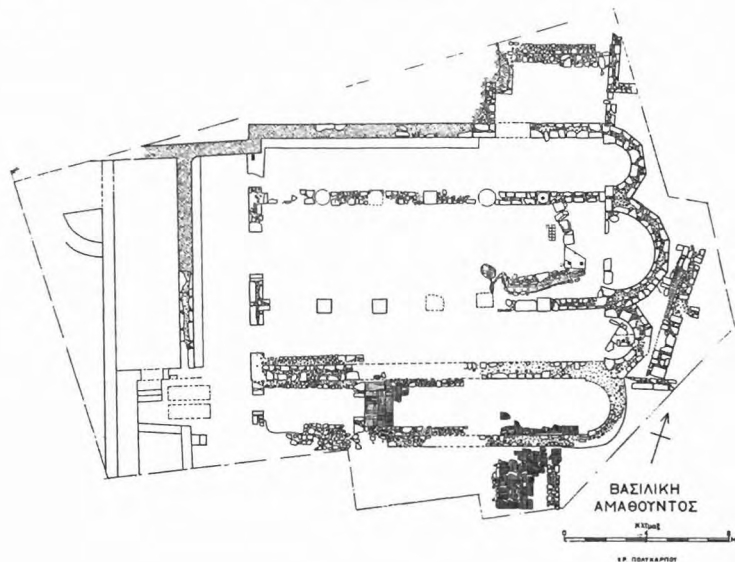


Fig. 8. Ground plan of the basilica A' of Amathus.

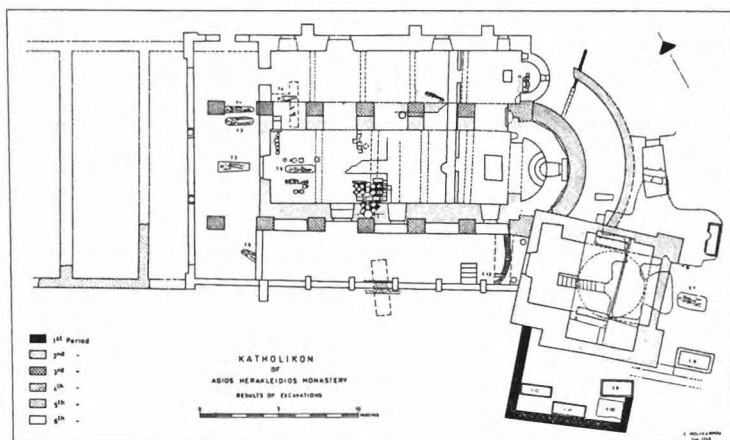


Fig. 9. Ground plan of the basilica of Agios Heracleidos, Politico.

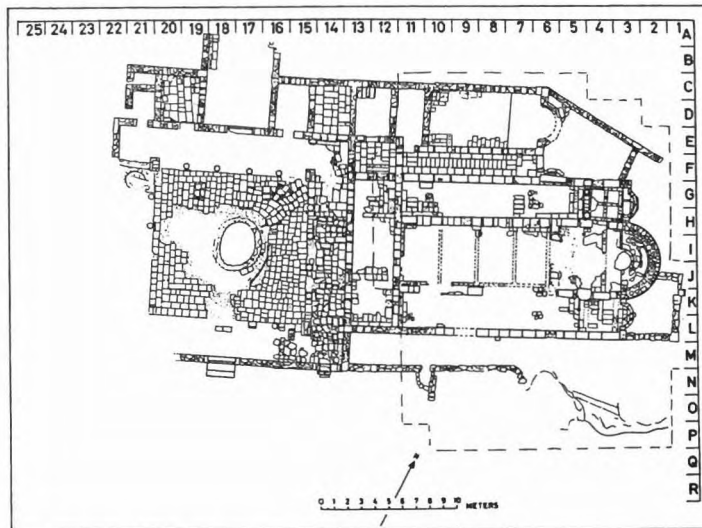
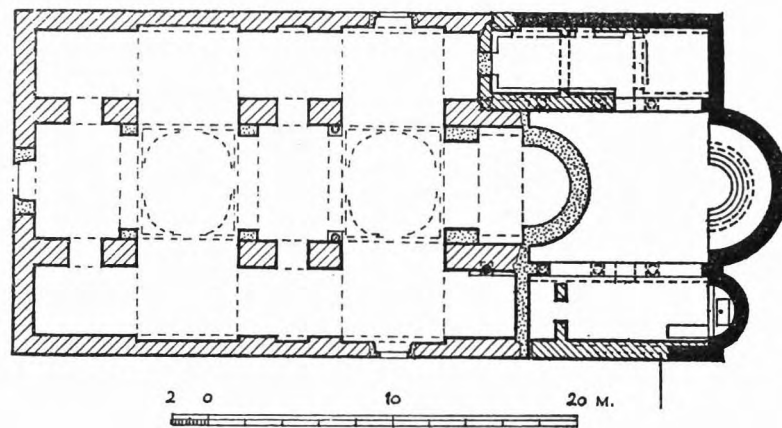
Fig. 10. Ground plan of the basilica *extra muros*, Kourion.

Fig. 11. Ground plan of the basilica of St. Barnabas, Saiais.

