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The Basilica of Campanopetra in Salamis/Constantia: Theories on its Function and Archaeological Data

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The Basilica of Campanopetra in Salamis/Constantia: Theories on its Function and Archaeological Data*

À la mémoire de Georges Roux
et de Charles Delvoye et Demetrios I. Pallas

Note: As the site is legally inaccessible for scientific research since 1974 because of the Turkish invasion, the paper is based exclusively on published material.

1. The uncovering of the Campanopetra complex

From 1965 to 1974 the monumental complex in the south-east end of Salamis, located 10 metres from the sea, was in detail excavated by the Mission Archéologique Française de Chypre of the Lyon University under the direction of the late Georges Roux. It was stopped because of the Turkish invasion in 1974. Fortunately, the greatest part of the monument had already been fully uncovered and in 1998 an excellent book was published by the excavator. Otherwise, the monument itself has inevitably been left to its gloomy destiny since 1974.

The history of the monument during the centuries, as well as the peculiarities of its form have raised some questions; specifically, on the accuracy of the date of construction and the usage of some of its architectural parts. Above all, one asks what the purpose of such a sumptuous building complex was, as it is the greatest and most monumental early Christian basilica in Cyprus hitherto found – with a total length of 152 m (Figs. 1–3).\(^1\) The majority of its architectural elements were made from Proconnesian marble.\(^2\) Obviously, we are dealing with a monument of special function – but what was this function exactly and when is this building dated?

Let us give a short description of the monument according to the excavator’s report (Fig. 2).\(^3\) Through a square, three-sided colonnaded yard to the west we enter a rectangular four-sided colonnaded atrium with a phiale, i.e. a fountain, protected by a tholos

* I am deeply obliged to Christina Ioannou for her help to correct the proofs.

1 Roux 1998; Papageorghiou 2010, 424.
on eight columns. The atrium is furnished by two storeys of small rooms, which are distributed along three sides of the colonnade, totalling in sixty-six cells. From here we come to an oblong narthex, ending in semicircular recesses on both ends. The three-aisled nave, furnished with tribunes, is accessible through three openings. Two further openings at the extremities of the narthex lead to narrow and long corridors, which end in a smaller atrium on the east part of the church, beyond the chancel/bema. The chancel itself is preceded by a solea with an ambo and it is furnished with a synthronon in the main apse; the two lateral and smaller apses are also protruding in a semicircular way towards the East. The presence of a sarcophagus in the north apse suggests a kind of martyrium.4 An apsidal compartment is attached to the external north side of the church, explained by the excavator as a baptistery. The most peculiar feature is the east square

4 The local martyrology counts no less than twelve saints and/or martyrs (see for instance Archbishop Makarios III 1997, passim), but we are only aware of the loci martyria of the two most eminent ones, namely of St. Barnabas and St. Epiphanios.
Figs. 2-3 | Salamis: Campanopetra, plan and reconstruction after George Roux.
Fig. 4a-b | Salamis: Campanopetra, east atrium – from the north (above), from the east (left).

Fig. 5a-b | Salamis: Campanopetra, Theodosian capital.
atrium, with its three-aisled colonnade, which ends in the east side in a kind of a ciborium (canopy) in the open air (Fig. 4). Further to the east, outside the surrounding wall, a luxurious complex consisting of an atrium, a great building and a bath was excavated (Fig. 2). When the church was no more in use, the majority of the site was used for burials, mainly in the south aisle.

The chronology of the complex is not homogenous: the decoration (mainly the architectural sculpture [Fig. 5]) suggests a date towards the end of the 5th/beginning of the 6th century, i.e. at the time of Emperor Zeno (476–491).6 Nevertheless, large parts of the complex, especially in the east part of the church (solea, ambo, chancel, including the east atrium with its opus sectile), some of them not fully excavated, are dated back to the Justinian period (527–565).7 The baptistery also suggests two periods of use.8

2. Theories about the function of the monument

As early as in 1976, an expert on early Christian Architecture especially that of Cyprus, the late Charles Delvoye, formulated the theory that the east atrium of Campanopetra with its ciborium (Figs. 2, 4) housed a fragment of the Holy Cross and that the complex served as a pilgrimage destination.9 Consequently, he related its architectural setting to that of the Constantinian Holy Sepulchre in Jerusalem (Fig. 6).10

Georges Roux shared this opinion, and strengthened his argument by using Cypriot legends about the Holy Cross.11 He further described the small rooms along the west atrium as cells of a monastic community, which served the needs of the pilgrims, just like the baptistery did.12 One has to remember, that nearby Campanopetra there is the great archbishopric church and pilgrimage destination of Saint Epiphanios, also furnished with an impressive baptistery (Fig. 7).13 However, the opinion that a monastic community was housed in Campanopetra opposes to the lack of any evidence whatsoever to justify it (inscriptions, place for trapeza/refectory or other auxiliary buildings necessary for the monks, written sources).14 If we accept the existence of such a community, as the one historically attested through the ages until 1974 in the nearby Monastery of Saint Barnabas in Enkomi (Figs. 8, 9),15 we should also wonder where the

5 The use of this building remains unclear; Pallas 1977, 295, wonders whether it was an episkopeion, but this seems unlikely for Campanopetra (see below).
15 For this monastery Papageorghiu 2010, 96–101; cf. also Foulias 2011, 123–131.
repose rooms for the pilgrims were! Regarding the baptistery theory, although there is no indication of a baptismal font, one cannot decisively reject the opinion of the excavator that the font was portable, as it was in the case of Philippi in Macedonia.\footnote{Roux 1998, 218.} Moreover, the slope of the ground for the flowing of the water corroborates his suggestion. It has also been proved that, in general, relics found in baptisteries served the Sacrament of the Holy Baptism.\footnote{Roux 1998, 212 f., and more recently Comte 2012, chapt. 6 (I know the book indirectly).} Furthermore, if Campanopetra served as a simulacrum of the Holy Sepulchre, as maintained by the author and others (here below, section 4),
Fig. 8 | Plan of Salamis.

Fig. 9 | Enkomi by Salamis: Monastery of Saint Barnabas, from the east.
The Basilica of Campanopetra in Salamis/Constantia

the baptistery is better understood in the light of the analogous one found in the Holy Sepulchre.\textsuperscript{18}

As most of the sculptures seem to date to the time of Emperor Zeno (476–491), it has been supported by Arthur (Peter) Megaw, Rafał Kosiński and others that the whole Campanopetra basilica must be considered as ‘Zenonian building propaganda’.\textsuperscript{19} As it is well known, Zeno is closely connected with the miraculous intervention of St. Barnabas and the question of the autocephalous church of Cyprus.\textsuperscript{20} Megaw in his posthumously published article expressed the rather puzzling opinion, that Campanopetra, built by Zeno, housed the relics of St. Barnabas, which thus made it a place of destination for his pilgrimage.\textsuperscript{21} Kosiński took it for granted and maintained that Campanopetra was one of the four monuments historically attested as Zenonian achievements among the fifteen churches in the whole Empire that he enumerates as Zenonian.\textsuperscript{22}

Let us look briefly at the facts. To start with, Megaw, Kosiński and others believe that monk Alexander, who lived at the time of Justinian\textsuperscript{23} in the nearby monastery of St. Barnabas at Enkomi (Fig. 8),\textsuperscript{24} when describing in his \textit{Laudatio Sancti Barnabae} the monastery-martyrium of the Saint,\textsuperscript{25} he was actually describing the complex of Campanopetra.\textsuperscript{26} Only about 3 km separate the two buildings (Fig. 8). In the monastery-martyrium in Enkomi one can still see what is considered to be the original grave of Apostle Barnabas, founder of the Church of Cyprus,\textsuperscript{27} which is situated in a cave at a short distance east to his monastery-martyrium, as it is described in texts (Fig. 10).\textsuperscript{28} The exact place of his tomb where his relics were later transferred, to the south of the chancel of the katholikon, was fixed by the excavations of George Soteriou in the 1930s (Fig. 11).\textsuperscript{29}

\footnotesize
\begin{itemize}
\item \textsuperscript{19} Megaw 2006; Kosiński 2010; Roux 1998, 248–249, had not discarded the connection to Zeno for the first phase of Campanopetra.
\item \textsuperscript{20} Papatheos 1998; Mitsides 2005, 129–154. Nevertheless, the assertion of the latter (p. 136) that the so-called three privileges of the Archbishop of Cyprus go back to the emperor Zeno seems to be an invention of the early modern local historiography. As far as it is known, the story about the privileges appears for the first time in the \textit{Ἱστορία χρονολογική τῆς νῆσου Κύπρου} by Archimandrite Kyrianos (Venice 1788; photomechanical reprint Nicosia 1902) 151, who relies on an essay – ca. 1740 – by Archbishop Philotheos (1734–1759), the original of which since then has been lost; nevertheless, it is being reprinted in his pp. 551–581. See further Mitsides 2011, 633; Kitromilides 2002, 264. Probably not incidentally, it was Philotheos who ordered the depiction of the story about Zeno and the alleged donation of the privileges in a series of frescoes in the archbishopric cathedral of St. John Theologos in Nicosia, 1744–1750: Mitsides 2011, 625 (with incorrect dating); Triantaphyllopoulos 2014, 41–42.
\item \textsuperscript{21} Megaw 2006.
\item \textsuperscript{22} Kosiński 2010.
\item \textsuperscript{23} For monk Alexander as writer see Chrestou 1992, 499; Constantinides 2005, 431–432; Efthy miadis – Déroche 2011, 76; \textit{Μεγάλη Ορθόδοξη Χριστιανική Εγκυκλοπαίδεια}, vol. 2 (Athens 2011) 171–172.
\item \textsuperscript{24} Literature for the monastery in n. 16 above.
\item \textsuperscript{26} Megaw 2006, Kosiński 2010.
\item \textsuperscript{27} For his role to the Christianization of Cyprus, cf. Oikonomou 2002, 101–106; Oikonomou 2005.
\item \textsuperscript{28} Soteriou 1937, 175–187; cf. Chotzakoglou 2005, 539; Papageorghiou 2010, 96.
\item \textsuperscript{29} Soteriou 1937, 175–187; Papageorghiou 2010, 96. Roux 1998, 237, incorrectly notes that the tomb was in the north side of the chancel, though the \textit{Laudatio} of monk Alexander is clear.
\end{itemize}
Fig. 10 | Enkomi by Salamis: St. Barnabas Monastery, sketched by the Kievan Hieromonk Vassili Barsky (1735); the cave considered to be the original grave of the Apostle is under the little building on the right.

Fig. 11 | Enkomi by Salamis: St. Barnabas Monastery, plan, according to Arthur (Peter) Megaw.
Through the centuries down to our times the name of St. Barnabas has firmly been connected with this monastery and not with Campanopetra, whose original name we can only surmise. Secondly, Campanopetra was abandoned, came to ruin and was covered by sand and vegetation – hence its recent name, which describes the place there. On the contrary, the monastery of St. Barnabas was never abandoned and has undergone several alterations because of its continuous use. Last but not least, although the Campanopetra complex had the good luck to be almost totally excavated, the monastery of St. Barnabas still remains unexplored for its most part. As a result, we know practically nothing about its early Christian atrium, as described by Alexander. In other words, if we accept Campanopetra as the place of St. Barnabas’ martyrium, then who does the existing monastery-martyrium and tomb at Enkomi belong to, which corresponds to the descriptions of the sources about the place of burial of Apostle Barnabas? It is obvious that this new theory leads to more inextricable questions!

3. Testimonies to relics of the Holy Cross in Cyprus

To support his theory of the cult of the Holy Cross in Campanopetra, Georges Roux collected stories and testimonies regarding fragments of the Holy Cross which had been circulating over the centuries in Cyprus. By adding some more indications we accumulate no less than ten testimonies. Some of them have become famous worldwide, as the relic that Philippe de Mezières, the well-known chancellor of the Lusignans, donated in 1369 to the Scuola Grande di San Giovanni Evangelista in Venice. This fact is visually perpetuated by Gentile Bellini in 1496 in his magnificent painting Processione in Piazza di San Marco, and it is considered as the most glorious litany in denoting that it was located ἐκ δεξιῶν τοῦ θυσιαστηρίου (van Deun, in: van Deun – Noret 1993, 119), as proved by the excavation of Soteriou 1937.

According to the theory of Delvoye and Roux, which we share (see below), the original name of the church complex in Campanopetra could possibly be that of the Holy Cross.

See Roux 1998, 13–14 and fig. 5.

See the literature in notes 16 and 26 above.

Cf. Papageorghiou 2010, 96 and 98, fig. 2.


See, e.g., the cases referred in the relative bibliographical chapter in Ιστορία τῆς Κύπρου 2005, 869–872. For the legend about Saint Helena and her supposed staying in Cyprus see some critical notes in Papacostas 1999, vol. I, 95–99; G. W. Bowersock explains the legend as an allusion for the great importance of Cyprus for Constantinople (Bowersock 2000, 10). Does the statue of St. Helena in the Louvre, coming from Cyprus (Chotzakoglou 2005, 694, fig. 676), belong to the same context? E. Procopiou has seen in the Cypriot Patriarch of Alexandria St. John the Almsgiver (7th cent.) another medium for the import of relics of the Holy Cross in Cyprus (Procopiou 2015, 208 f).


From the vast literature on Gentile Bellini and his paintings see, e.g., Heinemann 1962; Meyer zur Capellen 1985; Rodini 1998, 37; Campbell – Chong et al. 2005.
in the History of European Art. Of course the testimonies that mention the existence of such relics in Ammochostos/Famagusta, which succeeded Salamis/Constantia, are of special interest.39

Some of these literary testimonies are of great value for our case. Firstly, the text *De inventionis Sancti Crucis* by monk Alexander at Enkomi, 6th century:40 Was the author inspired by the fact that he lived in a place being proud of having such an outstanding monument, dedicated probably to the Holy Cross?41 And did he deliver his speech in the Campanopetra basilica? Secondly, Cyprus offered timber in the 9th century for the reparation of the Holy Sepulchre in Jerusalem,42 at a time, when the island was still under occupation by the Arabs. Thirdly, it was Saint Neophytos the Recluse in the 12th/13th centuries, who made a six month pilgrimage in the Loca Sancta, named his Enkleistra as *Holy Cross* and gifted to his church a piece of the Holy Cross.43 Furthermore, he wrote no less than eight existing speeches on the Holy Cross44 and he made innumerable references to it in his writings.45 Moreover, the iconographic setting of his Enkleistra is dominated by the presence of the Cross.46 Fourth, is it a mere coincidence that Leontios Machairas, in the 15th century, makes such an extensive reference to the cult of the Holy Cross in Cyprus?47 Last but not least, fifth, a comparatively great number of old monasteries and churches in Cyprus are dedicated to the Holy Cross.48

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39 After the Frankish conquest Famagusta played the role of a Holy City on the island (Bacci 2008), boasting in several cases about relics of the Holy Cross, e.g. in the church of St. George of the Greeks (see for instance Kyrris 2004, 69), etc. An incomplete survey of the Christian monuments of the town and their role is given in Walsh – Edbury – Coureas 2012.


41 Perhaps it is not a mere coincidence that the so-called ‘Holy Fountain of Nicodemos’ in Salamis was decorated with early Christian frescoes and an inscription which made a clear allusion to the Vision of the Holy Cross by Constantine the Great. For the monument in Salamis see Chotzakoglou 2005, 567, figs. 281–284. For the Vision of Constantine recently Triantaphyllopoulos 2015a, 527–538.


44 References to the relevant texts in Neophytoς V, 239–241.

45 See the indices in Neophytoς VI, further Stefanis, 2012; cf. Triantaphyllopoulos 2008 and 2010, esp. 830–831.


47 See Dawkins 1932, index, 321 s. v. ‘Cross’.

48 The incomplete catalogue of existing monuments by Gunnis 1956, index, s. v. ‘Holy Cross’, enumerates no less than 21 monuments, to which one has to add, for instance, the Stavrovouni Monastery, the Psoka (Paphos District) Holy Cross, further monuments in Nicosia and elsewhere. It is noteworthy, that up to the end of the 19th century the famous church of Agia Paraskevi in Yeroskipou was dedicated to the Holy Cross. The initial phase of the monument has been dated to the period of iconoclasm (8th cent.) (Foulias, 2003–2004; Foulias 2008, 61–94; Foulias 2011, 226–239). It has also been asserted that the south apse of the bema in a form of a tetraconch was dedicated to the cult of the Holy Cross (Foulias 2011), but here one could
To recapitulate: even if all the legends about the Holy Cross in Cyprus cannot be verified archaeologically, we have to accept as a fact that relics of it have existed on the island since perhaps as early as the Constantinian period.

4. Campanopetra: New Jerusalem in Cyprus?

When St. Neophytos the Recluse extended and renovated the Enkleistra, he named his new cell *New Zion* — surely a symbolic name reminding him of his pilgrimage to the Holy Sepulchre, in the new form to which it had been transformed in that time. The naming of his cell as *New Zion* was in connection with the iconographic setting of the church in the Enkleistra, as suggested some years ago. We have seen that the medieval Ammochostos/Famagusta, successor of Salamis/Constantia, has been interpreted as an iconic *New Jerusalem*, in order to justify the transfer and settlement of the Royal House of Lusignan from the Kingdom of Jerusalem to Cyprus. Both places, Enkleistra and Ammochostos, boasted about having pieces of the Holy Cross. Was Campanopetra, also, the by-product of such a concept?

The arrangement of the east atrium and the ciborium in open air (Figs. 2, 4) does not exclude other functions beyond the one supported by Charles Delvoye, Georges Roux and others, but these seem less reasonable. With regard to the theory in favour of St. Barnabas or eventually other martyrs interred supposedly in Campanopetra, a question remains unanswered: Why did they decide to erect an additional atrium on the east side instead of interring the saint and others to the south of the chancel, near the diaconicon? The latter is the general procedure and rule for martyrs and saints in Cyprus and elsewhere (e.g. St. Epifhanios in Constantia, St. Spyridon in Trimithous, St. Lazarus in Larnaca, St. Herakleidios in Tamassos/Politiko, St. Barnabas in Enkomi etc.). The existence of the east atrium and the ciborium inevitably brings to one’s mind similar arrangements, that begin with the Constantinian complex of the Holy Sepulchre, namely the basilica of the Crucifixion/Golgotha and the Rotunda of the Anastasis (Resurrection) (Fig. 6). We have to remember that in the initial complex the Rock of Golgotha, where the Cross of Christ stood, was outside the great basilica, in the atrium between the basilica and the Rotunda, in contact with the bema of the basilica. Also surmise an influence of iconoclastic ideas, as shown by the aniconic cross decoration of the church (Foulias 2011).

49 See n. 44 above.
51 Triantaphyllopoulos 2008 and 2010.
52 See n. 40 above.
53 Cf. n. 5 above.
55 See here, n. 11 above. Cf. Pallas 1977, 295–296, who shares the connection with the Holy Sepulchre, but he reminds also the *bêt selóta* (i.e., place of prayer) of churches in Tür ‘Abdîn; finally, he connects the arrangement in Campanopetra with the expansion of the Liturgy of Jerusalem in Cyprus.
56 See e.g. Biddle 1999, 69 and fig. 63A; Krüger 2000, 47–49; Labbas 2009, 94–96.
The presence of the baptistery in the Campanopetra complex as well as in the Anastasis Rotunda is not less significant, a fact that corroborates our argumentation for the role of Campanopetra.\textsuperscript{57}

The arrangement of the east atrium at Campanopetra in analogy to that of the Holy Sepulchre in Jerusalem and the suggestion that the Cypriot monument should be regarded as a pilgrimage destination to the Holy Cross, is further corroborated, in my opinion, by a remarkable indication. This, strangely enough, has not been stressed properly by the excavator. In the reconstruction plan of the main apse its hemisphere has been designed to be decorated simply with a great cross (Figs. 3, 12).\textsuperscript{58} Similar apse decorations are to be found in various early Christian monuments throughout the Mediterranean world.\textsuperscript{59} Several of the latter churches have no special connection to the Holy Sepulchre; Campanopetra, conceived at least in its east part to imitate the Holy Sepulchre, is much more justified to display such a decoration.

5. Conclusion

Archaeological and historical evidence has lead us to accept the opinion held by Delvoye, Roux and others that Campanopetra represents a kind of transfer and establishment of the Holy Sepulchre in Cyprus. The church housed a relic of the Holy Cross and functioned as a pilgrimage destination, just like the simulacra of the Holy Sepulchre in the

\textsuperscript{57} See n. 18 above. For the role of the baptistery in the Holy Sepulchre, in accordance with the \textit{Catecheses} of Cyril of Jerusalem (4\textsuperscript{th} cent.), see the literature in n. 11 above.

\textsuperscript{58} Roux 1998, plans 5, 6.

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There is a very long tradition of contacts between Cyprus and Palestine, beginning obviously before St. Epiphanios, Archbishop of Cyprus in Salamis/Constantia (367–403), who came to the island from Palestine, and not ending with Georgios Seferis, who was surprised in the 1950s by the host of Cypriot pilgrims to the Holy Sepulchre/Panagios Taphos, but continuing to our days an unbroken chain of almost monthly mass contacts! Additionally, the numerous stories about relics of the Holy Cross in Cyprus render the theory of Campanopetra as a locus sanctus quite probable.

Let us hope and wish for future researchers to have the opportunity to scrutinize details in Campanopetra again in a free, united Cyprus!

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63 Chotzakoglou 2005, 479, has already formulated such a theory about Christian Salamis/Constantia as a whole.


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Neophytos VI = Ἅγιου Νεοφύτου τοῦ Ἐγκλείστου Συγγράμματα, vol. VI [Indices] (Paphos 2008).


Orlandos 1958 = A. K. Orlandos, Μοναστηριακή ἀρχιτεκτονική (Athens 1958, 2nd ed.).


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Photo credits
Figs. 1–5, 12: Roux 1998, fig. 1b [1], plan la [2], plan V [3], fig. 225 [4], fig. 106 [5], plan VI [12]. – Fig. 6: E. Otto, Das antike Jerusalem. Archäologie und Geschichte (Munich 2008) 111, fig. 32. – Fig. 7: A. Papageorghiou, ‘Foreign Influences on the Early Christian Architecture of Cyprus’, in: V. Karageorghis (ed.), Acts of the International Archaeological Symposium ‘ Cyprus between the Orient and the Occident’, Nicosia, 8–14 September 1985 (Nicosia 1986) 498, fig. 1. – Fig. 8: V. Karageorghis, Excavations in the Necropolis of Salamis, vol. IV. Salamis, vol. 7 (Nicosia 1978) 2, fig. 1. – Fig. 9: photo by S. Rogge. – Fig. 10: Papageorghiou 2010, 99, fig. 1. – Fig. 11: after A. H. S. Megaw, ‘Byzantine Architecture and Decoration in Cyprus: Metropolitan or Provincial?’, in: DOP 28, 1974, 77, fig. H.

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Abbreviations

AA  Archäologischer Anzeiger
AE  L'année epigraphique
AJA American Journal of Archaeology
AM Mitteilungen des Deutschen Archäologischen Instituts, Athenische Abteilung
ANRW Aufstieg und Niedergang der römischen Welt
AntCL L'antiquité classique
AntJ The Antiquaries Journal
AP Archaeological Reports
ArchCl Archeologia classica
ASAtene Annuario della Scuola archeologica di Atene e delle missioni italiane in Oriente
BAAL Bulletin d’archéologie et d’architecture libanaises
BABesch Bulletin antieke beschaving. Annual Papers on Classical Archaeology
BAR British Archaeological Reports. International Series
BASOR Bulletin of the American Schools of Oriental Research
BCH Bulletin de correspondance hellénique
BCom Bullettino della Commissione archeologica comunale di Roma
BE Bulletin épigraphique
BHG Bibliotheca Hagiographica Graeca
BICS Bulletin of the Institute of Classical Studies of the University of London
BSA The Annual of the British School at Athens
BSR Papers of the British School at Rome
CCEC Cahiers du Centre d’Études chypriotes
CIG Corpus inscriptionum Graecarum
CIL Corpus inscriptionum Latinarum
CIPhil Classical Philology
CMS Corpus der minoischen und mykenischen Siegel
CPJ Corpus papyrorum Judaicarum
CRAI Comptes rendus des séances de l’Académie des inscriptions et belles-lettres
CVA Corpus vasorum antiquorum
DNP Der Neue Pauly. Enzyklopädie der Antike
DOP Dumbarton Oaks Papers
EGF Epicorum Graecorum fragmenta
FHG Fragmenta historicorum Graecorum
FGrHist F. Jacoby, Die Fragmente der griechischen Historiker
HEROM Journal on Hellenistic and Roman Material Culture
Historia Historia. Zeitschrift für Alte Geschichte
IEJ Israel Exploration Journal
Abbreviations

IG Inscriptiones Graecae
IGR Inscriptiones Graecae ad res Romanas pertinentes
IJO Inscriptiones Judaicae Orientis
ILS H. Dessau, Inscriptiones Latinae selectae (Berlin 1892–1916)
IstMitt Istanbuler Mitteilungen
JASc Journal of Archaeological Science
JdI Jahrbuch des Deutschen Archäologischen Instituts
JHS The Journal of Hellenic Studies
JMedA Journal of Mediterranean Archaeology
JNES Journal of Near Eastern Studies
JRA Journal of Roman Archaeology
JRS The Journal of Roman Studies
KypSp Κυπριακά Σπουδά
LIMC Lexicon iconographicum mythologiae classicae
LTUR Lexicon topographicum urbis Romae
MEFRA Mélanges de l’École française de Rome. Antiquité
ÖJh Jahreshefte des Österreichischen Archäologischen Institutes in Wien
OGIS W. Dittenberger, Orientis Graeci inscriptiones selectae (Leipzig 1903–1905)
OpArch Opuscula archaeologica (Skriifter utgivna av Svenska institutet i Rom)
OpAth Opuscula Atheniensia
PBF Prähistorische Bronzefunde
PG Patrologia Graeca
PIR Prosopographia Imperii Romani
PraktArchEt Πρακτικά της εν Αθήναις Αρχαιολογικής Εταιρείας
RA Revue archéologique
RDAC Report of the Department of Antiquities, Cyprus
RE Paulys Realencyclopädie der classischen Altertumswissenschaft
REG Revue des études grecques
RendLinc Atti della Accademia Nazionale dei Lincei. Classe di scienze morali, storiche e filologiche. Rendiconti
RendPontAc Atti della Pontificia Accademia Romana di Archeologia. Rendiconti
RivStFen Rivista di studi fenici
RM Mitteilungen des Deutschen Archäologischen Instituts, Römische Abteilung
RNum Revue numismatique
RPC Roman Provincial Coinage
SCE The Swedish Cyprus Expedition
SEG Supplementum epigraphicum Graecum
SIMA Studies in Mediterranean Archaeology
TAM Tituli Asiae Minoris
ZPE Zeitschrift für Papyrologie und Epigraphik