

REVIEW ARTICLE

ANCIENT CYPRUS: NEW DIRECTIONS IN HISTORICAL, LITERARY AND ARCHAEOLOGICAL SCHOLARSHIP

CARVOUNIS (K.), GAVRIELATOS (A.), KARLA (G.), PAPATHOMAS (A.) (edd.) *Cyprus in Texts from Graeco-Roman Antiquity*. (Mnemosyne Supplements 467.) Pp. xviii + 407. Leiden and Boston: Brill, 2023. Cased, €135. ISBN: 978-90-04-52948-9.

DELIGIANNAKIS (G.) *A Cultural History of Late Roman Cyprus*. (Texts and Studies in the History of Cyprus 90.) Pp. xx + 194, b/w & colour ills, b/w & colour maps. Nicosia: Cyprus Research Centre, 2022. Cased. ISBN: 978-9963-0-8169-1.

PESTARINO (B.) *Kypriōn Politeia, the Political and Administrative Systems of the Classical Cypriot City-Kingdoms*. (Mnemosyne Supplements 459.) Pp. xiv + 301, b/w & colour ills, colour map. Leiden and Boston: Brill, 2022. Cased, €119. ISBN: 978-90-04-52033-2. doi:10.1017/S0009840X25101017

The three works under review collectively span a broad chronology and cover a spectrum of topics concerning the history, culture and society of ancient Cyprus. This discussion, rather than reiterating previous critiques, takes a wide view and integrative approach, examining how these works contribute to ongoing intellectual trajectories within Cypriot studies as well as shaping new ones. In doing so, it reinforces the need for broader recognition of Cypriot studies as a distinct field of study.

Pestarino's monograph, *Kypriōn Politeia, the Political and Administrative Systems of the Classical Cypriot City-Kingdoms*, a revised version of the author's Ph.D. thesis, is an original and dynamic contribution to the field. Its focus, the political and administrative frameworks and systems of the classical period, complements the continued growth of scholarship focused on Cyprus' city-kingdoms (e.g. A. Satraki, *Κύπριοι βασιλείς από τον Κόσμο μέχρι το Νικοκρέοντα: η πολιτειακή οργάνωση της αρχαίας Κύπρου από την Υστερή Εποχή του Χαλκού μέχρι το τέλος της Κυπροκλασικής περιόδου με βάση τα αρχαιολογικά να* [2012]; C. Körner, *Die zyprischen Königtümer im Schatten der Großreiche des Vorderen Orients. Studien zu den zyprischen Monarchien vom 8. bis zum 4. Jh. v. Chr.* [2017]; M. Christidis, A. Hermay, G. Koiner and A. Ulbrich [edd.], *Classical Cyprus. Proceedings of the Conference, University of Graz, 21–23 September 2017* [2020]). This bold study prioritises complex epigraphic documentation from the classical period, thus mobilising further analysis of this evidence and wider discussion concerning the approach to the development of Cypriot settlements and institutions. The surviving evidence remains intricate and fragmentary, but Pestarino argues that fuller reconstruction of Cypriot political and administrative structures is attainable (p. 3).

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The study's central questions steer the methodological and interpretative approach, highlighting sustained engagement with multilingual documentation and their connections with wider socio-political contexts. Key questions include: what constituted the *politeia* of the Cypriots, and what prompted interest among Greek authors? What were the defining features of the administrative system of Cyprus during the classical period? Were there officials and magistrates beyond the *basileus*, *anakes* and *anassai*, and, if so, what roles did they fulfil? How did these systems evolve over time? And given that the city-states of Cyprus employed diverse linguistic practices in their administrative and epigraphic records, to what extent did they operate under a shared political logic – or were their systems substantively distinct, and in what ways? (pp. 1–3).

The introduction sets out the historical and historiographical context, introducing the methodological framework and emphasising the critical role of multilingual inscriptions in shaping interpretative approaches. Chapter 1, 'Setting the Scene: King, Elite and People', examines the foundational elements of Cypriot society and governance, laying the groundwork for understanding institutional complexity. Chapter 2, 'The Idalion Bronze Tablet: Cypriot Political and Administrative Institutions in the Fifth and Fourth Centuries BC', undertakes a focused analysis of this pivotal source illuminating political structures and administrative mechanisms. Chapter 3, 'The Administration of the Central Palace', investigates the organisational dynamics of royal administration and its practical functions. Chapter 4, 'The Role of Carians and Their "Interpreter" in the Kition Administration', explores specific administrative roles and foregrounds the presence of foreign individuals within Cypriot governing frameworks. Chapter 5, 'Administrative Officials on the Periphery of the Cypriot City-States: The Bulwer Tablet', extends the analysis to officials operating outside centralised authority, shedding light on regional governance. Chapter 6, 'Religious-Civil Officials between the Centre and Periphery in Cypriot Syllabic Greek and Phoenician Inscriptions', delves into the intersecting spheres of religious and civic authority through the lens of diverse linguistic traditions. Finally, the conclusion, 'The *Kypriōn Politeia* Regained', synthesises the findings to argue for a consistent and adaptable Cypriot administrative system shaped by both Achaemenid and Greek political currents. Overall, the study offers a granular yet integrative account of the island's institutional history, grounded in careful epigraphic analysis and cross-cultural comparison.

The appendix provides colour images, the texts of the documents and translations into English. The technical aptitude regarding the treatment of the evidence is consistent, and the dynamic presentation is to be noted. Individual treatment of the complex, multilingual epigraphic evidence is impressive throughout, and interpretation is unflinching, but then, given the paucity of the evidence, feeble speculation is not the tack that will mobilise debate about issues that need further exploration. The presentation of these documents, their translations and summaries and the attention to their materiality is a welcome addition to the scholarly corpora. The wide spectrum of parallel case studies, evidence and sources (e.g. elegy, epic poetry, Assyrian chronicles, land registers, cuneiform tablets from Borsippa) to tease out the evidence and develop interpretations situates Cyprus within the wider classical world. For example, on the eponymous magistrate in the Cypriot context comparisons are made with Athens and Assyria (pp. 53–9). Attention to intangible processes and actions that highlight issues of space, dynamics, power and authority enriches the discussion. For example, the performativity of the Idalion Bronze Tablet (pp. 48–76) is considered in relation to the duties of scribes and the spaces they occupied.

While the study demonstrates lateral engagement with the available evidence, it would benefit from a more explicit diachronic analytical framework. Such an approach is critical to uncovering the long-term developments in institutional structures and the socio-political dynamics of Cypriot city-states. For example, examining copper extraction, production and

its management across successive periods would illuminate patterns of resource control, ownership models and the emergence of hierarchies within industrial landscapes. It offers an instructive lens through which to explore the emergence of hierarchies and patterns of ownership within the industrial and the civic spheres. Studies such as C. Peege, P. Della Casa, W. Fasnacht (edd.), *Agia varvara-almyras: an iron age copper smelting site in Cyprus* (2018), although absent from the bibliography, provide critical archaeological and environmental data that could enhance the understanding of regional governance and labour organisation. The diachronic management of industrial landscapes is central to broader questions surrounding the formation of state institutions, the negotiation of authority and the evolving relationships between people and their environments. Looking to later periods of history is also essential, as it deepens the understanding of change over time (cf. V. Kassianidou, A. Agapiou and S.W. Manning, 'Reconstructing an Ancient Mining Landscape: A Multidisciplinary Approach to Copper Mining at Skouriotissa, Cyprus', *Antiquity* 95 [2021], 986–1004).

Overall, the work tackles the study of the political and administrative system for a period of history whose archaeology is much obliterated head on. Thus it directs readers to a world beyond the well-known figures, such as Evagoras, and settlements, i.e. Salamis and Paphos.

Cyprus in Texts from Graeco-Roman Antiquity has its origins in the conference 'Cyprus: a place and *topos* in ancient literature' (Athens, 21–22 September 2018). Many of the papers originally presented were developed for publication, and the edited volume welcomed four additional contributions (by C. Fakas, N. Kanavou, S. Matthaïos and D. Spencer).

The volume focuses on the presentation of Cyprus as a real and imagined landscape in literary texts from Graeco-Roman antiquity. The chronological framework is widely defined and allows for serious introspection regarding the role of Cyprus and of Cypriots in shaping and negotiating its identity. The impact on the field of Cypriot studies is immediate as the volume presents a convenient collection of articles focussing on literary texts, figures and movements concerning the island, its history and its people. Most well-known and cited literary texts concerning ancient Cyprus are derivative, offering little in the way of focused attention on its people and the landscape, but instead present impressionistic accounts of the island's culture or place in the wider Mediterranean. For example, the well-known accounts produced during the Roman Republic and Empire (e.g. Strabo, *Geog.* 14.6.1–14.6.6 [c681–5]; Plin. *HN* 5.22, 5.35; Pompon. *De Situ Orbis* 2.112; Amm. Marc. 14.8.14–15).

The work highlights a long-overdue and welcome shift towards systematically collecting and analysing information about Cyprus found in Greek and Latin literature, an area often overlooked in favour of archaeological or epigraphical studies. Thereby it significantly enhances understanding of how Cyprus was perceived and represented in the ancient world. In particular, the themes of myth, wandering heroes and divine presence (like Aphrodite) reveal an interest in how Cyprus was integrated into the broader Graeco-Roman cultural imagination and mythological landscape. The contributors elegantly collate problematic, fragmentary and incidental evidence to shed light on important contributions to the cultural, political, social and economic scene by Cypriots. The methodologies applied contribute significantly to discussions about the inclusion of material relating to ancient Cyprus in the wider discourse concerning antiquity. Fundamentally, at several points the volume demonstrates the value of approaching even the most fragmented evidence and daring to ask hypothetical questions of it. This work is a must-read for any scholar engaged with the history, culture and society of ancient Cyprus.

It is organised in six parts and presents an extensive range of material addressing different literary genres, exploring the materiality of documents, the transmission of ideas and the reception of literary traditions. The volume offers approaches to different texts, authors and genres, and invites further thoughts about representations of the island in

ancient Greek and Latin texts, and narratives associated with it (Carvounis and Karla, p. 8). It is justified in its call for a much needed focus on literature concerning the island (Carvounis and Karla, p. 5). This volume is a welcome contribution to ongoing, diachronic exploration of the place's 'unique cultural identity' (Carvounis and Karla, p. 1).

Part 1, 'Myth and Literature', presents one chapter (Chapter 2: 'Ancient Cyprus: From Myth to History and Literature' by A. Voskos). It is a well-placed introduction to the literature and topics relevant to later contributions. It collates key resources and presents a digest of the island's geopolitical position and resources. The discussion includes a wide spectrum of myths and figures that dominate cultural and literary materials, notably Aphrodite and the impact of Homer. It emphasises the scanty nature of information regarding the nature of the evidence and highlights that even the most famous individuals from the island have to be investigated through the study of indirect resources.

Part 2, 'Archaic Poetry: Composition and Performance', consists of two papers ('Cyprias and the Cypria' by A. Kelly and 'Reflecting upon Cyprus as a Sacred Place in *Homeric Hymn* 6' by M. Ristorto and S. Reyes). Kelly's study of the literary culture of the Archaic period addresses Cyprus' poor representation in Homer and highlights scholarly limitations regarding knowledge of literary production and transmission (p. 51). Ristorto and Reyes reflect upon Cyprus as a literary *topos* associated with Aphrodite, particularly legitimisation through hymn performance. The chapter explores the interplay of music and movement at cultic spaces and concludes that the *Homeric Hymn* 6 was composed to be performed in a Cypriot sanctuary (p. 70). The poem's evocation of costume elegantly interweaves themes of performance, spatial dynamics and materiality, prompting reflection on how space, place and embodied ritual converge. This layered reading suggests that the hymn was likely performed at Paphos (p. 81).

Part 3, 'Wandering Heroes', includes three contributions ('Stesichorus, Cyprus, and the Heroes of Athens' by P.J. Finglass; 'The Theme of Teucer's Exile and its Reception in Latin Literature' by Gavrielatos; and 'Heroic Mettle and Roman Thought: Cyprian Venus and Foundational Bronze' by Spencer). Finglass' brief study is thought-provoking because it offers a speculative viewpoint of possible places 'where Cyprus *might* have featured in Stesichorus' poetry' (p. 91). He speaks to the opportunities and challenges that all three works under review address regarding the nature of the ancient evidence, as he concludes 'this engagement at the margins of what is known reminds us of the fragility of our evidence base in general, of just how much we do not know' (pp. 100–1). The chapter, and the volume at large, demonstrates that information about ancient Cyprus can be found in the unlikelyst of places and yield surprising results.

Gavrielatos' assessment of Teucer in the literary record demonstrates that he was not a one-dimensional hero (p. 104). Engagement with Cicero, Virgil and Horace elevates discourse on Teucer by highlighting his significance as a Roman symbol (p. 122). Spencer's chapter similarly draws attention to the role of Cypriot symbols to a Roman sense of self and identity. Her chapter shows the significance of *aes* for both the Romans and Cypriots, and underscores how the Cypriot landscape shaped and legitimised Roman identity. The analysis enriches existing scholarship on exchanges between the provinces and Rome, particularly in relation to the cultural capital of mythological narratives. Notable examples include the oath of allegiance to Tiberius (*SEG* 18.578; noted in F. Mitthof's chapter).

Part 4, 'Divine Presence on the Island: Literature and Ritual', includes three chapters ('In the Footsteps of Cypris' by M. Paschalis; 'On the Track of Venus' Cult: The Cypriot Stories in Ovid's *Metamorphoses*' by E. Savva; 'Imagined Sacral Landscape? Cult Sites of Apollo *Hylates* in the Ancient Literary Sources' by Mitthof). Paschalis addresses the relationship between Aphrodite and natural fertility, showing cultural and literary affinities with the Near East. The chapter closes with an exploration of later receptions of this aspect

of the goddess' identity. Savva presents a systematic treatment of the appearance and significance of Cyprus in Ovid's *Metamorphoses*, tackling the topic of sacred prostitution. Mitthof synthesises literary and epigraphic evidence to investigate the presence and influence of Apollo Hylates across Cyprus and the wider Mediterranean.

Part 5, 'Cyprus as a Place and topos', consists of four chapters ('"It Was Always Far Away": Othering Cyprus in Greek Comedy' by A.K. Petrides; 'War and Peace: Cyprus in Greek Comedy' by A. Papachrysostomou; 'Real and Imagined Geographies of Cyprus in Imperial Greek Literature' by W. Hutton; 'Cyprus in Greek Prose Fiction of the Roman Period' by Fakas). This section consistently situates Cyprus as a peripheral yet distinctive landscape throughout antiquity. Petrides' contribution, in particular, highlights how conceptualisations of Cyprus as both hybrid and ambiguous persist well into the twentieth century, reflecting enduring complexities of space and identity (pp. 213–14). A running thread across the chapters is the island's sustained ethnic diversity and its position as a unique cultural nexus (e.g. Papachrysostomou, p. 239; Hutton, p. 257). For this, the section stands out, though it also underscores the need for more integrated engagement with ancient history and archaeological scholarship to enrich interpretations of the literary evidence. Incorporating the following works would help deepen the critical discourse on island identities and historical engagement with Cyprus as an island-scape: L. Calvelli, *Il tesoro di Cipro, Clodio, Catone e la conquista romana dell'isola* (2020); T. Fujii, *Imperial Cult and Imperial Representation in Roman Cyprus* (2013); J. Gordon, 'Insularity and Identity in Roman Cyprus', in: A. Kouremenos (ed.), *Insularity and Identity in the Roman Mediterranean* (2018); E. Hussein, *Revaluing Roman Cyprus* (2021).

Part 6, 'Exploring the Sources: *fragmenta* and *testimonia*', concludes the volume with four chapters ('A Hellenistic Philosopher from Cyprus in the *Greek Anthology*: Epigrams on Zeno of Citium' by V.P. Vertoudakis; 'Xenophon the Cypriot and his Novel' by Kanavou; 'Archelaus of Cyprus and Alexander of Paphos: Two Enigmatic Figures in the History of Ancient Scholarship and Rhetoric' by Matthaïos; 'Cyprus and Cypriots in the Greek Documentary Papyri and Inscriptions' by Papatthomas). Part 6 introduces yet more evocative discussion of different figures, some well-known and studied (see Vertoudakis on the Cypriot philosopher Zeno), others known while the evidence concerning their lives, networks and impact is scarce (see Kanavou's discussion of Xenophon the Cypriot and Matthaïos' collation of material on Archelaus of Cyprus and Alexander of Paphos). The final chapter closes the volume with a flourish and is a rich material source, demonstrating the importance of papyri for the study of Cypriots and the Cypriot landscape, and opens avenues to assess the literary, economic and political profile of the island.

Overall, the work represents a significant contribution; however, it would have been enhanced by deeper engagement with scholarship on landscape, material culture and archaeology. This would also have mitigated certain odd slips and gaps in coverage, for example, beyond the additional works noted relating to Part 5, Chapter 2 would have benefited from engagement with, say, F.G. Maier and V. Karageorghis (*Paphos* [1984], pp. 81, 272, 282, 258). Discussion of the religious scene in the Roman period, notably the oath of allegiance to Tiberius, by Mitthof in Chapter 10 would have benefited from works that recently engaged with this document (e.g. Fujii 2013; Hussein 2021).

Deligiannakis's monograph *A Cultural History of Late Roman Cyprus* collates key sources to successfully introduce this period of the island's history and its key and most impactful personalities to new – and seasoned – readers. The book is organised into five chapters, accompanied by maps, images and an appendix. This work finds common ground with the other two under review in that it addresses challenges relating to the study of ancient Cyprus, namely the scarcity of the ancient evidence, and develops lines of enquiry relating to identity formation in the Cypriot context. Overall, it makes the case that later

Roman Cyprus is an understudied period, and this work achieves its aim of refocusing attention on it.

Chapter 1, 'Cypriot Identities', lays the ground for the discussion of later Roman Cyprus with a summary of Roman Cyprus, the advent of Roman rule following the demise of the Ptolemies in the first century BCE to the seventh century CE. This historical overview draws upon recent works that have revitalised the study of this period. It also pays attention to the geography of the island and its overall situation in the Eastern Mediterranean, thus addressing a significant trope and theme concerning Cyprus – its sense of place, situation as an island, identity and the island paradox, namely insularity and connectivity as a perpetual state of being (p. 55 n. 41). The collation of material presented does justice to recent scholarship that has refocused attention on Roman Cyprus and revitalised its study. There are a few occasions when further references could enhance discussion. For instance, discussion of the 'cultural Romanisation of the local elites' would have benefited from drawing attention to the visit of the poet Lucius Septimius Nestor of Laranda to the island and the monuments set up to commemorate him and those of his patroness, the local self-styled *femina consularis* Sergia Aurelia Regina (e.g. at p. 12). Not only does this case study shed light on the participation of local elites in regional and empire-wide cultural concerns, but it also demonstrates the multilayered/multifaceted engagement of local elites, showing how they maintained identities that spoke both to empire-wide but also regional and local concerns (see Hussein and M. Raffa, *Trends in Classics* 8 [2016] and Hussein 2021 for the most recent treatments of this case study). The chapter paves the way for a detailed analysis of the social and religious landscape of later Roman Cyprus and for the discussion of the impact of its most celebrated personality – Bishop Epiphanius of Salamis.

Chapter 2, 'The Last Pagans of Cyprus', effectively bridges the overview of Roman Cyprus' cultural and political climate by focusing on evidence for the last pagans of Cyprus. The message regarding the surviving evidence is consistent and clear. Material from the mid-third century CE is largely invisible, the lack of information and the absence of good stratigraphical data is problematic, and only a partial view can be offered (e.g. pp. 13, 25, 29; see also 107). And so, the partial view is one of a relatively unproblematic coexistence between pagan and Christian worship in the Cypriot context, with the eventual emergence of Christianity as the dominant religion. The narrative gleaned from the surviving evidence is of abandonment and the new orientation to Christianity is driven by the island's relationship with Constantinople. The nature of the evidence is a common dilemma in all studies under review, but in this instance Deligiannakis explores how the scant evidence from Cyprus can be engaged with to get the best out of it.

Chapter 3, 'Elite Values and Urban Histories', focuses on familiar material culture. The House of Aion is centre stage and dominates discussion. The more recent discovery of the Villa of the Hippodrome in Akrotiri is also presented as an illuminating case study but is afforded much less space. Both settings and their associated material culture are astounding in their richness. In the case of the House of Aion, discussion centres on its material and visual culture to explore dialogue between other landscapes. Furthermore, Deligiannakis summarises ongoing debates concerning the different interpretations of the panels and scenes. Considerable attention is paid to the figure of Adonis and the significance of calendars – this would have benefited further from interaction with Fujii's 2013 *Imperial Cult and Imperial Representation in Roman Cyprus*. Deligiannakis's discussion of the significance of Adonis in the landscape (p. 79) and the history of calendars pertaining to Roman Cyprus (p. 83) would have also been enhanced with engagement with Fujii's work (e.g. Fujii [2013], pp. 129–31 for analysis of the inscribed Hymn to Adonis at Kourion, *SEG* 53.1747; Fujii [2013], pp. 144–56 for critical assessment of calendars in Roman Cyprus).

Chapter 4, 'Cypriot Christianity from Barnabas to Epiphanius', steers readers to well-known literary evidence that lies at the heart of the Christian religious and social landscape in the Cypriot context, the *Acts of Apostles* 13. The chapter does considerable heavy lifting by placing Cyprus at this time within religious networks, thus setting the scene for an assessment of the life and impact of the island's most prominent figure of the time – the focus of Chapter 5 – Epiphanius.

The final chapter, 'Cyprus at the Time of Epiphanius', presents later Roman Cyprus as a well-connected and prosperous island. The impact of Epiphanius is profound, and Deligiannakis synthesises the key evidence relating to his life and deeds, and gives space for exploration of his legacy and reception. Deligiannakis also flags that there has been little room for discussion of this in the scholarship. The work includes an appendix on Jewish communities in Cyprus.

Overall, the volume represents an important collation of key materials essential for studying this period of the island's history. It presents later Roman Cyprus as a rich, diverse and dynamic landscape. The prosperity of this landscape during this period is particularly emphasised through the archaeological record and material culture (p. 15; the use of maps, colour images and plates is effective, vividly conveying the vibrancy and texture of the surviving material evidence).

The three works under review offer valuable insights into the current state of scholarship on ancient Cyprus, highlighting both traditional strengths and emerging areas of focus. Their shared commitment to interdisciplinarity is evident, with each drawing upon textual, epigraphic and archaeological evidence to compensate for the fragmentary nature of the sources and to foster a more integrated understanding of Cypriot history. The studies collectively move beyond reductive narratives – such as models of centralised monarchical rule or linear Christianisation – to probe the complex social dynamics and cultural hybridity that characterised the island's historical trajectory. Cyprus is consistently framed within its wider eastern Mediterranean and Graeco-Roman contexts, situating its development within broader transregional networks of exchange, power and identity. Running through each study is a sustained interest in the processes of identity formation – political, religious and cultural – as a central axis for interpreting the island's history, culture and society over time.

All three works underscore the fragmentary and minimalist nature of the surviving evidence for Cypriot antiquity, which, despite meticulous synthesis and comparative case studies, often remains insufficient to yield definitive conclusions. There is also enormous value in setting out the known information about a body of evidence and leaving it at that – an introduction or overview to what remains, no matter how scant. Similarly, presenting hypotheses based on fragile foundations, asking 'what if?' or suggesting 'how about . . . ?' is equally important to mobilise discussion.

One interpretative response to these limitations is engagement with Cyprocentricism – a paradigm introduced by M. Iacovou that advocates for a locally grounded, diachronic approach attentive to long-term societal structures and local agency. Iacovou's seminal 2007 article 'Advocating Cyprocentricism: An Indigenous Model for the Emergence of State Formation on Cyprus' (in: S. White Crawford et al. [edd.], *"Up to the Gates of Ekron". Essays on the Archaeology and History of the Eastern Mediterranean in Honor of Seymour Gitin* [2007]) introduced the term 'Cyprocentricism', and along with it a diachronic methodological approach – rooted in ideals of the *longue durée* prioritising the study of long-term structures in society – that has since transformed Cypriot studies. For Iacovou, the second and first millennia BCE are a continuum, and taking a long view of the island's culture and society can be applied to other periods of its history. For many, this perspective has provided a stimulus or solution to artificial temporal boundaries and has fostered an approach prioritising local agency and voice. For some examples of studies that have

utilised this approach see: D.B. Counts and Iacovou, 'New Approaches to the Elusive Iron Age Politics of Ancient Cyprus: An Introduction', *Bulletin of the American Schools of Oriental Research* 370 (2013); A. Georgiou (ed.), *Cyprus: an Island Culture. Society and Social Relations from the Bronze Age to the Venetian Period* (2012); J.M. Gordon, 'Transforming Culture on an Insula Portualis: Port Cities as Central Places in Early Roman Cyprus', in: G. Papantoniou and A. Vionis (edd.), *Central Places and Un-Central Landscapes: Political Economies and Natural Resources in the Longue Durée* (2018); G. Papantoniou, *Religion and Social Transformations in Cyprus: from the Cypriot Basileis to the Hellenistic Strategos* (2012); G. Papantoniou, *Journal of Greek Archaeology* 1 (2016).

Cyprocentricism provides a vital framework for exploring Cyprus' distinctive historical and cultural trajectory, foregrounding local agency and what sets the island apart. Its integration within broader investigations of the Mediterranean space is equally crucial, situating Cypriot narratives across wider regional connections, while avoiding oversimplification or marginalisation.

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