the Aegean and Egypt, both in the Bronze Age and 1st millennium BCE.

Late Bronze Age trade led to the emergence of various cities and nearby economic centres (Enkomi, Kition, Hala Sultan Tekke, Maroni, Kalavassos, Alasa) as well as the development of so-called Cypro-Minoan script around 1500 BCE. Neither language, nor script has been deciphered yet.

In Egyptian Amarna texts (El-Armana Tablets 33–39), only one king of Alashiya is attested which caused the debate whether Alashiya refers to the whole island or just to one of its city-kingdoms, Enkomi being suggested most frequently (Wallace/Orphanides II, 3–11). The Amarna letters (El-Armana Tablets 35) report a pestilence in the 14th century BCE which caused a severe decline in copper-mining.

Since the 14th century BCE, Cyprus had been threatened by the Sea Peoples coming from the Anatolian coast (El-Armana Tablets 38), and was finally conquered by them under the reign of Ramesses III (1187–1156 BCE; *TUAT* 1.508–11) when neighbouring cultures, such as the Hittites or Canaanites, also suffered severe attacks. Cities, such as Enkomi or Kition, were partly destroyed, some rebuilt in smaller scale, some (eventually) abandoned. The international trade routes were severely affected, and large groups of people moved about searching for a new home. Cyprus attracted new settlers from the Aegean as well as the Levant. Thus, the travel report of Wen-Amun (1076 BCE; *TUAT* 3.912–21) mentions a queen, Hatiba of Alashiya, most likely a semitic name ("wood collecting woman"; cf. Schipper 2005: 218–19). Since the 9th century BCE, the presence of Phoenician settlers is attested on the island (e.g., *KAI* 30; 31; Krings 1995: 597–630), who used Cyprus as stepping stone for their westward expansion and trading network. This reactivated Cypriot (copper) trade, in turn triggering the emergence of various Iron Age city-kingdoms. The city-kingdom of Kition was probably (re-)founded by Tyre (Krings: 613–18), and Lapethos was settled by Phoenicians from Byblos who worshipped the gods of their hometown there (Krings: 627–28; Magnanini 1973: 125–27 no. 3; Ulbrich 2008: 146, 371). In the city-kingdoms, newly immigrated Greek Aegeans and Phoencians often lived together with so-called Eteo-Cypriots, the "pre-collapse" population of the island (e.g., Reyes 1994: 11–22; Raptou 1999: 230–36). The multicultural nature of the Cypriot population is reflected in the use of different languages (Eteo-Cypriot, Greek and Phoenician) and scripts (Cypro-Syllabic for Eteo-Cypriot and Greek, Phoenician, and since the late 4th century BCE, alphabetic Greek). It is also manifest in architecture, religion and cult, typology and iconography of pottery, sculpture and other objects. Since 708 BCE (Sargon II), "seven kings of Cyprus" had to pay tax to As-

Cyprus

I. Ancient Near East and Hebrew Bible/Old Testament

1. Name and Topography. Cyprus (*Cuprum*, Lat. for copper) is named Alashiya in Bronze Age cuneiform records (e.g., El-Armana Tablets 33–34) and, in the Iron Age, Iadnana (cf. Mayer 1996: 463–84), in Egyptian, Alasa (cf. Helck 1971: 282–83), in Ugarit, *ảlty* and in the OT, *ʾĕlîšâ*. Elisha, is also derived from Sumerian *alaš*, meaning "copper," i.e., Κύπρος, possibly ku-pi-ri-jo in Greek in Linear B texts [Wallace/Orphanides II, 11–13]).

Measuring 9,251 km², Cyprus is the third largest island of the Mediterranean after Sicily and Sardinia. The island is structured by the Kyrenia or Pentadaktylos-mountain range, running parallel to the northern coast, and the Troodos mountains in the Southwest with a maximum height of 1,950 m.

2. History. Due to Cyprus' proximity to the Levantine and Anatolian coasts, the island was settled since the Neolithic period (Khirokitia, Sotira) by various waves of immigrants coming from there. Since the Chalcolithic period (Erimi, Lemba), copper mining is attested at sites in the foothills of the Troodos. The plains, particularly the Mesaoria, offer good soil for cultivating wine, olives and wheat (cf. Strabo, *Geogr.* 14.6.5). Salt was harvested from the salt-lakes near Larnaka and Limassol, and even exported from at least the 4th century BCE on, as inscriptions testify (Plinius, *Nat.* 31.74, 79, 84). Situated close to Syria (95 km to the Late Bronze Age trade center Ugarit) and Asia Minor (65 km), Cyprus served as a crossroads for international trade in the eastern Mediterranean during the Late Bronze Age. Copper, wood, grain, wine and other commodities were traded to the Levantine coast,

syria (Reyes 1994: 50–56; Hill 1948: 104–6). The tribute lists of Asarhaddon and Ashurbanipal (*ANET* 291; VAB 7.141; Reyes 1994: 58–60) mention 10 city-kingdoms in Cyprus: Idalion, Chytroi, Salamis, Paphos, Soloi, Kourion, Tamassos, Ledroi, Qartḫadašt (possibly Amathous or Kition/Keti) and Nuri (possibly Amathous or Marion). The city-kingdoms of Amathous, Kition, Lapethos and Marion are definitely attested by coinage and conclusive coin inscriptions since the very end of the 6th century BCE.

Cyprus is recorded to have been conquered by Pharaoh Amasis (570–526 BCE) around 560 BCE (Herodotus, *Hist.* 2.182; cf. Reyes 1994: 68–78). Cypriot kings then shifted their alliance to the Persian king Cyrus in 539 BCE (Xenophon, *Cyr.* 7.4.2, 8.6.21) and again to Cambyses in his campaign against Egypt in 525 BCE (Herodotus, *Hist.* 3.19.44; Tuplin 1996: 15–16) before the island was incorporated into the 5th satrapy of the Persian Empire about 520 BCE (Herodotus, *Hist.* 2.92.1; Zournatzi 2005: 11–12, 47–60). The Cypriot coinage of the subsequent period attests to a far-reaching autonomy of the city-kingdoms who, however, had to supply naval troups and ships to the Persian navy (Herodotos, *Hist.* 7.90; Zournatzi: 11–12; Maier 1994: 297–306). During Achaemenid rule, several inner-Cypriot conflicts as well as uprisings against Persian rule are recorded while the island temporarily also became a battleground in the conflict between Athens, the Delian League and Persia (Maier: 297, 306–17, 326–30; Raptou 1999: 237–62; Tuplin 1996: 43–50). Cypriot city-kingdoms submitted voluntarily to Alexander the Great after the battle of Issos and supported his campaign against Sidon (Maier 1994: 330–36). Between the conquest of Cyprus by Ptolemy I (312/311 BCE) and the final establishment of Ptolemaic rule in 295/294 BCE, the system of autonomous city-kingdoms was gradually abolished (Tuplin 1996: 16–17). The cities were reorganized according to the Greek Hellenistic model with civic administrations and were supervised by a στρατηγός who permanently commanded resident troups. The capital of the province was Salamis (Karageorghis 1982: 172–75), and in the 1st century BCE was transferred to Paphos. In 58 BCE, Cyprus was integrated into the Roman Empire (Nea) Paphos (ibid. 177–89).

3. Religion. From the Chalcolithic period at the latest onwards, veneration of a universal female fertility deity is attested through female figurines, often depicted naked and/or with children. Possibly as early as the Late Bronze Age, she was identified with Phoenician Astarte and, in the Iron Age, with Greek Aphrodite and worshipped thoughout the island (Karageorghis 2005: 7, 227; Ulbrich 2008: 104–37). Astarte was worshipped by the Phoenicians in Kition (*KAI* 32–37) and Lapethos (*KAI* 43; Magnanini 1973: 125–27, no. 3). Another dedica-

tory inscription for Astarte was found in Palaepaphos (Magnanini: 132 Nr. 1) where the most famous sanctuary of Aphrodite in the ancient world was situated (e.g., Homer, *Odyssey* 8. 362–63; Karageorghis 2005: 7; Ulbrich 2008: 123–27). However, "Kypris" (Homer et al.) was worshipped in all Cypriot city-kingdoms as universal city-, war-, love- and fertility-goddess (e.g., Karageorghis 2005; Ulbrich 2008: 147–78, 496–500 tables 1a, 2a). Beside her, a male deity with comparably universal functions was worshipped since the Late Bronze Age. In Greek inscriptions of the Iron Age, he is usually identified with Apollo, less often with Zeus (Bennett 1980: 322–57, 453–71; Ulbrich 2008: 502–4 table 2b). Phoenician dedications name Resheph(-Mikal), Melqart, Baal(-Lebanon) and Mikal (cf. Ulbrich 2008: 502–4 table 2b). In the 5th century BCE, sanctuaries of Greek Athena are attested in Idalion, Lapethos, Soloi and Vouni, identified by the Phoenicians as Anat in Lapethos and Idalion (*KAI* 42; Bennett 1980: 367–79; Ulbrich 2008: 148–59). Not before the late 4th century BCE, other Greek goddesses, such as Artemis, Demeter and Hera are attested on the island, but they could never supersede Cypriot Aphrodite (Bennett 1980: 360–65, 380–84, 400–402; Ulbrich 2008: 159–80). During Ptolemaic rule, the cult of the goddess was, in some of her sanctuaries, associated with the ruler cult for the Ptolemies and their wives, who, in turn, were closely associated with the cult of Artemis (Bennett 1980: 473–77). Simultaneously, Egyptian cults, such as for Isis, Sarapis and Anubis, were introduced into Cypriot sanctuaries (Bennett 1980: 479–80; cf. Ulbrich 2008: 307). During Late Antiquity, the cult for Cypriot Aphrodite was gradually absorbed and replaced by the cult for the Virgin Mary (Karageorghis 2005: 228).

4. Cyprus in the Bible. Cyprus is rarely mentioned in the Bible. It appears with the name Elisha in the list of the "descendants of Noah" (Gen 10:4; 1 Chr 1:7) and is mentioned as a supplier of garments died in blue and red purple (Ezek 27:7). The Cypriot city-kingdom of Kition lends its name to the biblical "Kittim" (people of Kition) which stood for the whole island of Cyprus and its tradesmen (cf. Isa 23:1, 12). Since the 6th century BCE, Kittim did not solely refer to Cyprus, but to the Aegean as a whole (cf. Gen 10:4; 1 Chr 1:7; Jer 2:10 [as opposed to "Kedar" referring to the East]; Ezek 27:6). Greek mercenaries in the Judaean army are referred to as Kittim on some ostraca from Arad of the early 6th century BCE (cf. passages mentioning "Cypriot mercenaries" of the 2nd century BCE, cf. 2 Macc 4:29; 12:2). In 1 Macc 1:1; 8:5, "Kittim" refers to the Macedonian kingdom, in apocalyptic texts to the Romans (Add Dan 11:30; 1QpHab 9:7). Jews lived in Cyprus in the 1st century CE (Acts 4:36; 11:19). They were visited by Paul on his first missionary journey (Acts 13:4–12).

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