

The project aims at a comprehensive interdisciplinary investigation of an important aspect of the topography of a town unique for ancient Cyprus, Nea Paphos, such as the location of places of religious worship on one hand, and of those of the civil/military administration on the other; it also approaches a question of the factors determining the choice of the specific locations. The superior/overhead goal is an attempt to define the role of the indigenous Cypriot tradition in the town-planning and in the social-religious life of the island during the Hellenistic and Roman periods with their culture commonly regarded as the *koiné*, that is, the “universal” one. In the case of Nea Paphos (the present-day Paphos on the south-western coast of Cyprus), the most diagnostic sites to in-depth investigate this subject are two natural hillocks that may be in popular terms described as *akropoleis*: the site of Fabrika in the north-eastern part of the ancient town and the site of Fanari in the western part. The questions what was the actual role of those sites in the urban history and which of them did deserve the name of an *akropolis*, remain to be answered during the implementation of the project.

The planned research will embrace, first of all, the archaeological fieldwork conducted by means of both excavations and non-invasive investigation methods, such as traditional surface survey and use of one of the well-tried geophysical methods. All they will be used to identify any possible remains of ancient constructions and rock-cut installations, and to insert them into the urban plan of Nea Paphos. Beside the reconstruction of the plan of architectural compounds to be examined at both the Fabrika and Fanari sites, also the database of the so-called “movable” finds will be created in order to shed light on the nature and function of individual parts of the complexes. More specifically, separate studies will be devoted to all the objects of chronological value such as epigraphic finds, coins and fragments of vessels, both ceramic and glass ones. One has to remember that the scope of the project covers several centuries (4th century BC to 2nd-4th centuries AD) of the town’s existence, during which both Fabrika and Fanari may have undergone several changes as far as the nature of their architecture is concerned. The above-mentioned fieldwork and studies will be preceded by a broadly understood query of all the previous information contained in the hitherto existing literature as well as in the museum collections and the municipal archive in Paphos, bearing in mind the need to trace down any topographical changes that during the past century may have impacted the present-day picture of Fabrika and Fanari. As to the final synthesis of the project results, it will require carrying out of comparative studies regarding the Hellenistic and Roman town-planning in the Eastern Mediterranean.

The proposed research subject is being undertaken in full consideration of the fact that the role of the local cultural traditions in the framework of the “universal” *koiné* culture still does not really seem to be a topic willingly studied. Throughout the years, Cyprus was being perceived in the scholarship as a back country in relation to the Greek culture, without any regard to different roots of its civilization. Yet the town of Nea Paphos was founded in an extremely interesting moment of the history, most probably between 320 and 310 BC, right after the conquest of the East by Alexander the Great. Before that moment Cyprus, even if under the supremacy of the Achaemenid dynasty, consisted of several autonomous kingdoms. The founder of Nea Paphos was the last ruler of the kingdom of Paphos, Nikokles, who in the light of the epigraphic documents appeared as a philhellene, but also as an heir to the centuries-long tradition of the local religion and customs. To ascertain if (and to what extent) this tradition found any reflection in the usage of the most eminent points within the urban plan of the new town will importantly shed the light on the matter of adjustment of the culture of Cyprus to the Hellenistic *koiné* culture. It has to be emphasized that Nea Paphos was the only town of ancient Cyprus founded according to the so-called “Hippodamean”(“Milesian”) town-planning principles worked out in the world of the classical-period Greece and her western Anatolian colonies.

Another reason to undertake the proposed project is the fact that the potential Principal Investigator has been committed to the research of the topography of Nea Paphos for years, having published in the past her hypotheses about the role of the Fabrika and Fanari sites within the plan of the Hellenistic town as the first studies on that topic that appeared in the scholarly literature. These preliminary hypotheses call for further confirmation which is now possible thanks to the potential collaboration in the framework of the proposed project with Dr. Claire Balandier, who since several years has been conducting archaeological excavations at the Fabrika hill. A parallel fieldwork at the site of Fanari, never properly investigated in the past, will be scholarly advantageous for both parties. The project will significantly contribute to the broader research of the specificity of the Cypriot culture comprised between the Levantine tradition and strong influence from Greece.