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The Mediterranean Seminar Review

www.mediterraneanseminar.org

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Nunziata, Daniele. *Colonial and Postcolonial Cyprus: Transportal Literatures of Empire, Nationalism, and Sectarianism*. New York: Palgrave Macmillan, 2020. Pp. 369.

ISBN-13: 978-3-030-58235-7 Hardcover \$119.99

ISBN 978-3-030-58236-4 (eBook) \$75.46

ISBN: 978-3-030-58238-8 Paperback \$84.99

ASIN: B08NPTDP9

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Date posted: 15 February 2022

As Daniele Nunziata points out in his Preface, Cyprus was a unified and independent island for only fourteen years (1960 to 1974) in its long recorded history spanning several millennia. The rest of its history has been defined by numerous transcontinental imperial occupations, including that of the United Kingdom from 1878 to 1960. However, Nunziata suggests that even in 1960, Cyprus only “mostly” gained independence from the UK, which still retains two sizeable military bases on the island, and after which a US-backed decision was made for Cyprus to be supervised by three Guarantor Powers: Great Britain, Greece, and Turkey. Cypriots since that time have been indoctrinated with the idea of “motherlands” of Athens and Ankara, which at various times has led to intercommunal conflict between Greek-speaking Christians and Turkish-speaking Muslims. This conflict reached its height with a 1974 coup and military invasion led by Ankara, with Cyprus becoming irreversibly partitioned and resettlements of Turkish-Cypriots established in the north and Greek-Cypriots in the south, a division that still exists today.

Since Cyprus is such a unique object of the ideas of nationhood, Nunziata has formulated a new theoretical lens to study the ideas of empire and nation in Cyprus that focuses on the concept of the *transportal* nature of Cypriot literature, suggested by images of doorways between homes, openings between borders, and other liminal spaces across the island. He especially is interested in travel literature, beginning with nineteenth-century British travel writers. Then he brings us further, into the “rejection” by Cypriot writers today of both the language of pre-1960s colonialism (such as Lawrence Durrell’s 1957 *Bitter Lemons*) and the nationalist affiliations cited during and after 1960.

Nunziata does point to a dilemma: Is the study of Cyprus a Mediterranean issue, or a Middle Eastern issue? He suggests that “Cyprus holds a confused position between the three continents which surround it” (p. 8) and reminds us that Cyprus is defined as part of Western Asia by the UN but is also a member of the European Union and the British Commonwealth. This is inherent in the Green Line division itself. He then cites Edward Said (*Culture and Imperialism*, 1993), who refers to other examples of postcolonial partition (Israel/Palestine, South Asia, and Ireland), positing that Cyprus should be linked with forms of imperialism and sectarianism that occur across the post-Ottoman, post-Anglo-French “Mediterranean.” This “Mediterranean structure” can include Arabic-speaking and Jewish peoples, as well as Cypriots.

In Nunziata's words, "Indeed, Cypriot intersections with the rest of the world, especially the Mediterranean, particularly through the medium of literature, date to the Bronze Age." (p. 12) For Nunziata, it is this intersection that makes Cyprus such a compelling subject of travel literature, since, for example, British and other European travelers visited Cyprus and there experienced Greek as well as Middle Eastern cultures. In sum, this dichotomy is embodied not only in the study of the history of Cyprus, but in the idea of "Mediterranean" itself.

In addition to offering this interesting thesis about colonial and postcolonial Cyprus, Nunziata provides a thorough but concise outline of the specific foreign occupiers and the events during and immediately after British occupation that contributed to the division of the island. This in itself will be valuable to students and interested readers.

Based on his Ph.D. thesis for the University of Oxford (2018), Nunziata's *Colonial and Postcolonial Cyprus: Transportal Literatures of Empire, Nationalism, and Sectarianism*, offers five relevant case studies: "The Key of Western Asia: An Introduction to Transportal Literatures"; 'A Business of Some Heat': Sexuality, Disease, and Gendered Orientalism on Venus' Island, 1878-1973; Re-imagining the Cypriot Nation: Writing-Back to the Colonial Travelogue, 1964-1974; Travelling Across the Buffer Zone: Intersections in Language, Genre, and Identity, 2000-2013; and Re-gendering Borders: Partitions in Contemporary Cypriot Women's Writing.

While Nunziata's inspiration for his thesis came from his own Cypriot heritage, his goal with this well-considered book is to assist postcolonial theorists in grappling with plural and layered forms of colonialism, particularly for areas of the world considered geographically and politically liminal. In Cyprus, he has chosen a perfect example of "empire, nationalism, and sectarianism" that is well suited to this colonial-postcolonial discussion. To that end, he has produced a unique and thought-provoking book that should be included in any reading list related to empire or divided nations.



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Table of Contents

Preface: vii

Acknowledgements: xvii

A Note on Terminology: xix

Chapter 1. 'The Key of Western Asia': An Introduction to Transportal Literatures: 1

Chapter 2. 'A Business of Some Heat': Sexuality, Disease, and Gendered Orientalism on Venus' Island, 1878-1973: 49

Chapter 3. Re-imagining the Cypriot Nation: Writing-Back to the Colonial Travelogue, 1964-1974: 101

Chapter 4. Travelling Across the Buffer Zone: Intersections in Language, Genre, and Identity, 2000-2013: 159

Chapter 5. Re-gendering Borders: Partitions in Contemporary Cypriot Women's Writing: 201

Conclusions: 267

Bibliography: 273

Author Index: 287

Subject Index: 291

Author's Response:

The author was provided with an opportunity to respond to the review, but declined.