depiction of Nabis as a tyrant may simply reflect his treatment of anti-Spartan Argive aristocrats. (Relevant epigraphic texts are printed in appendixes but have lost their square brackets; F. correctly states that reconstructions of *IG* iv.497 = *SEG* iii.313 are unreliable, but in the appendix he fails to indicate the substantial lacunae.) Since archaic times, Sparta had encouraged small Argolic towns to be independent of Argos (also granting new homelands to people expelled by the Argives). When Nabis encouraged Mycenae and other towns to claim *polis* status, he was following Spartan precedent.

Donald Walter Baronowski (pp. 65–72) denies that Polybios bought Roman values wholesale. Polybios admires imperialism, but condemns misbehaviour and unjustified aggression. He castigates Greek leaders who knuckle under without protest or pointlessly resist. Wise politicians sought amelioration of Roman terms first, and only then complied if necessary. Polybios saw conservative regimes as most likely to take this middle way, so his 'democracy' is oligarchic.

In an innovative study, Richard P. H. Greenfield (pp. 73–91) studies modern wayside shrines, largely neglected in studies of modern Greece. He establishes a typology and shows that form, quality, and durability are subordinate to meaning. Shrines not only indicate sites of accidents or danger, but may mark turns, junctions, and boundaries, and turn aside evil spirits. Links with classical and medieval religion are tantalizingly left for future study.

The volume concludes with abstracts of papers delivered but not published: Foley on geometric pottery from Asine, Anton Jansen on the Mycenae Survey, Vakhtang Licheli on ancient contacts between Argos and Georgia, Martin C. J. Miller on late Hellenistic and Roman coinage of Argos, and Eléni P. Zoïtopoúlou on Roman lamps from Argos.

University of Leicester GRAHAM SHIPLEY

CYPRUS AND THE WEST

L. Bonfante, V. Karageorghis (edd.): *Italy and Cyprus in Antiquity: 1500–450 B.C. Proceedings of an International Symposium held at the Italian Academy for Advanced Studies in America, Columbia University, November 16–18 2000*. Pp. xv + 393, ills. Nicosia: The Costakis and Leto Severi's Foundation, 2001. Paper, Cy£35. ISBN: 9963-8102-3-3.

Around 1300 B.C., a Levantine merchantman left one of the primary Aegean ports; it sank near Uluburun in Turkey. It was made of cedarwood and oak, and had a carrying capacity of about 20 tons. Its cargo represented goods from nine or ten ancient cultures, and included 10 tons of copper ingots and a ton of tin ingots, glass ingots, terebinth resin in Canaanite jars, hippotamus teeth, an elephant tusk, ostrich eggshells, ebony logs, Cypriot pottery in *pithoi*, copper vessels, faience drinking cups, ivory cosmetic containers, wooden containers, glass and faience beads, seashell rings, and probably textiles, as well as various personal effects. In addition, two Mycenaeans were travelling on board, with swords, pectorals of blue glass relief pendant beads, and seals; they were accompanied by an individual from the Balkans carrying a sword, a ceremonial sceptre and mace, and a globe-headed pin. Another sword of Canaanite origin, with an intact ebony- and ivory-inlaid hilt, and a dagger to match,

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may have belonged to the emissary of the king who sent the cargo, intended perhaps as a gift to the intended recipient (Pulak). Prestige goods continued to flow west from Cyprus and the Levant throughout the eleventh and ninth centuries (Matthäus), and copper ingots were exported to Sardinia (Kassianidou). Around 700 B.C., Cypriot *obeloi* are found in prestigious Etrucan tombs (Strøm). In the late seventh century B.C., an artist who knew Aegean and Cypriot work decorated the body and harness of a chariot buried at Colle del Forno in the Sabina (Emiliozzi).

These are just a few examples of the extraordinarily rich set of connections and relationships which emerge from this handsomely produced and extremely welcome volume on the position of Cyprus in the wider trading networks between east and west, the result of a conference organized by Bonfante and Karageorghis. The standard of the contributions is uniformly high, and every paper raises new questions and sheds new light.

The importance of Cyprus in trade with the west has long been more than a suspicion, but never so well documented as here. Cypriot pottery accompanied Mycenaean pottery to key sites in the long-distance trade networks of the fourteenth and thirteenth centuries, such as Thapsos and Cannatello in Sicily and Antigori in Sardinia, but it is not found in the rather different trade with mainland Italy (Vagnetti). Cypriot marks on three handles from Cannatello raise issues about the physical presence of Cypriots in the west (Hirschfeld). Matthäus's demonstration of continuity of Cypriot activity in the west after the collapse of Mycenaean civilization sits well with Lemos's determined presentation of a dynamic 'Euboean koine' stretching up into the northern Aegean in the eleventh to ninth centuries B.C., including an important account of the differences in élite burial activity, within broadly comparable parameters, that foreshadowed the different solutions to the development of community from the city-states in Greece to the kingdoms of Cyprus. Coldstream notes the absence on Cyprus of pottery of Greek shape and decoration but in local clay, as opposed to its abundance in Italy, but Turfa is more positive that the minute quantities of evidence are the exiguous trace elements of a more far-reaching interpenetration based around bulkier and less archaeologically visible materials, such as textiles, metal, foodstuffs, and timber.

Cyprus and Italy are not the only areas of interest; the volume also reflects current work in Sardinia. Both Kassianidou and Lo Schiavo address the question of possible Cypriot copper exports to copper-rich Sardinia. It is a contentious area, and the scientific analysis which suggests that almost all the copper came from the Apliki mine on Cyprus is questioned but not denied. Lo Schiavo further suggests seasonally itinerant Cypriot coppersmiths on Sardinia. Almagro-Gorbea's important contribution traces the Cypriot connection even further afield by considering the contacts between Iberia and the east before Phoenician colonization, and examining possible Cypriot contributions to technological innovation, social customs such as banqueting and music, and the introduction of systems of weights and measures and writing.

Returning to Central Italy, Macnamara traces connections between east and west in bronze tripod-stands, and also the lampstands or torch-holders in the shape of finials with inverted calyces, and suggest that the Etruscans were the first to add figures, a custom which flowed back east. Prayon and Serra Ridgway cautiously consider the eastern impact on architecture and architectural decoration. Their caution, followed up by Ridgway in the epilogue, helps to sharpen our perception of the problem of the transmission of artistic ideas and social ideology. This volume as a whole shows the importance of the interaction of élites, and the extent of their knowledge of each other, even through times of considerable economic and social disruption. The

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mobility of people is a dominant issue, and artisans are seen as objects of an élite import–export trade. There is nothing diffusionist about this book, but there is a sense of the vibrant and opportunistic engagement with cultural opportunities which characterizes east–west contacts, and it is a powerful incentive to rethinking 'orientalization' as a concept not just in the eighth to sixth centuries but over the *longue durée* of classical Mediterranean history.

University of St Andrews CHRISTOPHER SMITH

CYPRUS AND THE COLLECTORS

V. TATTON BROWN (ed.): *Cyprus in the 19th Century AD: Fact, Fancy and Fiction. Papers of the 22nd British Museum Classical Colloquium, December 1998*. Pp. xviii + 278, ills. Oxford: Oxbow Books, 2001. Cased, £45. ISBN: 1-84217-033-3.

The history of archaeology on Cyprus reflects to a large extent the material culture of the island. Prominent antiquarians and archaeologists active in the Greek or Near Eastern spheres visited the island, but the actual job of collecting and disseminating Cypriot artefacts was almost exclusively carried out by foreign residents, principally members of foreign diplomatic missions. The most famous of these was certainly Luigi Cesnola, American consul from 1865 to 1876, whose huge collection was sold to the infant Metropolitan Museum in New York. The names of several other early collectors and investigators of Cypriot art are well known: Melchior de Vogüé, Edmond Duthoit, R. H. Lang, and certainly not least, Max Ohnefalsch-Richter. But, as this collection of essays reveals, there were many others involved who are far less well known: Joseph von Hammer-Purgstall (1802; F. G. Maier, pp. 70–9); Domingo Badia y Leblich, who used the name Ali Bey el Abbassi (1803–7; pp. 71–3); T. B. Sandwith (1865–70; R. Merrillees, pp. 222–38); Falkland Warren (1878–90; H.-G. Buchholz, pp. 207–15); the flamboyant Annie, Lady Brassey (1878; L. Taylor, pp. 239–47); and many more. For a period of about 50 years Cypriot artefacts were avidly collected by the major museums of Europe and North America, but by the early twentieth century interest in Cyprus receded and archaeological research was largely confined to British missions fostered by the administration of the island, which had been granted to Great Britain at the Congress of Berlin in 1878.

This volume begins with a tribute to Olivier Masson, the French linguist and passionate student of Cyprus, who died in 1997, and an essay by him on Luigi Cesnola. There follow twenty-seven essays that can be divided between historical analysis (twenty) and publication of archaeological material (seven). It is a little difficult to discern a major theme of these contributions, though they do review in a somewhat disjointed fashion the personalities of major and minor players in the 'discovery' of Cyprus and attitudes to archaeology in the nineteenth century. The rapacious search for treasure is, however, contrasted with the gradual development of scholarly method. Perhaps most interesting in this regard is the discussion of Max Ohnefalsch-Richter (1850–1917) by Melitte Brönner (pp. 198–206), who lays stress on his positive scholarly methods, which contrasts with the comment by Franz Georg Maier that he was 'unreliable and vainglorious' (p. 74). Almost certainly both were true. Equally, the treatment of the rapaciousness of early collectors is contrasted with the actual legal position of antiquities under Ottoman law, which apparently was largely unconcerned

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