democracy. We move beyond the walls and into the countryside for an excellent summary of the results of survey, before moving in an epilogue beyond Greece to Halicarnassus and Macedonia.

One of the striking characteristics of W.'s book, and one of its great achievements, is this clarity, focus, and structural coherence. W. hopes it will be read, not just consulted, and although the excellent index, guides to reading, and substantial bibliography make it a valuable reference tool, in some ways it is better read as an argument, and a powerful one, about the place of art history within the context of archaeology.

If there is a disappointing aspect of the book, it is perhaps its self-imposed limitation as an archaeology of Greece. Asia Minor fades in and out. Pithekoussai is there; the earliest Greek inscription we have, from Osteria dell'Osa, is not. Greeks go west, but Magna Graecia is largely overlooked. The Etruscan provenance of so many Greek vases is acknowledged, but not wholly faced. Phoenicia, Persia, and Egypt are historically significant, and briefly allowed their due of artistic influence, but are not really part of the argument. Fittingly, as W. says, the book ends with Polyeuktos' statue of Demosthenes, 'a study in anxious heroic integrity'. Arguably, however, the peculiar triumph of Greek art, and perhaps the most important reason for its claim to art-historical significance, is not its self-sufficient beauty, but its remarkable adaptability to different historical and geographical contexts, and its openness to external influence. The radical fluidity and 'connectivity' of the Mediterranean world, which Purcell and Hordern identify in *The Corrupting Sea* (London, 2000), is only one part of a wider undermining of the conceptual validity of Greece as an object of study separate from its Mediterranean setting. It would be unfair in the extreme, however, to end with criticism. W. is far too methodologically aware, far too scrupulous, to be open to this charge without qualification, and every book could be written differently. The book W. has written is ambitious enough, and a truly admirable achievement.

University of St Andrews CHRISTOPHER SMITH

THE EASTERN MEDITERRANEAN

V. KARAGEORGHIS, N. C. STAMPOLIDIS (edd.): *Eastern Mediterranean: Cyprus—Dodecanese—Crete, 16th–6th century B.C. Proceedings of the International Symposium held at Rethymnon, Crete in May 1997*. Pp. 313, ills. Athens: University of Crete and the A. G. Leventis Foundation, 1998. Paper. ISBN: 960-85468-7-7.

Collected here are twenty-one papers delivered at a symposium held at the University of Crete in 1997—all involved are to be congratulated on the rapid publication—the remit of which was to explore the cultural and economic interactions between the Dodecanese, Crete, and the Eastern Mediterranean, most essentially Cyprus and the Levant, across a 1000 year period that saw significant changes at almost every level of society.

The papers range in length from just five (A4 size) pages—Betancourt on Cypriot legged flasks found at Pseira—to thirty-two—Matthaus on relations between Crete and Cyprus in the early first millennium—inclusive of bibliography and a record of the discussion that arose from the paper.

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The papers can be split into three broad groups: first, those that present fresh material. Eliopoulos's preliminary report on a temple complex at Kephala Vasilikis on Crete—and 'complex' does not overstate the point—dateable to a period from the twelfth to the mid-tenth century, is, without doubt, the most exciting new evidence on display here. Stampolidis, however, competes, with his account of the impressive range of imported objects—he styles them *amalgamata*—found inside a chamber-tomb, in use from the early ninth until at least the end of the eighth century, in the necropolis of ancient Eleutherna. One should also mention Badre's paper on the (unsurprisingly) demanding excavations in urban Beirut, which describes the imported pottery, mostly Cypriot, discovered at this important Phoenician centre between the Late Bronze and the Early Iron Age.

The second group of papers deal primarily with artistic connections between communities and regions. Thus, for example, Walter-Karydi examines the affinities of the East Dorian 'school' of pottery and sculpture with those of southern Ionia and of Dorian Crete, concluding that it developed a style resistant to these influences, if not entirely unaffected by them—a style which can be seen as part of a distinct East Dorian cultural identity. Meanwhile, Kyrieleis provides a good account of the wooden statuettes from the Samian Heraion, arguing that they show clear Cretan influences. He favours the idea that they are evidence of itinerant Cretan craftsmen producing these votives in or near the Heraion, rather than the possibility that they are actual Cretan imports since, he argues, wooden artifacts were of too little intrinsic value to have functioned as objects of trade. This latter point seems open to question, since artistic value may well have outweighed notions of inherent worth, but the scenario Kyrieleis presents fits in well with what we know about the relationship between craftsmen and sanctuaries.

The third group of papers focus on wider issues of economic and cultural interaction. I will briefly discuss three which focus on exchange systems. Shaw does an excellent job of assessing the relations between Kommos and the outside world from the Middle Minoan period down to the seventh century, making a series of interesting points about the distribution of imported pottery across the site of Kommos itself and the surrounding area, and what this might tell us about the nature of exchange in these different periods. Crielaard identifies a series of interlocking élite trade networks in the eleventh and tenth centuries across which high-status artefacts, to use his curious World Wide Web analogy, 'surfed'. This explains, for example, the presence of an Atlantic-type Iberian *obelos* in a grave at Amathos, without the need to envisage long-distance trading voyages. Coldstream returns to a subject he has discussed many times before: that of Phoenician unguent flasks in the Aegean. He identifies three distinct Phoenician trade networks: the first, built around the trade in perfume, focused exclusively on northern Crete and the Dodecanese—he wonders whether this was exploiting a specific burial rite or ritual, restricted to this area; the second, via the Dodecanese, into the western Aegean, but not concentrated on the unguent trade; the third, directed to the west via Kommos, cutting out the Aegean altogether.

Despite the wide chronological and geographical sweep of this volume, it is held together by the simple fact that the regions under discussion were themselves integrated by strong economic and cultural ties. Perhaps most significantly, this volume emphasizes the continuity between the Bronze and Iron ages: that these ties were, at some level at least, kept in place after the violent events of the Late Bronze Age, thus further supplanting the ever-fading image of the Dark Ages.

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