

no such unified chronological or geographical entity. What we have instead is an extremely valuable, detailed survey of the more advanced regions. L.'s many re-interpretations are well and fairly argued. Thus, she is right to extend the geographical spread of Submycenaean, even if the claim that there are settlement deposits of this era at Nea Ionia (Volos) appears thinly supported (at p. 12 n. 73—not at p. 7 n. 46, where we expect it). Her very balanced account of the architectural high-point of the period, the controversial apsidal building at Lefkandi (pp. 140–6), concludes by supporting the interpretation of its excavator (and her own Ph.D. supervisor), the late Mervyn Popham: he deserved no less.

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CYPRIT SEALS AND INSCRIPTIONS

J. S. SMITH: *Script and Seal Use on Cyprus in the Bronze and Iron Ages*. (Archaeological Institute of America, Colloquia and Conference Papers 4.) Pp. xvii + 248, maps, ills. Boston: Archaeological Institute of America, 2002. Paper, US\$35/£29.95. ISBN: 0-9609042-7-1.

Edited by Joanna Smith, this is a collection of six essays that were all given at a colloquium in America except the last by Barry Powell. A preface introduces the papers and allots them into periods.

The first paper, by S., considers problems and prospects in the study of seal use in the Bronze and Iron Ages. It comments that in the Bronze Age scripts were in Egyptian hieroglyphic, cuneiform, and possibly Luwian hieroglyphic, but by far the greatest numbers were in Cypro-Minoan. They were usually cylinders made of haematite or some other material. These were not looked at for their material. In the Iron Age the script is Greek, normally syllabic, and Phoenician. Again, no question of the material of the seals is addressed, but they are generally Cypriot in design. An archaeological approach emphasizes that the context of a seal is vital. Problems and prospects include various considerations. First is the provenance of the object, followed by the preservation. Evidence is forthcoming that the Cypriots wrote on wood, papyrus, parchment, and leather. Sealings scarcely exist except after the Classical period, notwithstanding the Cypriot stamp seals. The problem of reading many Cypriot inscriptions still elude scholars, although many of the Cypro-Syllabic inscriptions read as Greek, but there are a number in Eteo-Cypriot (Petit, *Journal of Mediterranean Archaeology* 12/1 [1999], 108–20). S. then goes on to consider biases of discovery and publication, and finally looks towards integrated studies.

The next paper, by Hirschfield, looks at marks on pots on the site of Enkomi. They are mostly single signs so they give no indication of the value or the meaning of the marks. The four archaeological expeditions found quite a number of vases, though some were lost. Vases are marked in various different ways: isolated single marks that may be incised, painted, or impressed on the handles, shoulders, bases of open and closed, local and imported, fine and coarse, plain and decorated vases. There are in all four different marking systems, but their meanings are not often clear. Apart from the Red Lustrous wheelmade spindle bottles, all are marked after firing so they could have been marked by the Cypriots and could be evidence of trade or the like. About twenty-five carry inscriptions (mostly Cypro-Minoan), usually on plain jars with two or three signs incised into the handle before firing. Red Lustrous wheelmade spindle

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bottles are marked on the bottom before firing, and it seems that they were made in Cyprus and exported. So these were truly potters' marks, somehow related to the manufacturing process. There is a great variety of signs and they accord with other marking systems in the eastern Mediterranean. Many Canaanite jars were probably produced on Cyprus, as were other local Cypriot vases. Marked vases from funerary contexts occur in LCII but hardly ever in LCIII. They may indicate a change of culture as outlined in F. G. Maier, 'Factoids in Ancient History: The Case of Fifth-century Cyprus', *JHS* 105 (1985), 32–9.

Jennifer Webb looks at the political economy in regard to the glyptic art. She aims to move the subject beyond a traditional art historical methodology and quotes extensively from E. Porada, 'The Cylinder Seals of the Late Bronze Age', *AJA* 52 (1948), 178–219, describing her elaborate style, derivative style, and common style. W. suggests they had both sphragistic (sealing for perhaps administration) and votive or amuletic importance. Seals were indications of wealth, referring to their use for control over the mining, distribution, and export of Cypriot copper, and other agricultural and administration functions.

Bazemore deals with the inscriptions of the Rantidi sanctuary which have already been dealt with previously by T. B. Mitford and O. Masson, *The Syllabic Inscriptions of Rantidi-Paphos* (Konstanz, 1983). M. & M. describe the site, drawing on the papers of Zahn, acting on behalf of the Prussian Academy of Sciences, Berlin, and Peristianis, an officer of the Cyprus government service. There are 102 inscriptions, with M. & M. noting those lost or unidentified. There are some basins and some monuments, most of which can be read.

Reyes, whose book has been published (*The Stamp-seals of Ancient Cyprus* [Oxford, 2001]), provides an introduction to the stamp seals of Cyprus. Despite isolated early finds at Lemba and Kissonerga, the first examples were cylinders that appear in the early Late Cypriot period, though they were used rather differently on Cyprus. The stamp seals emerged in the thirteenth century B.C., and the most popular shape was the conoid. The stamps seals of Enkomi, the necropolis of Bamboula, and the acropolis of Idalio all suggest they were not votive offerings. The Egyptian linear style showing archers or figures in procession wearing long striated robes are shared by stamps and cylinders, and the other style is based on Aegean prototypes. In the Geometric period the seals found in tombs were probably for personal use, and in the Archaic period seals of hard and soft stones proliferated and were made in a large number of different styles. They also occur on temple boy statuettes of the Classical and Hellenistic periods as part of the necklaces. Phoenician devices are shown, and R. mentions hard stone and serpentine, but he has done no work on the geology of stones.

Powell notes that the seal was an invention of the Near East of about 4000 B.C., and was closely tied to the invention of writing, around 3400 B.C. in southern Iraq. The seal spread, and engraved seals are of more value. In Cyprus the cylinder was replaced by the stamp seal in the Iron Age. At Enkomi, the Cypro-Minoan style was used almost exclusively and may have been invented there, with outlying examples deriving from some association with Enkomi whereby Cypriot entrepreneurs governed the transshipment of copper. In the Iron Age there are several cases where West Semitic is accompanied by Cypro-Syllabic.

This is an interesting collection of papers, some more readable than others. They would be of interest to all those studying Cypriot inscriptions of whatever era.

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