

## MITTEILUNGEN

### THE INTERNATIONAL SYMPOSIUM IN NICOSIA ON "THE RELATIONS BETWEEN CYPRUS AND CRETE, 2000-500 B. C."

This meeting was held between the 16th and the 22nd of April, 1978, at the invitation of the Cyprus Department of Antiquities. The archaeological evidence for Cypro-Cretan contacts was examined in twenty six communications; the remaining five dealt with philological and epigraphical matters.

#### a) Archaeological communications:

Ellen Herscher considered the possibility of a connection between the Vasiliki ware of EM II Crete and the Mottled Red Polished ware of Cyprus, and the case for Cycladic influence on Early Cypriot III 'duck' vases was presented by R. S. Merrill. For the period 2000-1400 B. C. the findspots of Cretan exports to Cyprus were scrutinized afresh by P. Åström, while G. Cadogan surveyed the ebb and flow of commerce between the two islands during the life of the Cretan palaces.

Cypriot copper formed the theme of the next four papers. For H. W. Catling, the Aegean use of Cypriot resources presented a paradoxical problem: before the fall of Knossos in c. 1380 B. C. the massive supply of copper and bronze to the Cretan palaces coincided with a simple stage of the Cypriot industry; but when this industry came to fruition in the fourteenth and thirteenth centuries the quantity of bronze in the Aegean was much less impressive than in the earlier period. Nevertheless, J. D. Muhly reported that a recent analysis of bronze 'ox-hide' ingots from Crete and elsewhere had revealed a sulphide content which was consistent with the Cypriot resources; he thus allayed any previous doubts as to whether the low-grade chalcopyrite ores of Cyprus could have been smelted before 1400 B. C. H.-G. Buchholz examined the various techniques used for casting the Horned and Ingot Gods from Enkomi, and the evidence for the Cretan bronze industry in the palatial periods was marshalled by N. Platon.

I. Pini offered some general criteria for defining various classes of Cypro-Aegean cylinder seals on grounds of style, syntax, and iconography; and one cylinder seal from the Theban deposit received a detailed analysis from Edith Porada, who distinguished its Minoan features of style from its Egyptian iconography.

Special attention was paid to the abundance of post-palatial *Minoika* exported eastwards. Looking beyond Cyprus, Vronwy Hankey noted the

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frequency of Cretan exports to the Levant, and postulated some Cretan initiative independent of Mycenaean but in collaboration with Cypriot shipping. M. R. Popham recognised in LM III A 1 a resurgence of Cretan trade which was only to be cut short by the fall of Knossos, and in late LM III B a second florescence which coincided with Mycenaean recession. Detailed accounts of *Minoika* were given by J.-C. Courtois for Enkomi, by Trude Dothan for Athienou, and by V. Karageorghis for Kition and Pyla; and Karageorghis observed a special relationship between south-eastern Cyprus and western Crete. F. Schachermeyr described the "noble and pleonastic" style of LM III C, its Cretan antecedents and its extension to Cyprus.

Religious links between the two islands appeared to be generic rather than specific, and often tenuous. M. Loulloupis, discussing the shrine model from Vounous, saw a possible connection with the Homeric *Nekromanteia* in the ceremony in front of the three bull-idols. Parallels rather than links were observed by B. Rutkowski in the movement towards town shrines, and in the emergence of occupational cults – for farmers on Cretan peaks and for metal-workers in Cyprus. F.-G. Maier, presenting the evidence from old Paphos, doubted whether the tripartite shrine shown on Roman coins justified the widespread theory of a Cretan prototype for the Late Bronze Age sanctuary.

Marguerite Yon showed how the recent discoveries at Salamis, Kition, and Alaas had thrown further light on Cypro-Cretan exchanges during the final period of migrations in the early eleventh century. K. Nicolaou demonstrated the survival of some Cretan elements in the pottery, terracottas, and script of Geometric and Archaic Cyprus; in the other direction, Y. Tzedakis drew attention to the survival of a Cypriot shape in the local Geometric lentoid flasks from the newly excavated cemetery of Gavalomouri in West Crete. J. N. Coldstream, however, commented on the rarity of any direct contact in the Dark Age; there was to be no substantial revival until the eighth century, when the Cretans imported and imitated Cypriot Black-on-Red unguent flasks. J. Boardman noted another lapse in communications in the early seventh century, when Assyrian rule may have drawn Cyprus into an eastern orbit. F. Canciani drew comparisons between the relief work on some Idaean shields and on a Cypriot metal bowl in the Louvre, and between shields from Delphi and Luristan. G. Rizza, discussing his recent discovery of horse burials from Prinias in central Crete, postulated a connection with Homeric rites rather than a direct link with the chariot burials of Salamis.

At the final session the symposiasts sent their good wishes to the people of Cyprus and Crete, thanking the Government of Cyprus and its Department of Antiquities for their hospitality and their excellent organization of the Symposium. In order to advance even further the theme of the Symposium, the following resolution was passed:

"The need for a new catalogue of Minoan objects found in Cyprus has emerged clearly from several of the papers read at the Symposium. Previous studies, admirable for the time they were written, are now badly out of date. Much new material has been subsequently excavated in Cyprus and

archaeologists are now much better equipped to distinguish objects made in Crete.

We consider, therefore, that as an essential basis for the proper understanding of relations between Cyprus and Crete a fresh study of both old and new finds made in Cyprus is urgently required. To this end, we earnestly request the authorities responsible for collections of antiquities from Cyprus, and particularly those in Great Britain, Sweden, France and the United States of America which have the major collections, to facilitate as far as they can the work of those scholars working on this subject."

NICOLAS COLDSTREAM

#### b) Communications épigraphiques:

Les relations éventuelles entre Chypre et la Crète ont également été étudiées à travers l'écriture, et trois communications ont été consacrées à ce thème. L. Godart, « Les écritures crétoises et les écritures chypro-minoennes », a soutenu la thèse que le système chypro-minoen ne doit pas être considéré comme le résultat d'une ramification de l'écriture minoenne, à cause des divergences trop grandes et des similitudes trop peu nombreuses qu'il voit entre la plus ancienne tablette d'Enkomi et les documents crétois de même époque. Dans ces conditions, L. Godart préfère dériver l'écriture chypriote à partir d'une 'tradition graphique orientalisante', que toutefois il ne peut pas définir davantage. Ensuite E. Masson, « L'apparition de l'écriture à Chypre: témoignage probable des contacts entre Crète et Chypre au cours de la première moitié du II<sup>e</sup> millénaire », recherche, à travers une comparaison de l'ensemble des documents chypro-minoens, d'une part, et les documents minoens, de l'autre, les points communs existant entre ces deux systèmes. Elle arrive à la conclusion que les répertoires chypro-minoens sont bien apparentés à l'écriture minoenne, mais sans qu'on puisse préciser de quelle manière s'est produite la transmission: soit directement à partir de la Crète, soit plutôt par l'intermédiaire des Cyclades, où l'écriture semble avoir été pratiquée, comme le montrent des découvertes récentes. Enfin, J. Chadwick, « The Minoan Origin of Cypriot Script », en admettant la parenté des systèmes minoen et chypro-minoen, consacre plus particulièrement son attention aux signes ayant des formes et des valeurs identiques ou proches dans ces deux systèmes. A partir de ces comparaisons, il cherche à définir les relations entre le linéaire A et le linéaire B, d'une part, le chypro-minoen et le chypriote classique de l'autre, en se penchant sur le problème de l'adaptation du syllabaire chypriote pour noter la langue grecque. Dans la discussion finale, J. Chadwick a également soulevé le problème de la date où le grec avait été introduit à Chypre, date qui semble être postérieur à 1200 avant notre ère.

EMILIA MASSON