

CHAPTER 38

CYPRUS DURING THE LATE BRONZE AGE

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INTRODUCTION

The Late Bronze Age on Cyprus (*c.* 1650–1050 BC) (Fig. 38.1) was marked by a number of significant social and economic changes. There was a massive increase in settlement, which expanded into new, previously unoccupied areas; alongside this there is evidence for an

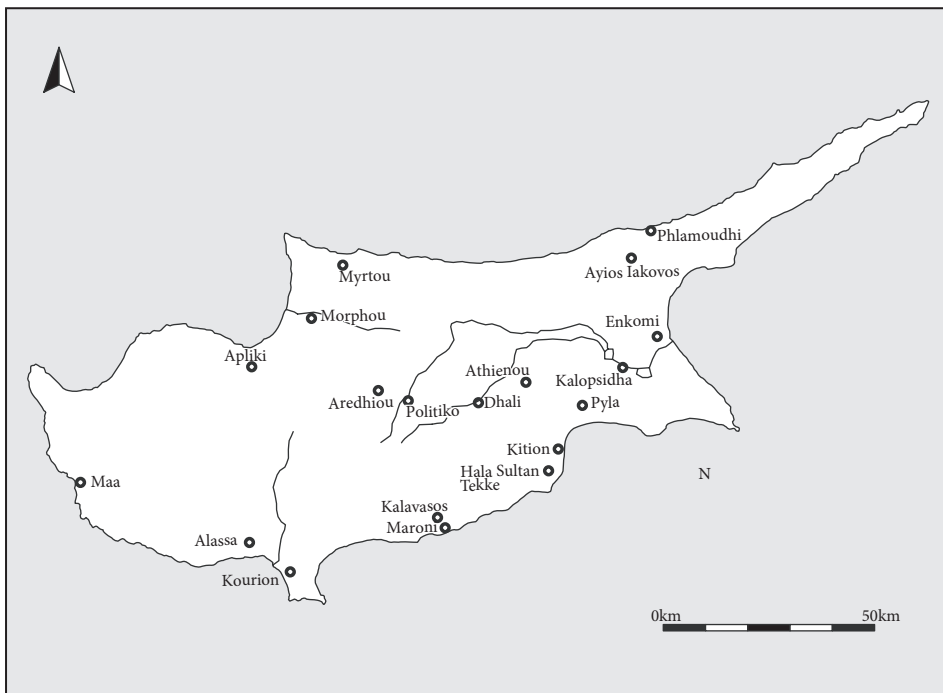


FIG. 38.1 Map of Late Bronze Age sites in Cyprus.

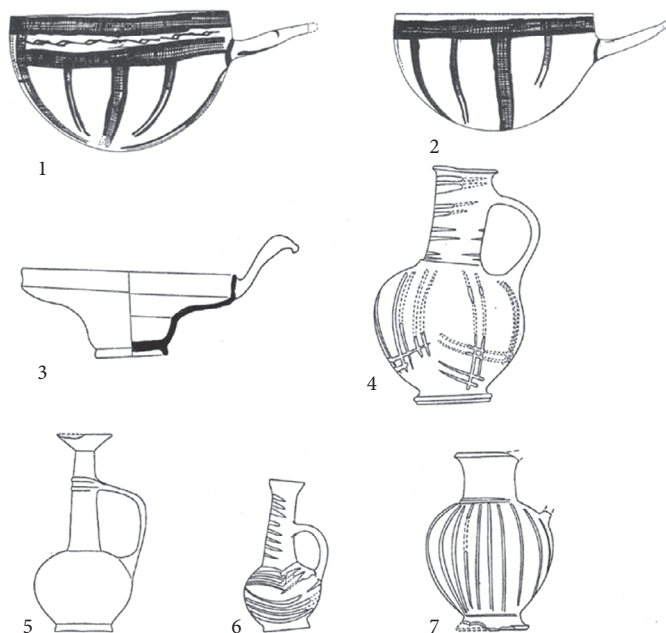


FIG. 38.2 White Slip and Base Ring pottery: (1) White Slip I hemispherical bowl (after Mee and Steel 1998: no. 205, pl. 39); (2) White Slip II hemispherical bowl (after Mee and Steel 1998: no. 75, pl. 14); (3) Base Ring II carinated cup (after Mee and Steel 1998: no. 66, pl. 11); (4) Base Ring II jug with painted decoration (after Mee and Steel 1998: no. 203, pl. 38); (5) Base Ring I juglet (bilbil) (after Mee and Steel 1998: no. 52, pl. 9); (6) Base Ring II juglet with painted decoration (after Mee and Steel 1998: no. 202, pl. 38); and (7) Bucchero jug (after Mee and Steel 1998: no. 67, pl. 11).

increasingly complex hierarchical settlement pattern, culminating in the rise of a number of urban centres along the southern coast by the 13th century BCE. The Late Bronze Age was also characterized by increased Cypriot involvement in maritime trade around the eastern basin of the Mediterranean, reaching a peak in the 14th and 13th centuries BCE. Cypriot participation in this trade was dependent on exploitation of the rich copper resources located in the foothills of the Troodos Mountains. The development of the copper trade allowed the emergence of an economic and possibly political elite, who controlled access to luxury imports and prestige goods. Although it is possible to categorize Late Bronze Age Cyprus as an urban civilization, particularly one that was in contact (trading and diplomatic) with the state systems of Egypt, the Aegean, and the Levant, the nature of the social, political, and economic organization on the island is still a matter of conjecture. Various models have been proposed, largely dependent on elite control of copper production and trade (Keswani 1993; 1996; Peltenburg 1996; Knapp 1997).

The Late Bronze Age on Cyprus is commonly termed the Late Cypriot period. This archaeological phase is defined by changes in the ceramic sequence and the appearance of new tableware: White Slip, Base Ring, and Monochrome (Fig. 38.2). The period has been further subdivided into a tripartite scheme of LC IA–B, LC IIA–C, and LC IIIA–B. These

Table 38.1 Absolute chronology of the Late Cypriot (after Merrillees 1992: 51, table 2)

Terminology	Chronology
LC IA	1650–1550 BCE
LC IB	1550–1450 BCE
LC IIA	1450–1375 BCE
LC IIB	1375–1300 BCE
LC IIC	1300–1200 BCE
LC IIIA	1200–1100 BCE
LC IIIB	1100–1050 BCE

phases are likewise defined by the ceramic repertoire. LC II is characterized by a standardization of the White Slip and Base Ring Wares and the appearance of imported Mycenaean pottery. LC IIIA is defined by the gradual disappearance of the Late Cypriot tableware and increasing local production of Mycenaean-style pottery (White Painted Wheelmade III). A complete transformation in the island's ceramic industry in LC IIIB is illustrated by the introduction of the Proto-White Painted Ware, ancestral to the pottery of Iron Age Cyprus. An alternative scheme has been proposed by Knapp (1994); the preceding Early and Middle Cypriot periods are termed the Prehistoric Bronze Age and the Late Cypriot Period the Protohistoric Bronze Age (ProBA). Knapp proposes a tripartite division of the Protohistoric Bronze Age material. The MC III–LC I interface is lumped into a single transitional phase (ProBA I), the entire LC II period is designated ProBA II, and LC III is termed ProBA III. Absolute dates for the Late Cypriot period are largely derived from correlations with the chronologies of Egypt and the Near East (Merrillees 1992). Nonetheless, radiocarbon determinations from a number of sites have dated the LC IIC period to $c.1340\text{--}1315$ to $1200 \pm 20\text{--}10$ BC, very close to the traditional dates derived from the Egyptian chronology (Manning et al. 2001) (Table 38.1).

THE ARCHAEOLOGICAL RECORD

The Late Cypriot period has been extensively explored. As for the Middle Bronze, three data-sets are available: tomb groups, excavated settlements, and survey material. Initially knowledge of the Late Cypriot was almost entirely dependent on tombs; between 1893 and 1899 the British Museum excavated various Late Bronze tombs groups, most notably at Enkomi, and also at Kourion, Hala Sultan Tekke, and Maroni (Murray, Smith, and Walters 1900; Bailey 1976; Manning and Monks 1998). The finds from these excavations and other tomb groups excavated during the early years of the 20th century form the basis for the definition of the Cypriot Late Bronze Age.

Numerous Late Bronze settlements have been excavated since the pioneering work of the Swedish Cyprus Expedition (Gjerstad et al. 1934). For the most part excavation has concentrated on the towns around the coastal strip – Alassa, Hala Sultan Tekke, Kalavassos *Ayios Dhimitrios*, Maroni, and Morphou *Toumba tou Skourou*. The most extensively explored is Enkomi (Gjerstad et al. 1934; Schaeffer 1952; Dikaios 1969–71; Crewe 2007), located on the southeast coast. In contrast, knowledge of island's hinterland is largely dependent on

survey data, in particular that collected by the Cyprus Survey in the 1950s (Catling 1962), supplemented more recently by a number of regional surveys (Iacovou 2004).

MC III–LC I TRANSITION

The transition between the Middle and Late Bronze Ages on Cyprus was a period of seemingly violent social upheaval, characterized by a horizon of destruction and the wholesale abandonment of the Middle Cypriot settlements. Mass burials at Pendaria *Mandres*, Myrtou *Stephania*, and Ayios Iakovos *Melia*, identified by an unusually large number of skeletons with a disproportionately small number of grave goods, might be evidence for social instability and have been interpreted in terms of some catastrophic event, such as an epidemic or warfare (Åström 1972: 764). This, however, is not supported by the palaeo-osteological evidence (Fischer 1986). The construction of fortresses along the Karpas Peninsula, the southern slopes of the Kyrenia Range, and the northeastern slopes of the Troodos Massif have also been seen as evidence for insecurity and population stress (Catling 1962: 141). Peltenburg (1996: 29–34), however, contends that the forts demonstrate the power of an emergent elite and are indicative of an initial stage of state formation on the island. For the most part MC III–LC I burials were not richly furnished and metal artefacts were rare. However, a small number of warrior burials have been identified in the copper-producing region of the north-east foothills of the Troodos Mountains. Military equipment included hook-tanged weapons, socketed axeheads, and bronze belts, for example in Dhali *Kafkallia* Tomb G (Overbeck and Swiny 1972), stone maceheads, and horse burials. In the newly established centres at Enkomi and Morphou *Toumba tou Skourou* there is some evidence for the emergence of a social and economic elite which had the ability to acquire imported luxuries. The range of imported valuables from Morphou includes Late Minoan IB pottery, silver trinkets, beads of faience, glass, carnelian and amethyst, hematite weights, cylinder seals, and ostrich eggs (Vermeule and Wolsky 1990). A similar range of goods was recovered from Enkomi French Tomb 32 (Courtois 1981).

SETTLEMENT

The Late Cypriot period witnessed a massive expansion in settlement and diversified use of the Cypriot landscape. A number of towns grew up around the coastal plains, the earliest being Morphou *Toumba tou Skourou* and Enkomi *Ayios Iakovos*. By the 13th century BCE the towns were organized on a grid system, suggesting a certain degree of central planning. Ashlar masonry was used in the construction of imposing public buildings. While the houses at Kourion *Bamboula* (Weinburg 1983) were large agglomerative structures, similar to the dwellings of the preceding Early and Middle Cypriot periods, the freestanding house built around an open court was more typical. Houses were equipped with cisterns, benches, pits, bins, and grinding installations for a variety of household activities. The inhabitants of the towns were primarily involved in diverse specialized activities and participated in international maritime trade. In addition to craft specialists, in particular those involved in metallurgical production, there is some evidence for religious elites and possibly for economic, bureaucratic elites. Central redistribution centres have been identified at Kalavassos *Ayios Dhimitrios* and Alassa *Paliotaverna* (South 1992; Hadjisavvas 2001; Knapp 2009). Both sites

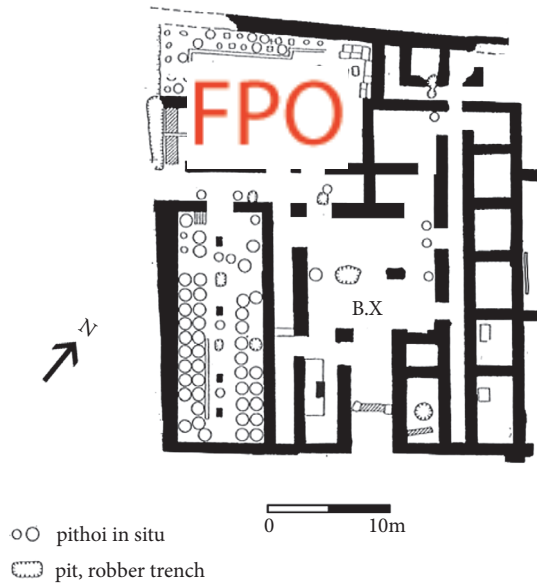


FIG. 38.3 Plan of Building X, Kalavassos *Ayios Dhimitrios* (after South 2000: fig. 1).

were dominated by a large ashlar building, which housed sizeable storage facilities. The two pithoi halls in Building X (Fig. 38.3), Kalavassos, contained more than 50 large pithoi and had an estimated storage capacity of around 50,000 litres (Keswani 1992). Even so, there is only limited evidence for the development of a literate bureaucracy to facilitate control over these economic activities. A small number of possible economic documents, written in the Cypro-Minoan script, have been found at Kalavassos and Enkomi, but their use is inconclusive (Smith 2002a).

The nature of occupation in the Cypriot hinterland is still a matter of conjecture. A three-tiered settlement hierarchy was posited by Catling (1962), based on survey data. This comprised the coastal urban centres, small mining communities, as represented by Apliki *Karamallos* (Taylor 1952; Kling and Muhly 2007), and farming villages. Recent excavations at Politiko *Phorades* have thrown light on the processes of copper extraction and primary smelting (Knapp and Kassianidou 2008). The site is characterized by unusually large quantities of archaeo-metallurgical finds, including 2.5 tons of copper slag, and numerous furnace and tuyère fragments. There is, however, no evidence for an associated settlement; this might indicate that copper working at this stage (LC I) was a seasonal activity. The very different nature of this site from Apliki *Karamallos*, which Keswani (1993) has posited as a local redistribution centre, might illustrate increasing centralized control over copper production by the urban communities as the Late Bronze Age progressed. The Late Cypriot rural hinterland has received little attention by archaeologists, and only a small number of possible farming villages or farmsteads have been identified, such as Analiondas *Palioklichia* (Webb and Frankel 1994) and Aredhiou *Vouppes* (Steel 2009). It has been suggested that these sites functioned as specialist agricultural production centres, which supported the mining communities in the Troodos foothills and the inhabitants of the coastal towns (Knapp 2003; Keswani and Knapp

2003). Specialist pottery production sites have also been documented at Sanidha *Moutti tou Ayiou Serkou* (Todd and Pilides 1993) and Morphou *Toumba tou Skourou* (Vermeule and Wolsky 1990).

COPPER WORKING

Copper formed the basis of the island's wealth during the Late Bronze Age, and copper production is frequently cited as a key factor in models of state formation. The LC I primary smelting site at Politiko *Phorades* (Knapp and Kassianidou 2008) demonstrates small-scale, seasonal operations at the beginning of the Late Bronze Age; however, metallurgical production increasingly came under control of the urban elites. Already in LC I there was central control over secondary copper production at Enkomi, within the imposing structure of the fortress (Dikaïos 1969–71). The height of the Cypriot copper industry, however, dates to the 13th and 12th centuries BCE. Small mining villages, such as Apliki *Karamallos*, were involved in the procurement of the raw material and the initial smelt of the sulphide ores; the resultant furnace conglomerate was then transported to the coastal towns. The secondary smelt and the subsequent production of bronze goods (tools, weapons, and high-status, prestige goods such as tripod and four-sided stands) took place within the towns, under the close supervision of the urban elite. The frequent occurrence of metallurgical installations within the confines of the urban sanctuaries might indicate religious, state control over copper production in the latter stages of the Late Bronze (Knapp 1986).

FOREIGN CONTACTS AND THE ALASHIYA QUESTION

From beginning of the second millennium BCE Cyprus played an increasingly important role in maritime trade in the East Mediterranean. The earliest textual referrals to the island, dating to the 18th and 17th centuries BCE, are cuneiform references to Alashiya from Mari, Alalakh, and Babylon (Knapp 1996: 5, texts 2–11, 32). These texts document trade in copper. The evidence from the earliest levels at Enkomi indicates copper production at the site from LC I and moreover a close association between this activity and the acquisition of luxury imports. There is physical evidence for maritime trade in Cypriot copper, in the form of copper ingots, found as far west as Sardinia and Sicily, as well as a number of shipwreck sites in the Aegean and off the south coast of Turkey, dating between the 14th and 12th centuries. These ingots were standardized, weighing between 25kg and 28kg, implying close centralized control of the metals trade.

Cypriot pottery was widely exported throughout the East Mediterranean. Base Ring, White Slip, and Monochrome Wares were commonly exported to the Levant and Egypt (Gittlen 1981), but only in small quantities to the Aegean, most notably to Kommos (Watrous 1992). Although Hittite texts suggest close political links between Cyprus and the Hittite empire, this is difficult to document archaeologically. Nonetheless, the large quantities of Red Lustrous arm-shaped vessels from Hittite sites might illustrate trade between the two civilizations. Moreover, rare high-status Hittite objects, including a silver figurine from a tomb at Kalavassos *Ayios Dhimitrios*, are attested. Despite the limited amount of Cypriot



FIG. 38.4 Imported Mycenaean stirrup jar from Aredhiou *Vouppes*.

pottery in the Aegean, large quantities of Mycenaean ceramics were traded to Cyprus during the 14th and 13th centuries (Steel 1998); indeed, the island appears to have played a pivotal role in the procurement and dissemination of Mycenaean pottery throughout the region. The stirrup jar, a container of perfumed oils, was the most frequent import (Fig. 38.4), but a wide variety of forms are attested, most notably the pictorial kraters.

Raw materials, such as gold, ivory, and possibly glass, were imported and fashioned into luxury goods; in addition, high-status prestige imports, such as faience vases from Egypt and trinkets such as cylinder seals from Syria, were traded. New Kingdom Egyptian texts, namely the Annals of Tuthmosis III and the Amarna archives, illustrate Cypriot participation in gift exchange and diplomatic envoys at the highest level. These texts document the payment of ‘tribute’ – horses, wood, lapis lazuli, and above all copper – from the king of Alashiya to the Egyptian pharaoh. Moreover, the Amarna letters clearly indicate the power of the ruler of Alashiya, who addressed the pharaoh as ‘my brother’. Although the location of Alashiya has been long disputed (Merrillees 1987), recent petrographic analyses of the Alashiya tablets from Amarna place their manufacture in the southern coast of Cyprus, in the vicinity of Alassa *Paliotaverna* and Kalavassos *Ayios Dhimitrios* (Goren et al. 2003)

BURIAL CUSTOMS

In contrast to the preceding Middle Cypriot, during the Late Bronze Age burial largely occurred within the boundary of the settlement, below streets, and in the courtyards of houses (Keswani 2004: 86–8). The typical burial facility was the rock-cut chamber tomb entered via a vertical shaft (the *dromos*). The tomb chambers tend to be smaller and less elaborate than their Early Cypriot–Middle Cypriot predecessors and variable in shape – circular, ovoid, and rectangular. Particularly elaborate tombs were constructed at Morphou

Toumba tou Skourou: between one and four chambers opened off from the central *dromos* (Vermeule and Wolsky 1990). Elaborate, large tombs were also constructed at Ayios Iakovos *Melia*. These had large niched chambers and were approached by long tapering *dromoi* (Gjerstad et al. 1934). Some tombs were furnished with rock-cut benches and niches cut into the walls of the chamber or *dromos*. The most common form of chamber tomb at Enkomi was a rounded chamber entered through the roof by a shaft-like *dromos*. Various other tomb types have been identified at Enkomi: the built tomb lined with ashlar blocks (Courtois, Lagarce and Lagarce 1986), the *tholos* tomb (Johnstone 1971), and infant burials in Canaanite jars (Keswani 1989: 52). Typical burial ritual comprised multiple inhumations over several generations. There is some evidence for secondary burial practices (Keswani 2004: 88–104), in some cases comprising post-mortem manipulation of the skeletal remains and the deliberate, preferential recovery of long bones and skulls as an element of secondary burial (Goring 1989). In LC IIIA (12th century BCE) the shaft grave was introduced, comprising a rectangular cut in the bedrock, which might be lined with loose stones (Niklasson-Sönnery 1987). Shaft graves housed between one and three individuals and the practice of secondary burial was abandoned. These shaft graves seem to reflect disruption to the social order on Cyprus in the 12th century; even so, some traditional rock-cut chamber tombs continued to be used, indicative of some social continuity during this period.

Burials were accompanied with a wide range of grave goods. Ceramic vessels were a prerequisite, largely comprising local fine ware pottery, such as White Slip hemispherical bowls and Base Ring juglets, and in the wealthier tombs imported Mycenaean vases. Chief amongst these was the pictorial krater; other Mycenaean imports include a range of small perfumed oil containers (stirrup jars and alabastra) (Steel 1998). Specialized forms, such as Mycenaean rhyta and Red Lustrous spindle bottles and arm-shaped vessels, are only rarely attested; these may have been used in libation ceremonies but their exact function is unclear. High-status grave goods included items of personal adornment fashioned from gold and silver, vases of glass, alabaster, and faience, and ivories, used to enhance the social and economic position of the newly emergent urban elites (Keswani 2005: 393). Bronzes were rare until LC IIC–IIIA, when hemispherical bowls and weapons were deposited with the wealthier burials (Keswani 1989: 65). Although burials of the LC IIIA tended to be less richly furnished than in the preceding periods, there were occasional very wealthy assemblages, such as Tomb 23 at Hala Sultan Tekke and Evreti Tomb 8 (Keswani 2004: 129, 133).

RELIGION

A major change from the preceding Early and Middle Bronze Ages was the development of special places for the formalized practice of cult. There is no certain evidence for the construction of religious buildings during LC I, although a stone podium associated with a concentration of Red-on-Black drinking vessels at Phlamoudhi *Vounari* has been interpreted as a location for the practice of public cult (al-Radi 1983).

In LC IIA the first religious buildings were constructed at Myrtou *Pigadhes* (Taylor 1957) (Fig. 38.5) and Athienou (Dothan and Ben-Tor 1983), and in LC IIC–IIIA there was an apparent explosion in religious activity throughout the island, with the construction of a

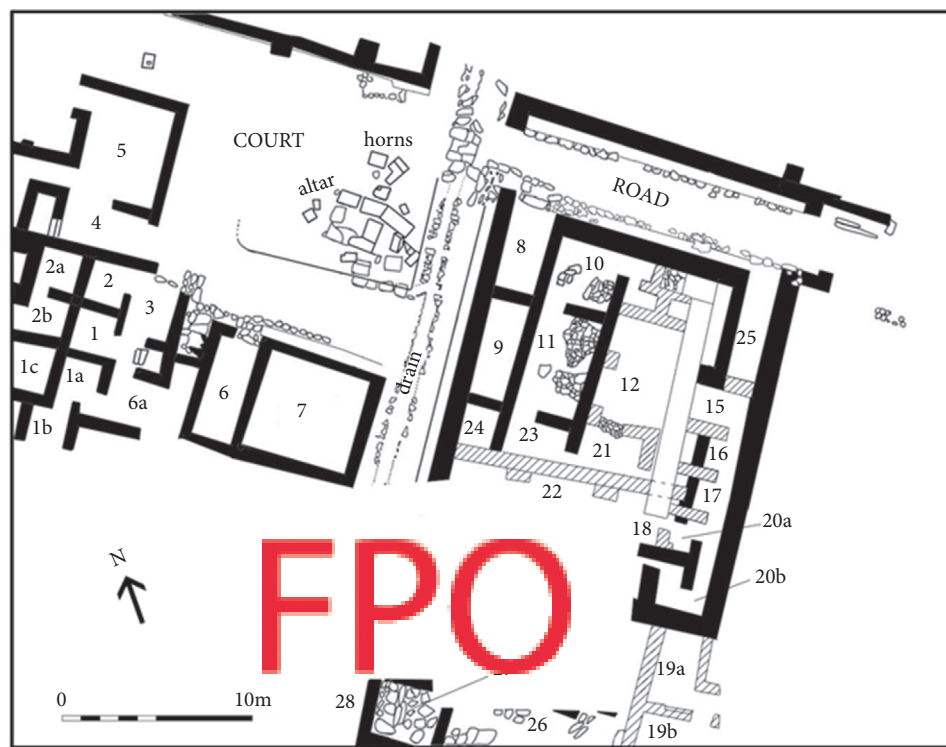


FIG. 38.5 Plan of Myrtou Pigadhes (after Taylor 1957: fig. 7).

number of sanctuaries in the coastal towns, most notably at Kition (Karageorghis and Demas 1985), Enkomi (Courtois 1971; Dikaios 1969–71), and Palaepaphos (Maier 1979). Although there was no canonical ground plan for Late Cypriot religious buildings, a number of common characteristics can be identified (Webb 1999; Knapp 2009). For the most part these were freestanding rectangular buildings, constructed on an east–west axis. They comprised a series of rooms, including a pillared hall, the *cella* (cult room), and an enclosed courtyard. The sanctuaries might be furnished with benches for the display of cult equipment, hearths, and stone platforms topped with horns of consecration (Webb 1999). The urban temples were constructed using ashlar masonry, and stepped column capitals were a typical feature.

All the sanctuaries were characterized by the accumulation of specialized objects and ritual paraphernalia. Large numbers of miniature vessels were recovered at Athienou and Kalopsidha *Koufos*; these might have been votive deposits, but otherwise there is limited evidence for votive offerings, such as figurines, until the final phase of the Late Bronze. The sanctuaries served as repositories for luxury prestige objects including bronze tripod stands, faience, glass, and alabaster vessels, ivories, and seal-stones. Cult images were rare, with the exception of the Horned God and Ingot God, both from Enkomi. A large stone baetyl from Palaepaphos might have served as an aniconic cult image. Cult practices might be inferred from the physical remains in the sanctuaries. Incised ox scapulae, astragali, and worked shells were possibly used in divination practices. Accumulations of faunal remains (sheep, goat, cattle, and deer) were probably the remains of sacrifice and dining practices. Detailed

analyses of the ceramic deposits suggest feasting and libation ceremonies. Religious control of copper production has also been suggested, given the proximity of the metal workshops and religious structures at Enkomi, Kition, Myrtou *Pigadhes*, and Athienou (Knapp 1986). More recently it has been proposed that the temples at Kition also controlled textile production (Smith 2002b).

THE END OF THE LATE BRONZE AGE

The end of the Late Bronze Age on Cyprus was marked by dramatic events which entailed significant changes in the island's social, political, and economic organization. There was a wave of destructions throughout the island at the beginning of the 12th century BCE (LC IIIA) (Karageorghis 1990), the sudden, violent nature of which is illustrated by the skeletons of children trapped and killed by falling mud-brick within the settlement at Enkomi and the occasional occurrence of slingshot. Many sites, such as Kalavassos *Ayios Dhimitrios*, Maroni *Vournes*, and Morphou *Toumba tou Skourou*, were abandoned. Other sites, destroyed at the beginning of the 12th century, were rebuilt. However, for the most part LC IIIA settlements were occupied only briefly before being finally abandoned (Myrtou *Pigadhes*, Apliki, Alassa, and Sinda) (see Iacovou 1989). The only urban centres with clear evidence for occupation throughout LCIIIA are Enkomi, Kition, Kourion, and Palaepaphos. A key feature was the construction of Cyclopean-style fortifications at Kition and Enkomi. Possible defensive outposts were established at sites such as Pyla-Kokkinokremos and Maa-Palaeokastro (Karageorghis and Demas 1984; 1988) prior to the LC IIC/IIIA destructions. These disruptions on Cyprus were contemporary with a horizon of violent destructions throughout the eastern Mediterranean – events which appear to be described on the mortuary temple of Ramases III at Medinet Habu and in contemporary texts from Ugarit. The possible role played by the Peleset/Philistines in the events in Cyprus is reiterated by apparent representations of Philistine warriors in characteristic feathered headdress on a seal-stone and an ivory box, both from Enkomi.

The cultural changes that characterize LC IIIA are usually attributed to an influx of Mycenaean settlers on Cyprus. Central to the argument is the transformation of the Cypriot pottery repertoire; namely large-scale, local production of Mycenaean-style pottery (variously termed Mycenaean IIIC:1b, Decorated LC III, Late Mycenaean IIIB, and White Painted Wheelmade (WPWM) III: Kling 1989; Sherratt 1991). Alongside this, the ancient Base Ring and White Slip wares gradually fell from use and new forms of cooking pots were introduced, belonging to the Aegean tradition. Certainly, the pottery record reflects changing modes of preparation and consumption within the household and might be interpreted as an ethnic marker. Nonetheless, the issue is more complex. The initial manufacture of Aegean-style pottery in fact dates to LC IIC, prior to the destructions believed to herald the arrival of Aegean settlers. Instead, Sherratt (1991) has contended that the development of the WPWM III style was a byproduct of increasing centralization and standardization of craft production within the urban centres, rather than an ethnic marker, and that the shifts in ceramic production might indicate economic changes. Another change in the LC IIIA ceramic repertoire was the introduction of a class of coarse, handmade pottery used to make a variety of jars, bowls, and cups – the Handmade Burnished Ware or Barbarian Ware (Pilides 1994). Similar pottery has been identified in LH IIIB and IIIC deposits in the

Aegean, where it was intrusive to the indigenous wheelmade pottery. The appearance of the Handmade Burnished Ware on Cyprus has been attributed to elements of a displaced Aegean population; given its limited occurrence, however, the economic and social significance of the ware in Cyprus remains elusive. Other changes to the material culture of Cyprus include the introduction of various metal types, which further illustrate close cultural contact with the Aegean. These comprise a new dress accessory, the violin bow fibula, and a complex of warrior equipment – socketed spears, cut-and-thrust swords, and bronze greaves (Catling 1964). An architectural innovation of LC IIIA, also ascribed to Aegean colonists, was the large communal hall with central hearth. Similar structures have been identified in the southern Levant, at Ashdod, Tel Miqne, Ashkelon, and Tel Qasile. The Mycenaean megaron is thought to be the precursor to these halls (Karageorghis 1998).

LC IIIB (c.1100–1050 BCE) effectively marks the transition to the Iron Age. This phase is characterized by the introduction of a new ceramic tradition, the Proto-White Painted Ware (Iacovou 1988), ancestral to the ceramic industries of the Iron Age. The initial development of iron technology is attested in the form of small, curved knives with ivory handles (Sherratt 1994). Although there was a major breakdown in maritime trade within the Mediterranean, contacts persisted between Cyprus and the Levant, as indicated by the earliest imports of Phoenician pottery (Bikai 1987). There was a major shift in settlement pattern: the final abandonment of the ancient Late Bronze sites at the end of the 12th century BCE and the gradual establishment of new centres, which developed into the Iron Age city kingdoms (Iacovou 1994). Continuity into the 11th century has only been demonstrated for Enkomi and Kition (Courtois 1971; Karageorghis and Demas 1985), but this was confined to sanctuaries and, moreover, was short-lived. For the most part, the LC IIIB settlements are not archaeologically visible, covered by centuries of Iron Age, Hellenistic, and Roman occupation deposits; instead the main source of evidence are the newly established extramural cemeteries.

New burial practices indicate major social transformations in this period (Steel 1995). One of the key characteristics was the introduction of a new type of burial facility – the chamber tomb approached by a long, narrow *dromos*, similar to the tombs used on the Greek mainland throughout the Late Bronze. These tombs housed between one and three individuals with a modest array of grave goods. There were also significant changes in the practice of cult, indicated by the deposition of large numbers of female terracotta figurines, probably votives (Webb 1999: 213–15). Occasional larger, wheelmade figures were possibly representations of deities, such as the goddess with upraised arms (Webb 1999: 215). Many of these cultural changes appear to derive ultimately from the Aegean and are commonly viewed as evidence for a population movement from this area. All the changes documented in LC IIIB in effect laid the foundations for the development of a very different social order in the Iron Age, centred around the city kingdoms.

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