T
recorded previously, has this year been working at
been brought to an end, but will be resumed later on.
was the Old Soli, whence, according to the legend,
Soli. Disregarding the etymological nonsense of the
King Philokypros moved, on the advice of Solon, to
feet at a distance of about four
miles north-west of Soli. The excavations which
at both sides of the gate. The statuettes held
kori
end of the archaic and the Im:
life at the
Greek thoughts in stone and
lived at the
find a large open court, from which a wide staircase
square yards), all belonging to
metres (over
extended over an area of more than
square
leads up to the western part. There we notice terraces
traversed large magnificent rooms with verandahs
on different levels. This part of the palace had at
that. Its complete excavation still remains to be
only a general idea of the palace—and scarcely even

gate where the statues were found. Still, we have
and terraces descending in different levels to the main
importance, since no other architecture of this kind

carried out. When that has been done the history of
of the rock we discovered some foundations trace-
reliefs representing respectively two lions attacking
a bull, and a statuette of a cow, measuring 25 cm. The
bronze statuette will give a good idea of Myron's
famous bronze cow. The building where these bronzes
were found is a sacellum, divided into three naves by
wooden columns which, of course, have mouldered, but
we can trace them in the post-holes and cuttings in
the floor for the walls. Partly below this sacellum
appeared pieces of a long rectangular building, evidently a
temple. The temple, too, had been built up of wood, and
thus it has been no entirely destroyed. But it is not only a

In front of it is an open court where some bases of
statues were found, and at the southern
limit of the court the foundations of two
smaller buildings were unearthed. In those
buildings we found a series of votive offerings
piled up: shields, swords, spear-heads, arrow-heads, and
so on. The buildings were treasure-houses. A temple with
trellis houses, a typical Greek holy places.

A question of the
sacellum. Importance is
that of the relation between
the temple and the palace. In the
palace many votive statues were found; on
the temple site none, only some bases. The
tsacellum and the palace are contemporary. The
temple is consequently earlier than the palace. Imagination
combining the archaeological evidence in the following way:
If the conquest of Soli by the King of Aipeia took place
in the last part of the sixth century B.C., there are
some contemporary events occurring in Aipeia and
Soli that seem to be mutually connected. At that
time in Aipeia was destroyed and a temple in
Soli (which we excavated last year) was erected.
At the same time a palace in Aipeia and a sacellum
below the ruins of its destroyed temple were built.
When the King of Aipeia conquered Soli he
had the first thing for himself to do was to build a
temple to the god by
whence assistance the
conquest succeeded. In the
palace of the old destroyed
temple of Aipeia he
confined himself to building
sacellum, and the
votive statues were
removed to the palace
which he had built for himself as a
summer residence on the
cool rock of Aipeia. He could
afford it. He had become
a mighty King controlling the
mines of Soli. His
successor preferred to
stay there all the year
round, and therefore
the summer palace
of Aipeia was
abandoned.

This is a
conjecture which further ex-
cavations will perhaps
corroborate. What we
know is that the duty
by whose assistance the King of Aipeia conquered
Soli was Athena: it is a temple of Athena which
we have excavated on the top of the Cypriot
archaeological evidence is the discovery of four heads
of Athena within the temple area—Athena in an
Athenian helmet, strictly classic.

Dali is the
Idalion, situated in the middle
of Cyprus. Excavations have already been under-
taken in long ago, but that remained, but as to do
was to attack the top of the acropolis of Idalion, where
no proper excavations had yet been carried out.
The result of our diggings there is of consider-
able importance to the history of religion. At
the bottom of the cultural strata we found a settlement
from the latest stage of the Copper Age (Late
Cypriote III, 1200-1000 B.C.). The central part of
this settlement is occupied by a cult place, the
first prehistoric cult place found in Cyprus. There
we found a deposit of five cult bulls of terracotta,
with other objects, which had all been placed on a wooden
table on which carbonised remains were found. The
cult continued into the Iron Age, and reached in the
archaic and classical periods a high stage of develop-
ment. After the iron period the holy site fell into
disuse. This cult place on the top of the acropolis
of Idalion is typically Cypriote in contrast to the Greek
temple of Athena. It is consequently not a question
of a large open court with an altar surrounded by a
wall—in fact, a temenos. The cult was an amicable,
and, moreover, no votive statues were found, which is rather unusual: the Cypriote
temple sites used to be crowded with statues. The
votive offerings found in the temenos which we ex-
cavated are of a quite different kind. Mainly they
consist of weapons. Two of the shields are beautifully
decorated with stamped ornaments of lotus flowers
and palmettes, and a cuirass of iron is worth mention-
ing as unique. But other kinds of votive offerings were also discovered: bronze bowls, bronze lamps,
iron lamps, rings of bronze, iron, and silver, some with
carved signets. A bull's head of bronze, which had been used as a decoration of a wooden cult,
must be reckoned among our finds of great artistic
merit.

No epigraphic material giving evidence of the
name of the god worshipped has been found hitherto.
Some sixty years ago, however, a peasant discovered
a fragment of a bronze object with an inscription
informing us that it was a votive offering to Athena.
The votive offerings found by us, most of which—as
mentioned above—consist of weapons, also agree very
well with Athena's character of a war goddess. But
it must be emphasised that the Athena worshipped in
Idalion was its old Cypriote town goddess and
not a Greek Athena in an Athenian helmet as at
Vouni. It was a Cypriote Athena—i.e., a Cypriote
goddess called Athena by the Greeks and by them
identified with the acropolis goddess of Athens.
Until recently Idalion was a well-known Cypriot town,
the temples of Athena in Idalion therefore afford proof
of that mixture of Oriental and Greek elements which
in Cyprus were eventually assimilated into a
homogeneous culture.

The Swedish archaeological expedition in Cyprus,
whose work last year at Lapithos and Soli was
recorded previously, has this year been working at
Vouni and Dali. The excavations of Soli have not
been investigated, but will be resumed. Vouni
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EXCAVATION HAS REVIVED "A PALACE OF THE ARCHAI
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"THE FIRST PREHISTORIC CULT PLACE FOUND IN CYPRUS": RELIC OF A LOCAL CYPRIOITE ATHENA AS A MUCH OLDER SITE THAN VOUNI: PART OF A LATE BRONZE AGE DEPOSIT AT DALI, DATING FROM 1200-1000 B.C.
This deposit included five cult bulls of terracotta, two of which are illustrated on page 496.

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