INVESTIGATIONS AT CORINTH, 1946-1947

(PLATES LIV-LXVI)

LAST year marked the half century since the beginning of the excavations at Corinth by the American School of Classical Studies. During those fifty years the work has been three times interrupted on account of wars in which Greece has been involved. The last and longest of these interruptions, during World War II, lasted six years. The work was resumed in the fall of 1946, but no full-fledged campaign of excavation could be carried on because the post-war policy established by the Greek Government limits for the present archaeological investigation to monuments and areas already excavated before the war. In view of these restrictions a maximum of ten workmen were employed in the cleaning and supplementary excavations in the several areas. During the fall a smaller force was engaged in various repairs and other essential activities in the excavations and the Museum.

The safety measures taken at the outbreak of the war had to be undone in order to make the antiquities available to visitors. In the excavations certain monuments, like the Sacred Spring, had been covered with stones and earth in order to protect precious antiquities from damage. In the Museum all the vases and other fragile objects had been wrapped in cotton and sawdust and stored away in wooden boxes, and the sculpture room had been filled with sand to a depth of 30 cm. As a result of these precautionary measures the Museum was left intact except for about 35 window panes shattered by stray bullets or willful vandalism; and in the excavations the losses were limited to a few architectural fragments and some decorated roof terracottas from the South Stoa. The general confusion and lawlessness which prevailed during the war years and the subsequent period had resulted in the destruction and removal of most of the fences, gates, and locks, and even of the stone walls built to protect the antiquities. Furthermore, the unchecked growth of weeds and shrubbery, particularly the pernicious caper plant, had left the excavations in a shabby condition and caused destruction to some of the antiquities.

It became our first concern in the fall of 1946 to repair these damages as far as possible, to take the necessary measures for opening the Museum, and to restore the excavations to a presentable condition. At our request Mrs. Semni Karousou was sent by the Ministry of Education to supervise the opening of the sealed cases in the Museum, and the antiquities were then restored to their respective show cases. With the exception of the Byzantine Museum in Athens, the Corinth Museum was the first of the important collections of antiquities in Greece to open its doors to the public.

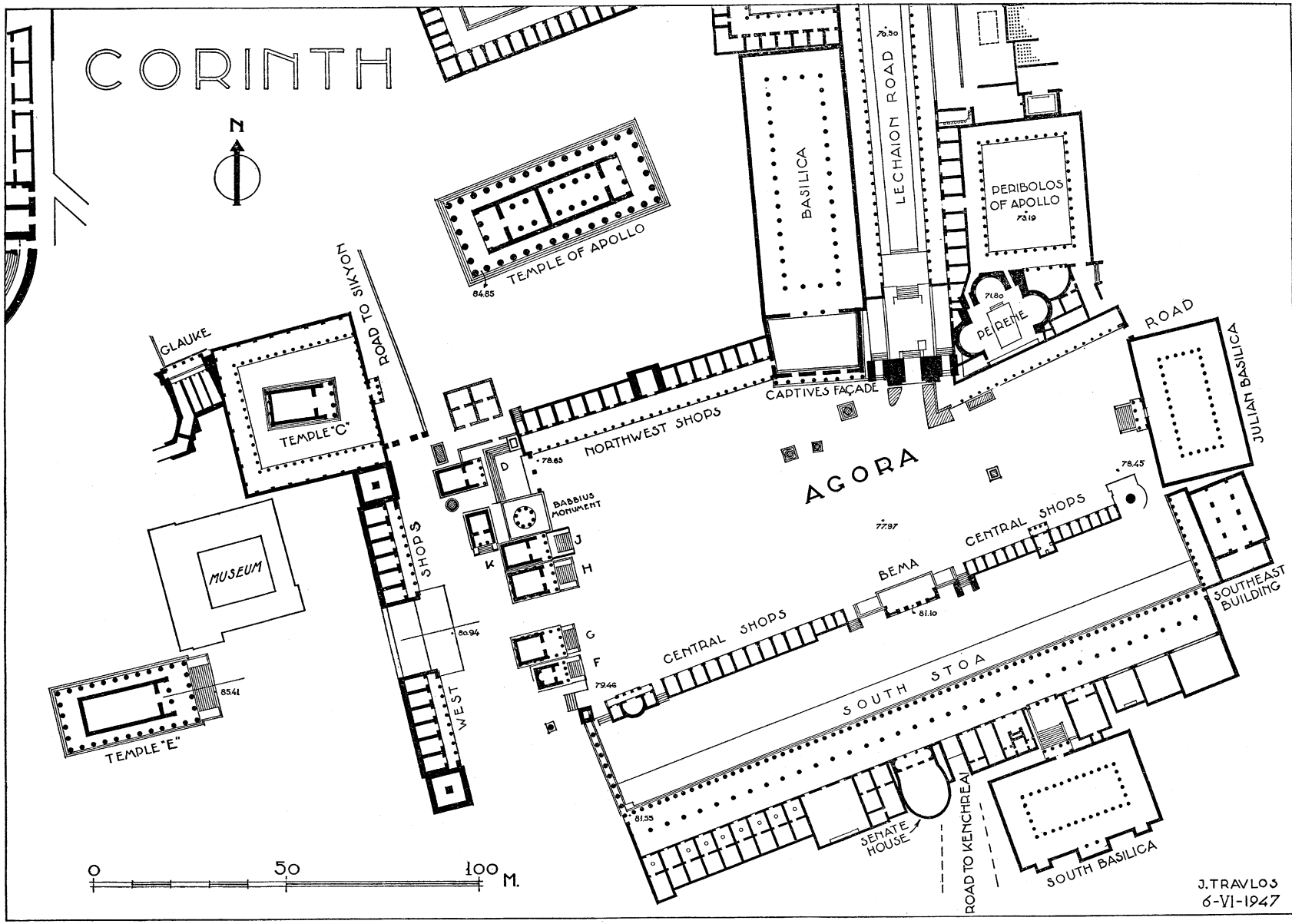


Fig. 1. Corinth in the Second Century After Christ

In the meantime the work on the various monuments under investigation was progressing.[1] Most of the areas are centered in and about the ancient Agora. The restored plan, made by John Travlos (Fig. 1), includes all the areas in which work was done except two to be discussed at the end of this article.

THE WEST TEMPLE TERRACE

A series of Roman foundations built on a raised terrace at the west end of the Agora had been investigated by Robert Scranton, and two of the temples were published by him in 1944 in this journal. The further study of these monuments was continued in the course of this year. On the basis of Pausanias' description and of other data an identification of the six small temples has now been proposed and a restoration of the buildings has been made. The identification, which by the nature of the evidence is necessarily conjectural to a certain degree, is as follows, in order from south to north: *F*, Temple of Tyche-Aphrodite; *G*, Pantheon; *H* and *J*, Temples of Herakles and Poseidon; *K*, with entrance from the south, Temple of Apollo; and *D*, at the north end of the terrace, Temple of Hermes. East of Temple K is the prominent foundation which carried the circular monument of Gn. Babbius Philinus, the well-known benefactor from the early decades of the Roman colony.

[1] The Corinth Staff consisted of the following members. Robert Scranton was in charge of investigations of the West Temple Terrace, the Central Shops and Bema Complex, and the monuments in the lower Agora, and during the month of March he supervised the investigations on the Church lot. Saul Weinberg re-excavated and studied the Southeast Building and prepared for publication the material discovered in 1940 on the site of the projected addition to the Museum. Carl Roebuck was in charge of the work in the Asklepieion, and Mary Campbell Roebuck made a study of the terracotta roof-tiles discovered since the publication of *Corinth* IV, i, in 1929. The author of this article, besides being in general charge of the operations, devoted his time to the investigation of the South Stoa. The architects were: Leicester B. Holland, who made the drawings of the South Stoa; John Travlos, who spent several weeks in Corinth during the fall and winter making some of the drawings of the Roman buildings in the Agora and preparing the plan which appears in Figure 1; and Elias Scroubelos, who worked with Mr. Travlos on the buildings in the lower Agora, the Southeast Building, and the Asklepieion. Mrs. Robert Scranton assisted in replacing the objects in the Museum and, as secretary and stenographer, made it possible for the other members of the Staff to devote their time exclusively to their investigations. Roger Edwards spent several weeks in Corinth doing the inventories of finds from this year and of some other objects found prior to the outbreak of the war. The coins, a total of over 1,000, were identified and catalogued by Mrs. Broneer.

Most of the photographs were taken by Demetrios Harisiades, who made several trips to Corinth during the spring of 1947. Between his visits the photographic work was in charge of Saul Weinberg, and other members of the Staff have contributed photographs of their particular subjects. The Foreman in charge was Evangelos Lekkas, who has served the School in this capacity since 1928. George Kachros, the faithful guard of the Museum, assisted by the second guard, Evangelos Pappapsomas, devoted his spare time to the mending of the pottery and cleaning of the coins and small finds, and for a time Andreas Mavragannes was in Corinth restoring the section of the roof shown in Plate LXIII, 26.

So much material of this monument has been preserved that a complete restoration (Pl. LIV, 1) was possible with a minimum of conjecture.

CENTRAL SHOPS AND BEMA COMPLEX

A study of the pre-Roman remains of the Agora has revealed sections of a cobble pavement sloping down toward the north and with a gentle rise toward the east and west. Earlier pavements can also be traced at lower levels, but the cobble pavement represents the latest pre-Roman level of the market place. The reconstruction of the city by the Romans did away with the sloping character of the ground. Artificial terraces were constructed and the Agora was laid out in two horizontal levels, separated by a series of low buildings. The southern half of the Agora, which served as the *Forum Civile*, was made *ca.* 2.50 m. higher than the larger, northern section. In the earliest Roman period the demarcation between the two levels consisted of a terrace wall constructed largely out of reused material. At the east end of this terrace was erected a circular monument, the lowest drum of which still remains in its original position. This structure, discovered in 1892 before the American excavations began, is one of the most prominent landmarks in the ancient Agora.[2] At a somewhat later period the Bema, referred to as *rostra* in an inscription from the early second century A.D.,[3] was constructed near the center of the Agora in front of the terrace wall. The building was flanked by a waiting room on either side. These rooms, to which the term *scholae* has been applied, were entered from the north at the level of the lower Agora. They were unroofed, and on two sides were marble benches to accommodate the petitioners who, like the Apostle Paul, came to present their cases before high officials. The marble benches and other architectural members have been assembled and as far as possible restored to their original positions (Pl. LIV, 2). To the east and west of the *scholae* were stairways leading to the higher area on the south, and a row of small shops continued the line of the rostra complex. At the very western extremity was a building with three rooms, an apsidal one in the center flanked by a smaller rectangular room on either side and fronted by columns. This building has been identified as a cult house of Dionysos.

[2] Fragments of a second drum were discovered in a modern gatepost, and a third drum is reported to have existed as late as last century, R. B. Richardson, *A.J.A.*, I, 1897, p. 469; O. Broneer, *Hesperia*, XI, 1942, p. 154. Cf. note by W. B. Dinsmoor, *Hesperia*, XI, 1942, pp. 314 f. The data relating to this monument and its restoration will be presented more fully by R. L. Scranton, but it might be pointed out here that the existing fragments of the second drum, found in the gateposts of the Bakkouli property, show no trace of the projecting cornice which appears on Ittar's drawing. The dimensions of the lower drum agree well with those indicated on the drawing, but certain other features of the drawing cannot readily be reconciled with the existing remains.

[3] *Hesperia*, VIII, 1939, p. 182. On the discovery and identification of the Bema see O. Broneer, Ἀρχ. Ἐφ., 1937 A, pp. 125-128. An annual festival is now held in Corinth on the day of Sts. Peter and Paul, June 29, and at that time a divine service, conducted by the Bishop of Corinth, assisted by other bishops and priests, is held on the ancient Bema in commemoration of the Apostle Paul's defence before Gallio.

THE SOUTHEAST BUILDING

At the east end of the Agora a building, known as the Southeast Building, was discovered in one of the earlier excavations. Here a considerable amount of excavation had to be done because the ruins had been reburied by mud and débris washed down from the modern road. It has been possible to distinguish three periods of construction. The earliest building, entirely of poros, goes back to the early years of the Roman colony. A thorough reconstruction was made sometime before the middle of the first century A.D., probably at the expense of Gn. Babbius Philinus. The frieze above the colonnade on the east façade bears a dedicatory inscription in which the portico is specifically mentioned. From the titles of the donor—his name is lost—the connection of Babbius with this structure has been plausibly conjectured.[4]

A remodeling of the interior, made some half century later, was probably paid for by the son of Babbius. A mosaic floor with geometric patterns belongs to this period, as do several fragments of an inscription on thin marble slabs (Pl. LIV, 3), found within the building and in the immediate vicinity. Some of the larger pieces came from the fill beneath the floor of the latest period which dates from the end of the fourth century A.D. The inscription is too fragmentary to restore in its entirety,[5] but some important conclusions can be reached. The first line may be restored as [Gn. B]abbiu[s] Gn. F. Aem. [At]tal[us. Only the cognomen is uncertain. Since the name of Gn. Babbius Philinus, which appears with his official titles on several inscriptions from Corinth, is never followed by the names of his father and tribe, it has been assumed that he was a freedman. The Babbius of the new inscription was a Roman citizen of the tribe Aemilia, which was the tribe of the Roman colony of Corinth, and it seems highly probable that he is the son—or possibly grandson—of the benefactor from the early part of the century. The fragment in the lower corner preserves part of a word which can best be restored as SCR]IPTA. We may assume that this has to do with the designation of the building, which on this slender evidence has been tentatively called the *Tabularium.*

In the course of clearing the Roman structure several well shafts were excavated, some of which contained quantities of pottery. The best group came from a well whose contents date from the third quarter of the sixth century B.C. Most of the vases are of Corinthian manufacture including several groups of small skyphoi (Pl. LV, 4), each group consisting of vases practically identical in size and decoration. One lot of small skyphoi without figured decoration has been blackened and blistered by intense heat. Apparently the pottery came from a shop or potter's establishment which

[4] Allen B. West, *Corinth* VIII, ii, *Latin Inscriptions,* no. 122.

[5] The fragments as arranged in Plate LIV, 3, are not all in their correct position. The two small fragments at the extreme right and left in the lower group, which would have come farther from the center, have been placed where they are in order to be included in the photograph.

was destroyed by fire. Mixed with the Corinthian pottery are considerable quantities of Attic vases, three of which are shown in Plate LV, 5. The black-figured kylix fragment at the top has figures of two wrestlers with spectators or judges on either side. Below is a small cup without handles and devoid of exterior decoration; in the inside center is a whorl pattern. The splendid omphalos phiale to the right of the picture is decorated with a leaf design in red and white and incised outlines. Another well shaft which could not be fully cleared because of the high water level contained pottery, lamps, and other objects from the late Hellenistic period. Several coins came from the fill, most important of which is a coin of Gaius Publilius, quaestor in the Roman province of Macedonia, 148-146 B.C. Apparently the shaft was filled up with débris that had accumulated during the hundred years that the city lay in ruins.

THE SOUTH STOA

The most extensive work was carried on in the South Stoa, the large commercial building which lined the southern edge of the Agora. The Stoa was excavated in the campaigns of 1933-1939, but in many places the débris covering the Greek remains was left for later investigation. Both in the Stoa proper and in the shops and storerooms, which occupy the southern half, remains of earlier buildings lie buried under the Stoa floor. In the course of this year the two ends of the building were completely cleared and detailed drawings made. In these sections was found a considerable amount of pottery, terracotta figurines, and coins belonging to the pre-Stoa period. The most important piece of pottery, found under the floor of the shop XXX, was a painted terracotta altar which has been published as a separate article.[6] A deposit of terracottas and pottery from the fifth and fourth centuries B.C. was discovered at the east end of the Stoa and was partly excavated this season. Among the terracottas a figure of Aphrodite riding on a swan and a pregnant woman seated in a chair deserve special mention.

At the two ends of the Stoa the architectural members which lay scattered in disorder have been arranged and replaced on the existing foundations (Pl. LVI, 6). This has added much to the interest and intelligibility of the ruins. In the course of the investigations important data were obtained to determine the condition of the Agora during the hundred years of desolation between Mummius and Caesar. Two wagon roads traversing the Agora diagonally have left well-marked wheel ruts on the foundations of monuments which were in ruins when the roads were in use. The Roman buildings, on the other hand, were constructed above the levels of these roads. The wheel marks of one of the roads are visible in the lower right corner of the photograph, Plate LVI, 7, where the ruts cross the terrace wall in front of the Stoa. Prior to the destruction by Mummius this wall, which runs the entire length of the building, supported well over a hundred statues and dedications of various kinds.

[6] *Hesperia*, XVI, 1947, pp. 214-223.

Only the cuttings for their pedestals now remain; the monuments themselves had already been removed before the road came into existence. The foundation for the portico of the Southeast Building, seen on the lower left of Plate LVI, 7, is preserved at a level considerably higher than that of the road. This shows clearly that the portico is later than the road, which must have been in use during the period between the removal of the statues on the terrace wall and the construction of the Southeast Building in the early years of the colony. During the hundred years that the city lay in ruins the road was probably used for hauling building material from demolished buildings to other centers in the Corinthia.

The most significant part of the excavation consisted of the complete clearing of several of the shop wells, the upper sections of which had been excavated in earlier campaigns. It had then been impossible to reach the bottom because the channel which supplied the wells with water and was connected with the Peirene system could not be emptied during the excavation season. Last winter, however, the water in this part of the Peirene system was let out and the water level was lowered to such an extent that the bottom of the wells could be reached, though with considerable difficulty. There are thirty-one wells in all, one in each but two of the front shops. Nineteen of these had been previously excavated down to the water level, and one, in shop XV, was opened this year. Of those previously dug seventeen have now been excavated to the very bottom. They proved to contain quantities of architectural fragments and roof-tiles from the Stoa as well as lamps, pottery, and miscellaneous finds. The objects from the lowest levels, most of which had found their way into the water while the wells were still in use, help to determine the kind of business carried on in the shops prior to the destruction in 146 B.C.

It is obvious that this elaborate series of wells, connected with an underground channel at a depth of nearly 12 meters, was not designed primarily to furnish the shopkeepers with water. The well curbs which had been broken up and thrown into the wells show none of the customary rope marks made by drawing water. The wells were unquestionably intended chiefly as coolers and as such furnish the best example of ancient refrigeration preserved in Greece. I had formerly assumed that the shops were chiefly victuallers' establishments,[7] and that the perishable foodstuffs had been kept fresh in the wells. Though some of the shops may have been so used, it is now clear from the objects found at the lower levels that many were taverns and that the wells were used for keeping the wine chilled.[8] Some of the wells, particularly XV, contained quantities of broken wine jars, many of them with stamped handles. Most of the stamps are Knidian or Rhodian[9] (Pl. LVII, 8), but there are examples from

[7] *A.J.A.*, XXXVII, 1933, p. 556; Ἀρχ. Ἐφ., 1937 A, p. 131.

[8] The comic poet Strattis, a contemporary of Aristophanes, alludes to the practice of cooling wine in wells: *οἶνον . . . ψυχόμενον ἐν τῷ φρέατι* (Meineke, *Com. Frag.* 2, p. 361).

[9] No detailed study of the stamps from the wells has yet been made. The four stamps shown in Plate LVII, 8, appear to be as follows: upper left: Ἐπὶ Ξενοκλεῦς | Θευδοσίου | Κνίδιον, *Anchor*;

other parts of Greece and even from more distant centers. The amphora top shown in Plate LVII, 9, carries the stamp C.CAR. in Latin letters on both handles. Further study of these stamps will furnish data on the commercial relations of Corinth with the rest of the Mediterranean world during the late third and first half of the second centuries B.C. The jars were closed with a lid and sealed with clay or wax. Several of the lids have small holes either through the knob in the center or on the side, but many are not perforated (Pl. LVIII, 10). Probably the perforated lids were used for jars containing new wine still in a state of fermentation. For the mixing of the wine before serving large bowls were used, an example of which is shown in Plate LVIII, 11. This belongs to a late phase of *Westabhang* ware with floral decorations applied in opaque colors over the black glaze. Several varieties of pitchers were in use in the shops, the most characteristic type being the *lagynos* (Pl. LVIII, 12) with tall neck and long handle and with a double convex body. This type of vessel, which seems to have originated in Egypt, is mentioned in literature as the companion in drunken revelries.[10]

The drinking cups from the wells are numerous and belong to a wide variety of shapes. Most typical is the kantharos and a deep two-handled cup with angular profile and small foot (Pl. LIX, 13, 14). Most varieties, though not all, have a flat attachment above the handle, sometimes shaped like a leaf. The lower part is usually plain, but several examples have vertical ribs or grooves. The upper zone carries the chief decoration in a variety of designs, either painted in opaque colors or incised, and sometimes a combination of the two types of decoration occurs.[11] Frequently the design is applied only on one side of the vase, the other side being reserved for an inscription incised through the glaze. The inscription consists for the most part of a single word, usually the name of a deity or some abstract idea, always in the genitive case. The following inscriptions appear on vases found in the wells: ΔΙΟC CΩΤΗΡΟC (Pl. LIX, 14, right) (twice), ΔΙΟΝΥCΟΥ (Pl. LIX, 15, left) (twice), ЄΡΩΤΟC, ΑΛΥ[ΠΙΑC], Η[ΔΟΝ]ΗC, ΗΔΥ[ΠΟΤΙΑC],ΠΙ[CΤЄΟC], ΥΓΙЄΙΑC (Pl. LIX, 15, right), ΑCΦΑΛЄΙΑC, ΠΑΥCΙΚΡΗΠΑ[ΛΟΥ] (?), ΠΙΟΝЄ . . . ΥC. Smaller drinking cups, with or without handle (Pl. LX, 16), some with raised decorations, and a wide variety of Megarian bowls (Pl. LX, 17), were found in the same context. Related

lower left: [Ἐπὶ] Θευδω[ρίδα] | Κλευπόλιο[ς] | Κνίδι(ον), *Double Ax*; upper right: [Μηνοθέμιος], *Cornucopia* on the left, *Double Ax* at bottom; lower right: Ἐπὶ Ἀλεξιμά[χου] Ὑακινθίου. The last two are Rhodian. These readings were made from a photograph by Virginia Grace, who dates them in the second quarter of the second century B.C., i. e., shortly before the destruction of the city.

[10] See G. Leroux, *Lagynos*, especially pp. 73-82, and the description of the Alexandrian festival *Lagynophoria* in Athenaios, *Deipnosophistae*, p. 276. A *lagynos* of a peculiar type was found in 1934 at the east end of the South Stoa. See *A.J.A.*, XXXIX, 1935, p. 71, fig. 16.

[11] A deposit containing many drinking cups and other pottery of the same kind as those found in the wells was discovered in 1934 in shop I beneath the stairway leading to the second storey of the Stoa. See Broneer, *A.J.A.*, XXXIX, 1935, pp. 71-72, and figs. 14 and 15.

in fabric to these drinking vessels are several types of late Hellenistic lamps, a few of which are shown in Plate LX, 18.[12] Many of the lamps were found intact and all show signs of use. The shops having been lighted chiefly from the Stoa through the open door, artificial lighting would have been needed not only at night but even on dark days. Since so many of the lamps have found their way into the wells unbroken we may assume that they fell into the water by accident, having been placed on the well curb or on the wooden contrivance for lowering the wine and victuals into the wells.

Taverns would also require games and music for the entertainment of their customers, and evidence of both has been discovered. Table tops of red and white marble were found in many wells. The table illustrated in Plate LXI, 19, shows signs of long use, and stuck to its top was found a silver coin (seen in the lower left corner) of the Achaean League.[13] Knuckle bones, all smooth and blackened from frequent use, were found in large numbers, one well containing no less than 58. In Plate LXI, 20, are shown three varieties. The bones in the upper row, which have been flattened by sawing off a thin slice on either side, were probably used as markers. The three pieces in the bottom row, which are perforated through the center, may possibly have been markers, too, or perhaps the holes had been filled with some kind of substance to weight the pieces. In the middle row are arranged six astragals showing all six possible throws. In the game called *κότσια*, still played with bones of this kind by the inhabitants of Old Corinth, these throws are called, in order from left to right: King, Vizier, Baker, Thief, Single, and Dual. The last two would not turn up very frequently if the game was played on a smooth surface; for the purpose of photographing them in this position it was necessary to support them with plasticine. Many of the wells produced pieces of flutes either of bone or ivory, the best preserved of which are shown in Plate LXI, 21. The four pieces come from different wells and obviously belong to more than one instrument.[14]

Each season's work seems to produce some group of objects for which no convincing explanation can be found. In Plate LXII, 22, is arranged a selection of terracotta tubes, all found in well XV, which produced no less than 176 of these curiosities. They are very roughly shaped of coarse clay. One end has a profile like the base of a small vessel, but the bottom is so uneven that many of them could not stand up without support. From the base they taper toward the top where they

[12] The lamps shown in Plate LX, 18, belong to types VIII, IX, X, XI, XIII, XVII and XVIII. All appear to be of pre-Roman date.

[13] Mantineia, renamed Antigoneia, after 222 B.C. See S. W. Grose, *McClean Collection*, II, nos. 6479-6482.

[14] In general the sections resemble those found at Meroë in Egypt, recently published by Nicholas B. Bodley in *A.J.A.*, L, 1946, pp. 217-239. Two sections of a single instrument came from a well in Corinth together with pottery from the end of the fifth century B.C. See Broneer, *A.J.A.*, XXXIX, 1935, p. 73, fig. 18.

terminate in a thin, fragile lip, preserved only in a few examples. The hole has a diameter of *ca.* 0.01 m. at the top and narrows toward the bottom. The depth is *ca.* 0.035 m., approximately half the total height of the object. It has been suggested that these were used as bottle stoppers, but the vases found in the same well were mostly large amphorae requiring a flat circular lid of the kind described above (Pl. LVIII, 10); nor would such use require a hollow tube. A more likely explanation is suggested by the presence in the same well of numerous lumps of color, mostly red, which at a certain depth had dissolved and colored the mud red. One might conjecture that the terracotta tubes were used as color containers in some artist's studio or beauty parlor. The hole is very small, however, in proportion to the size of the object; the thin lip is not conveniently shaped to receive a stopper; and the uneven base and the coarseness and careless workmanship seem out of keeping with such a purpose.

Apart from the objects which can be more or less directly associated with the use of the shops as taverns and lunch rooms, the wells yielded a wide variety of other articles which help to establish the chronology and use of the Stoa in its various periods of construction. In well IV was found a terracotta mould for a draped female figure (Pl. LXII, 23), wearing a one-piece garment held together with a large circular clasp above each shoulder. The only important piece of sculpture from the wells is a small marble head of a woman, in front view (Pl. LXIII, 24). It came from the lower fill of well XX in the same context as a coin of Sikyon, 323-251 B.C., and some Megarian bowl fragments. The back of the head has a flat break, indicating that it was once part of a relief. The features of the face are well modeled in good fourth-century style, but the ears and rear part of the hair are only sketchily rendered.

A small bronze plaque [15] with traces of silver plating was found in well XX at a slightly lower level than the marble head. After being cleaned it proved to contain a figure of Hermes engraved in outline (Pl. LXIII, 25). The god is seated on a rock, leaning backward, with his right elbow resting on a rock and in his left hand he holds the kerykeion. He wears the petasos, and his chlamys is fastened round his neck and spread over the rock on which he is sitting. In the upper right corner is a curved line with dots, apparently from some floral design. In the upper left corner is a hole for suspension, and a corresponding hole must be assumed in the opposite corner. The delicate little figure is obviously designed to fit the space of the bronze, the original edges of which seem to be preserved except the right edge. Here an irregular break indicates that a portion on the right is missing. It probably contained the figure of a votary approaching from the front, and holding in his hand a branch which is partly preserved.

The architectural fragments and especially the terracotta roof-tiles found in the wells are of particular interest. In previous campaigns several sections of the raking

[15] The fragment measures only 0.032 x 0.037 m. For the type of seated Hermes see below, Plate LXV, 31.

and horizontal simas and other decorative members of the roof had come to light. These were kept under lock and key in the shed constructed to protect the mosaic floor, which covers the area originally occupied by shops and storerooms VI and VII. During the war years members of the occupying forces broke into this shed and removed one lion-head spout and some antefixes. We were fortunate in discovering this year two almost complete sections of the horizontal sima with the lion-head spouts in good condition. These made it possible to assemble the material from the roof and to reconstruct a section as shown in Plate LXIII, 26. The raking sima is decorated with painted designs of alternating palmettes and lotus buds above a maeander pattern. The horizontal sima has double spirals in relief which stand out in the color of the clay against a black ground. At the bottom is a maeander pattern similar to that on the raking sima. The lion heads are carefully modeled, and a realistic touch is added by the application of color suggesting the natural colors of the beast. Thus the mane is a light tan, eyes and nostrils black, the tongue and lips red. Above the joints of the sima are antefixes with the leaves of the palmette and spirals in relief in the color of the clay against a dark background. The ridge palmettes, like the raking cornice, have only painted designs. Along the ridge between the palmettes is a special ridge cover tile, several sections of which were found complete. In the rear of the Stoa there was no sima, but the eaves tiles have a decorated overhang, and the cover tiles terminate in straight antefixes carrying the same design as those fitting over the sima on the façade.

The width of the roof-tiles and of the sections of sima do not fit the dimensions of the Doric order, a restoration of which is shown on Plate LXIV, 27. With four tile widths to each interaxial distance the width of each section of sima should be 0.583 m., whereas the preserved sections all measure almost exactly 0.62 m. The discrepancy seems to have been taken into consideration by the architect who arranged them so that a lion-head spout would come directly over every fifth column, while in alternate divisions of four intercolumniations an antefix would come over every fifth column. The remaining lion-heads and antefixes would be off center. This arrangement is reflected in a feature at the ground level. There is a stuccoed gutter running along the façade of the Stoa with a square clearing basin in front of every fifth column beginning with the second column from either end of the building.

TRIAL TRENCH IN THE CHURCH LOT

Two areas were investigated outside the limits of the ancient Agora. The modern Church of the Virgin, severely damaged during the earthquakes of 1928 and 1930, is to be taken down and rebuilt. Since it is located only about 75 meters from the southeast corner of the Agora and the church lot might thus contain important archaeological remains, the Archaeological Service of the Ministry of Education requested that we investigate the ground. A trench 3 meters wide and nearly 30 meters

long was dug diagonally across the front lot of the Church to a depth of *ca.* 4 meters. Four main periods of occupation could be observed in this trench. No buildings of pre-Roman times were found, but there are traces of a Greek road, and a manhole leading to a channel at a depth of 10 meters below the present ground level contained considerable quantities of pottery, mostly from the late fifth and fourth centuries B.C.

The early Roman period is represented by a heavy wall which appeared in the west half of the trench. It is constructed of poros blocks and meets another wall at right angles, but the nature of the structure could not be determined without further clearing of the area. To the same general period, though perhaps a few years later, belongs a rather poorly constructed building divided into rooms opening toward the east. These are probably shops, but only one room and a corner of the second were excavated at the very east end of the trench. This building had been destroyed by fire. In the eastern half of the trench were found the remains of a large building with marble flooring in a poor state of preservation. It seems to date from late Roman or early Christian times. At a much higher level, only about one meter below the present ground level, appeared a complex of Byzantine walls of massive construction and more careful workmanship than is customarily the case in walls of this period. It is a significant feature of all these building periods that the orientation remained unchanged from earliest Roman times to the period represented by the modern church.

This trial trench produced a few objects of note. A gold coin of John II Comnenus, 1118-1143, came from the Byzantine deposit. In the fill of the Roman " shops " was found a marble statuette of Aphrodite (Pl. LXIV, 28) with head and arms missing but otherwise in an excellent state of preservation. She is nude to the waist and the drapery covering the lower half of the body is represented as being held in place by its own weight resting on the raised left leg. Her left foot rests on a goose, rather carelessly carved. On her left side stands a flat pillar, on the top of which are traces of the shield which the goddess held in her hands.

The statuette, which is a somewhat simplified copy of the Capua type of Aphrodite, is the first example of the type found at Corinth. Its discovery is of special significance because of the theory promulgated by Adolf Furtwängler [16] that the prototype of the series was the cult statue of the goddess in the temple on Acrocorinth. Though differing in certain details from the Capua copy, particularly in the footrest, the statuette is clearly a copy of the same original from which the statue in Naples derived its form. On Corinthian coins and on lamps of the second century A.D. Aphrodite is pictured holding a shield in her hands, and one coin of Lucius Verus shows her standing in this familiar pose within her temple on the citadel.[17] These

[16] *Masterpieces of Greek Sculpture*, pp. 384 ff.

[17] Imhoof-Blumer and Gardner, *Numismatic Commentary on Pausanias*, pl. G, CXXVI. For a discussion of the cult statue on Acrocorinth and its relation to the Aphrodite of Capua see my article in *University of California Publications in Classical Archaeology*, vol. I, no. 2, pp. 65-84.

miniature representations with two exceptions differ in important respects from the marble copies. The lamps and all but two of the coins show the goddess holding the shield in her hands without the columnar support, and her face is turned toward the spectator's left. On most of the coins there is a small figure of Eros—in one instance two Erotes—looking up at the goddess, and on two of the lamps dolphins take the place of the Erotes. The drapery, too, appears to be quite different, but in such details the coins are not to be trusted. The marble copies, of which there are many, differ among themselves in certain details, but agree in showing her turned toward the spectator's right, and in most instances the shield is supported on a pillar or, in one case, on the head of an Eros.

We are thus dealing with two distinct types of Aphrodite figures, or at least with two different variations that may ultimately go back to a common prototype. The first, represented by the marble copies and by two coins, has the column supporting the shield and the goddess is turned to the spectator's right, whereas the other type, known from numerous coin types and lamps from Corinth, shows the goddess turned toward the spectator's left and holding the shield without the support of the column. Of the two coins of Corinth, reproducing the first of these types of Aphrodite, the earlier is a coin of Domitian,[18] on the reverse of which is the figure of Aphrodite to right holding the shield on a pillar. There seems to be a miniature figure of Eros on the left. The other example is a coin of Hadrian,[19] on which the goddess, turned to right with shield on pillar, is standing within her temple on Acrocorinth. The building is tetrastyle, very similar to that on a coin of Lucius Verus,[20] in which she is facing left and holding the shield in her hands without columnar support.

The coins indicate that both types of statue stood in the temple on the citadel, but there seems to be a chronological difference. Of the two coins on which she is turned right and holds the shield on a column the latest is one of Hadrian. The other series, of which there are numerous examples, begins with Hadrian and extends to the reign of Caracalla.[21] Unless we assume that the two statues existed in the temple simultaneously, which is unlikely in view of the fact that both were apparently cult images, we must conclude that the earlier of the two was replaced sometime during the reign of Hadrian. The type with the pillar was probably of marble and all the existing marble copies are of this type. The later type, in which she holds the shield at arm's length without support from below, must have been of bronze, since the marble arms could hardly have supported the weight of the shield.

[18] Katharine M. Edwards, *Corinth* VI, *Coins*, no. 101, and cf. Broneer, *op. cit.*, p. 70 and pl. 8, f.

[19] Imhoof-Blumer and Gardner, *op. cit.*, pl. FF, XVI.

[20] *Ibid.*, pl. G, CXXVI.

[21] *Ibid.*, pp. 25-27.

The shop in which the statuette was discovered contained quantities of tiles, iron slag, and ash. Among this débris were found the fragments of two terracotta figures, one of which represents young Dionysos seated on a circular base and holding a bunch of grapes in his right hand (Pl. LXV, 29); the other is a standing figure of a bearded deity, probably Zeus or Hades (Pl. LXV, 30). These figurines, rather crudely modeled of a coarse, brick-red clay, quite unlike the clay of Corinth, are unquestionably of Egyptian origin. The features of the Dionysos figure are strongly reminiscent of the boy Harpocrates.

The manhole to the Greek drain contained some late red-figured pottery, the best preserved of which is a large skyphos. On one side (Pl. LXV, 31) is a figure of Hermes seated on a rock over which his cloak is spread. He wears no clothing except his petasos, and the wings on his feet are not indicated. In his left hand he holds some object resembling a fillet. He is looking back at a youth engaged in some action with both his hands. The second figure has a chlamys thrown loosely over his left shoulder, but is otherwise nude. The Hermes figure is of particular interest because his pose is almost identical with that of the same deity on the bronze plaque described above [22] (Pl. LXIII, 25). The chief difference is in the turning of the head. On the vase he looks back at the worshipper behind him, while on the bronze plaque he looks forward toward a votary (now missing) standing in front. Both figures doubtless derive from some well-known painting or relief. The other side of the skyphos (Pl. LXVI, 32), which is less well preserved, is decorated with a winged nude figure, perhaps Thanatos, mounted on a horse.

THE ASKLEPIEION

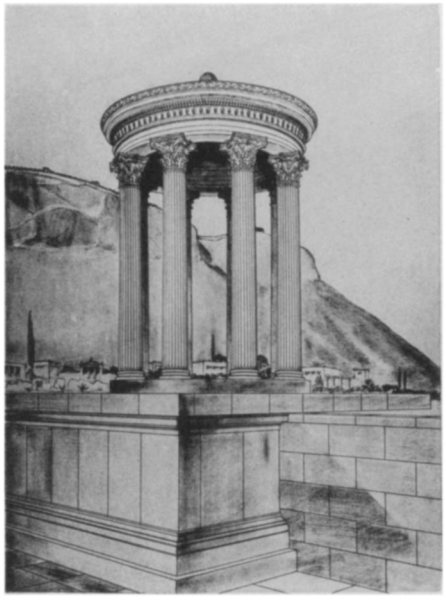
The investigations in the Asklepieion and Lerna area have brought to light several important details which will help to complete the picture of the ancient health resort. Trial pits dug to the north of Lerna have revealed the lower courses of the north city wall with its interior core of sun-baked brick. The way in which the fortification and the fountain structure are tied together shows clearly that they belong to the same period. Apparently when the Sanctuary and fountain were rebuilt and expanded in the fourth century B.C. the plan included construction of the north city wall which here served also as a retaining wall supporting the deep fill on the north side of the Lerna court.

[22] This was first pointed out to me by Roger Edwards. A Herakles figure in a somewhat similar pose, kindly called to my attention by Phyllis W. Lehmann, occurs on a bronze relief in the Barberini Collection, Della Seta, *Museo di Villa Giulia*, pl. LIX. See Phyllis W. Lehmann, *Statues on Coins*, pp. 40-52, where a series of seated Herakles figures is discussed. With them compare the Hermes in the Hermitage, of which there is a copy in the Acropolis Museum, M. Bieber, *Ath. Mitt.*, XXXVII, 1912, pp. 174 ff. They seem to me to belong to a different type. The variations of the god seated on a rock are too numerous to be derived from a single prototype.

The destruction of the city by Mummius in 146 B.C. has left unmistakable traces in the ruins of the fountain. A much-used wagon road at one time cut diagonally across the court and the propylon. This can only have taken place while the buildings were in ruins, and the coins and pottery found in the accumulation of earth above the road agree with such a date. Like the Corinthian Agora with its public buildings, the Fountain of Lerna and the Sanctuary of Asklepios became convenient quarries from which building material was collected and hauled to other towns in the Corinthia. The dedications from the Asklepieion which had been packed away during the war years have again been replaced in the Asklepieion room of the Museum (Pl. LXVI, 33) where they form one of the most striking exhibits from ancient Corinth.

OSCAR BRONEER

AMERICAN SCHOOL OF CLASSICAL STUDIES



1. Babbius Monument, Restored by E. Scroubelos

3. Fragments of Inscription from Southeast Building

2. Waiting Room West of Bema

4. Corinthian Skyphoi from Well in Southeast Building

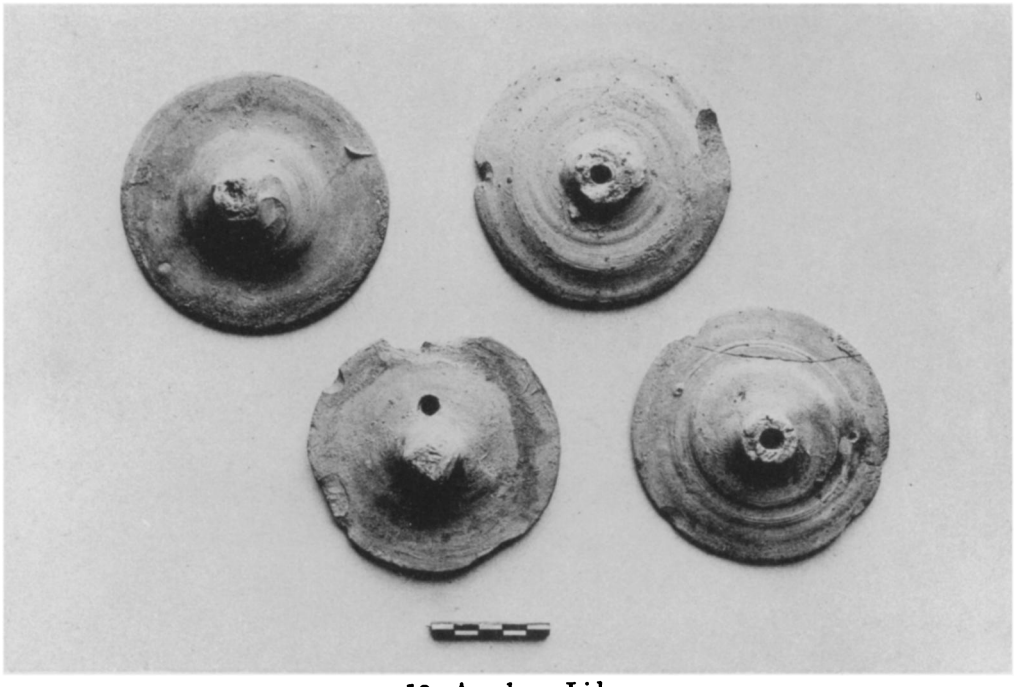
5. Attic Vases from Well in Southeast Building

6. East Half of South Stoa, from West

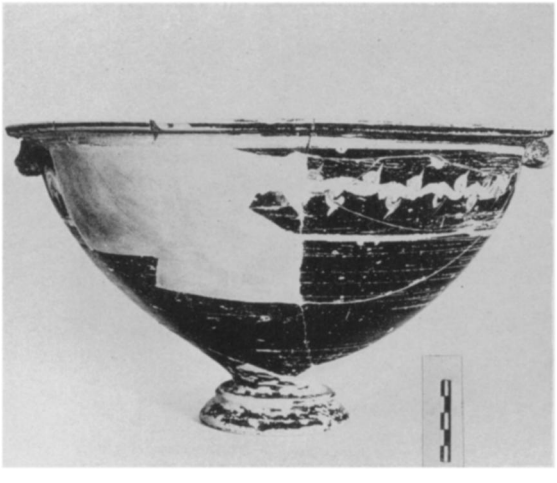
7. Northeast Corner of South Stoa and Terrace Wall Showing Wheel Ruts

8. Amphora Handles with Rhodian and Knidian Stamps

9. Amphora Top with Latin Stamp on Handles



10. Amphora Lids



11. Mixing Bowl

12. Two Lagynoi

13. Two Drinking Cups

14. Two Drinking Cups, One Inscribed

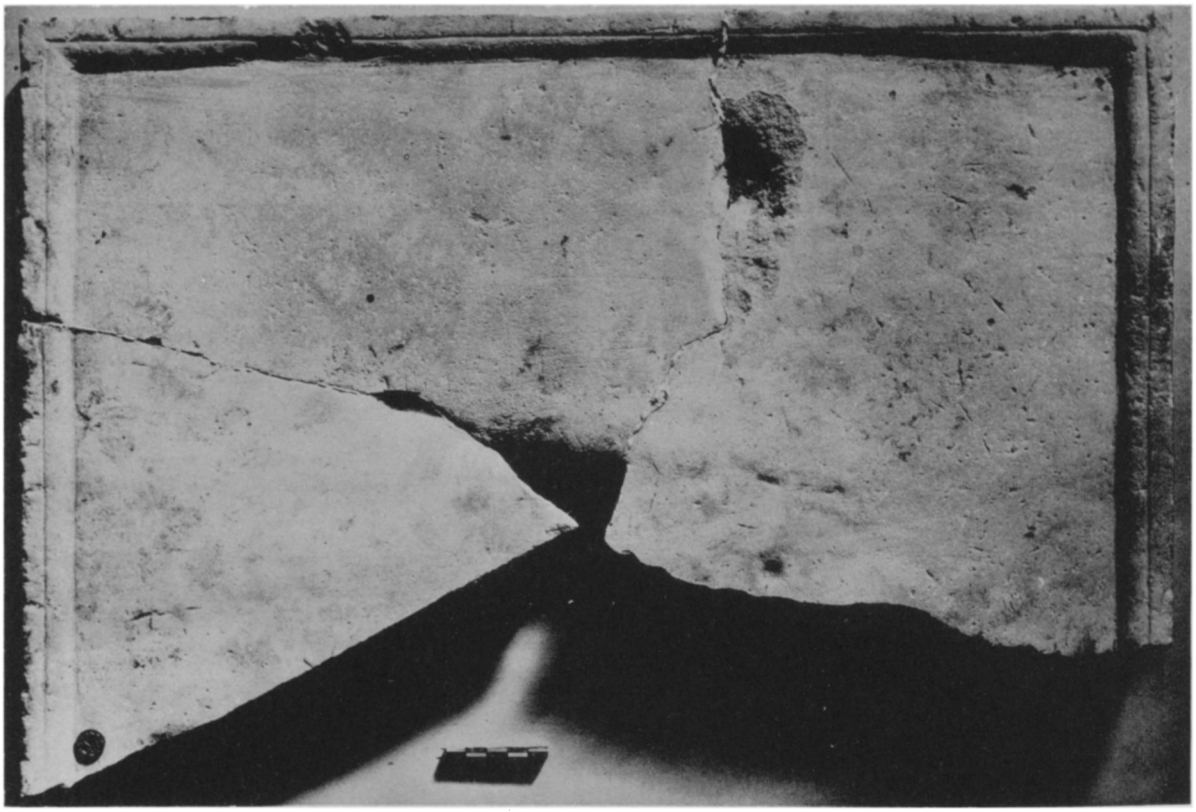
15. Inscribed Drinking Cups

16. Three Drinking Cups

18. Lamps from the Stoa Wells

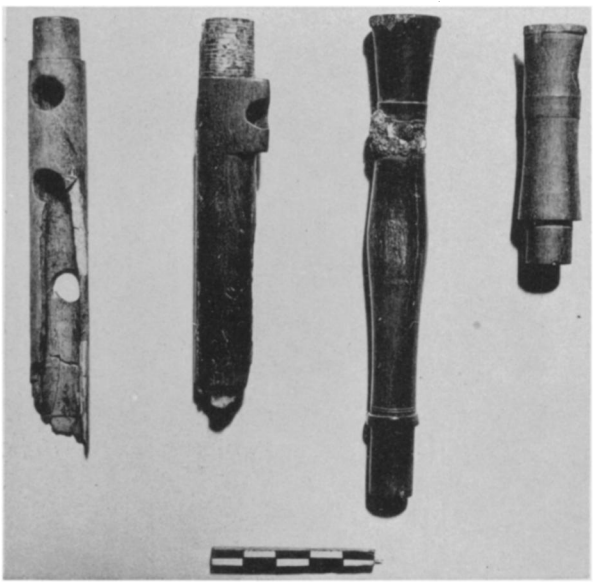
17. Two Megarian Bowls

PLATE LXI

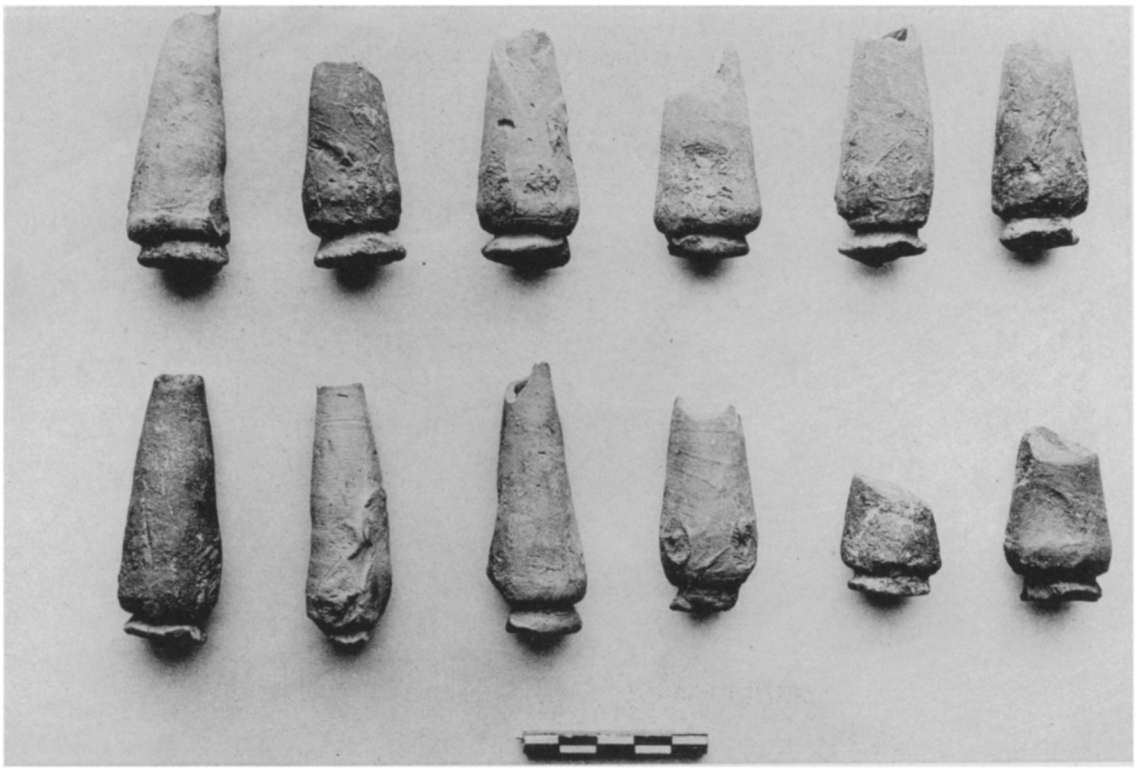


19. Marble Table with Silver Coin Adhering to the Top

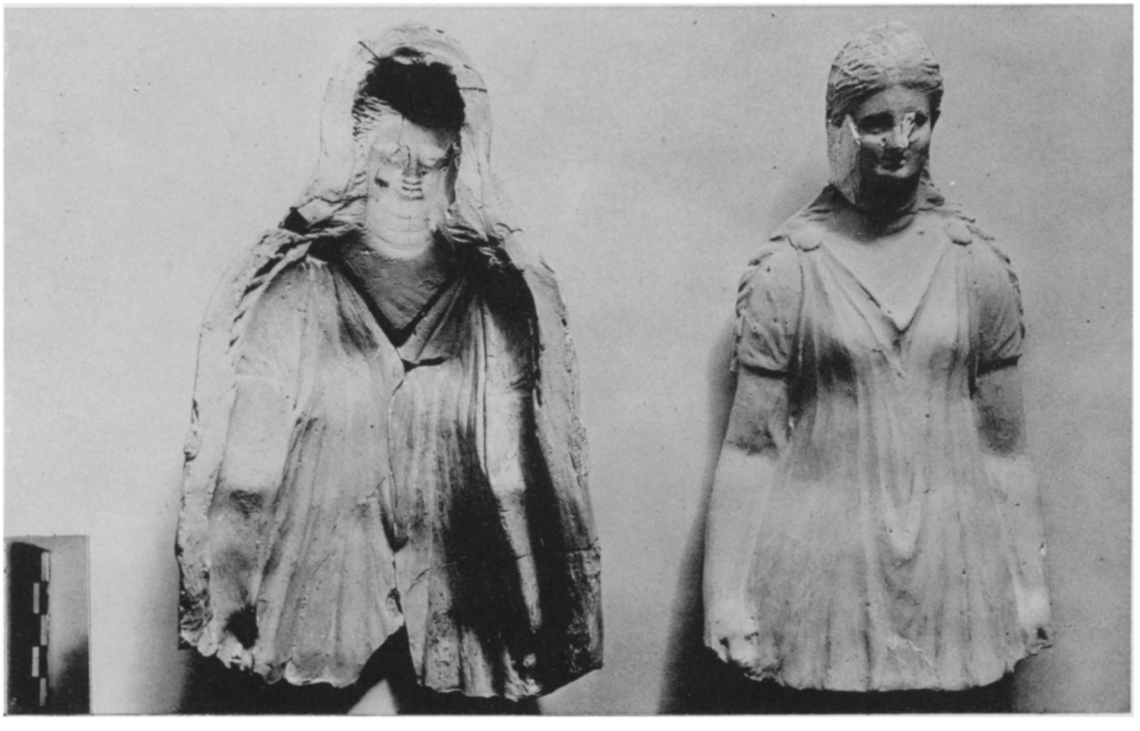
20. Knuckle Bones and Markers



21. Pieces of Bone and Ivory Flutes



22. Terracotta Tubes from Well XV

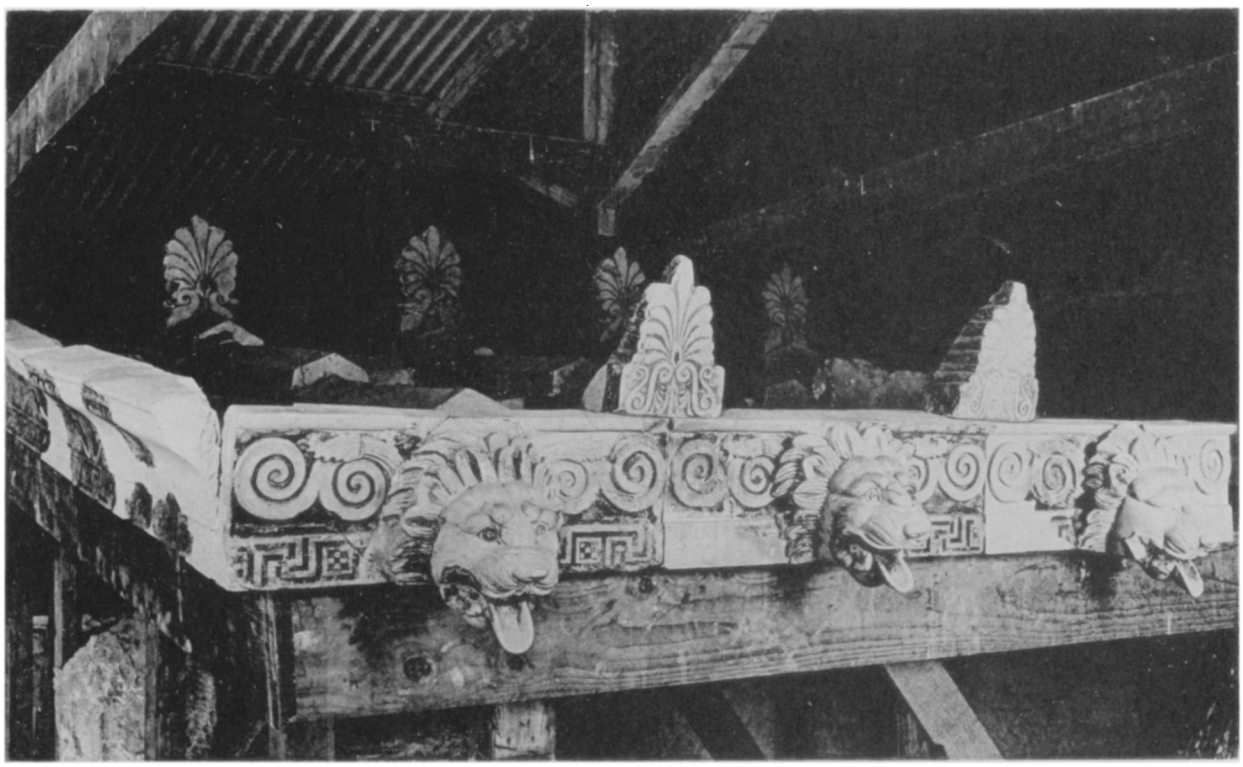


23. Terracotta Mould and Plaster Cast

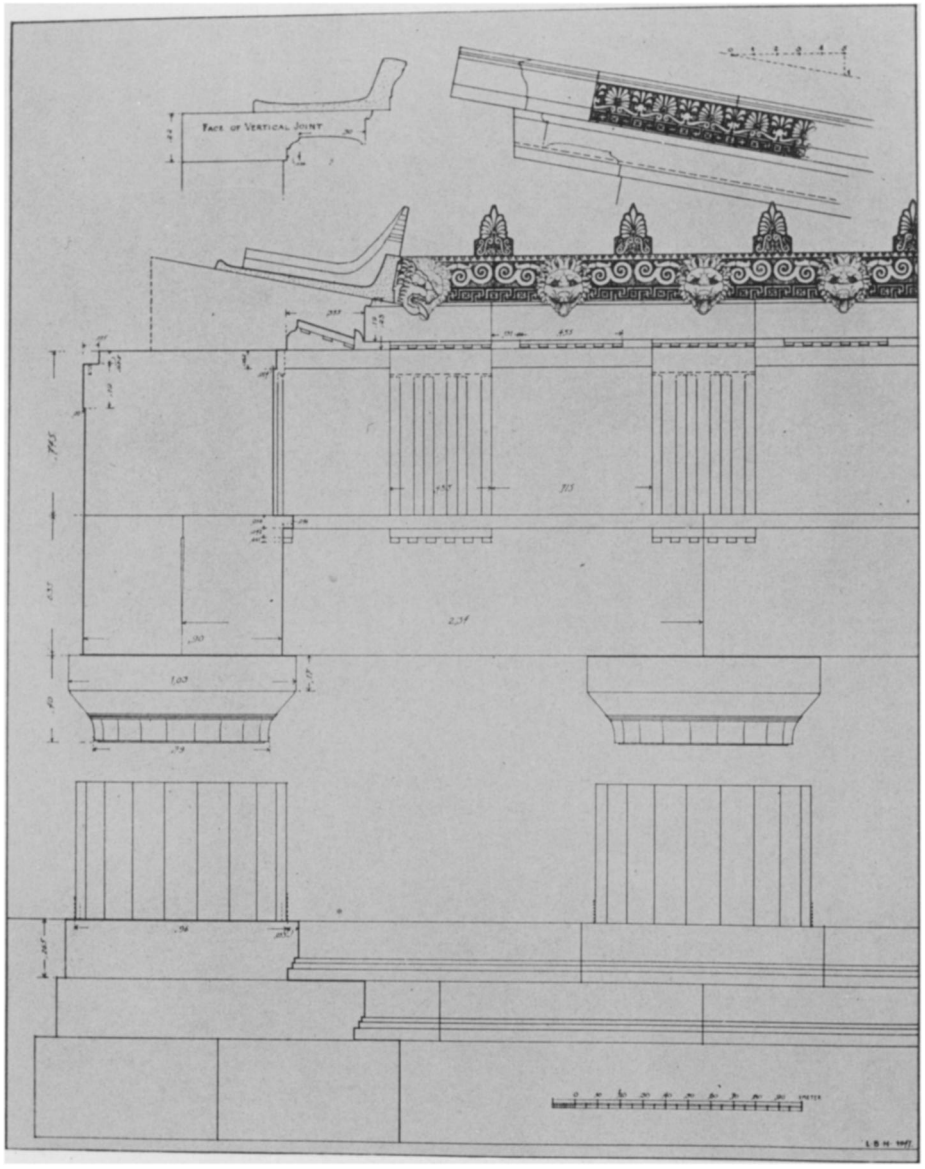
PLATE LXIII

24. Marble Head from Well XX

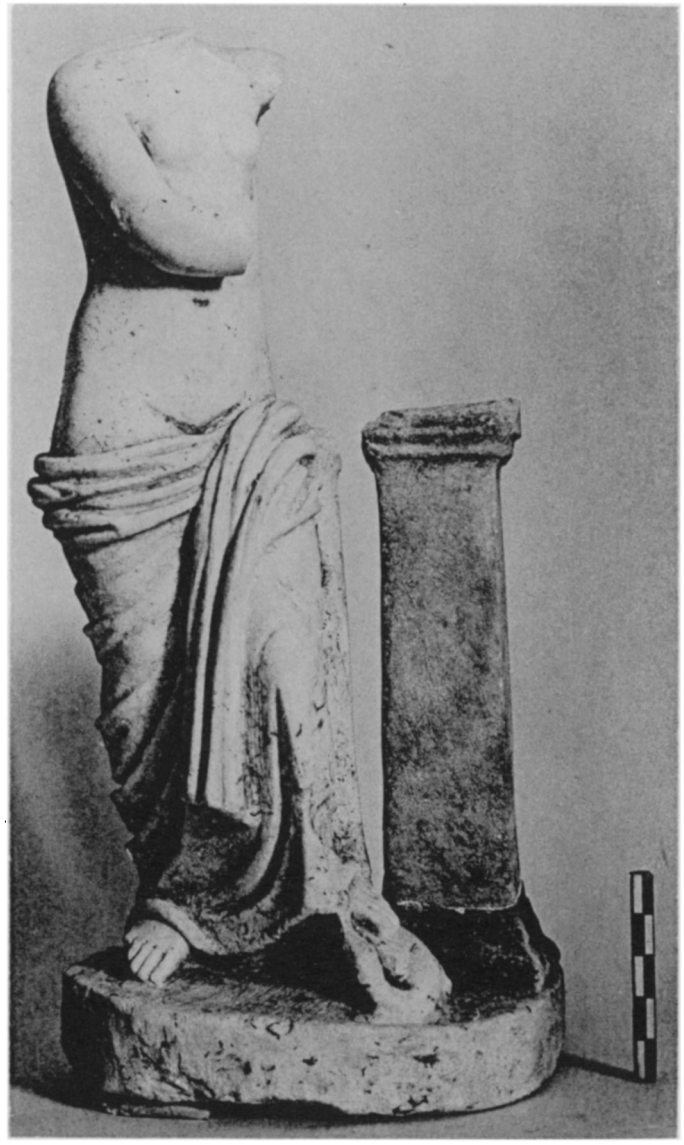
25. Bronze Plaque with Figure of Hermes



26. Section of South Stoa Roof, Reconstructed



27. Doric Order of the Stoa (Restored by L. B. Holland)



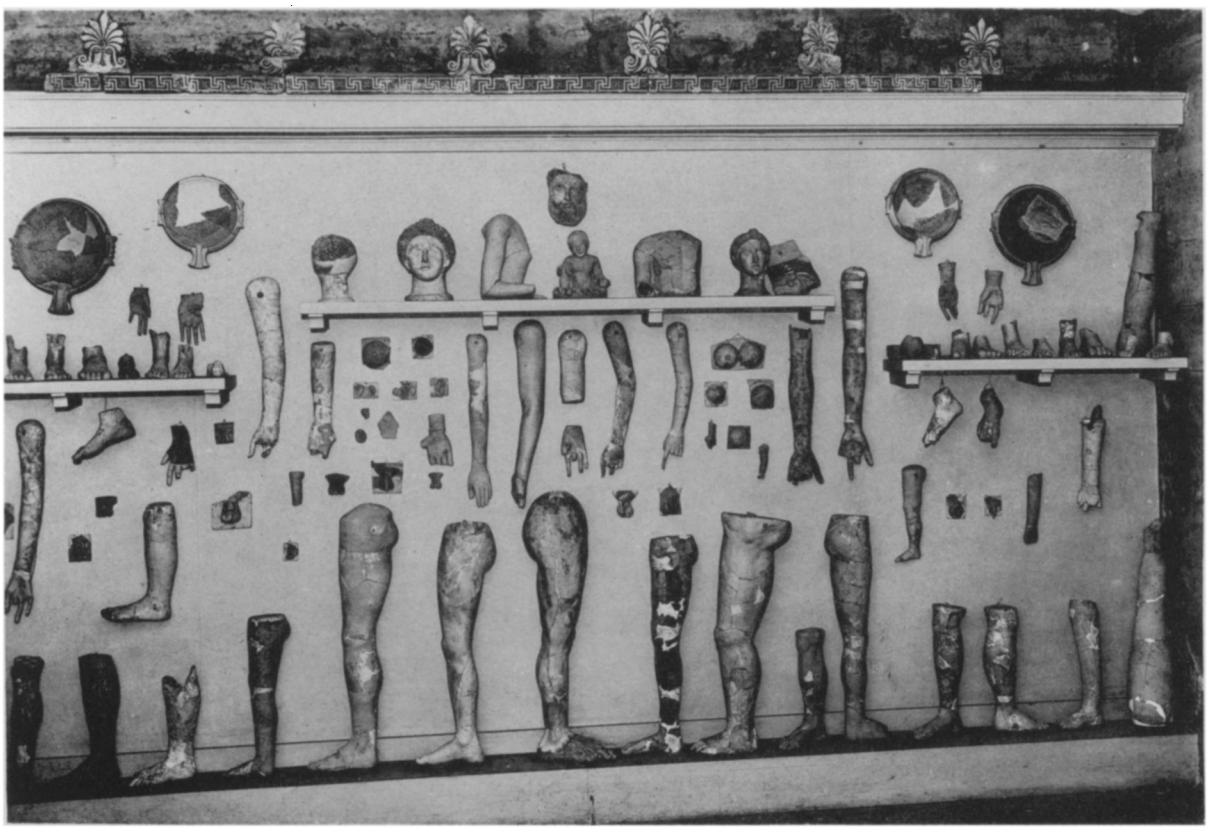
28. Statuette of Aphrodite

29. Egyptian Terracotta Figure of Dionysos

30. Bearded Deity, Egyptian Terracotta

31. Red-Figured Skyphos, Front

32. Red-Figured Skyphos Plate LXV, 31, Rear



33. Dedications to Asklepios