15. FROM ATHENS TO CORINTH

By Rail.—50 miles in from about 2 to 2½ hours by railway; right up from the Peloponnesian Railway Station. Take a seat on the left train if this is possible; this way one has the best possible view along the edge of the sea. The rail follows more or less the same highway.

Route.—53 miles of good asphalt road (To go from Athens to the island of Salamis, see p. 335).

By Bus.—Several times a day; they leave from the stop near Hagioi Konstantinou (exact map C-2).

Things to see on the Way.—The tourist with a private car can visit the Heroum of Pericles on the way to Corinth. This city is interesting in itself, and the road from Loukaki to Pericles through some of the most magnificent countryside in Greece. If it pleases to go further than Corinth, he may also like to visit Acrocorinth in order to see the ruins of ancient Isthmia.

From Syndagma Square to Eleusis, see, p. 339.
24 km (15 m.): Road ahead to Thbes (p. 553); turn left.
43 km (26 ½ m.): Right of the route to the town of Megara seen (Megara; youth hostel). This was one of the most powerful cities of ancient Greece; its intrepid sailors formed some of the colonies of the ancient world. Megara, Helaea, Selinunte, and Byzanzo. Once abandoned by its colonies, Megara became buffer-state and suffered greatly during the wars between the chief Peloponnesian powers. Today Megara is but a large market town with about 15,000 inhabitants; houses spread out over the slopes of two hills, on exactly the same site as the ancient town.

Historical notes.—Megara (z t Me 245 rh the palaces, or sacred caves to the Nereid. The name comes from the caves which were sacred to the Cretans until the 17th century B.C., when it was taken by the Dorians. Then it became independent in about the 8th century B.C. at the time of the Samos occupied by the Cretans. At the 17th century B.C., when it was taken by the Dorians, it became independent. It was the center of the Helaea, Selinunte, and Byzanzo. The Helaea, Selinunte, and Byzanzo. Once abandoned by its colonies, Megara became a buffer-state and suffered greatly during the wars between the chief Peloponnesian powers. Today Megara is but a large market town with about 15,000 inhabitants; houses spread out over the slopes of two hills, on exactly the same site as the ancient town.

The Fountain of Theagenes (mentioned by Pausanias), situated church and uncovered in 1889.

About 31 miles; in the place known as Kali Skara the road runs the foot of the Scironian Rocks of the day of antiquity. These high cliffs from where the brigand Sciron hurled travellers into the sea; legend says that Theseus, as he was going from Troezen to Athens, threw Sciron from his own rocks.

(39 km) : Haghi Theodori. The modern village probably the same site as the ancient port Crommon, a dependency of Corinth. Again according to legend, it was here that Theseus killed the Sow of Crommon, which fed on human flesh.

(48 km) : Road on the left for Kalamaki (ancient Schoinos).
(49 km) : Road straight ahead for Lourtraki (4 km) and Korca (see p. 415).

(49 km) : The route crosses the Corinth canal, nearly 1⅔ km (1980 ft. wide and 26 ft. deep, which follows the same line as the canal dug under Nero in the first century B.C. As the 6th or 7th century B.C. the ancient Greeks had thought about having a paved road (dolichos) linking the Saronic and Corinthian roads, a road capable of carrying ships loaded onto chariots.

From Kalamaki to Corinth, see below.
16. — CORINTH AND ITS ENVIRONS

CORINTH is a large modern town almost entirely rebuilt after the earthquake which destroyed it in 1928—a town with 10 straight streets and a population of nearly 20,000. In itself of no particular interest, but from the town the tourist can visit the neighbouring ancient sites.

**Hotels:**
- **Hotel Vite (Tel. 288)** (p. 293), and very good for lunch.
- **Korinthia** (Tel. 444), 8 miles from town. (p. 415)

**Restaurant:**
- **Leoforos Konstantinou**

**Things to See:**—The visit to the ruins of ancient Corinth is of strong recommendation. This excursion takes from 3 to 4 hours, to be completed by climbing to the top of the Acrocorinth, a climb that can be done in about three hours, but which is rather arduous, even in full summer heat. Two other excursions which we recommend to those visitors with a private car who can hire a taxi, are the visit to the Sanctuary of the Isthmus and the Ieronim of Perachori.

The first trip takes about 1 hour 30 min and the second about 3 hours.

1. Ancient Corinth (Palaiò-Korinthis) and the Acrocorinth

Leave Corinth by the Patras road. 3 km (2 m.) : Turning to the l. Oh the r. on the seashore on the ancient port of *Lechonion*.

The ruins of an Early Christian basilica, have been discovered at Lechonion, like the basilica on the Isthmus, and perhaps the largest in the world. It was dedicated to the martyr Leonidas and to his companions drowned at Corinth, and it was erected above their tombs.

**First:** You meet a large courtyard limited on three sides by corridors. The entrance gate was in the middle of the W. side, between two buildings, one being octagonal in shape, the other circular, which were probably monumental columns. The church was probably built unflanked by two sides, each side. This church was probably built under the emperor Marcian (457) and restored under Justin (518-527) just a few years before its devastation by an earthquake in 551.

The route crosses a region planted with the vines which in the famous Corinth grapes. Right of the road, at the point its level is higher than that of the plain, there is a shed which tests the oven of an ancient tinker.
CORINTH AND ITS ENVIRONS.

...the ruins of a Greek city, but rather the remains of the town which Julius Caesar established in 44 B.C., giving Corinth three district municipalities (Colonia Livii Julia Corinthiense). It was at the site of the Temple of Apollo that the new Roman market building was erected. Further to the S are the ruins of the Agora, on which the new city is built, and to the E is the ancient theatre.

The remains of the North Market are on the hill, just outside the excavations. This was built during the Roman period and used until the Byzantine era.

The visit to the excavations begins at the Temple of Apollo. The temple now visible, between 550 and 525 B.C., is situated on a rocky terrace dominating the Agora and the Road. Seven monolithic Doric columns still stand in carrying fragments of architrave, and the entire plan is by cuttings left in the foundation rock.

From the Temple of Apollo one proceeds to the Lechaion Gate, the principal road leading from the Lechaion Gate to the Agora.

The Lechaion Road continued to the N, between the Long Walls and the city's fortifications. The road was in use until the 9th or 10th centuries, A.D., but in the width was reduced from 7.50 m. to something around a

Propylaia is the Agora, a vast square more than 200 m. wide, and averaging 100 m. from N. to S. in the Roman period, it was the market place and occupied an area that sloped from S. to N. The Agora was entered by flights of steps, and the building was raised several times, and now only its foundations, which saw it in the 2nd century, A.D., remains that on it sat statues of bronze and iron, one carrying Helios and the other Athena.
victory of Roman arms; two of these bases, and fragments of the Captives are to be seen in the Museum (p. 406, 73).

This purely decorative façade was pierced by three doors which opened to a court extending S. of the basilica which bordered the Lycabettus. Fragments of the entablature of the upper story can be seen lying on the ground; these elements were once supported by columns and pilasters behind the colossal statues. On the inner or court side, the wall was ornamented by pilasters on the lower level, and by pilasters and columns on the upper.

Beyond the Captives is a small retaining wall bearing a painted frieze (see plan, "triglyph wall") which may date from the 7th cent. B.C., although it stood on the level of the Roman Agora. This wall is broken by a flight of steps which leads to a subterranean cistern now closed by a grille, where a sacred fountain had once stood. Several statue bases stand above the wall, one of which is in the shape of a stone, and the one to the left carries the signature of Lysippos.

Originally, the sacred fountain was open to the sky; it may seem to have been covered before the 5th cent. B.C. The water flowed from spouts in the form of lions' heads of bronze, which were set in the back wall facing the steps. The flow was not steady, however, and there is reason to believe that the spring was not open at the end of the 4th cent. B.C., or perhaps at the beginning of the 3rd cent. B.C. The fountain must have continued to be used as a sacred pool, nevertheless, for its site was carefully walled, and at the end of the Roman period a basin was built, fed with water from outside the city. When the Romans took the city, in 146 B.C., and began to build the Agora, they did not even suspect the presence of the ancient fountain hidden under ground, a fact which explains its unusual state of preservation. Water from the sacred fountain was probably used for religious purposes; it may have been especially necessary for sacrifices inside the nearby sanctuary in which oracles were given.

The sanctuary was found about 10 m. to the N. of the N. end of the ruins of a row of Roman shops. It belongs to the 1st cent. B.C., and was built around a small circular altar of the triglyph wall date. Here libations were poured by those who wished to consult the oracle, and here the responses, of the god, perhaps Apollo, were received. It may be that the god's answers were actually made to the waiting believer, thanks to certain arrangements described below.

** Near the altar is the opening of a small subterranean canal in which libations were poured. At its far end, the canal reaches the tower where it has a small mouth cut in one of the metopes. Beneath this mouth is a stone basin to catch the liquid which issued forth, perhaps from a sacred spring.

** Alongside the libation canal ran a subterranean passage just large enough for a man to creep along inside. This passage is closed at the end by a removable metope block in the triglyph wall, which forms a sort of door; within was a second door which could be bolted against any intrusion. Laymen could not approach the triglyph wall at the

All this, the court is surrounded, on the top of the hill, by a wall of stone (a later addition), which is only 1 m. thick, and is pierced by a small door. The wall is marked by a semi-circular apse.

The ruins of the Roman shops are the remains of the NW. part of the Hellinistic period (3rd cent. B.C.). Its 100 m. of wall marked the N. limit of the Greek agora.

The Roman shops are still in good condition, particularly the central one, which was larger than the others and covered by a large roof.

After passing the Propylaeum, one may visit the lower Pirene Spring, which was in use from the 1st cent. B.C. until the end of the 19th century. The court, at a level considerably lower than the surrounding ground, has a remarkable system of architectural decoration on the lower E. side, A.D. by Herodes Atticus. Here there are six basins for water, communicating with a large underground reservoir capacity of almost 350 gallons. This was fed from two springs, 150 yards and 600 yards to the S., which provided about 2000 gallons of water each hour, even in summer. On the side walls of the basin from the left are Roman paintings representing two Pirene springs, one at the top and one at the foot of each. But the lower was said to be the mouth of the upper, which is still visible, and is cut in the living rock, surrounded by four rectangular sections. A vaulted conduit, which is 160 m. long, brought the water; there was a conduit 600 m. long. In front of this reservoir, but separated from it by three basins from which, in the fountain's mouth, water was dipped. The rocky vault overhead was supported by a sort of portico, of which the portion was transformed at a later date into a temple, entered on the N. and on the E. and S. sides, the masonry of the Doric order, enclosed bays with half-circle arches, and the arches were Ionic. The other walls surrounding the square basin of the fountain were given the same treatment, and at the same time a descent was arranged from the middle of the central basin, where water flowed from mouths placed in the wall and to either side.

At the end of the 1st cent. A.D., the walls of the court were removed, and the system of the principal façade was changed to form a colonnade of poros, with shafts open on six dipping basins; the intervening arches were then closed. In the 2nd cent. A.D. the aspect of the fountain changed...
again, for three vast apsidal covered exedras were added on the sides of the court. Each of these contained three niches, and in niches stood statues, probably portraits of the family of Herodes Atticus. A statue base carrying the name of Hegilla, wife of Atticus, has not been seen in the Museum.

Just to the W. of the Julian Basilica, a bit of the pavement of the Greek agora can be seen, at about 3 feet below the level of the market place.

Near this place a row of poros blocks, covered with a stucco, were found; these have been recognized as marks of the starting line for the running track of a Greek stadium. The stones marked the placing of the athletes’ feet, and gave them a firm footing as soon as they start. Not far from the second departure line has been found, oriented in a different direction, and belonging to a more ancient race.

The marks of chariot wheels left in the pavement just below the line of departure suggest that this stadium was also used for chariot races. It is known that in the course of the Olympic festival called the Hellotia, celebrated in honour of Athens, chariot races were run as a part of the ritual of a cult of the dead.

Further to the S. is a curvilinear wall which supports a tower from which judges and privileged spectators could watch the race.

At the foot of this wall a part of the pavement of the Greek agora is visible, consisting of large pebbles. In this part of the agora the water channels and basins have been found, probably part of a great public bath, in which the Terme della fonte di Nettuno are attached. The large bronze statues on the terraces of the lower Agora are the remains of a monumental altar of the Roman period.

The lower Agora are the remains of a monumental altar of the Roman period, probably belonging to a temple of the Augustan period.

The Basilica stood on the site of the ancient Agora, where the Roman agora was surrounded by the agora of the colonists.

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The second mosaic shows a Nereid riding on the back of a horse while Eros flies above.

The fourth room of the S. Stoa opens from the gallery by a vestibule. Here an inscribed statue base was found, carrying the name of a procurator of the Emperor Trajan. The room served as the office of the Imperial governor for the Roman province of Achaea.

Beyond the first four rooms comes a broad passage; the staircase at the back of this gives access to the South Basilica, a building consisting of an interior court surrounded by halls; here several badly mutilated statues of Roman emperors were found.

Next to be encountered are the ruins of a Roman fountain; the floor of the room is still paved in varicoloured marble.

To the W. of the room where the fountain is, one of the shops of the Greek stoa remains, with the rim of its well preserved; the adjacent, however, was transformed by the Romans, who covered the walls with marble.

Just before the Senate, or Council Room, a passage opens to the Stoa, leading to the road to Kenchreae, one of Corinth's ports, situated on the Saronic Gulf. The plan of the Council Room is horseshoe shaped, and easily discerned, for the walls are preserved to a considerable height.

West of the Council House are the remains of two shops of the stoa, ruined at the time of the sack of the city by the Heraclidi. One of these had a small private chapel. Next comes a building of square plan rising from the foundations of the stoa, and against it are the ruins of a Roman bath, where one can be well preserved.

The nine last rooms, each with its well, except the second, were restored by the Romans according to their 4th cent.

The upper Agora was limited on the W. by a row of nine temples (6th cent., B.C.), which probably came from the temple of Jupiter. They were re-used by the Romans as the support of a water flume for a rectangular basin, the remains of which can be seen on the W. end of the colonnade. A paved road ran along the W. colonnade and the W. end of the Stoa.

On the W. side of the lower Agora are the ruins of six small temples. Here also is the foundation which supported a Corinthian-style monument, put up at the expense of the rich Babbinius Philinus.

The first temple, mentioned by Pausanias, was dedicated to (Aphrodite), in the form of the goddess of Fortune, or Tyche, and comes to be identified as a temple of all the gods, or a temple of the winds. The third and fourth temples, built in the reign of Commodus (A.D.), were probably dedicated to Hercules and the other gods of Poseidon. Pausanias, who visited Corinth before these last two were built, saw a fountain and a bronze statue of Poseidon in the temple of Poseidon, the remains of this fountain have been found under the foundations of the temple of Neptune.

The monument put up by Babbinius Philinus, who had been the title of damnoen, was on the N. side of the temple of Neptune, with its foundations, a number of its architectural fragments remain. The temple which stands W. of the monument of Babbinius was probably dedicated to the Grecian Apollo Clarus being one of the gods most venerated in Asia Minor; in the sanctuary Pausanias saw a statue of the god. The last temple is reached by a monumental staircase arranged in the NW. corner of the Agora. It seems to have been dedicated to Dionysus, according to Pausanias; one of the statues mentioned probably stood in the temple and the other on the base which can be seen near the SW. corner of the cella.

A flight of steps led to this Row of temples runs a bank of shops, divided by a monumental staircase which leads to an arcade behind them. These shops were built at the beginning of the 1st cent. A.D., destroyed by an earthquake in 375, and then restored. It is impossible to say those to the S. are still in a good state of preservation.

The esplanade and near the S.W. corner of the Museum is an ancient temple which seems to correspond with that described by Pausanias as dedicated to Octavia; its high foundation remains. To the temple is the entrance to the Museum, which should be visited.

It contains most of the finds of interest from the excavations in the Agora at Corinth and from nearby sites.

1. Fragment of a dolphin which ornamented the Fountain of Poseidon.— 2. Roman statue of a philosopher.— 3. Statue of a Roman matron.— 4. Roman relief showing the head of Athena Parthenos by the work of Phidias.— 5. Small marble table of the Roman age (above the door to the court). Mosaic panel of two griffins; ca. 400 B.C. (These fragments are from Early Christian churches.) — 6. Terracotta head of a Roman matron (100-177 A.D.).

7. 8. Sculptural fragments from Early Christian churches.— 8. Terracotta head of a Roman matron (100-177 A.D.).

9. (Case 1). Neolithic (4th and early 3rd millennium B.C.) pottery from Corinth, Nemea, etc.— 10. (Case 2). Early Helladic pottery; note models of sacrificial animals.

11. 12. Objects of the Early Helladic period found at Zygouries; stone and copper, golden ornaments, figurines of bone (Hellas); note fragment of a Cycladic idol in marble.

13. (Case 3). Middle Helladic (1650-1500 B.C.) pottery.— 13. Late Mycenaean (1500-1500 B.C.) pottery. — 14. Mycenaean bronze statue of a warrior, the crater decorated with figures of warriors in a chariot, and other antiquities from the Archaic and Classical periods.

15. 16. (Case 4). Middle Helladic (1500-1500 B.C.) pottery.— 15. Late Mycenaean (1500-1500 B.C.) pottery. — 16. Mycenaean bronze statuette of a warrior, the crater decorated with figures of warriors in a chariot, and other antiquities from the Archaic and Classical periods.

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(See 16.) Middle Helladic (1500-1500 B.C.) pottery.— 17. Late Mycenaean (1500-1500 B.C.) pottery. — 18. Early Mycenaean (1500-1500 B.C.) pottery. — 19. Mycenaean bronze statuette of a warrior, the crater decorated with figures of warriors in a chariot, and other antiquities from the Archaic and Classical periods.

(See 17.) Middle Helladic (1500-1500 B.C.) pottery.— 18. Late Mycenaean (1500-1500 B.C.) pottery. — 19. Early Mycenaean (1500-1500 B.C.) pottery. — 20. Mycenaean bronze statuette of a warrior, the crater decorated with figures of warriors in a chariot, and other antiquities from the Archaic and Classical periods.

(See 18.) Late Mycenaean (1500-1500 B.C.) pottery. — 19. Early Mycenaean (1500-1500 B.C.) pottery. — 20. Mycenaean bronze statuette of a warrior, the crater decorated with figures of warriors in a chariot, and other antiquities from the Archaic and Classical periods.

(See 19.) Late Mycenaean (1500-1500 B.C.) pottery. — 20. Early Mycenaean (1500-1500 B.C.) pottery. — 21. Mycenaean bronze statuette of a warrior, the crater decorated with figures of warriors in a chariot, and other antiquities from the Archaic and Classical periods.

(See 20.) Early Mycenaean (1500-1500 B.C.) pottery. — 21. Mycenaean bronze statuette of a warrior, the crater decorated with figures of warriors in a chariot, and other antiquities from the Archaic and Classical periods.

(See 21.) Mycenaean bronze statuette of a warrior, the crater decorated with figures of warriors in a chariot, and other antiquities from the Archaic and Classical periods.

(See 22.) Mycenaean bronze statuette of a warrior, the crater decorated with figures of warriors in a chariot, and other antiquities from the Archaic and Classical periods.

(See 23.) Mycenaean bronze statuette of a warrior, the crater decorated with figures of warriors in a chariot, and other antiquities from the Archaic and Classical periods.
(Case 14). Corinthian pottery; note particularly the amphorae of 625-600 B.C.—24. (Case 15). Corinthian pottery; note especially the oenochoe ornamented with a frieze of animals.

25. Terracotta base in the form of four lion’s paws supporting a small Doric column.—26. Above a sarcophagus in porphyry B.C.) belonging to a young athlete, and holding his ree and four strigils, there is a terracotta group representing a battle between the Greeks and the Amazons (end of 6th cent. B.C.).—27-28-29. (Cases 16 to 20). Corinthian Orientalizing vases in Case 18, note a large krater with a battle scene between Greeks and the Centaurs, and in Case 19 an aryballos showing Pytho the winner in a dancing competition (ca. 580 B.C.).


33-34-35-36-37. (Cases 21 to 25). Black figure pottery; in Case 12 the small terracotta altars from the second half of the 6th cent. B.C.; in Cases 22 and 23 Attic pottery is shown, including a cup signed by Neandro; in Case 25, note especially a terracotta shield with the figure of a warrior descending from his horse.

38-39. (Cases 26 and 27). Red figure pottery; above Case 26 a fragment of the sima of a Hellenistic building, and on either side are Attic kraters of the early 4th cent. B.C.

40-41. (Cases 28 and 29). Hellenistic pottery; in Case 28, on the lower shelf, a cantharos decorated with relief figures dedicated to Demeter; the scenes show the exploits of Heracles, and the piece is from the late 4th cent.; in Case 29 are terracotta figures of remarkable realism; also votive shields.

42. Archaic limestone sphinx of the 6th cent. B.C.; also a fragment of a Hellenistic sima block.—43. Base carrying a relief which shows the Dioscuri (2nd cent. B.C.).

44. Fragment of a 5th cent. B.C. stele which marked the boundary of the sanctuary in the Agora.

45. Perirrhoeion, or lustral basin of marble, which once stood near the entrance of the Archaic temple of Poseidon at Lissos (late 7 th cent. B.C.).

46. Potsherds from the Corinthian potters’ quarter; bone flutes for a chryselephantine statue; bronze mirrors; small decorative bronze cups and bowls used by bronze lamps, etc.—47. Terracotta figurines from the Corinthian potters’ quarter (650-575 B.C.); bronze objects (armillas, circlets, etc.);—48. Greek pottery from the 7th to the 4th cent. B.C.; Corinthian coins of 625 B.C. to the Roman period; Greek coins; moulds for producing terracotta figurines from the 6th to the 3rd cent. B.C.; fragments of red figure pottery.—49. Remarkable collection of strigils, pottery lamps, and Corinthian pottery dating from 550 to 500 B.C.

40 - 41. Room III: antiquities of the Roman, Byzantine and Frankish periods; to the left of the entrance is a group of seven statues of the Roman emperors. — 42. Corinth Museum.

43. Map of Corinth Museum.

44-45. Corinth: plan of the city.

46. Corinth: plan of the city.

47. Corinth: plan of the city.

48. Corinth: plan of the city.

49. Corinth: plan of the city.
14 A.D.), and No. 54 is the statue of an ephèbe representing a group of the Emperor Augustus Galus Caesar. — No. 55 is identified as the Emperor Tiberius, or as one of the sons of Germanicus, perhaps Nero Julius Caesar, who was put to death in 31 A.D. on the orders of Tiberius.

To the left, on the wall, is a statue of a Victory which probably adorns the roof of the S. Basilica. — 56. (Case 46). Pottery, with bronze and terracotta figurines of Roman period. — 57. Statue of Aphrodite. — 58. (Case 47). Laughing head of the Roman period. — 59. (Case 48). Silver and bronze coins, found at the end of the 1st B.C. to the 4th A.D. Above these two compositions are bowls of the 2nd and 3rd cent. A.D.

60. Mosaic of the 2nd cent. A.D., found in a villa. — 61. Mosaic of a woman; Roman work, perhaps copied from a 6th cent. original which some have identified with the Sappho of Silanion.

62. Mosaic panel of the 2nd cent. A.D., showing Dionysos; the mosaic is a statue of Pan. — 63. Roman copy of the head of Doryphoros, the famous 5th cent. work of the Argive school of Polykleitos. — 64. Mosaic of the 2nd cent. A.D.; its pastoral nature is thought of to be a copy of a painting of the 4th cent. B.C. work of Paulus of Sikyon.

65. (Case 49). Miscellaneous objects of the Roman period, including glass, mirrors, and a statue of a woman with a basket, and a statue of a man, possibly a statue of Demeter, the Roman copy of a work of the late 5th cent. B.C. — 66. Statue of a woman or a god, perhaps Artemis, in a Doric temple; a Roman copy of a piece of the 5th cent. B.C. — 67. Four marble heads; No. 15 is that of the Emperor Galba (68-69 A.D.); No. 16 is a late 1st cent. B.C.; No. 17 is that of the Tyche, and No. 18, the head of an athlete, is a copy of a work of the mid-5th cent. B.C.

68. Fragment (10) of a 1st cent. A.D. relief showing maenad. — 69. Head of Dionysos (20). — 70. Colossal head of a woman or a goddess holding a rhyton; a Roman copy of a work of the early 5th cent. B.C.


73. Colossal statues of prisoners which come from the port of the Agora. Above the window are reliefs representing Helen and Selene.

74. Statue of an emperor in a cuirass. — 75. Female statue, Roman period, imitating the style of the 5th cent. B.C.

76. Sarcophagus decorated with scenes of the departure of the Seven Against Thebes; above the sarcophagus, a head of Dionysos.

77. Colossal statue of a goddess or deified empress, found in the excavations of the Sanctuary of Poseidon at Isthmia. — 78. Head of Artemis, the Roman copy of a bronze original of the 5th cent. B.C.

79. Head of the Emperor Antoninus Pius, who reigned from 138 to 161 (No. 33); head of the Emperor Caracalla, 211 A.D. to 217 (No. 35); head of the 2nd cent. A.D. (No. 35). — 80. Statue of the 1st cent. A.D. — 81. Second cent. A.D. relief of a hunter and his dog. — 82. Statue of a Roman empress of the 1st cent. A.D.

Case 49. Various objects from the Byzantine period; ivory and glass, including a long necked carafe imported from Egypt, and a seal of the 12th cent. A.D., figuring a knight of the order of St. John of Jerusalem.

83. Archimedes statue of Athena, from the 3rd cent. A.D. — 84. Two statues, No. 31 is 3rd cent. A.D.; No. 32 is 4th cent. — 85. Statue of a woman or emperor or governor of the 6th cent. A.D. — 86. (Case 30). Two frankish, Venetian, Turkish and modern Greek coins.

87. Glazed pottery found at Corinth; above the two are five pieces of 12th cent. pottery of a special type in which decoration is made with a pointed instrument in the clay before firing.

88. Fragment of a statue of an emperor of the 6th cent. A.D.


92. W. cloister is a series of relief plaques of the 2nd cent. A.D. which come from the theatre at Corinth. The first shows scenes from the battle of the Greeks and the Amazons; the next four represent the deeds of Heracles, and the last six illustrate the labours of the Gods and the Giants. These are also fragments of sculptured inscriptions in this cloister.

93. W. cloister, which will be opened on request, is a collection of frescoes. The scenes are terracotta anatomical models dedicated by those who had been cured by the gods of their maladies.

94. The path which leads from the Museum to the exit from the excavations, on the right is a peripteral temple built in Roman period, which may have been dedicated to Hera Akraia. The temple is an enormous cube of natural rock, called the Temple of Glauce, in memory of the second wife of Jason the Argonauts. Glauce is said to have thrown herself into the water of this well, in order to ease the pain of the burns she suffered when she was burned on the magic robe sent her by Medea, the wife Jason had given her.

95. The fountain consists of four reservoirs, having a capacity of more than 200 gallons; these were supplied from a spring at the foot of Acrocorinth.

96. The excavations, NW. of the Agora, contains the ruins of Odeon and the Theatre (see pl. p. 409). Of the Odeon, the forum or cavea (with a seating capacity of 3,000), and the building are still visible. This concert hall was built and remodelled by the Romans; in the 3rd and 4th cents.
A.D., it served as an arena for battles of wild animals and gladiators.

The Odeon was built in the 1st cent. A.D., then rebuilt and enlarged at the expense of Herodes Atticus in about 175 A.D. A courtyard, rounded on three sides with porticos, joined the Odeon with the theatre. This 2nd cent. Odeon was destroyed by a fire, and once more rebuilt in 225 A.D., as a gladiatorial arena. For this purpose its scenic walls were useless, and they were destroyed and replaced by a larger arena. The Odeon suffered a second time during the earthquake of 445 A.D., after which it was only roughly rebuilt; it was later completely abandoned, probably as a result of the Gothic invasion.

A paved road which passed along the E. side of the Odeon led to the theatre. This building was originally constructed in the 3rd cent. B.C., but it was entirely rebuilt after the founding of the Roman colony at Corinth in 146 B.C. Later, it was transformed into an arena, where naval performances could be presented. The auditorium, which could hold about 18,000 spectators, is better preserved than is the Roman building. The traces of tiers for seats which can be seen on the hillside, belong to the older, Greek theatre. High above the wall which separates the auditorium from the orchestra (over 3 m. high), derives from the Roman period, when combats made it necessary for the protection of the spectators who faced the surface was once decorated with paintings of the struggles of gladiators and with animals. A very worn inscription cut into the surface of the wall tells the touching and naive story of the gladiators, who was saved by a lion he had once befriended.

Traces of the parados of the Greek theatre can still be found; they form an angle with the more apparent arrangement of the Roman scene building, since the Greek theatre had a different construction from the later one. The orchestra of the Greek theatre was cut into the hillside, which was covered with stone slabs at the points where the steps reached the orchestra level. When the theatre was enlarged in the 3rd cent. B.C., its seating tiers were covered with fill, and the support walls were built to hold the Roman cavea. This is the best example of preservation which the cavea now offers. The theatre at Corinth was finally destroyed in 296 A.D., at the siege of the city by the Gothic followers of Alaric.

About 400 m. N. of the Theatre are the Asclepieion and the temple of Lerna. This was a centre for the sick, who came for cures from the healing god at his sanctuary. The temple, in the 4th cent. B.C., was situated on a natural terrace which overlooked the coastal plain, just inside the city wall. Around it was set the colonnade which has left its mark on the natural rock, near the city wall. The plan of the temple can be seen in the cuttings made for its foundations; it seems to have been replaced by a later sanctuary of the 6th cent. B.C. To the S. of the temple is a vast hall, thought to be the abaton, the place...
the sick slept, in the hope that healing dreams might be sent by the god. Just below the abaton is the E. wing of the Fountain of Iris, which was closely associated with the cult of Asclepius as it was practised in this sanctuary. A stairway in the SW. corner of the temple enclosure allowed a direct passage from temple to fountain. Public access to the fountain was by the road which passed just outside the sanctuary, to the S.

The Fountain of Lerna consisted of a large rectangular court, with colonnades on its four sides. The coping basin is reached from the S. portico and from the SW. corner. However, three rooms which open off the E. colonnade are the most remarkable feature of the fountain; situated just beneath the abaton, they provided three dining rooms equipped with stone benches, where the sick reclined in front of small tables, no longer in existence, but the centre of each of the dining rooms was a hearth. These arrangements can be best seen in the room to the S.

About 290 B.C. E. of the Sanctuary of Asclepius are the remains of Y-shaped fortifications which date from the end of the 17th century B.C. N.W. are the ruins of a Turkish hamam.

What to See Near Corinth. About fifteen minutes walk from the road which passes between the theatre and the acropolis, there are the remains of a Roman villa (now the Museum). The masonry is well preserved.

From the Roman villa, a path leads SW. to the former quarter of the Acrocorinth. Large quantities of pottery have been found here (now in the Museum).

Acrocorinth can be reached either by the Potters’ Quay (this is the easiest way) or by way of the village, where mules can be hired. From the Museum, go southwards until a Turkish fort is reached; from here a path winds up the north slope of the Acrocorinth, finishing at the entrance to the fortress on the W. slope.

The Acrocorinth was probably fortified as soon as the 7th or 6th century B.C., by the Kypselids, tyrant of Sikyon. The remains of antique fortifications date back mainly to the 4th cent. B.C. The rampart was added by Justinian, a little before the invasion of the Slavs in 583-586. The walls of the Acrocorinth withstood the attacks of the Bulgarians in 891 and 1204. The Byzantines added some more fortifications about this time, forming a part of the second western wall. After a siege of no less than 5 years, the Franks succeeded in taking this fortress in 1210. The Acrocorinth is a fact of the Villehardouin and later on, of the Angevins.

In 1358, this island was yielded to Niccolo Orsini, who granted it to the Palaconomists of Mistra. Afterwards, it was in possession of the Knights of Rhodes during 4 years, between 1400 and 1404. Sultan Selim took it in 1568 after a siege which lasted only three months. For a while Acrocorinth was under the domination of the Venetians (1607-1715), to the Morosini’s campaign in the Peloponnesus. Admiringly situated on high ground commanding the two gulfs and the entrance to the Peloponnesus, it was, in the 12th century, one of the 7 castles of Greece. It was captured and recaptured, three times over, by all those who hoped to dominate the Peloponnesus. In antiquity it also contained the sanctuary of the Syrian Aphrodite.

If you reach the Acrocorinth from the W., you meet three successive forts. The first was protected by a moat cut out in the rock by the Franks who added a parapet with gunholes on the second and third. The gate was built in the 14th century by the Franks but the N. end must be a Turkish addition.

The second wall is partly Byzantine, particularly a two-storied building on the curtain wall S. of the second gate. The rampart N. of that gate was probably erected early in the 16th century. The Knights of Rhodes built the third wall, reinforced by mighty rectangular towers, and its gate, partly Byzantine. In the fabric of that wall you will notice an entrance to a 4th cent. B.C. wall in trapezoidal masonry finished with sandstone. On the plateau is a chaos of ruins where you can recognize chapels, towers, minarets, barracks and cisterns hollowed out of the rock. You will notice a ruined keep probably built by Guillaume Villehardouin early in the 13th century.

On the summit there are the rectangular foundations in antique blocks of the famous temple of Aphrodite, excavated in 1926 by the American School. On the SW. summit are the ruins of a Frankish dungeon.

According to Strabo, the temple was very small and, originally, it was not more than a simple Phoenician shrine dedicated to the Syrian Aphrodite. This oriental cult was practised in the city by a community of a thousand priestesses dedicated to sacred prostitution. Their status is described in the well-known Roman saying: Non licet omnibus aedificiis illi (it does not fall to everybody's lot to go to Corinth).

The Acrocorinth is about 2 miles from the city, a little more than a mile from the modern town of Corinth. The approach is by a paved road which goes down below the water-level as far as a chamber of the Hellenistic period, where there is a channel which conducts the water.

The spring, the rampart was erected during several periods but mainly by Frankish origin, with the exception, for instance, of a wall attributed to the Florentines (14th cent.) which connected it to the modern curtain wall at the S. end.

On the Palai-Korinthos one can join the road (1 1/2 m.) from Corinth to Kefalonia, Argos and Nauplia, without having to go back to Corinth (see p. 417).

About before reaching this highway, a hundred yards to the I. of the road to the ruins of an early Christian church, in the place known as Theocharis, or near the ramparts of ancient Corinth. The church was built in the end of the Imperial Roman epoch, and then restored by the Franks and during the Frankish occupation.

2. The Isthmus of Corinth.

Corinth by the Athens road. At 2 1/2 m. take the road which leads, after a mile, to the little village of Isthmia. You will see the ruins of the Sanctuary of Poseidon, the god of the sea in front of the 400 yds W. of the fortress built by Justinian. Here, in every second year, beginning in 582 B.C., the Isthmian
Games were celebrated, the most brilliant in Greece after the
Olympia. Originally, as at Delphi and Olympia, the games
were held in honour of a hero and were essentially funerary in
character. Legend attributes the founding of these games either
to Poseidon or to Sisyphos, in commemoration of Melikartos,
Oriental hero of the sea, identical with the Phoenician Melkit,
and known also as Palemon (the Wrestler).

The Attic version of this story, a souvenir of the time when Athens
steal the Isthmus, made Theseus the founder of the Isthmian Games.
In fact, delegates sent by Athens had the right to place of honour at the
Itanian celebration (the right of proeclid), while the Eleans were excluded
from the games. The direction of the games (agamachlen) was in the case
of Corinth until her ruin in 146 B.C., but passed to Sikyon, and then back to
Athens when the city was restored by Caesar. Romans were allowed to take part
in the contests as early as 229 B.C. It was during the games, in the first
stadium, that Alexander the Great was named leader of all the Greeks
in the war against Persia in 336 B.C. Here Pythagoras proclaimed the
liberty of Greece, in 336 B.C., as did Nero once again in 67 A.D. The contest
celebrations had the same character as those of Olympia and Delphi.

The Sanctuary of Poseidon, the ruins of which appear on a map
of the road from Corinth, just beyond the village of Isthmus,
being excavated by the American School of Classical Studies.
Annual campaigns here began in 1952. Visit first the site of the
Temple, of which only foundations remain, near the centre of the excavated area. In its final state it was a building of the 5th century B.C., but it stood on the remains of an Archaic temple which was
destroyed by fire in about 475 B.C.

The remains of the Classical temple consist of a few foundations
from the N. columnade and from the long side wall of the cela. In the
building suffered from a fire, and some of the columns were
reused at that time. The building was repaired several times during the Roman
period, under Justinian, it was demolished and its materials used in the
construction of a defensive wall across the Isthmus. The temple had six columns
in antis, contained a double interior colonnade of six columns,
and f2 along the sides. The cela, preceded by a peristyle,
comprised a double interior colonnade of six columns.
Among the debris of the Classical temple were found roof tiles and
stones of the Archaic temple, and some lion-headed gutter spouts from
a Roman building. Beneath the temple many more vestiges of the
sanctuary came to light, and the rubble from this building, cleared away,
was used as fill in the area NW. of the Classical temple. A retaining wall
was built to hold it in place. Underneath the fill, a road,
beaten with rutting, was discovered.

On the E. side of the temple the foundations of an enormous altar
were discovered; it measured 40 m. in length, from N. to S., 1.58 m. in
width, and 1.74 m. at the S. end. This altar must have been
proportionate to the existing 5th cent. sanctuary. The fact that it was abandoned
was inferred from the traces of three different roads which cross the altar face.
The foundations of the altar which replaced the great altar have
been found a little further to the E. It was destroyed in its turn before the
Roman period, probably during the 2nd cent. A.D., but no third altar has
been discovered.
The Temple of Poseidon and its altar were enclosed by a perimeter wall,
but this sacred area varied in size during different epochs. Only a