I, Signe Barfoed, hereby submit this original work as part of the requirements for the degree of:

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An Archaic Votive Deposit from Nemea - Ritual Behavior in a Sacred Landscape

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An Archaic Votive Deposit from Nemea
Ritual Behavior in a Sacred Landscape

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ABSTRACT

This thesis presents material from an unpublished votive deposit discovered in a field on a low hill ca. 700 m. east of the Sanctuary of Zeus at Nemea. The deposit consists of about 1000 pieces of Archaic pottery mostly of Corinthian production. Different shapes of miniature vessels predominate, but the deposit also contains lamps and terracotta figurines. Even though no architectural remains were found, the miniature votive pottery and figurines indicate a shrine or small sanctuary in the area. Its location with a panoramic view of the Sanctuary of Zeus as well as close to a spring that provided water to the Sanctuary of Zeus, emphasizes the shrine’s connection to the sanctuary. The deity to whom this rural shrine might belong is difficult to identify. The generic assemblage of votive pottery and figurines does not contribute to identification. However, the location at a ravine next to a spring finds parallels in Etruria and South Italy, and the deposit may reflect the discontinuation of a shrine possibly dedicated to the water nymph Nemea, who in myth and history is tightly connected to the area.
An Archaic Votive Deposit from Nemea

Ritual Behavior in a Sacred Landscape

Signe Barfoed, M.A.

University of Cincinnati, 2009

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CHAPTER 1. INTRODUCTION

In this thesis I present an unpublished Archaic votive deposit from outside the Sanctuary of Zeus in ancient Nemea. I will discuss how the deposit is related to the Sanctuary of Zeus and compare the assemblage of the votive deposit to other votive deposits. Parallels to similar sanctuary sites may contribute to an understanding of the significance of the votive deposit. I will also discuss the ritual behavior that took place near where the deposit was found. I will consider the production of the votive assemblage and question what it can tell us about regional diversity. Finally I will argue that the deposit represents the remains of a small shrine, most likely a rural spring shrine. The topographical setting, as well as other evidence from the site and the deposit’s proximity to the larger sanctuary of Zeus finds clear parallels elsewhere in the ancient Mediterranean world especially in southern Italy and Etruria.

RESEARCH HISTORY

The Nemea valley is located between two other fertile valleys, the Kleonai valley to the east, and the valley of Phlius to the west (Fig. 1). The high sea level and winds of the mountains keep the valley cool during the summer months, a factor that may have played a role in the ancient selection of the site for Pan-Hellenic festivals, which probably took place at the height of summer or in the spring. The Nemea plateau is close to the borders of Corinthia, the Argolid, Achaia, and Arcadia, and its proximity to large urban centers gave Nemea the status of

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1 Blegen 1925, p. 175.
2 Miller 2004, p. 17.
neutral territory, which also made the site suitable for the Pan-Hellenic games. In modern times the valley has been exclusively agricultural since the 1880s when a French engineering team drained the valley. The village of Archaia Nemea arose shortly after 1880 and now has a population of 250 inhabitants. The town of Nea Nemea is about 5 km west in the valley of Phlious, with a population of about 5000 people (Fig. 2).

Ancient Nemea was a Pan-Hellenic site similar to Olympia, Delphi, and Isthmia, and according to ancient records of the festivals, the last to be founded. Nemea became the site of a Pan-Hellenic festival in 573 B.C., instituted in honor to Opheltes. Compared to quadrennial events at Olympia and Delphi, the festivals at Nemea and Isthmia were biennial and probably took place in the spring or in the summer. According to Pindar, Kleonai controlled Nemea’s festivals in the 460s. However, Xenophon implies that the games had passed to Argos at some time before 388 B.C., and by the end of the 3rd century B.C. the games were certainly under Argive control (Appendix). In ancient Greek myth, the water-nymph Nemea was tightly connected to her father Zeus and the history of the area, which shows in vase-paintings of Nemea and Herakles and Zeus and Aegina (Figs. 31-32).

The first excavation of the Sanctuary of Zeus at Nemea took place in 1924. It was conducted by the University of Cincinnati under the auspices of the American School of Classical Studies at Athens (Figs. 1-4). The Assistant Director of ASCSA at the time, Carl W.

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3 Valavanis 2004, p. 305.
5 Miller 2004, p. 21.
6 Miller 2004, p. 12; Miller 1977, p. 20, n. 42; for a list of Opheltes’ connection to the Nemean Games, see Roller 1981, p. 107, n. 5.
7 Miller 2004, p. 12; Zaidman and Pantel 1992, p. 115; for a recent discussion of the date of the Nemean games, see Lambert 2002, pp. 72-74.
8 Miller 1988, p. 144.
Blegen, directed the excavations, which went on for three seasons in the years 1924-1926. Oscar T. Broneer conducted a small excavation of an Archaic deposit in an area not far from the Sanctuary of Zeus in December 1925. The deposit was found in a field 700 m east of the Temple of Zeus in the area designated PP 10 on the overall grid plan of the sanctuary and the immediate surroundings (Figs. 3, 5). The excavation and the material were mentioned briefly by Blegen in an article in *Art and Archaeology* from 1926 and by Stephen G. Miller in his guidebook to Nemea. Miller suggests the deposit could be an attempt to hide votive offerings from the sanctuary of Zeus, because there is no sign of the deity to whom they had been dedicated.\(^\text{10}\) The assemblage of objects from the deposit consisted of about 1000 vessels mostly of Corinthian manufacture, including skyphoi, kotylai (mostly miniature), kalathiskoi, miniature hydriai, some coarseware vessels, a few Attic imports, a couple of lamps, some terracotta figurines, and a bronze pin. The vessels were found neatly packed in a hollow in the ground, which, in combination with the miniature shapes, indicates that it was a votive deposit. No architectural Archaic features were found in the surrounding area in 1925 or in later surveys by the Nemea Valley Archaeological Project (NVAP).\(^\text{11}\) The chronological range of the objects from the deposit covers the period from roughly the end of the 7th century to the middle to late 5th century B.C. The deposit has a complicated history of study, and three-quarters of the material from the deposit is currently missing, including the only bronze object in the deposit.\(^\text{12}\)

Excavations in Nemea were put on hold after 1926. There were some publications in between, until 1973 when the University of California at Berkeley took over the excavations,

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\(^{10}\) Blegen 1926, pp. 131-133; Miller 2004, pp. 39-40.

\(^{11}\) Unpublished catalogue of NVAP Sites, s.v., Site 600, “Blegen’s lack of success in locating Archaic structures in this area was echoed by our own results…”

\(^{12}\) Nemea Excavation Notebook 6, 1925, p. 12 in added red, “This is pomegranate pin head B-62-6.”
which continued almost without break until 1986. In the summer of 2010 University of Berkeley will once again excavate in Nemea, under the director of the Nemea Center for Classical Archaeology, Kim S. Shelton, but the main focus of the excavations will this time be on the prehistoric remains within the Sanctuary of Zeus.

The purpose of this thesis is to present the deposit in full for the first time to the extent it is possible even though part of the material remains missing. I will discuss the deposit’s relationship to the main sanctuary and consider the votive and ritual behavior it might represent.

THE HISTORY OF THE DEPOSIT

The discovery of the deposit is described in Nemea Excavation Notebook No. 6 from 1925. A woman in the village of Archaia Nemea, the wife of Spiros Peppa, Broneer’s landlord when he worked in Nemea, came to Broneer in December 1925 with a broken figurine. “Spirina,” as she is called in the notebook, said the figurine came from a field belonging to the Peppa family. At 2:30 in the afternoon Broneer and a couple of workmen went with the landlord Spiros and his wife to the place where the figurine was found and “began to dig.”

The following description is included as it is written in the notebook to give a picture of the excavation:

Immediately we found an early deposit of pottery right under the ploughed earth. Early Corinthian skyphoi all more common, some very tiny cups and some shallow saucers with three very small cups inside much like those found at

13 The Temple of Zeus was published in 1966 by Williams and Hodge Hill, see Hodge Hill 1966; for excavation reports see Miller 1975-1984 and 1988; for publications see Nemea I-III. In 1988-1990 a clearing of the modern road through the stadium took place, but this has not been reported in detail, see Nemea I, p. xxix.
14 Kim S. Shelton, director of the Nemea Center for Classical Archaeology, Berkeley (pers. comm.). June 2009.
Eleusis. After we had found the place with tools four of our workmen including Spiro and began to clear off a little area as to find the extent of the deposit. Some of the grain had to be destroyed where we were digging. Mr. Day and I were digging with knives all afternoon. Spirina, very proud of the discovery, requested that she might help. She came with a bread knife and proved a very good digger. A great number of sherds were found and some whole pots. In one case four skyphoi were put the one inside the other and found all together all faintly broken. Another figurine like the first, and broken, was found by Spirina.

I have cited this passage in the notebook in full to document the method (or lack thereof) and stratigraphy of the excavation. Broneer does, however, mention, despite the lack of exact measurement and early 20th century stratigraphical methods, that they dug circa 90 cm deep and covered an area of 34.45 m².\footnote{Nemea Excavation Notebook 6, 1925, p. 29.}

The history of the study of the deposit is still somewhat unclear, but can be partly reconstructed. Marion Rawson was, in 1933, the first person to study the assemblage after it was excavated.\footnote{Rawson worked with the material in Nemea from 1933-1934 based on the Nemea Excavation Notebook where she made lists and comments about the material, Nemea Excavation Notebook 6, 1925, p. i.} John L. Caskey took photographs of a portion of the objects in the deposit assemblage, which together with Rawson’s original manuscript of 40 pages is today kept in the University of Cincinnati Classics Department’s Archives. Piet de Jong, who at the time was working as an illustrator for the Athenian Agora at Athens, must have visited Rawson in Nemea in 1933 because he made 16 beautiful watercolors of different vessels from the deposit (Figs. 10-15).\footnote{The originals are in the Archives of the Classics Department, University of Cincinnati, Inv. Nos. UCPdJ509, UCPdJ510, UCPdJ514, UCPdJ515, UCPdJ517, UCPdJ522-23, UCPdJ525.} Rawson might also have filmed the deposit, as she did later both at Troy and Pylos, because there are film numbers on the inventory cards of the deposit, but the films or prints thereof are currently missing. Rawson got involved with the University of Cincinnati Classics Department’s expedition to Troy in 1932; it was interrupted by the Second World War, and
picked up again in 1945. Blegen, Caskey, and Rawson collaborated on publishing the settlements discovered in the expeditions in the following years. The first Troy volume was published in 1950; therefore, it seems likely that her work on the Archaic votive deposit from Nemea was interrupted by her work at Troy.

J. Robert Guy was invited to publish the deposit after Rawson, sometime before August 21, 1975. In 2008 Shelton found a note signed by Guy with this date along with the inventory cards of the pottery from the deposit. Guy is probably the last person to have seen and studied the deposit in its entirety; 600-700 pieces of objects are now missing. The objects from the excavations at Nemea, as well as Kleonai and Tsoungiza, were kept in Corinth from the 1970s to 1984 when a new museum was built at Nemea, but at some point, probably during the move, about three-quarters of the material from this deposit appears to have gone missing (Figs. 89-90). It has been confirmed that the missing material is not available in Corinth today. The Nemea museum was finished in 1984, and the objects stored temporarily at Corinth were returned to Nemea. Robert F. Sutton Jr. studied the material in Nemea in the 1980s, but part of the material might have already been missing at that time, since Sutton never saw the 13 terracotta figurine fragments from the deposit. Today 229 objects from the deposit are kept in

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18 *Troy* I-IV.
19 J.L. Davis (pers. comm.).
21 It is difficult to know exactly how many vessels there were originally since Rawson only included restored and inventoried vessels in her manuscript and not fragments. She numbers fineware base and rim fragments, but regarding the coarseware, she only mentions a basket of coarseware and is not more specific than that. The number of 1000 vessels is an estimate based on Rawson’s manuscript, the inventoried vessels, the fragments she numbers, and the estimated number of vessels in the coarseware basket.
22 Table 2 and Figs. 89-94, 96 are based on the material available in Nemea, in total 229 vessels, and does not include any missing material.
23 Email correspondence, Ioulia Tzonou-Herbst, June 2009.
the storerooms or are on display in the Nemea Museum.\textsuperscript{25} Shelton discovered in the Nemea museum a box of inventory cards for the missing part of the deposit, together with a note saying, “returned from Corinth,” but the material was not in the Nemea storeroom.\textsuperscript{26} The number of vessels and distribution can however be somewhat reconstructed with the help of Rawson’s manuscript, and the inventory cards (Table 1). The material was never published, although the preliminary manuscript composed by Rawson from 1933 has been preserved in the Archives of the University of Cincinnati, Department of Classics. Today, almost 85 years after its excavation, the Archaic votive deposit will finally be published. The present thesis aims to present it as fully as possible, although portions remain missing. The deposit will from this point on be referred to by the name “the Rawson deposit” because Rawson did the most extensive work on the deposit to date. The aim of the study of this deposit is to consider questions of production, the relation of the deposit to the Sanctuary of Zeus, the deity of the proposed shrine, and ritual behavior based on the votive assemblage.

\textsuperscript{25} Case 5, 1, 19, 20, 26, 28, 39, 58, 76, 94, 130, 140, 159, 162, 167, 173, 177, 178, 232, 238, 239, 249, 262, and 283, for a description see Miller 2004, pp. 39-40.  
\textsuperscript{26} K.S. Shelton (pers. comm.). June 6, 2009.
CHAPTER 2. DEPOSIT SUMMARY AND CHRONOLOGY

MISSING AND AVAILABLE MATERIAL

The Archaic votive deposit from Nemea, the Rawson deposit, originally consisted of more than 1000 vessels, which becomes apparent from Rawson’s original manuscript.\(^{27}\) She lists fineware base- and rim-fragments and mentions a basket of an unknown number of coarseware sherds of handles, bodies, and rims of jugs, basins, and dishes. The estimated number of vessels she refers to, as well as the material available in Nemea today, is nearly 1000 vessels in total. In addition to the 1000 vessels, of mostly miniature shapes, the votive deposit also consisted of 13 fragmentary terracotta figurines, two terracotta lamps, and one bronze pin.

In total, the missing portion amounts to three-quarters of the deposit (Figs. 89-90, Table 1). The 13 fragmentary terracotta figurines, 163 restored vessels, 533 base fragments and an unknown number of body, rim, and handle fragments of fineware are missing. The missing base fragments may go with some of the missing rim fragments, but this is not clear from Rawson’s manuscript.

Currently, available in Nemea are 229 whole or restored vessels and the two lamps. In Nemea 23 items are on display in the museum.\(^{28}\) This study and discussion is primarily based on

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\(^{27}\) The deposit summary is based on the 229 vessels still present in Nemea and Rawson’s 40 page preliminary manuscript. Blegen, in the first mention of the deposit in 1926, states that, “The deposit comprised several hundred small vases, cups, skyphoi, jugs, aryballoi, dishes etc.; and a number of figurines of terracotta…The pottery includes a few specimens of the Geometric style, though the bulk of the vases seem to be Proto-Corinthian and Corinthian fabrics…,” Blegen 1926, p. 132. Rawson does not mention any Geometric pieces or aryballoi; she studied the material in 1933-1934, so unless some vessels had already gone missing, we must assume that Blegen was wrong or misinformed.

\(^{28}\) 1, 19, 20, 26, 28, 39, 58, 76, 94, 130, 140, 159, 162, 167, 173, 177, 178, 238, 239, 249, 250, 262, and 283.
the 229 vessels still available for study today, but information regarding the missing portion
gained from Rawson’s manuscript and de Jong’s watercolors has been added to the catalogue
where possible.

**REGULAR-SIZED VESSELS**

In the catalogue kotylai have been distinguished from skyphoi by their feet. The kotyle is
a deep drinking vessel with a flaring ring foot and two horizontal loop handles attached below
the rim. The skyphos has the Attic-type torus ring foot or a foot imitating the Attic type.
However, both shapes are decorated the same way. The main decorated area is usually the handle
zone, where a wide range if motifs are seen. The 41 regular sized kotylai/skyphoi range in
height from 6 – 12 cm (1-27, 75-77, 93-99, 111-113), and the miniatures and diminutives from
1.5 – 6 cm (28-74, 78-92, 100-110, 114-115).

One very large skyphos or kotyle was found in the Rawson deposit, its estimated
diameter is 18.6 and the preserved height is 9 cm. (Only fragments of the upper half of the vessel
are preserved and restored 111, Figs. 84, 120). The skyphoi from the Athenian Agora (Agora
XII) vary in height from 6-14.2 cm and in diameter 8.8-17.8 cm, so 111 is unusually large.
Similar large kotylai have been discovered in Corinth. The shape was so large that it would have
been difficult to use it as a drinking cup, and 111 was more likely used as a bowl, perhaps as a
container or mixer for wine or other liquids. Martha K. Risser dates all three examples from
Corinth to the third quarter of the 6th century B.C. A standard large kotyle 77, dates to the first
quarter of the 5th century B.C. 77 has an unusual decoration of ivy with heart-shaped leaves

29 *Corinth* VII.5, p. 54.
30 *Corinth* VII.5, p. 67.
31 *Corinth* VII.5, pp. 60, 67, nos. 124, 182-183, pls. 10, 12.
attached to a main stem (Fig. 15). Another large kotyle 14, can be dated to the late 5th century based on its bulbous shape (Fig. 99). 14 is the only example in the Rawson deposit with this shape. It is decorated with semi-black glazed and has thin vertical black lines projecting from the base. Compared to similar examples from the North Cemetery at Corinth, 14 dates to the last quarter of the 5th century B.C. Three kotylai and two skyphoi might date even later (23-25, 104-105, Figs. 86, 119). They have an unusual decoration, a combination of vertical squiggles in the handle zone and lotus buds on the lower body. All five examples are different, especially 25 which has more triangular buds that are connected to the borderline below. The bodies of these kotylai/skyphoi all narrow towards the base, which makes the shape rather triangular compared to the other kotylai and skyphoi in the deposit (Cf. Figs. 103-104 to Fig. 119). Interestingly, the only parallel found is a kotyle from Corinth, the Terracotta Factory Deposit 2, which Agnes N. Stillwell described in the unpublished Corinth excavation notebook. This specific kotyle was found together with other kotylai, but more interestingly the cups were found along the east side of a wall, and some of the cups were found inside others, a characteristic shared with the Rawson deposit. Based on this context 23-25, and 104-105 might date as late as the second half of the 4th century B.C. However, the sparse parallels to this particular shape and decoration make the late date ambiguous.

A few other regular-sized shapes are found in the deposit: Two lamps 282-283 (Figs. 155-156), a one-handled cup 198 (Fig. 129), restored fragments of a large pyxis 214, and four oinochoai 222-223 (Figs. 136, 153), which might have been used for pouring liquid despite their relatively small size of 5 – 11.8 cm. Both of the lamps can be dated to the late 6th century B.C.

32 Corinth VII.5, pp. 67-68, no. 186, table 1.
33 Corinth XIII, pp. 268-269, 272, nos. 415-13, 422-1, 422-2, pls. 68, 70, 97.
34 For a description of the context, see Corinth VII.5, p. 17.
282-283, based on parallels from both Corinth and the Athenian Agora. In the Corinth volume on Greek lamps 282 and 283, belong to Type 1, and in the Athenian Agora 282 and 283 have been grouped as Type 12A. Both lamps are described as Corinthian lamps with flat rims, central cones, and flat bases. A parallel to the one-handled cup 200 is found at Corinth, the Potters’ Quarter, but the Corinthian example is described as a one-handled shallow bowl with slightly incurved rim. However, the two examples are very similar, except from the fact that 200 is slightly taller. They both appear to have been dipped in black glaze and probably date to a little after the middle of the 5th century B.C. based on the context in Corinth.

The imported Attic pieces are all regular sized vessels: an Attic kylix (262, Figs. 62-63, 144), three base sherds, and two rim sherds (263-267, Figs. 64-66, 144-149). The kylix is a “palmette” kylix, especially found at the North Cemetery at Corinth, but the best description of the shape comes from the Athenian Agora. The shape of the only Attic kylix in the Rawson deposit, is similar to a “Type C Cup” with a concave lip. The stem of the Type C Cup has a fillet at its junction with the foot, which 262 is lacking, but the other features of the shape fits with 262. However, 262 is not black-glazed as the Attic examples are. The decoration is that of a “palmette kylix,” although 262 has no incision on the palmette decoration as most Corinth examples have, but it is uncertain from the publication if the incision can be used as a chronological marker. Two examples from the Stoa Gutter Well in Athens are very similar to

35 Type 1, see Corinth IV.2, pp. 31-35, 131, nos. 23, 29, pl. 1; Type 12A, see Agora IV, pp. 25-26, nos. 74-75, pls. 3, 31.
36 Agora IV, p. 25.
37 Corinth XV.3, p. 206.
38 Agora XII, pp. 91-92, 264, no. 413, pl. 19, fig. 4.
39 Corinth XIII, pp. 158-160, no. D 9-g, pl. 43; Corinth XIII, pp. 158-160, no. 262, fig. 9, pl. 36; Vanderpool 1946, p. 314, no. 220, pl. 62, Vanderpool 1946, p. 314, no. 220, pl. 62, 262 is slightly larger.
and are about the same height, but both examples have incision. Based on the parallels from the Athenian Agora and Corinth, should be dated to the early 5th century B.C.

is the rim fragment of an Attic black-figured cup-skyphos. The decoration depicts branches and two thin straight black lines crossing each other, and there is trace of an object at the lower left at the break. Perhaps the decoration belongs to the CHC group and depicts Dionysus sitting in a mule-cart. is also an Attic rim-fragment of a black-figured cup-skyphos, and depicts men flanked by sphinxes. The two Attic rim fragments and one of the Corinthian Type skyphos base fragments date to about 490 – 480 B.C. , , . In addition, the two Attic base fragments, one of a Attic Type skyphos, the other of a Corinthian Type skyphos , both date to about 470 – 460 B.C. The shape of the Corinthian Type skyphos is a direct borrowing from Corinth, and while it was never very popular in Attic black-figure, in Attic red-figure and in black glazed ware it continues into the 4th century B.C. The Corinthian Type skyphos has very thin walls that curve inward slightly at the rim, it has narrow handles and a ring foot. The shape of the Attic-type skyphos is also adopted from the Corinthian repertoire, but has a thicker wall, heavier handles, and a strong torus foot (Fig. 148). The chief difference, however, is the outturned rim. The type begins about the middle of the 6th century B.C., but undergoes a long period of experiment before attaining its established shape in the early 5th century B.C. Throughout the history of the shape, the profile and the scheme of decoration may vary considerably from workshop to workshop or from potter to potter. It is interesting that all of the Attic pieces found in the deposit are of regular-sized vessels (Not

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40 Roberts 1986, p. 22, nos. 32-33, pl. 7, the Agora examples date to about 520 - 480 B.C.; See also Vanderpool 1946, p. 314, no. 220, pl. 62.
41 Agora XXIII, pp. 281, no. 1498, pl. 102.
42 Agora XXIII, pp. 58-59.
43 Agora XXIII, p. 59.
counting the missing Corinthian coarseware). Perhaps the Attic wares were dedicated not because of their use, but rather because they were deemed more suitable for the gods than local fineware of regular size. Thus, the Corinthian and regional miniatures appear to be more symbolic than functional.

MINIATURES

The miniature vessels make up 77% of the assemblage available at Nemea (Fig. 91). Regarding the distribution of the shapes, most are kotylai/skyphoi (41%), miniature hydriai constitute the second largest group (29%), and kalathiskoi the third largest group (10%). I will discuss the miniatures in terms of fabric beginning with the Corinthian vessels, then the Argive and lastly the miniature vessels of other fabric groups.

Regarding the decoration of the miniature kotylai/skyphoi most have petals (lotus buds) in the handle zone, either alternating black and red, or only black (1-9, 28-41, 99, 106-107). This type of decoration seems to date to the late 6th century B.C. based on parallels from the Potters’ Quarter in Corinth. The second most often used decoration on the miniature kotylai in the Rawson deposit is vertical black squiggles (10, 42-63, 108-109, 115), and the third is the Conventionalizing black zigzag decoration (78-91, 114, Figs. 44-49). Based on Risser’s work on Corinthian Conventionalizing decoration, the zigzag on the miniature kotylai from the Rawson deposit span chronologically from the first to the last quarter of the 5th century B.C. (Table 4). Other kotylai have semi-black glazed decoration, either with 11, 13-16, 19, 93, 97, or without

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44 Corinth XV.3, p. 311, no. 1718, pl. 67.
45 Corinth VII.5, table 1.
projecting rays on the lower body 12, 17-18, 20-22, 71-73, 96, 98, 100-103. This type of decoration originates in Sub-Geometric and Geometric predecessors. Based on the contexts of the Corinthian parallels, the examples from the Rawson deposit can be dated to the first to last quarter of the 6th century B.C. As is common in Corinth, semi-black glazed decoration appears both on skyphoi (93, 97) and kotylai (13-16). A couple of miniature kotylai are completely black-glazed (64-66, 110) and date to the middle of the 6th – beginning of the 5th century B.C. The few diminutive kotylai of the Rawson deposit have black bands in the handle zone (67-70) and date to second quarter to late 6th century B.C. The diminutive are distinguished from the miniature kotylai by their very small size; they range in height from 1-5 – 4 cm.

Out of the 146 kotylai/skyphoi in the deposit only two have black-figured decoration 26-27, but interestingly they are from the same painter: the Vermicular Painter of the Late Corinthian period, as determined by Darrell A. Amyx (Figs. 10-11, 104-105). Similarities include the crude execution of the sirens on the vessels and the filling ornaments such as the squiggles and blobs. 26-27 are respectively 1-2 cm smaller than the Amyx example and do not have tall thin rays on the lower body; instead the figurative scenes on 26-27 cover the entire vessel (Figs. 10-11, 16). According to Amyx, the Vermicular Painter descended from the Chaironeia Group, which worked in the Late Corinthian period. The work of the Vermicular Painter has been found in Corinth, Rhitsona, Chassiai (Boeotia), Agrigento (Sicily), Comiso

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46 For a discussion of “ray kotylai,” see *Corinth* XV.3, pp. 188-189.  
47 *Corinth* XV.3, p. 188.  
48 Prior to Amyx’s study the painter was named “The Quarter Moon Painter,” see Benson 1983, pp. 316; Smith 2003, p. 350; Amyx 1996, pp. 46-47; Amyx and Lawrence 1996, pp. 46-47; for a full list of possible attributions to the Vermicular Painter see Neeft 1991, pp. 74-75.  
49 Amyx 1988, p. 249.  
(Sicily), Ierissos (ancient Akanthos in Northern Greece), and now Nemea. It is difficult to deduce anything of the distribution of the work of the Vermicular Painter. It could be that the sherds from Sicily and northern Greece are the result of direct trade from Corinth, but they could also have arrived there through intermediary routes. The rim fragment of the kotylai of the Vermicular Painter from Agrigento and the kotyle from Rhitsona were found in graves, which could indicate that they were treasured belongings. The precise date of the Agrigento fragment is somewhat uncertain, but it belongs to the Late Corinthian period, and the grave from Rhitsona has been dated to about 550 B.C. The two cups provide a good indication of the date of the Rawson deposit spanning from the late 6th to the early 5th century B.C.

Miniature Hydriai and Kalathiskoi

The Corinthian miniature hydriai are the second largest group of miniature shapes from the deposit. They are very similar to the examples from both Cyrene and Perachora 118-125, 127-128, 116-117, 130, 166, and date from the end of the 6th century to the beginning of the 5th but were also produced in later periods down to the 4th century B.C. At Cyrene the excavators roughly divided the miniature hydriai into two groups, Archaic and Classical, primarily based on

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51 For the examples in Corinth, see Campbell 1938, p. 591, fig. 17; Williams 1973, p. 14, no. 15, pl. 8; Amyx 1988, p. 249, A1-A3; Benson 1983, pp. 316, 322; Amyx and Lawrence 1996, p. 46; for the example in Rhitsona, see Thebes 51.33, Ure 1910, p. 337, fig. 2, left; Payne 1931, p. 323, no. 1335; Amyx 1988, p. 249, A4; Amyx 1996, p. 46; Corinth VII.2, p. 57; for the examples in Chassiai, see Athens, British School A-31, Benson 1983, pp. 316, 322, pl. 67:C; Smith 2003, p. 364, no. 48, pl. 66 e-f; for the example in Agrigento, see Amyx 1988, p. 249, A5; Amyx and Lawrence 1996, pp. 47, 412, pl. 131, fig. 8; for the example in Comiso, see Di Vita 1951, p. 347, fig. 13; for the example in Ierissos, see Polygiros Mus. No. 333-A18-A2; Aupert 1976, pp. 676, 679, fig. 216; Amyx 1988, pp. 326, 351, A6; Amyx and Lawrence 1996, p. 47; for the Nemea examples, see Amyx and London 1996, p. 47.
52 Agrigento S/2121, Montelusa cemetery, Amyx 1988, p. 249, A5; Amyx and Lawrence 1996, pp. 47, 412, pl. 131, fig. 8; Thebes 51.33, Ure 1910, p. 337, fig. 2, left; Payne 1931, p. 323, no. 1335; Amyx 1988, p. 249, A4; Amyx and Lawrence 1996, p. 46; Corinth VII.2, p. 57.
53 Aupert 1976, pp. 676, 679; Corinth VII.2, p. 57.
54 Kocybala 1999, pp. 87-93, see especially the Classical miniature hydriai, nos. 374-388, pls. 60-62.
the shapes.\textsuperscript{55} Compared to Cyrene \textbf{118, 121, 124, 126}, and \textbf{136} are Late Archaic and \textbf{138} is Classical (Fig. 27).\textsuperscript{56}

The kalathiskoi date from the early 5\textsuperscript{th} to the late 5\textsuperscript{th} century B.C. Based on shape and decoration \textbf{175} and \textbf{180} both date to the early 5\textsuperscript{th} century, whereas \textbf{176, 179}, and \textbf{183} can be dated to the late 5\textsuperscript{th} century B.C. (Figs. 37-38, 52, 121-127). The kalathiskos shapes in the Rawson deposit all seem to be of Type 3 according to Elizabeth G. Pemberton’s typology. Type 3 was introduced around the end of the 6\textsuperscript{th} century and continued to the earlier 4\textsuperscript{th} century B.C. The resting surface and bevel are reserved. At the top of the bevel or directly above it is a black band, and above that and below the handle zone is a red band. The handle zone is decorated with sigmas, zetas, zigzags, or maeanders.\textsuperscript{57} A couple of examples are probably slightly later. The late-5\textsuperscript{th} and 4\textsuperscript{th} century examples may have rounded bevels and either a sharp contraction of the wall or a loss of concavity (\textbf{176, 179}, and \textbf{183}, Cf. Figs. 121-127). The minimum diameter is under the rim, and the rim may not be offset from the wall, as it is on earlier examples.\textsuperscript{58} In conclusion, the miniature hydriae and kalathiskoi can be dated to the end of the 6\textsuperscript{th} century to late 5\textsuperscript{th} century B.C.

Regarding the Argive material from the deposit, a miniature Argive hydria \textbf{234}, dates to the second quarter of 6\textsuperscript{th} century B.C. based on comparanda from the Argive Heraion (Figs. 75-76, 138-139).\textsuperscript{59} \textbf{234} is a small hydria with rounded body, sloping to a low flat ring base. It has a tall neck and two vertical lug-like handles rising from the shoulder. It is very similar to two

\begin{itemize}
  \item \textsuperscript{55} Kocybala 1999, pp. 87-88.
  \item \textsuperscript{56} For the similar examples from Cyrene, see Kocybala 1999, pp. 89, 91, 93-94, nos. 343, 357, 385, pls. 56, 58, 61.
  \item \textsuperscript{57} Pemberton divided the kalathiskoi found in the Demeter sanctuary at Corinth into four chronological groups, the first three of which are Conventionalizing, see \textit{Corinth} VII.5, pp. 71-72.
  \item \textsuperscript{58} \textit{Corinth} VII.5, p. 72.
  \item \textsuperscript{59} Caskey and Amandry 1952, pp. 197-199, nos. 215-216, pl. 54.
\end{itemize}
examples from the Argive Heraion published by Caskey and Pierre Amandry, who determine the shape and fabric to be Argive.60

Other Miniatures and Missing Material

All of the exaleiptra 217-219, and the (missing) flaring kalathoi date to the late 6th to early 5th century B.C. 184-185. Exaleiptra are characterized by deep, incurving rims, designed as barriers against spillage (Figs. 134-135). The Corinthian exaleiptron, often a grave offering elsewhere, is found almost exclusively in domestic deposits in Corinth. The shape typically has Conventionalizing decoration, and the main decorative zone is the shoulder.61 217-219 have decorations of lines in black and red, and a row of black dots.62 Flaring kalathoi are small cups with flaring sides and no handles. The missing examples from the Rawson deposit resemble Corinthian examples both in shape and linear decoration.63 Two miniature cylindrical powder pyxides are found in the Rawson deposit 215-216. Both pyxides have a thickened rim, high base, and slightly convex underside (Figs. 131-133). A couple of vessels (two koylai 14, 75, and a miniature jug 231) can be dated to the end of the 5th century B.C. and provides - together with the Attic pieces 262-267 - a suggestion for the lower date of the deposit. Whole shape groups of miniatures are currently missing from the Rawson deposit, such as the kernoi (224-225, Figs. 87-88), phialai (211-212), krateriskoi (186-191), bowls (192-199), saucers (204-207), dishes (228-

60 Caskey and Amandry 1952, pp. 193-198.
61 Corinth VII.5, p. 97.
63 For parallels, see Corinth XV.3, pp. 338, 341, nos. 2054, 2096, pls. 73-74.
flaring kalathiskoi (184-185), kothons (220-221), and kana (226-227). Based on parallels from Corinth they range in date from the beginning of 6th to beginning of 5th century B.C.\textsuperscript{64}

In conclusion, the pottery in the Rawson deposit ranges from the end of the 7th century (249, 268-269) to the middle or late 5th century B.C. (6, 115, 262-267). However, the early date in the end of the 7th century B.C. is based on one coarse miniature amphora, possible from Asine and two local or Argive imitations of a Lakonian shape, the Lakainai. Three examples are not very firm evidence for dating a deposit of possibly more than 1000 vessels (Figs. 77-80, 150-152). Since, however, all the well-dated material from the Rawson deposit span in date from the beginning of the 6th to the beginning of the 5th century B.C. that provides a more firm date for the Rawson deposit.

**TERRACOTTA FIGURINES (MISSING)**

Ten of the terracotta figurines represent seated females of the “Argive Tirynthian” type with bird-like faces 284-293 (Fig. 34). There is also a standing female figure 294, a small Archaic terracotta head 295, and one fragment of a terracotta animal, probably a dove, found in the deposit 296. The “Argive Tirynthian“ type figurine is very widespread and found at many sites in the Peloponnese, for instance Asine, Argos, Tiryns, Tegea, Mycenae, Phlious, the Argive

\textsuperscript{64} For parallels to kernoi, see *Corinth* XV.3, pp. 332-333, nos. 1985-1989, pl. 72; for phialai, see *Corinth* XV.3, p. 335, nos. 2020-2021, pls. 73, 118; for krateriskoi, see *Corinth* VIII.1, p. 169, no. 511, pl. 50, *Corinth* XV.3, p. 315, no. 1767, pl. 68 and *Corinth* XV.3, p. 313, no. 1731, pl. 67; for bowls, see *Corinth* XV.3, p. 328, nos. 1917 or 1926, pls. 71, 111, 117; for saucers, see *Corinth* XV.3, pp. 327, 329, nos. 1911, 1929, pl. 71; for dishes, see *Corinth* XV.3, p. 333, no. 1983, pl. 72; for kothons, see *Corinth* XV.3, p. 337, nos. 2037, 2038, pl. 73; and for kana, see *Corinth* XV.3, p. 326, nos. 1900, 1902, pl. 70; *Corinth* VII.5, p. 131, no. 568, fig. 25.
Heraion, and it may be a strictly Peloponnesian phenomenon.65 A possible production center for these figurines has been located in Argos where both terracotta figurines and molds were discovered (for the later figurines).66 The excavators of the Argive Heraion once dated the terracotta figurines to the “Pre-Archaic” period, but the date has now been refined to the early 6th to mid 5th century B.C. The “Argive Tirynthian” type figurine is a handmade terracotta figurine, which is mostly depicted seated, and sometimes a throne is preserved (Fig. 34). The excavators of the Argive Heraion dubbed this type of figure “Argive Tirynthian” mainly on the fact that a large number of similar figurines were found at Tiryns.67 Some of the well-preserved examples of the “Argive Tirynthian” type figurines still have traces of applied colors on them. Often the whole figurine seems to have been covered by a white wash; the head and breast-bands often preserve traces of added red, and the skirt/dress/peplos red or green lines.68 The figurines also wear a kind of crown, or polos, their faces are birdlike, pinched into shape, and the eyes consist of applied round pellets of clay. Examples in the British Museum show that the type probably advanced over time gradually attaining more elaborate decoration and details such as a more naturalistic rendering of the faces, more bands across the chest, and more ornate decoration such as flowers attached at the breast-bands.69 The widespread occurrence of the figurine speaks for a large production of the “Argive Tirynthian” type figurine and this figurine becomes a generic type, which complicates the determination of which goddess it represents.70

65 Asine I, p. 334, figs. 3-5; Guggisberg 1988a; Guggisberg 1988b; Tiryns I, pp. 59-61; Jantzen 1975, pp. 170-174; Dugas 1921, p. 424, fig. 346; AH I, p. 44, fig. 18; AH II, pp. 17-22; Cook 1953, pp. 30-68, figs. 1:1-5, pl. 22; Wright et al. 1990, pp. 647-679.

66 Guggisberg 1988, p. 229; there is also evidence for both Geometric and Hellenistic kilns in Argos, see Cook 1961, pp. 64-67; for kilns in Athens, see Papadopoulos 2003; for Greek kilns of all periods, see Hasaki 2002.

67 AH II, p. 5.


70 Wells 2002, p. 110.
I will evaluate the occurrence of the “Argive Tirynthian” type figurines in topographical order beginning with the area closest to Nemea and then move further away to Arcadia and Perachora in order to compare the differences and similarities of their contexts and recipients of dedication. With regards to Asine, it was for a long time thought that the site was deserted for four hundred years between 700 and 300 B.C.\(^7\) In an important article from 2002, Berit Wells presented the evidence for cult activity on the acropolis in Asine from the late Geometric through Classical times (Figs. 20-21).\(^7\) Wells examined three assemblages from Asine, two deposits and an assemblage of pottery found at the so-called Geometric Terrace.\(^7\) Wells published 10 fragments from the Geometric Terrace assemblages including a fragment of a torso of an “Argive Tirynthian” figurine.\(^7\) Wells supports the idea that this type of figurine is handmade. Material from the excavation on the Geometric Terrace was originally presented in the publication according to chronological periods and not their original contexts, which blurs the contextual information. Wells evaluated the material and dated the figurine fragment to the Archaic period.\(^7\) The other two Archaic deposits from Asine also lack clear contextual information, but according to the publication from 1938, one deposit was found above the entrance of the Acropolis in a crevice of a rock. The second deposit was also found in a crevice in the rock, but on the western slope of the Acropolis.\(^7\) The excavators dated both of the deposits to the early Archaic period.\(^7\) Today the two deposits are unfortunately mostly lost except for some Archaic and Classical figurines and some pottery ranging from the Mycenaeian through the

\(^7\) *Asine* I, p. 437.
\(^7\) Wells 2002.
\(^7\) Wells 2002, pp. 96-97, fig. 1. The Geometric Terrace was excavated in 1922, 1926, and 1938, Wells 2002, p. 98.
\(^7\) Wells 2002, pp. 101-103, nos. 1-10, fig. 2-10.
\(^7\) Wells 2002, pp. 99, 104.
\(^7\) Both deposits were found in 1922, see *Asine* I, p. 32, n. 1; Wells 2002, pp. 104-105.
\(^7\) *Asine* I, p. 32, n. 1; Wells 2002, pp. 104-105.
Hellenistic periods. According to Wells, it is impossible to determine which of the objects belonged to which deposit, especially since the excavation diaries are not useful. In total there are 102 figurines, 39 of which are published in Wells’ article.

The pottery from the two Asine deposits is not very similar to the Rawson deposit. The distribution of the miniature pottery consists of 60 kalathoi, 23 kantharoi, 21 phialai, and fragments of 10 other shapes, among them two fragments of regular-sized vessels. Axel W. Persson, who excavated the deposits in 1922, suggested that the material belonged to a cult of Demeter, based on the enthroned figurines. Some standing figurines were also found in the Asine deposits, and one is carrying a piglet; therefore, it has been interpreted to represent Demeter.

One of the standing figurines resembles the fragmentary standing figurine from the Rawson deposit 294; however, the Nemea figurine is too fragmentary to tell if it is carrying something since most of the arms are not preserved (Fig. 34). Fragments of mounted warriors were found in the deposits as well, so Persson also suggests that the deity could have been Apollo. However, the presence of a fragmented figurine carrying a bow and a fragment of a dove suggests the deity could also be Artemis or Aphrodite (Fig. 21). Wells did not specify a date other than to say the figurines are Archaic; however, the standing figurines could be dated somewhat later on style, perhaps to the early Classical period. Wells concluded that both cults to Demeter and to Artemis in Asine are possible. Comparing the evidence from Asine to the Rawson deposit, we do not

79 The deposits probably got mixed up during WWII since the material was stored at different locations and moved around. After the war in the early 1950s Åke Åkerström salvaged as much as he could from the Swedish excavations: see Wells 2002, p. 105.
80 Wells 2002, pp. 106-120, nos. 11-50, figs. 12-23.
81 25 out of 114 of which Wells published, Wells 2002, pp. 120-125, nos. 51-76, figs. 25-29.
attain an identification of the deity of the Nemea shrine, but the Asine material does support the Archaic to Classical date of the Rawson deposit. The occurrence of both female seated and standing figurines found together with nounted (male) warrior figurines is not unusual. Brita Alroth, who has done a study on “visiting gods,” i.e., figurines representing one deity which have been dedicated to another, determine this behavior to be common.\textsuperscript{86} Alroth presents figurines from the Geometric to Classical period from sites mostly in the Peloponnese.\textsuperscript{87} Her study shows that it was general practice to dedicate figurines that represented one god or goddess to another deity, both in the 6\textsuperscript{th} and especially in the 5\textsuperscript{th} century B.C.\textsuperscript{88} This point is important to keep in mind when evaluating the occurrence of the terracotta figurines found at the sites mentioned below.

At Prosymna, near the Argive Heraion, Blegen excavated a shrine of the 7\textsuperscript{th} century B.C. where he found seven fragments of the “Argive Tirynthian” type figurine.\textsuperscript{89} The shrine consists of a retaining wall of a terrace or platform, but no trace of an actual building was found. A very thick layer of deposited ash was excavated on the terrace and this ash-altar itself could constitute the shrine.\textsuperscript{90} Blegen does not mention whether the figurines had preserved colors on them, but from the photo it looks as if blobs of white paint have been preserved. Blegen did not suggest a deity to which the Prosymna shrine could have belonged. The figurines from the Rawson deposit all have either one or two strips of clay as breast-ornaments or pieces of cloth, whereas the Prosymna examples have two or three (Cf. Figs. 22 and 34). It is uncertain if the number of

\textsuperscript{86} Alroth 1989; Alroth 1989-1990, pp. 301-310.  
\textsuperscript{87} Alroth 1989-1990, table 1a.  
\textsuperscript{88} Alroth 1989-1990, , p. 303, table 1a-b.  
\textsuperscript{89} Blegen 1939, pp. 420-423, nos. 1251-1253, 1255-1258, fig. 10.  
\textsuperscript{90} Blegen 1939, pp. 410-411.
breast bands is a chronological indication or is an indication of the production site.\textsuperscript{91} Regarding the pottery from Prosymna, 15 baskets of pottery were found, but only a few vases could be reconstructed. Most of the pottery dates to the final quarter of the 8\textsuperscript{th} to the first half of the 7\textsuperscript{th} century B.C.\textsuperscript{92} However, the context of the two deposits from Asine as well as the Rawson deposit could indicate a date slightly later than 675 to 650 B.C., which Blegen proposed.

A large number of terracotta figurines come from the Argive Heraion: 2865 pieces not including animal figurines.\textsuperscript{93} The grouping of the Argive Heraion terracottas is, however, somewhat confusing and rarely based on stratigraphy or context.\textsuperscript{94} The chronology of the figurines from the Heraion has been a topic of debate. Charles Waldstein, who excavated and published the terracotta figurines, dated the “crudest” examples, i.e., the “Argive Tirynthian” types, to the pre-Archaic period, as mentioned above.\textsuperscript{95} Waldstein suggested that the female figurines represent Hera, the chief goddess of Argos. His argument is based on the fact that Pausanias and other ancient authors often described Hera as seated, and since the majority of the figurines are seated they could represent Hera. Also the headdress, whether it is a polos, crown, or stephanos, belongs to the wardrobe of Hera.\textsuperscript{96} However, as Waldstein also mentions, the presence of the same kind of figurines in Athena sanctuaries such as in Tegea makes the figurines hard to associate with a single goddess.\textsuperscript{97}

At Tiryns over 500 handmade terracotta figurines were found, and 40 of them have been published, but only three of these examples are distinguished as belonging to the “Argive

\textsuperscript{91} Discoveries in Phlious of pottery and 11 fragmentary “Argive Tirynthian” figurines, as well as other figurines, strengthens the case for local production, see Wright et al. 1990, p. 647.  
\textsuperscript{92} Blegen 1939, pp. 423-427, fig. 12.  
\textsuperscript{93} \textit{AH II}, p. 9.  
\textsuperscript{94} \textit{AH II}, p. 3, Jenkins 1934, pp. 23-24.  
\textsuperscript{95} \textit{AH II}, pp. 3-5; for a run-through of the discussion of chronology, see Jenkins 1934, p. 36.  
\textsuperscript{96} For a more recent discussion of the evidence from the Argive Heraion, see Baumbach 2004, pp. 74-104.  
\textsuperscript{97} \textit{AH II}, pp.13-14.
Tirynthian” type.\(^98\) August H. Frickenhaus, who published the terracotta figurines in *Tiryns* I, did not provide an interpretation based on these figurines alone, and unfortunately contexts and stratigraphic evidence are also lacking from Tiryns. Frickenhaus dated most of the figurines to the 7\(^{\text{th}}\) century, which Romilly J.H. Jenkins later criticized.\(^99\) Jenkins only dated a couple of fragments to the last quarter of the 8\(^{\text{th}}\) century, and it was a strictly stylistically assignment based on similarities in early Proto-Corinthian vase-painting, which is problematic, since vase painting and terracotta figurines are not the same medium.\(^100\) The examples Jenkins examined, which date to the 6\(^{\text{th}}\) century B.C., include elaborate examples of the “Argive Tirynthian” figurines, but none of the examples resembled the simpler figurines from the Rawson deposit.\(^101\) In the guidebook to Tiryns, Ulf Jantzen suggested that the figurines are from a Hera sanctuary since the figurines (on a throne, with poloi) were discovered together with a lot of miniature pottery, but that more contextualized scholarly work has to be done to determine this suggestion.\(^102\) Pindar says, “γαία δὲ καυθείσα πυρὶ καρπὸς ἐλαίας ἐμολεν Ἡρας τὸν εὐάνορα λαὸν ἐν ἀγγέων ἔρκεσιν παμποικίλοις,” and call Tiryns, “the city of Hera,” which has lead to the conclusion that Hera was the city-goddess and protectoress there (Appendix).\(^103\)

Some evidence as to which deity the figurines represent and to whom they are typically offered comes from an assemblage on display in the Nauplio museum, where several of the

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\(^98\) *Tiryns* I, pp. 59-61; for a more recent study of the evidence from Tiryns, see Baumbach 2004, pp. 50-73, however, Baumbach still dates the "Argive Tirynthian" figurines to the 7th century B.C.

\(^99\) Jenkins 1934, pp. 36-37.

\(^100\) The examples are from the Argive Heraion, see Jenkins 1934, p. 37, nos. A1-A2, fig. 1, pl. 12 and pp. 24-25, fig. 1.

\(^101\) Classes B-G, Jenkins 1934, pp. 27-35; similar terracotta figurines (about 50) are found at the Agamemnoneion, Mycenae, but Cook who published them refers to Jenkins’ chronology and states that no interpretation can be based on the figurines, Cook 1953, pp. 34, 62.

\(^102\) Jantzen 1975, p. 170.

“Argive Tirynthian” type figurines from the upper citadel in Tiryns are exhibited. The assemblage comes from a bothros and consists of terracotta figurines, both standing and enthroned, mounted warrior figurines, dancing figurines, votive terracotta cakes, and more than 30 miniature vessels, most of them kalathoi. The material was found together with a base fragment of an Attic skyphos with the graffito, “HPA,” “Hera” (Fig. 23). This inscription clearly speaks for a Hera cult at the upper citadel of Tiryns, and it is the best evidence so far that connects the “Argive Tirynthian” figurines with a specific goddess. However, another assemblage is on display right next to the Hera assemblage from a bothros on the upper citadel. The labels at the Nauplio Museum say, “Tiryns, citadel, cult of Athena,” and on display are seven items: one fragment of a terracotta figurine, few pieces of bronze including a miniature bronze helmet, and most interestingly, two Attic black-glazed rim fragments of kraters. Both krater fragments have a graffito on them, one says, “ΑΘΑΝΑΙΑΣ ΕΜΙ,” “I belong to Athena.” The other says, “ΑΘΑΝ,” and could be a less well-preserved example of a similar graffito (Fig. 23). These two examples of deposits with “Argive Tirynthian” terracotta figurines demonstrate that the same figure type could be offered to different deities. However, we may conclude with some caution that the type is most at home in shrines to goddesses.

As mentioned above, the “Argive Tirynthian” type of figurine was widely distributed. As we move further away from the Argos area, the occurrence of the “Argive Tirynthian” type figurine become sparser, and regional differences becomes apparent. In the Sanctuary of Athena Alea at Tegea two fragments of the “Argive Tirynthian” type were found (Fig. 24). As in Asine

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104 It is uncertain if the material on display at the Nauplio museum is only a selection of the excavated material. Unfortunately I have not been able to examine the two assemblages in detail.
105 The material is not published yet, the information is from personal observation and photos from the Nauplio Museum, see also Alroth 1989, pp. 32-34.
and Tiryns, a fragment of a horse and rider was also found.107 Charles Dugas stated that with regards to these ex-voti it is impossible to conclude much about their usage.108 Dugas only presents a selection of fragmentary figurines, and only depicted one example. It is, therefore uncertain how many “Argive Tirynthian” figurines are present in Tegea. Compared to the Argive Heraion, the number is certainly more limited. Dugas dated them very tentatively to the 6th century B.C., but seemed to be in favor of a date before the Archaic period.109 Mary E. Voyatzis, who also worked with material from Tegea, did not present any figurines comparable to the ones from Nemea.110

Only a few of the more than 1000 terracotta figurines from the Hera sanctuary in Perachora can securely be classified as the “Argive Tirynthian” type.111 However, Jenkins, who published the terracottas from Perachora in Perachora I, stated that they can be dated to the second half of the 6th century B.C.112 Interestingly the examples from Perachora that most resemble the “Argive Tirynthian” type all have more elaborately executed faces. The bodies are almost identical to the “Argive Tirynthian” type, with the two coils of clay forming a cloth carried in the goddess’ arms, and all wear some kind of crown, but the faces are remarkably different. The faces are not pinched into a birdlike shape, but are naturalistically rendered (Fig. 25).113 The single Archaic looking head from the Rawson deposit 295, is quite similar to an example from Perachora, which Jenkins dated to the last quarter of the 6th century, a date that fits

107 Dugas 1921, p. 424, nos. 346-348, fig. 63.
108 Dugas 1921, p. 423.
109 “Comme les vases de technique très primitive que nous avons signalés ce sont bien plutôt des survivances qui doivent remonter à l’époque géométrique et peut-être seulement au VIe siècle,” Dugas 1921, p. 423, trans. Author.
113 Perachora I, pp. 243-246, nos. 244-250, pl. 110.
well within the date-range of the Rawson deposit. The crowns on the two figurines are quite different, but the facial expression is rather similar. The closest parallel, however, is from the Argolid, presented by Jenkins (Cf. Figs. 26, 56). Both the crown and the parting of the hair are very similar on the two fragmentary heads, but the hair is different and the Argolid head has something different around the neck. Jenkins dated the group to 545-525 B.C. A few examples of figurines with pinched bird-like faces are also found in Perachora, but of the presumably early type with no throne, feet, or elaborate dress, but often with indication of a headdress, which is perhaps a polos.

It is very interesting how the distribution of the “Argive Tirynthian” type figurines seems to center around Argos. In comparison, some of the figurines from Arcadia, Tegea, Corinth, and Perachora seem to be a hybrid type of figurine not made in Argive clay but in Corinthian clay as the example from Perachora mentioned above (Fig. 25). It is possible that production of “Argive Tirynthian” figurines took place in Argos because of the discovery of kilns, molds (for the later types of figurines), the number of figurines from the Argive Heraion, and the distinctive orange-red fabric of the figurines, which several scholars have determined to be Argive. The “Argive Tirynthian” type figurines appear to be a strictly regional phenomenon that spread out and even became so popular that they influenced Corinthian terracotta production. Voyatzis states that the terracotta figurines from the areas around Tegea, for example at Lousoi and Bassai, are

114 Perachora I, pp. 245-246, no. 252, pls. 109, 110.
115 Group F, see Jenkins 1934, pp. 31-33, 39-40, no. 5, pl. 16.
116 A good example is no 263, which dates to the last quarter of 6th century B.C., see Perachora I, pp. 247-248, no. 263, pl. 111; Corinthian clay: Perachora I, pp. 226-227, nos. 144, 148, pl. 99; Argive: Perachora I, pp. 247-248, no. 263, pl. 111.
117 It is possible that the handmade figurines was produced at the same time as the mold-made seated figurines which normally are dated later, see Alroth 1989, pp. 33-34. The “Argive Tirynthian” type figurine has also been found at a number of other sites such as the Aspis, Argos, see Vollgraff 1906, p. 37, figs. 63, 65; at Mycenae, Hermione, Kalauria, Aegina, and in Troizen, see Tiryns I, pp. 52-53 for a bibliography for the different locations.
remarkably different, and could indicate diversity in cult. Leslie Hammond’s study of Arcadian miniatures supports this theory, however, more contextual and comparative regional studies need to be done in order to make substantial conclusions on regional ritual behavior. It appears that none of the sites discussed above provide firm contextual evidence that can be connected to the “Argive Tirynthian” type figurine, thus they do not provide a satisfactory parallel to the figurines from the Rawson deposit. The “Argive Tirynthian” type figurine appears to be a generic type of figurine, which could be dedicated to various female deities.

The dating of the pottery from the Rawson deposit as well as the revised date of the terracotta figurines gives a chronological range of the cult: thus it appears that the date of the Rawson deposit spans from the late 6th century to late 5th century B.C., which indicates that the shrine was in use for roughly 100 years. This relatively short period of use could be associated with the access of water for the Sanctuary of Zeus. It is possible that the spring near the small shrine provided water to the sanctuary, and when wells were constructed in the sanctuary in the 5th century B.C., the small shrine fell out of use. It is certain that when the Sanctuary of Zeus experienced its peak of prosperity in the 4th century B.C. with a newly built temple to Zeus, the small shrine had long lost its significance and importance.

118 Voyatzis 1990, pp. 239-245.
120 Miller 2004, p. 153-177. It is also a possibility that a deposit with 5th to 4th century B.C. material just was not discovered.
CHAPTER 3. TOPOGRAPHY

THE IMMEDIATE CONTEXT OF THE DEPOSIT

The deposit was discovered ca 700 m east of the Temple of Zeus, in the area PP 10 on the grid plan (Figs. 3, 5). There is a Turkish fountain nearby, about 500 m from the Sanctuary of Zeus, with two ways to reach it: an old path leading east from the sanctuary through a field of vines, or the modern road, which runs past the ancient stadium. There is a modern cemetery on the left, and walking up the hill you come to the Turkish fountain on your left dedicated to a mayor of the village of Nemea, Konstantinos Peppas. The modern name of the area near the Turkish fountain house is Pezoulia. The place where the deposit was discovered is about 170 m northeast of the fountain house, on a ridge of a field where olive trees are grown today. The location of the deposit is described in the notebook as “a theater-like hollow,” but today the location of the deposit is difficult to pinpoint exactly (Figs. 5-6). The “theater-like hollow” grove is rather large, but no exact measurements were made either in 1925 when the deposit was excavated or in 1964 when a spring nearby was discovered. The natural spring is located about 170 m northeast of the Turkish fountain house. The location where the deposit was discovered gives a panoramic view to the Sanctuary of Zeus, and a small shrine situated here would have overlooked the Sanctuary of Zeus below (Fig. 6). However, there are no ancient architectural

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121 Miller 2004, p. 117.
122 Nemea Excavation Notebook 6, 1925, p. 12.
123 Nemea I, pp. 221-232; No exact measurements are given in the publication, other than that the spring is located 170 m NE from the Turkish Fountain house. I presume that the spring is in the immedidate surrounding of where the deposit was discovered.
remains in this area, thus, both the exact location and the physical appearance of the shrine continues to be unknown.

A spring is located near the find place of the deposit near the head of a ravine, which may indicate that the material from the deposit is from a small rural spring sanctuary.\textsuperscript{124} It has been discussed whether the spring, which provides water for the Turkish fountain as well as the Sanctuary of Zeus, was the Spring of Adrasteia which Pausanias mentions (Appendix).\textsuperscript{125} Pausanias does not describe the exact location of the Adrasteia spring; he mentions it after commenting on the tomb of Lycurgus. The tomb of Lycurgus is believed to have been placed near the tomb of Opheltes in the Sanctuary of Zeus (700 m west of the deposit and spring). The name “Adrasteia” most likely originates from Adrastos, the leader of the Seven Against Thebes, who founded the Nemean Games.\textsuperscript{126} The spring near the ravine was tapped by a tunnel with a vaulted ceiling, cut back to about 16.40 m into the bedrock; unfortunately it has not been possible yet to establish a firm date for the tunnel.\textsuperscript{127} Orthostates from a later aqueduct were found about 100 m west of the spring and possibly date to the late 4\textsuperscript{th} century B.C., i.e., contemporary with the standing Temple of Zeus.\textsuperscript{128} Miller has suggested that the aqueduct was built at the same time as the bath complex in the sanctuary.\textsuperscript{129} More important is the existence of the spring in the area near the deposit, which was exploited from the Classical period onwards, if not earlier. It is possible that a cult was associated with the spring as at the Peirene fountain or

\begin{flushleft}
\textsuperscript{124} No exact measurements have been made or indicated in the Nemea publications, I presume the distance is of a couple hundred meters.
\textsuperscript{125} The spring is about 170 m northeast of the Turkish fountain, unfortunately it has not been measured or added to the gridplan of the Sanctuary of Zeus; \textit{Nemea I}, p. 223; Paus. \textit{Per.} II.15.3.
\textsuperscript{126} Paus. \textit{Per.} II.15.3.
\textsuperscript{127} \textit{Nemea I}, pp. 220-232.
\textsuperscript{128} \textit{Nemea I}, pp. 220-232.
\textsuperscript{129} \textit{Nemea I}, p. 223.
\end{flushleft}
the Sacred Spring in Corinth.\textsuperscript{130} It can be difficult to compare the two since the material from Corinth comes not from sealed and limited contexts, but from large dumped fills with a broad chronological span.\textsuperscript{131}

From Pausanias it is clear that the ancient Greek countryside was full of small rural shrines connected to springs, groves, and caves, so it seems possible that the deposit could have belonged to such a shrine. For example in Pausanias’ Book II he describes the stream Eleutherion where, “The women of the holy place use it for purifications…”\textsuperscript{132} This is a typical description of a shrine connected to water in the Periegesis. In Book III in Lakonia, where Pausanias is going from Zarax near Epidaurus to Brasiai, he states,

Going on from Zarax beside the sea for about a hundred furlongs, and then turning inland, and going up country for about ten furlongs, you come to the ruins of Cyphanta. Among the ruins is a grotto sacred to Asklepius: the image is of stone. There is also a spring of cold water gushing from a rock. They say that Atalanta was hunting here, and that, being tormented with thirst, she struck the rock with her spear, and so the water flowed out.\textsuperscript{133}

Here we see an example of Pausanias describing a spring connected to a grotto combined with a depiction of the myth attached to the sacred place. Pausanias’ Periegesis is full of such examples, and it is very likely that the Rawson deposit was connected to a rural spring shrine. Pausanias does not mention a shrine next to the Adrasteia, but he does say that, “They say the Nemea who gave the country its name was another daughter of Asopos.”\textsuperscript{134} Asopos, according to Pausanias, was the famous son of Poseidon and Kelouse, a river-god who had several

\url{\textsuperscript{130}Corinth I.6.} \\
\url{\textsuperscript{131}Corinth XVIII.1, p. 2.} \\
\url{\textsuperscript{132}Paus. Per. II.17.1.} \\
\url{\textsuperscript{133}Paus. Per. III.24.2.} \\
\url{\textsuperscript{134}Paus. Per. II.15.2.}
daughters. They were water-nymphs, Naiads, including Aegina and Nemea. NVAP has – using survey methods - attested another possible rural shrine in the Nemea area, which dates to the Late Geometric through Classical period. A votive deposit has been discovered at Phlious also by NVAP, which contained a few “Arigive Tirynthian” figurines, and it has been suggested that the material comes from a small extramural shrine. To sum up, based on this evidence it is therefore plausible that the Rawson deposit came from a small rural shrine, perhaps dedicated to the water-nymph Nemea.

THE SANCTUARY OF ZEUS

The sanctuary of Zeus is situated 700 m west of the find spot of the deposit in the center of the Nemea valley about 333 m above sea level in the eastern foothills of the Arkadian Mountains. The considerable distance between the Sanctuary of Zeus and the deposit makes it unlikely that the deposit is a simple dump from the Sanctuary of Zeus, although this is what Miller has suggested. The place of the deposit is also quite a climb up the ravine, a fact that makes it unlikely, if not impossible, to carry 1000 whole vases of different sizes up a hill to dump it. Even with a cart, the journey would be difficult, and it would be easier to dump waste material closer to the sanctuary, and votives must stay within their sanctuary even when discarded.

135 Paus. Per II.12.5.
137 The site, 204, is located in the Tretos Pass, and the pottery assemblage contained miniature Corinthian votive cups, Attic black- and red-figured and black-glaze wares, pithoi with impressed decorative bands and, in one case, a dipinto, and a Late Classical molded figurere presenting a bearded male. For a description of site 204, see Wright et al. 1990, p. 611; NVAP also found evidence of farmsteads in the area of Nemea, see Alcock, Cherry, and Davis 1994, pp. 157-170.
138 Wright et al. 1990, pp. 613-614.
Contemporary Features in the Sanctuary of Zeus

I will focus mainly on the Archaic-Classical structures within the Sanctuary of Zeus that are contemporary with the deposit and therefore relevant for the understanding of the contextual setting of the deposit.\textsuperscript{140} There are only a few structural remains preserved from the periods before the Archaic era, such as a 7\textsuperscript{th} century B.C. wall, and the evidence for cult before the foundation of the games is very scant, but some evidence for Mycenaean and Geometric activities has been attested for by the Berkeley excavations, mostly as scatters of pottery.\textsuperscript{141} The contexts associated with the structures of the 6\textsuperscript{th} century B.C. phase of the temple are not fully published yet.\textsuperscript{142} The largest structures of the Archaic period were the early Temple of Zeus and the Heroön of Opheltes (Fig. 4).

Evidence of an earlier temple has been found below the present foundations of the 4\textsuperscript{th} century B.C. temple of Zeus, mostly defined by debris, rubble, and unpublished pottery; but no synthesis on the early evidence has yet been made.\textsuperscript{143} In the crypt in the west end of the temple a few blocks of the early temple have been preserved, but the subsequent temple has obliterated most of the early structure.\textsuperscript{144} The dating of the early temple is very problematic; it is plausible that the early foundations existed in the 6\textsuperscript{th} century B.C. when the inauguration of the games took place in 573 B.C., and the architectural remains may date to the 7\textsuperscript{th} century B.C.\textsuperscript{145} Several fills and deposits have been excavated near the temple, but consensus on the date of the early temple

\textsuperscript{140} For the newest and fullest overview of the excavation history of the Sanctuary of Zeus see the guidebook to the site and museum, Miller 2004, pp. 23-25.
\textsuperscript{141} Miller 1979, p. 82; for Geometric and earlier evidence by the altar of Zeus see Miller 1976, pp. 179-180; by the NU-Structure see Miller 1977, p. 8 (Pottery lots M 14: 19 -22); for M 15 see Miller 1977, pp. 10-11; at the southwest corner of the temple see Miller 1979, p. 82; north of the temple see Miller 1981, p. 55 and Miller 1982, p. 23; for P 14 see Miller 1983, p. 82; for I 14 see Miller 1980, pp. 189-190.
\textsuperscript{142} Some contexts are published with the architecture, see Nemea I, pp. 250-261.
\textsuperscript{143} Nemea I, pp. 23-24.
\textsuperscript{144} Miller 2004, p. 155.
\textsuperscript{145} Miller 1981, p. 54; Miller 2004, p. 50; Miller 1980, p. 187.
still needs to be reached.\textsuperscript{146} The early temple, whether it dates to the 7\textsuperscript{th} or 6\textsuperscript{th} century B.C., seems to have been destroyed in the late 5\textsuperscript{th} century in a violent destruction determined by the heavy deposit of ash and carbon amid debris of the temple.\textsuperscript{147} The debris include many arrowheads and badly burnt architectural elements now on display at the Nemea museum.\textsuperscript{148}

Several wells have been found in the area of the Sanctuary, but only preliminary reports of the findings exist, and most of the material dates later than the deposit in question here.\textsuperscript{149} However, three wells with 5\textsuperscript{th} century B.C. material have been discovered in L17; one of them also contained 6\textsuperscript{th} century B.C. pottery (Fig. 4).\textsuperscript{150} All three were used initially in the 5\textsuperscript{th} century B.C., and then left unused until the late 4\textsuperscript{th} century B.C.\textsuperscript{151} Two other wells with 5\textsuperscript{th} century B.C. material were discovered in areas M17 and K17, but publications of these wells are still forthcoming.\textsuperscript{152} There is no trace of activity during the late 5\textsuperscript{th} and the first half and more of the 4\textsuperscript{th} century B.C. within the sanctuary. Therefore the hypothesis that the Nemean Games had been moved to Argos during that time gains support.\textsuperscript{153}

In the 1920s when Blegen worked at the site to the east of the temple in M11-M13 a long altar, with two construction phases, was discovered and excavated.\textsuperscript{154} At the time he offered no date, and the time of construction remains ambiguous. All that Miller states in the 2004 guidebook is that it must have been in use in the 4\textsuperscript{th} century when the sanctuary was at its

\textsuperscript{146} Pottery lots M 14: 88-92, Miller 1978, p. 63; Miller 1979, p. 82.
\textsuperscript{147} Miller 1979, p. 81.
\textsuperscript{149} Miller 1978.
\textsuperscript{150} Miller 1977, pp. 82-84.
\textsuperscript{151} Miller 1978, p. 90.
\textsuperscript{152} Miller 1978, pp. 87-89; Blegen 1926, p. 429; Miller 1978, pp. 81-82; and Miller 1984, p. 178.
\textsuperscript{153} Miller 1977, p. 90.
\textsuperscript{154} Blegen 1926, pp. 128-129.
heyday. In the publication however, pottery found in trenches next to the altar dates from the Mycenaean and Geometric period, and it is suggested that the northern part of the altar was constructed in the middle of the 6th century B.C. It is possible that the northern part was associated with the early temple of Zeus and the southern part of the altar was added during the period of reconstruction in the 4th century B.C.

A row of nine poorly preserved oikoi was built south of the Temple of Zeus in the first half of the 5th century B.C., dated by dedicatory inscriptions and the pottery (Fig. 4). Two reused building blocks found in 1964 with inscriptions, “of the Rhodians,” and the other one, “of the Epidaurians” were found in two of the oikoi, which could indicate that the oikoi were dedications of the city-states and belonged to the Rhodians, and the Epidaurians respectively. Although the oikoi are larger and have a different design than the treasuries in Olympia, they could be treasuries, storerooms, or maybe meeting places for pilgrims travelling to the site. Based on the date of the inscriptions and the unpublished pottery lots, the oikoi are not necessary contemporary with the Archaic votive deposit.

West of the oikoi a large circular structure/tholos was constructed in the second quarter of the 5th century B.C. and destroyed already during the fourth quarter of the same century (Fig. 4). According to Miller, it is not entirely certain that the tholos was a victim of the late 5th century B.C. destruction that claimed so much of the rest of the Sanctuary of Zeus, but the discovery of arrowheads and spear points in an Early Christian disturbed fill over and around the building

157 Nemea I, p. 27.
159 Miller 2004, pp. 136-137.
makes such a conclusion probable.\textsuperscript{161} The function of Circular structure A, as it is called, is still unknown, but it could have served as a base for a statue or an altar.\textsuperscript{162}

A trial trench brought to light evidence of an Archaic road in area C14 north of the Zeus temple in 1973 (Fig. 3).\textsuperscript{163} The road seems to run in a north-south direction and apparently fell out of use in the Hellenistic period since coins and pottery were discovered at the uppermost road surface. This section of a road could tentatively be connected to the road metaling found in area F4 the same year, which Miller suggested is a part of the ancient road to Corinth (Appendix).\textsuperscript{164} According to Miller, the road in area F4 also has north-south direction, and it does make sense that the road would run north south past the sanctuary, perhaps with a smaller road leading into the sanctuary from the west.\textsuperscript{165} In 1981 a test trench in area K19 determined that the east-west road discovered in 1964, which ran south of the Xenon and north of the Classical-Hellenistic houses, was constructed in the 6\textsuperscript{th} century B.C. (Fig. 4).\textsuperscript{166} Graveled layers indicate heavy traffic in the late Archaic period and throughout the 5\textsuperscript{th} century B.C.\textsuperscript{167} The road seems to fall out of use in the 4\textsuperscript{th} century B.C., but was in use again in the 3\textsuperscript{rd} century B.C., a pattern that fits well with the history of the sanctuary.\textsuperscript{168} The discoveries go well together with a recent study by Jeannette C. Marchand, who claims that the most direct and easiest route from northern Greece via the Isthmus and Corinth into the central and southern Peloponnese passed through the plain of Kleonai (Fig. 7). From Kleonai, the traveler could branch off to head west via Nemea and Phlius or Elis or Sparta, or continue south directly to Argos, a route that is well attested in the

\begin{footnotesize}
\begin{itemize}
\item[162] Miller 2004, p. 152.
\item[163] Dated by the pottery, see Miller 1975, p. 153.
\item[164] Plutarch, \textit{Per}, XIX, 2.
\item[165] Miller 1975, pp. 154-155.
\item[166] Williams 1965, p. 154.
\item[168] Miller 1988, p. 8.
\end{itemize}
\end{footnotesize}
ancient sources from the Archaic period. By the Roman period both Strabo and Pausanias confirm that Kleonai was a main stop on the road from Corinth to Argos, thereby making a visit to Nemea very easy (Appendix).

In 1924 Blegen excavated a bath building west of the Xenon (Fig. 4). The direct evidence for the date of the construction of the bath is very slight. Miller mentions a terminus post quem of the fourth quarter of the 5th century based on traces of earlier buildings. The latest suggestion of a date based on scraps of pottery is the second half of the 4th century, supported by the date of the aqueduct south of the Xenon, which has been dated to the second half of the 4th century B.C. The Bath and the Xenon are precisely the same width and have the same alignment, which indicate that the two buildings were part of the same building program and therefore roughly belong to the same period.

The archaeological evidence from the periods 410 – 340 B.C. is very sparse, but by the end of the 4th century there is more building activity in the sanctuary, probably owing to the return of the games to Nemea. The existing temple of Zeus is from this period (330 B.C.) as are the guesthouse/Xenon, the Bath, as well as the Stadium and the changing rooms.

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169 Marchand 2009, p. 109; for example Stesichoros Thebaid of the Archaic period, see Marchand 2009, p. 109, n.5.
170 Strabo Geo. 8.6.19; Paus. Per. II.15.1.
171 Blegen dated the bath complex to the 4th century B.C., Blegen 1925, p. 179.
172 Nemea I, p. 236.
174 Miller 2004, p. 117.
The Shrine/Heroön of Opheltes

Southwest of the Temple of Zeus and west of the bath the hero shrine of Opheltes was discovered and excavated in 1979-1980, 1983, and 1997-2001 (Fig. 4).\textsuperscript{176} The recent appearance of a dissertation on the Shrine of Opheltes includes the best-published assemblage of artifacts from the Sanctuary of Zeus.\textsuperscript{177} The identification of the Heroön of Opheltes relies on the testimony of Pausanias, who stated that he saw the tomb of Opheltes surrounded by a fence of stones (Appendix).\textsuperscript{178} There is evidence of Late Bronze Age, Early Iron Age, and Geometric material in the area, but nothing proves the existence of cult that can be regarded as the predecessor to the cult of Opheltes as it appeared from the Archaic period on.\textsuperscript{179} There are two phases to the heroön structure: Archaic and early Hellenistic.\textsuperscript{180} In the second quarter of the 6\textsuperscript{th} century B.C. the shrine of Opheltes had the form of a vast earthen mound, but today what is left is the early Hellenistic stone structure of the enclosure wall in form of a lopsided pentagon.\textsuperscript{181} More than 40 votives were recovered from the perimeter of the shrine, most of them Archaic pottery such as Corinthian kotylai.\textsuperscript{182} (Cf. Fig. 35, examples of kotylai, which are similar to kotylai from the Rawson deposit.) The date of these votives provides a \textit{terminus post quem} for the inauguration of the shrine.\textsuperscript{183} Based on shape and decoration, most of the vessels can be dated to the second quarter of the 6\textsuperscript{th} century; the most securely datable piece is a “Chalkidian” type Corinthian krater.\textsuperscript{184} The traditional date of the foundation of the Nemean Games is 573 B.C.,

\textsuperscript{176} Miller 2004, p. 124.
\textsuperscript{177} Bravo 2006.
\textsuperscript{178} Paus. \textit{Per.} II.15.3.
\textsuperscript{179} Bravo 2006, pp. 3-5, 7; Only a fragment of a stone wall is preserved, but it does not certainly belong to a pre-Archaic phase of the Opheltes structure, Bravo 2006, pp. 6-8, 10.
\textsuperscript{180} Miller 2004, p. 124.
\textsuperscript{181} Miller 2004, pp. 126-127.
\textsuperscript{182} Miller 2004, p. 129.
\textsuperscript{183} Bravo 2006, p. 30.
\textsuperscript{184} Bravo 2006, pp. 30, 530-533, figs. 163-168; Amyx 1988, pp. 511-512.
and the ceramic evidence from the heroön suggests that the shrine of Opheltes was founded at the same time. The role of the myth of Opheltes in explaining the origin of the Nemean Games accounts for the building of the shrine at the same time as the founding of the games.\textsuperscript{185}

\textit{Other Votive Deposits in the Sanctuary of Zeus}

Several other Archaic-Classical votive deposits have been discovered within the Sanctuary of Zeus, some of which are on display in the Nemea museum.\textsuperscript{186} In 1973 a votive deposit was excavated in K18 dating to the late 5\textsuperscript{th} century B.C. (Fig. 8, the distribution of votive deposits).\textsuperscript{187} It consists of an informal pit with ashes possibly from a sacrifice. Small terracotta toys or animals were found in the pit along with 44 miniature vases. The only larger piece of pottery, a skyphos, has the name Aischylion incised on the underside, which could be the name of the dedicator.\textsuperscript{188}

The Berkeley excavations in 1979 revealed a mound in J18, which was cut through on its south side at the foundations for the bath complex and disturbed on top by a later pit.\textsuperscript{189} A deposit appears to have been formed in two layers in a shallow pit. The upper, later level, contained such material as a mug and a red-figured palmette lekythos, dated to the later 5\textsuperscript{th} century B.C.\textsuperscript{190} The lower and richer layer contained quantities of material datable to the first half of the 5\textsuperscript{th} century B.C. A great number of drinking cups, both one-handlers and skyphoi, miniature votives, and

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\textsuperscript{185} Miller 2004, p. 129; Bravo 2006, p. 32.
\textsuperscript{186} Miller 2004, pp. 39–42.
\textsuperscript{187} Miller 1975, pp. 148–149.
\textsuperscript{188} Miller 2004, p. 39; In Athens similar phenomena took place, "pyre" or "pyre deposits," which consists of miniature vessels and a few regular sized vessels were buried in ash filled with animal bones, see Jordan and Rotroff 1999.
\textsuperscript{189} Miller 1984, pp. 181-182.
\textsuperscript{190} P1321, see Miller 1984, p. 181.
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other pottery shapes including a blisterware jug and a lekanis were among the finds in this lower layer. A particularly noteworthy phenomenon in this deposit was a half dozen or more skyphoi found right side up, each with a stone inside and the upper walls shattered all around; it is possible it is a sign of ritual behavior. According to Rawson there was a large blisterware jug, which is now missing, in the Rawson deposit as well as many kalathiskoi and two lamps, thus this ritual deposit from the sanctuary is the one that resembles the Rawson deposit best.

In P19 another votive deposit was excavated in 1982 (Fig. 8). The soil that filled this pit contained carbon and ash, particularly dense in the northeastern part, in addition to animal bones and a number of olive pits. Pottery was discovered in the fill, and Corinthian skyphoi were particularly numerous. A small globular oinochoe and fragments of kraters and bowls were also found. Of special interest is a shoulder piece of a figured Corinthian krater of Late Corinthian date. Smashed overturned vessels were also discovered in this deposit and chronologically, the date of the deposit, is in the third quarter of the 6th century B.C. Layers surrounding the pit, which presumably once covered it, produced pottery and coins of the late 5th century B.C., a lead jumping weight, and two iron javelins, which point to the athletic character of the deposit. The character of the pit with evidence of burning, animal bones, and smashed

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193 “There is also the neck of a large jug with flat ribbon handle which would have been of rather good fabric had not some accident in firing ocured which made it break out with blisters,” Rawson 1934, p. 36; Miller 2004, p. 39.
195 e.g., P867-P870, Miller 1983, p. 79.
196 e.g., P866, see Miller 1983, p. 79.
197 P865, see Miller 1983, p. 79
198 C2254, C2255, see Miller 1983, p. 79; IL418 and IL420, see Miller 1983, p. 79.
overturned vessels indicates that it is a votive pit. The athletic nature of the metal finds points
toward the dedication of votives by an athlete.\textsuperscript{199}

In K14 a small Archaic looking terracotta head, possibly of Zeus, was found in a deposit
in a layer of ash and bones. It also contained six early Classical coins from Sikyon, Athens,
Aegina, Phlious, and Corinth, as well as fragments of kylikes and skyphoi and a few red-figure
fragments.\textsuperscript{200} The objects date to the third quarter of the 5\textsuperscript{th} century B.C. Nearby a small mold-
made lead kouros was found in a foundation deposit dating to the 6\textsuperscript{th} century B.C.\textsuperscript{201} A similar
lead kouros from Isthmia was made in the same mold, which is the proof of direct contact
between the two Pan-Hellenic sanctuaries.\textsuperscript{202}

In 1977 the excavation of a small pit north of the kiln complex (grid M17 and N17)
revealed yet another deposit (Fig. 8). It measured 0.70 x 1.35 m., and was just over a meter deep.
The pit was lined with small stones; its upper part was packed with similar stones showing a
deliberate closing and sealing. Below the stone packing the pit contained masses of ash and
bones including the jawbone of a wild boar together with large quantities of pottery, especially
drinking vessels. Thus, Miller declares that this pit can be generally characterized as sacrificial in
nature.\textsuperscript{203} The lamps date the deposit in the second quarter of the 5\textsuperscript{th} century B.C.\textsuperscript{204} The contents
of the pit in M-N 17 might represent the remains of ritual dining, and since the doorway to a

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\textsuperscript{199} Miller 1983, pp. 78-80.
\textsuperscript{200} Miller 1978, p. 64.
\textsuperscript{201} Miller 1978, p. 63.
\textsuperscript{202} Miller 2004, p. 41, fig. 22.
\textsuperscript{203} Miller 1978, p. 80.
\textsuperscript{204} Miller 1978, p. 80, n. 48.
\end{footnotes}
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smaller structure, the “Dining Establishment” south of Oikoi 7 and 8 is only some 6.50 m. east of this pit, its contents are perhaps to be associated with activities within the building.205

A more thorough study of the votive deposits is needed to gain a more precise understanding of the chronology and religious behavior within the Sanctuary of Zeus. It does seem that there was more activity in the 6th century B.C. than is immediately obvious from the publications. To sum up, the evidence of the sanctuary of Zeus in the Archaic period includes an early temple, a hero shrine to Opheltes, a road, and a number of votive deposits. These features continue throughout the Classical period when a Xenon, a Tholos, and the Oikoi are built, but with a 4th century B.C. hiatus. It is possible that other Archaic structures are to be discovered both beneath the ancient foundations standing today, but also in the unexcavated areas in the vicinity of the sanctuary. Several areas in the area of the Sanctuary of Zeus remain relatively unexplored: to the east of the sanctuary in the vineyards situated between the deposit and the sanctuary, the area to the south between the sanctuary and the stadium, as well as to the north of the Temple of Zeus.206 A structure in M5-M6 discovered in 1974 could be a small temple or shrine, but more excavation or survey must be done in the area to substantiate this suggestion.207

CHAPTER 4. INTERPRETATIONS

PRODUCTION: WORKSHOPS, TECHNIQUES, AND FABRICS

In this section I will focus on production, identified workshops, techniques such as figured and decorated ware, as well as the different fabrics that occur in the deposit, in order to characterize the pottery assemblage.

WORKSHOPS

Only two of the 146 surviving skyphoi and kotylai have figurative decoration 26-27, which have been attributed to the Vermicular Painter of the Late Corinthian period as mentioned above (Figs. 10-11). 208 We know little about the organization of the pottery industry in Corinth, but the similarities among the cups (kotylai/skyphoi) from this deposit suggest that they all originated in one production location, possibly associated with the workshop of the Vermicular Painter. The Vermicular Painter or his workshop may also have worked in a linear style and in shapes other than kotylai. 209 Risser has distinguished several Corinthian Conventionalizing workshops or groups, for example the BK Workshop that produced at least eight large lotus kotylai, which date to the third quarter of the 6th century B.C. 210 Risser also identifies the Stele Shrine A Workshop by the detailed painted underside of its miniature kotylai. Based on the

208 At first Benson named the painter “the Quarter Moon painter,” Benson 1983, pp. 316, 322, but he was later renamed “the Vermicular Painter,” Smith 2003, p. 350; Amyx and Lawrence 1996, pp. 46-47. For a full list of possible attributions to “the Vermicular Painter,” see Neeft 1991, pp. 74-75.
209 For a discussion of the historiography of Corinthian linear decoration, see Corinth VII.5, pp. 2-3.
210 The term “Conventionalizing” was coined by Stillwell and refined by Risser, the term is used in order to, “define Archaic and Classical finewares decorated predominantly with black and red painted bands, geometric and abstract patterns, and floral motifs,” see Corinth VII.5, pp. 1-2; for the BK Workshop, see Corinth VII.5, pp. 143-144.
shapes, Risser dates the miniature kotylai and their workshop to the first half of the 5th century B.C.\textsuperscript{211} According to Risser it is uncommon for Conventionalizing pottery to be figured, but occasionally it happens.\textsuperscript{212} Unfortunately there is no way to determine whether or not the Vermicular Painter had a similar workshop in which he produced linear or Conventionalizing pottery, but it is possible that a limited number of painters painted the vessels from the deposit, since a number of kalathiskoi, miniature kotylai, and skyphoi show very similarly executed decoration.\textsuperscript{213} When comparing, for example, the two kalathiskoi 168 and 174, the zigzag band in the handle zone might very well have been made by the same painter (Figs. 36-37). More hurried versions of the same decoration are found on the same shape. 169, 171, 172, and 173 also look very similar; however, one side of 173 is more hastily executed than its other. According to Risser’s chronology, based on decoration 173, should date to about 500 B.C. (Table 4, no. 200).\textsuperscript{214} 168 and 174, which also have zigzag decoration, on the other hand, are slightly later and date to about 490-480 B.C. The zigzag decoration on 170 is a little later and dates to about 480-470 B.C. Three examples of the kalathiskoi with zeta-decoration are very similar 176, 178, and 179. Their shapes are also very similar although 176 is 0.5 cm taller than the two other examples, and 179 is secondarily burnt and completely gray. These similarities of decoration and shape indicate that the above-mentioned examples could have originated from the same workshop.

75 and 76 are large kotylai with very similar shape and decoration (Figs. 38-39). Apart from the interlaced lotus-bud decoration, which is strikingly similar, such details as the lines on the rim, the added red on the exterior base, the thin rays and the lines bordering the zones are also noticeably similar. Twenty-five of the miniature kotylai and skyphoi have

\textsuperscript{211} Corinth VII.5, pp. 144-146.
\textsuperscript{212} Corinth VII.5, p. 1.
\textsuperscript{213} For a discussion of the term “Conventionalizing,” see Corinth VII.5, pp. 1-7, 23-35.
\textsuperscript{214} Corinth VII.5, p. 24, table 1.
Conventionalizing decoration in the handle zone, but only 14 of them are accounted for in the part of the deposit stored in Nemea (Table 2). One has stepped triangles as decoration in the handle zone 92, another has a closed single meander pattern 113, and 24 examples have zigzag decoration in the handle zone, 16 examples of which are missing. The remaining 119 kotylai and skyphoi have either petals (lotus-bud decoration), vertical squiggles decoration, semi-black glazed or are black-glazed throughout. The stepped triangles on 92 are not well preserved, but appear to date to about 475 B.C. 113 dates to about 500 B.C. according to Risser’s examinations of the single meander decoration (Table 4, no. 231, Figs. 41, 116).215 The remaining eight kotylai with zigzag decoration in the handle zone can be dated to 500-475 B.C., and they could very well originate from the same workshop when comparing the details of the zigzag decoration, cf. 80 and 82 (Figs. 46-47). Compare also the bands and lines between the bands as they are surprisingly standardized. It is also common that the lowest band continues onto the exterior of the base, see for example 84 and 85 (Figs. 43, 49). See 79 for an example of a different, denser zigzag decoration (Fig. 45). From these examples of kalathiskoi, kotylai, and skyphoi it becomes apparent that several objects in the deposit could originate from the same workshop, and/or that the execution of the miniature kotylai and skyphoi are the work of a few painters only (Figs. 38-54).

**TECHNIQUES**

When examining the available part of the deposit in its entirety a relatively large number of the different vessels show signs of misfiring or are unevenly fired (Figs. 95-96, charts of the

215 *Corinth* VII.5, pp. 54-71 and Table 4.
distribution of misfirings). 216 22 skyphoi/kotylai have very similar misfirings - a red misfiring on one side 35, 71, 84, 102 and 110 (Figs. 41, 43, 46, 50). Some of the kalathiskoi are also red only on one side 169, 174, 176, and 178. The kalathiskos 171, was misfired red throughout. Two kotylai have accidental red patches on different places, such as on 10 and 21. Two miniature kotylai are misfired brownish-gray 52 and 82 (Figs. 47, 55). The miniature jug 231, has a red misfired patch on the shoulder, almost as if it had leaned up against another vessel in the kiln (Fig. 13b, 137). It is possible that the pottery was fired in smaller batches, which were then equally misfired. It is also very plausible that stacking shielded parts of some pots from even exposure to heat and oxygen. 217 However, the number of misfirings among the assemblage, and the homogeneity of the misfirings, may indicate that batches of the pottery came from the same kiln batch. This may mean that they came from the same workshop and were imported to Nemea in batches. A similar example of pottery in batches can be seen in Cyrene in Libya, where a large number of imported Corinthian vessels have been found. The pottery from Cyrene was imported in batches from certain workshops and this interpretation is based on the painters of the black-figure kotylai, such as the plates of the Chimaera Group, the closed vases in the Circle of the Dodwell Painter, as well as repetitive types among the linear style, the homogeneity of the miniatures, and the fact that the products of many other known Corinthian workshops are not present in Cyrene. 218

Nearly all of the vessels including the lamps were wheelmade. 219 The ten seated Argive figurines are all handmade; the standing figurine and the Archaic head were probably made in

216 For thorough explanation of the chemistry behind misfiring see Sparkes 1991, pp. 21-26.
218 Kocybala 1999, p. 98.
219 For similar wheelmade lamps, see Corinth IV.2, p. 6; Agora IV, p. 4.
molds, as originally suggested by Rawson (Fig. 56).220 Regarding the few handmade vessels, four shallow and coarse miniature dishes were originally part of the deposit, but are missing today.221 The same goes for the miniature “scoop-shaped” dishes of which six examples are missing (Fig. 57).222 Two, possibly three, undecorated miniature hydriai might have been too small to have been made on the wheel 161, 165 and 166 (Figs. 81-83). The surfaces of these small vessels were burnished or polished and have tool or knife marks on their necks similar to Caskey and Amandry’s examples from the Argive Heraion where both miniature bowls, and hydriai were found. Caskey and Amandry determined these miniature vessels to be handmade.223 At Isthmia similar handmade small plainware vessels (mostly jugs) with paring marks on their necks have been discovered.224 Karim Arafat evaluated the Isthmian plainwares from Deposit D in Isthmia, the Sanctuary of Poseidon, and dated the plainware to the 7th century B.C. based on contextual evidence.225 It must be kept in mind that plain wares do not change as rapidly or substantially as decorated ware, and the context of the Rawson deposit indicates a slightly later date, based on the other pottery within the deposit. However, studies on handmade ware are unfortunately a neglected aspect in Greek Archaic pottery studies which makes further conclusions moot.226

222 I could not find any comparanda or discussion of handmade miniatures in the Corinth volumes.
223 Rawson 1934, pp. 18, 23.
224 IP 8316, IP 8318, IP 8319, IP 8327, IP 8288 A and B and several uninventoried examples see Arafat 2003, p. 27.
225 Gebhard 1998, pp. 96-98, 103, figs. 8a-c, n. 59, Gebhard dates the deposit to the Archaic period, pp. 98, 105, n. 64; Arafat 2003, p. 28.
226 In the Corinth volumes it is not mentioned whether the miniature kernoi and dishes were handmade, probably because it is assumed that they were wheelmade.
Fabrics

Corinthian Fabric

The majority of the vessels in the deposit are of Corinthian fabric. Corinthian fabric is often said to be easily recognized by its light color and soft texture.227 Different types of Corinthian clays were used at different times in antiquity. The Corinthian fabric ranges in color from very light pinkish orange or what has been named “creamy buff” to a darker orange.228 Some are also pale green and yellowish, which is comparable to Richard E. Jones’ analyses of Corinthian clay of the late 7th to early 6th centuries B.C.229 During the middle decades of the 6th century B.C. a shift from greenish to pinkish buff fabrics occurred as clay sources around the city were abandoned in favor of those on the slopes of Acrocorinth.230 Marie Farnsworth, who worked with the different Corinthian clays, distinguishes two main groups: a red and a white Corinthian clay, which fits well with Jones’ description, although Jones categorizes the fabric chronologically (Table 3).231

These general remarks on Corinthian fabric correspond to the vessels of Corinthian fabric in the deposit. The Corinthian fabrics in the deposit range from 5YR 6/4, and 7.5YR 7/6 to 10YR 7/3, 10YR 7/4, and 10YR 8/4, 10YR 8/3 in the Munsell Color Chart. Five small hydriai from the deposit are a distinctive white and soft fabric. They might therefore have been made of the white Acrocorinthian fabric (255-261, Figs. 58-61). In Phlious white fabric with either a gray or a

227 Kocybala 1999, pp. 2-3; Jones 1986, p. 175.
228 Farnsworth 1970, p. 10.
229 Cook also describe Corinthian fabric as being pale from the 8th century B.C. as well as having a pinkish, and greenish tinge by the late 7th century, Cook 1997, pp. 63-64; Farnsworth 1970, p. 11; Jones 1986, p. 175; see also Whitbread 1995, p. 308.
230 Corinth VII.5, p. 5, no. 5; for the argument that color differences in clay has no chronological significance see Blomberg 1983, pp. 69-70.
greenish tinge has been accounted for in the votive deposit from 1924. William R. Biers underlines how difficult it is to distinguish the fabric from Phlious to that of Argos, and states that, “It must be kept in mind, however, that many of the ‘Argive’ miniatures may represent only the common type of miniature made in many places and could indeed have been fabricated locally.” It is therefore a possibility that the small hydriae in white fabric from the deposit are either Argive, or locally produced in the area of Nemea, Phlious, or Kleonai.

**Attic, Argive, and Local Fabrics**

Fragments of one Attic kylix 262, restored, two different rim fragments 263-264, and three individual base fragments were found in the deposit 265-267 (Figs. 62-66, 144-149). The kylix as well as the sherds represent some the few regular size vessels of the deposit; the two rim fragments both come from black-figured cup-skyphoi. Two of the bases are Corinthian type skyphoi 265 and 267, and one belongs to an Attic type cup-skyphos 266. Only regular-sized Attic vessels are present while larger Corinthian or Argive drinking vessels, which presumably were more easily accessible, are not found in the Rawson deposit.

Only limited studies of the local Peloponnesian clay and fabric exist, which complicates the question of the regional provenances of the vessels in the deposit (Fig. 97 for the distribution of fabrics in the deposit.). Fabric differences may be discerned visually, but contextual and thorough studies of the regional clays are much needed. Different scholars have individually

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232 Biers 1971, pp. 402-409, nos. 9-12, 16, 19, 30-31.
233 Biers 1971, p. 402.
234 I am very grateful to Kathleen M. Lynch for her help in determining the shapes and providing information with regards to the Attic fragments.
stressed the difficulties of distinguishing local pottery from that produced at Corinth and Argos, but recently, during the Nemea Valley Archaeological Project, two kilns were discovered, which proves that pottery was produced locally at least in the Roman and Byzantine periods (Fig. 9).\textsuperscript{236} A kiln complex with circular ovens dating to the 4\textsuperscript{th} century B.C. was discovered at the Sanctuary of Zeus near the Xenon (Gridplan M17-N17, Fig. 4).\textsuperscript{237} However, the excavators state that the main production in the kiln in M17 was Lakonian style roof tiles for the Xenon: the other kiln nearby in N17 has been interpreted to have been producing Corinthian style roof tiles.\textsuperscript{238} The tiles could also have been produced for the 4\textsuperscript{th} century B.C. Temple of Zeus. Unfortunately the kiln complex was not fully excavated, and the material from the excavation still needs to be published; therefore, it is still uncertain whether or not ceramic production took place within the Sanctuary of Zeus.\textsuperscript{239} Obviously, local pottery production was a much more common phenomenon than believed in earlier scholarship. Kilns built of mud brick, which easily deteriorate, are difficult to distinguish in excavations if only small parts of the kilns are preserved. Thus the task of determining local production-centers is a difficult one.

Regional fabric groups can also be determined in the Rawson deposit. Some of the miniature coarse ware vessels from the deposit seem to originate in Asine, where wares have a bright red fabric with a lighter slip \textbf{245-254} (Figs. 67-69).\textsuperscript{240} The lighter slip is apparent because it has begun to flake off on both vessels in certain places. Two small peculiar cups seems to be Argive imitations of Attic pots \textbf{238} and \textbf{239} (Figs. 70-71, 140-141). The clay is dark orange,

\textsuperscript{237} Nemea I, pp. 122-125.
\textsuperscript{238} Here “Corinthian” and “Lakonian” are not a fabric description, but style of the roof tiles, see Nemea I, p. 123.
\textsuperscript{239} No details are given by Miller regarding the pottery other than the lot numbers 29-35, 41, 52-53, see Miller 1976, pp. 188-189.
\textsuperscript{240} Morgan and Whitelaw 1991, p. 92.
whereas Attic clay is a darker reddish orange, and the black glaze is dull, and definitely not of the high quality of the thick Attic glaze. 239 is a possible Argive imitation of a small Attic black-figured Hermogenian Class skyphos. The decoration on 239 is similar to that of palmette kylikes; this example, however, has no incisions (Fig. 74). 238 on the other hand, has a bulbous shape with a straight, slightly flaring rim and has two unusual triangular wishbone handles that slope slightly upwards as seen on a cup from the Vrysoula deposit at Corinth dating to the 6th century B.C. (For comparison, Figs. 72-73). Another example of a cup with wishbone handles is found in the missing part of the Rawson deposit 198 (Fig. 73). Two small decorated hydriai from the deposit also stand out and seem to be Argive 232 and 234 (Figs. 75-76, 138-139). They have linear bands in black and purple and look very similar in shape to Caskey and Amandry’s nos. 215-216; all the examples have the same triangular horizontal handles and tall flaring neck. The fabric it is more difficult to compare. Caskey and Amandry call it “tan” or “brownish buff” and say it is not slipped, whereas 234 seems to be of a light colored fabric and has a light slip. Other probable Argive undecorated miniature hydriai are 233, 235 – 244.

Four vessels appear to be of a local production, but whether this production occurred in Nemea, Phlius, Argos, or Kleonai is impossible to say 268-271 (Figs. 77-80, 150-151). The fabric certainly differs from the rest of the vessels in the deposit. The fabric is orangish and has tiny specks of silver mica and small dark red and black inclusions. All of the vessels appear to have a slightly darker slip, which is especially apparent on 270 and 271 because the slip is flaking off, maybe due to salt contamination. The shapes of 268 and 269 resemble a Lakonian

241 Especially the shape of no. 1613 and 1620, see Agora XXIII, pp. 59-61, nos. 1472-1656, pls. 100-107.
242 Pemberton 1970, p. 297, no. 110, pl. 73.
243 Caskey and Amandry 1952, p. 197.
244 I am grateful to Assistant Conservator Karen Lovén at the Athenian Agora for information and discussion of the nature of salt contamination; recrystallization causes the damage of salt contamination: when salt has been absorbed
shape, more precisely the lakainai, a drinking cup with two low set horizontal loop handles, which slope upwards.245 The most common type of Lakonian cup is decorated and some have the handles set on the middle of the body.246 The two examples from the deposit are undecorated miniatures and are therefore likely local imitations of the lakaina shape. According to Catherine Morgan, Tirynthian fabrics are blonde in color compared to Argive, which is more orange, so it appears that these miniature cups are of a local production in the Nemea area.247 In conclusion, the preceding discussion should be considered a preliminary classification of fabrics owing to the limited study of regional fabrics. When reading the catalogue text, understand that production attribution is not absolutely certain.

RITUAL BEHAVIOR

In this section I will discuss ritual behavior, votive offerings, miniature and regular-sized shapes, and the functions these vessels may have served in order to understand the ritual behavior reflected in the deposit. The ritual action itself is fairly intangible and can only be addressed to a limited extent with archaeological evidence and literary sources.248 Ritual behavior is unquestionably connected to ancient Greek religious mythology, an aspect I will include to the degree it is possibly within the limits of this thesis.249

by the vessel it dries out, and when it recrystallizes the newly formed crystals occupy a greater volume than the salt solution and exert enormous pressure on the fabric of the pottery, see Buys and Oakley 1993, p. 23. (The phenomenon is also commonly known as “crazing.”)

245 Stibbe 1993, p. 74.
246 Stibbe 1994, pp. 100, 124, no. A4, A5, A9, B2, pl. 3.3-3.6.
248 It is not possible to review all the problems regarding ritual behaviour and votive offerings within this limited study. For a more anthropological viewpoint regarding ritual and myth, see Burkert 1983, pp. 22-34.
249 Zaidman and Pantel 1992, pp. 27-45; for an overview and discussion of the study of Greek mythology see Zaidman and Pantel 1992, pp. 143-175.
When discussing ritual behavior one of the first questions to ask may be: what constitutes a votive offering? Votive offerings represent, together with prayers and sacrifices, something given to the gods. Because of the great variety of such gifts, and the nature of perishable offerings, it is difficult to identify religious places as well as to put a name to the god or goddess worshipped, i.e., the recipient of the votive offerings, as this thesis clearly will show. Perishable offerings cannot be attested in the archaeological record, but an early 4th century B.C. inscription of perishable offerings has been discovered in Attica at Dekeleia. Theodoros, priest of Zeus Phratios, put up the inscription, and he was careful to record the expected offerings of meat, wine, flour, and money at time of sacrifice. However, inscriptions like these are rare, but some pottery shapes reflect the act of perishable votive offerings such as the kerno and the likna, a shape that is found in large number at the Demeter and Kore Sanctuary at Corinth. The large number of likna found at Corinth compared to other sanctuary sites could indicate the liknon was a shape that was connected to a certain goddess – Demeter. Some gods and goddesses do receive specific offerings, such as dedications of spits with inscriptions to the goddess Hera Leukolene at Perachora, and dedications of images of bears to Artemis in both the Argive Heraion and the sanctuary of Artemis Orthia in Sparta. At Brauron in Attica the Artemis cult was based on the sanctity of the bear. Iphigeneia was supposedly buried here and a festival took place in which the girls, who were temporarily servants of Artemis, were themselves called

250 Burkert 1985, pp. 68-69; Edlund 1987, pp. 134-135; for the importance of the dedicated object, see Osborne 2004.
251 Edlund 1987, p. 136; Ferguson 1989, p. 142.
252 SIG 921, see Ferguson 1989, p. 142
253 For a thorough study of the liknon shape, see Brumfield 1997.
254 Brumfield 1997, pp. 158-159. The liknon has also been connected to Dionysus, Brumfield 1997, p. 158.
255 At the “Temple of Hera Limenia,” see Tomlinson 1977, p. 197. Tomlinson interprets the structure of the blocks with the inscriptions recording the dedications of spits to Hera Leukolene as an Oikos, not a temple, see Tomlinson 1977, p. 201; Bears and other animal representations were often dedicated to Artemis, maybe because of Artemis Orthia’s possible origin as an Eastern potnia theron, see Bevan 1987, p. 18 and Carter 1987, p. 379. For a list of dedications of animals in sanctuaries in Greece, see Bevan 1987, p. 17, n. 1. See also Nielsen 2009, pp. 91, 98.
bears.256 Another example is piglets dedicated to Demeter and Kore, which is known both from written sources and material evidence in the form of female terracotta goddesses carrying piglets in their arms. In general, however, the same kinds of gift, whether it is pottery or figurines, could be given to any god. Examples are miniature pottery, terracottas and bronze figurines of gods, goddesses and animals. Animal figurines are connected to many different deities. For example Artemis and Aphrodite received bears and doves. Other votive offerings could be athletic gear, spears and shields, as well as jewelry, shells, hair, musical instruments, sculptures, and the list continues. It appears that the important aspect was the ritual act of giving and not what was given to whom.

Gods, Goddesses, and their Places.

The gods and goddesses had many different features, which their epithets reflect. Zeus could, for example, be Zeus Ombrios (showery Zeus), and there was an altar to him on Mt. Hymettos where local farmers came to make offerings for rain.257 In the Thessalian myth of king Athamas, the king attempted to sacrifice his children to Zeus Laphystios (the Devourer) in order to stop a drought.258 The goddesses also had multiple functions apparent by their names. Athena’s epithets included Polias (of the City), Athena Parthenos (Virgin or Maiden), Athena Ergane (of Crafts), and Athena Alea (Place of Refuge).259 These different cults all received many kinds of similar votives, for examples all kind, shape, sizes, and forms of pottery, both decorated,

256 Bevan 1987, p. 18.
258 Larson 2007, p. 16.
and undecorated were dedicated to the gods and goddesses. Acts of devotion took place within sacred spaces, although no temple was needed for a place of worship, and offerings had to be disposed of within their sacred space - it was not a convention to dump the offerings just anywhere - therefore a space could be sacred even though there was no architectural features connected to it. There are numerous examples from Pausanias, for example in Book VI, Elis II,

About fifty furlongs from Olympia is an Elean village called Heraclea, and beside it is the river Cytherus. A spring flows into the river, and there is a sanctuary of the nymphs at the spring. The individual names of the nymphs are Calliphaëa, Synallaxis, Pegaea, and Iasis: collectively they are called the Ionides. To bathe in the spring is a cure for all kinds of sicknesses and pains... (Appendix).

Even though Pausanias mentions a “sanctuary” (ἱερόν), it is vague whether the ἱερόν includes a temenos or a temple, or if ἱερόν simply means, “a sacred space.” Other times when Pausanias mentions a ἱερόν, it has been interpreted as a temple, but it must be kept in mind that the ancient Greek meaning of the word is elusive. The identification of sacred places can not easily be determined especially since it does not strictly depend on the archaeological remains. On the one hand, the presence of a few votive objects may not necessarily mean that a place was used for worship, since votives also occur in other sacred contexts such as houses and production places found within the sanctuary. Both with and without the preservation of architectural features it is difficult to determine if a space was sacred or not. On the other hand, a place can be sacred on its own, for example a sacred grove, a forest, or a sacred spring. The ancient Greeks saw manifestations of sanctity in nature at such places as groves, sacred rocks, and forests, and

262 Edlund 1987, p. 35.
263 Edlund 1987, p. 35.
the elements ranging from high peaks, the seas, and deep ravines, each of which is sacred when it represents a divinity. Zeus might be mentioned as a good example with his connection to the skies; Hera had a connection to fertile fields; and Poseidon’s connection was to the sea, earthquakes, and horses. Springs, rivers, forests, and trees were in the hands of nymphs, or named and unnamed spirits. Nature itself creates boundaries through rivers, valleys, and mountain passes. To man, boundaries mark the distinction between spaces of different kinds, for example sacred (inside) and secular (outside). A temenos is an enclosed sacred area where the god or goddess manifests itself. The altar represented the specific point where the interaction between humans and gods took place through sacrifice and prayer. However, as mentioned above, no architectural remains have been found in connection with the discovery of the Rawson deposit, which makes the exact location of an associated shrine difficult to identify. It is, however, important to keep in mind that the conception of the temenos did not necessarily acquire architectural elements, but places in nature could be sacred as Pausanias shows in his Periegesis.

The Depositional Event

When the deposit was discovered in 1925 some vessels were still neatly packed inside each other. Broneer writes in the Nemea Excavation Notebook 6, 1925 that, “In one case four

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266 Edlund 1987, p. 37.
267 Edlund 1987, p. 38.
269 When examining the area PP 10 in the summer of 2009 fragments of ancient rooftiles and a few scraps of pottery were found. The date of the very fragmentary material, that we left behind where we found it, could not be determined.
skyphoi were put the one inside the other and found all together and faintly broken.” A similar behavior was recorded in Corinth in connection with Stelai Shrine A where a votive deposit was excavated in 1929. Stillwell states that, “The miniature vases were found inside the larger vases and also filled the interstices between them,” and she interpreted the deposit as being from a sanctuary. This behavior indicates that the deposits were not from a destruction layer since they were packed neatly. Another possibility is that the Rawson deposit represents a periodic clearing out of votive offerings from a shrine. That would explain the careful packing and depositing of the pottery, as well as the fact that coarseware, fineware, lamps, and figurines were deposited together, which then date the period of use of the shrine to about a 100-year period. When the votive deposit was first interpreted by Blegen, and later by Miller, they both suggested that the deposit represented an attempt to hide votive offerings from the Sanctuary of Zeus, or from some other shrine, since it was so carefully buried. The neat packing of the vessels also demonstrates that this was not a repetitive action; the vessels were deposited at once in one ritual action. The eastern area of the Sanctuary of Zeus has not yet been fully explored, neither the area between the sanctuary and the place where the votive deposit was discovered, PP 10. However, the distance of 700 m east of the sanctuary, as well as the positioning near a steep ravine, speaks for a shrine outside the temenos of the sanctuary, perhaps a rural spring sanctuary.

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270 *Corinth* XV.1, pp. 5, 22-25.
271 *Corinth* XV.1, p. 23.
272 Miller 2004, p. 39; similar behavior was recorded in Miletus in the new excavations of 2003-2005 in the Aphrodite Sanctuary, see Panteleon and Senff 2008, pp. 41-45, fig. 18.
274 Blegen 1926, pp. 131-133; Miller 2004, p. 40.
In the Sanctuary of Demeter Thesmophòros at Locri Epizefiri in southern Italy, a similar behavior can be observed, but on a much larger scale.\textsuperscript{275} Over 1000 kotylai were found neatly packed into one another along the sides of the retaining walls near an ash altar (eschára), which suggests that in the middle of the 4\textsuperscript{th} century B.C. renovation took place in the sanctuary (Fig. 17).\textsuperscript{276} The kotylai were local imitations of Corinthian kotylai. Other shapes were also found, such as krateriskoi, kyathoi, and black-glazed cups that all date to the middle of the 6\textsuperscript{th} century B.C.\textsuperscript{277} Interestingly, both the date and the assemblage of the material from Locri is similar to the Nemea votive deposit. The sheer presence of more than 1000 locally produced kotylai deposited in Locri must speak to the importance of the cup itself, but both Margherita M. Macri and Atala Grattarola, who have re-examined the material, do not elaborate on this idea, but simply interpret the deposition of the many kotylai as evidence of an important phase in the history of the sanctuary.\textsuperscript{278} Whether the action of depositing cups has an important symbolic meaning or the significance lies in the quantity of vessels is difficult to say. However, it is very likely that a similar renovation or closure of a small rural shrine took place in Nemea prompting the clearing of its sacred area and disposal of votives in this deposit.

\textsuperscript{275} The excavation is not yet fully published. For the preliminary reports see Lattanzi 2002, pp. 785-787; Macri 2005, pp. 229-235; Grattarola 1994, p. 55-64; for a thorough study on Demeter and Kore sanctuaries in southern Italy and Sicily, see Hinz 1998.


\textsuperscript{277} Macri 2005, pp. 233-234.

\textsuperscript{278} Macri 2005, p. 230; Grattarola 1994, pp. 58-63. Both scholars use the evidence to date the structures, but do not discuss the ritual behavior of the deposit. Grattarola states that the miniature kotyle, hydriskai, and lekanai probably were used in chthonic rituals, Grattarola 1994, p. 59.
Shapes and Functions

Most vessels in the Rawson deposit are miniatures, but there are also some regular size vessels (Fig. 91). Hammond, who studied Arcadian miniatures, has explained the definition of a miniature, “Miniatures are vessels that are modeled from other vessels, but on a reduced scale.”279 Elizabeth Marer-Banasik provides another definition, “Miniatures can be defined as vessels too small for everyday or practical use.”280 I think that the two statements supplement each other well, and the miniatures were in all likelihood used as tokens in the rituals, as symbols of actions, since most of them were too small to be used as drinking cups or containers for offerings. One can say that they had a passive role, whereas the normal sized vessels had a more active role in ritual behavior (Figs. 81-83, diminutive hydriai).281 Hammond states that the miniature kotyle shape is one of the most numerous in Tegea, and that, “The shape seems to function more as a votive token or a substitute for a ‘normally’ sized kotyle, since it has a corresponding shape of ‘normal’ size.”282 Hammond does, however, also say that the miniatures may have been used in some cultic activity, and the continuity of the shape speaks for a continuity of actions in the sanctuary.283 Marer-Banasik does not discuss the use of the miniatures in the Argive Heraion in great detail, but said that, “The miniature hydriai in particular must have had a special meaning for the worshippers at the Heraion, but what that meaning might be is unclear.” She goes on to say that,

281 For the opinion that miniatures are made strictly for dedicatory purpose, see Osborne 2004, p. 2.
282 Hammond 2005, p. 422; Voyatzis shares this view, see Voyatzis 1990, p. 80.
283 Hammond 2005, p. 422; dedications of miniatures at the Athena Alea sanctuary in Tegea began in the 8th century B.C., see Voyatzis 1990, pp. 80-84.
Hydriai are water containers and explanations range from the use of water in certain rites associated with the cult of Hera.... Another possibility is the ritual purification in a certain stream by the women who took part in the sanctuary rituals. These women may have dedicated hydriai to commemorate the ritual.284

Until miniature pottery gets the attention it deserves in publications and contextual studies of sanctuaries and votive pottery, this might be the closest we can get to the use of miniature pottery in sanctuaries. As Marer-Banasik rightly states, “It is not always clear when a cup is too small for practical use,” and thereby becomes a votive.285 Some of the miniature skyphoi/kotylai in the Rawson deposit could certainly have been used as cups in a ritual, not necessarily containing a full cup of liquid offering, but maybe they contained a smaller portion of undiluted wine, oil, or ambrosia for the ritual (see for example 35 and 71, Figs. 50-51). It is difficult to determine a borderline between functional and symbolic vessels, and the larger miniatures are especially difficult to assign.286 Regular-sized shapes in the Rawson deposit are less common than miniatures (23%); however, it is uncertain how many regular sized vessels there were in the missing part of the deposit.287 These included such shapes as basins, jugs, and what Rawson describes as “dishes” (all currently missing). They might have been used in a cult with cleansing rituals using water from the nearby spring.288 The jugs could also have been used for other rituals such as libations of honey, wine, and milk, or in ritual meals.289 The phialai

284 Marer-Banasik 1997, p. 211.
286 It goes for all miniatures like the phialai; Corinth XVIII.1, p. 33.
287 Rawson 1934, p. 36, describes the basins, which have not been found and were not photographed, “There are several good rims with handles and well made rims with parts of sides of squat jugs and open, wide mouthed basins or bowls made of coarse, gritty brick red clay which are good examples of coarse ware.”
288 Cleansing and purification was an important part of the ancient Greek ritual, Burkert 1985, pp. 75-77.
289 Graf 1980, pp. 209-221; Burkert 1985, pp. 70-73; Ferguson 1989, p. 138; Libation was one of the most common sacral acts during all periods, see Burkert 1985, pp. 70-71; for dedications of cakes see Kearns 1994, pp. 65-70; for inscriptions of perishable dedications see Ferguson 1989, p. 142; ritual dining: Simon 1986, p. 316.
shape in particular has been connected to libation rituals, based on iconographic evidence. In the Rawson deposit nine flat-bottomed miniature phialai were recorded, but they are unfortunately missing. Another distinct ritual shape also represented in the deposit is the kernos (220-221, currently missing, Figs. 87-88). These miniature saucers had low straight sides with three small saucers inside. A possible explanation of their purpose is that they may have accommodated three different kinds of food or liquids together - perhaps the milk, wine and honey frequent in Greek ritual. When the saucer was tipped, the three liquids, spilling from the cups, would flow commingled from the bent side of the saucer. According to Jerome J. Pollitt the kernos in the Classical world was used in the rites of chthonic mother goddesses like Rhea, Kybele, and, although the literary evidence is less explicit in her case, Demeter. In the cults of these goddesses the vessel was at times carried around, perhaps on the head, as part of a dance called the κερνοφορία or κερνοφόρον. The exact significance of the rite in which the kernos was used is not known, but clearly part of it involved the consecration of different vegetable, fruit, and livestock products to the goddess who governed the earth that nourished them. Even though Pollitt discusses evidence from the Athenian Agora of the Classical period, this function of the kernos is applicable to the Corinthian kernoi from the Rawson deposit. Vladimir Stissi argues that, although some pottery may have been employed in the cult, for example in offering meals and libations, these functional pots were the only ones to have served a significant

290 Scheibler 1995, p. 56; Simon 1986, p. 315; Corinth XVIII.1, p. 33; Burkert 1985, p. 71, no. 43-44. Examples are: the Parthenon frieze, slab VIII, Niels 2001; and a wall painting from Karaburun Tomb near Antalya, Curtis et al. 2005, p. 46, fig. 14.
291 Burkert 1985, pp. 70-72; Corinth XV.3, pp. 332-333.
292 Corinth XV.3, pp. 332-333.
293 Pollitt 1979, p. 206.
practical purpose. The rest of the pots were just given to the gods. Stissi’s argument supports the fact that miniature pottery was strictly votive and had a passive function.

Some vessels from the Rawson deposit display signs of secondary burning, but no ash or burnt bone were found at the find spot. A coarse kalathiskos 271 is slightly gray from exposure to fire. (Fig. 80) Six of the miniature coarsewares, a miniature chytra 248 (Fig. 67), a miniature bowl 276, and four miniature hydriai 125, 158, 272, 273, all have more extensive secondary burning. They probably acquired the discoloration after having been placed on an altar in a sacrifice. There is also a re-used fragment of the base of a miniature vessel 280, which also has indication of scorching on the underside and side (Fig. 154). It possibly functioned as the lid of an incense burner, a thymiaterion. The small cup 201, is only secondarily burnt near the rim and was probably reused as a lamp. From Panskoy in Crimea is a similar example. Here a fragment of the central part of a Grey Ware fishplate was reused as a lamp. 295 140, a small coarse ware hydria with bulbous body, is severely burnt to a grey color throughout, but also shows traces of scorching. It actually looks like the pot was placed on the fire and exploded, causing the bottom to pop out, which fits with the black lines of scorching on the lower part of the vessel. In conclusion, the secondary firing relates to the use of the pottery in a ritual context, and the reuse of a cup for a lamp 201, and the thymiaterion lid 280 are direct proof of the ritual behavior, which took place at the rural shrine at Nemea. The miniatures are symbolic, so their primary function is not as a practical vessel, but on the other hand they seemed to have been placed on altars and burnt with burnt offerings. This extra step serves to unite the dedication with summoning the gods’ attention. According to Walter Burkert fire is present in almost every cult

294 Stissi 2003, p. 79.
295 Panskoje I, p. 148, no. B232, pl. 75 is of early Hellenistic date. I am grateful to Søren Handberg for providing me with this parallel.
act of the Greeks, sacrifices without fire rarely took place and conversely it was rare to have a fire without sacrifice. Fire consumes – it devours and a fire offering would have symbolized the complete surrender, i.e., the ultimate offering to the gods. However, no traces of ash and bones were recorded in the discovery of the Rawson deposit, but the vessels which display scorching, cf. 140, 201, and 280, prove that burnt offerings took place in the shrine.

The Distribution of Shapes

Regarding the representation of the different classes of vessels, the kotylai account for the majority of the miniature vessels. The hydriskoi make up the second largest group, and kalathiskoi the third largest. When comparing the frequency of the different miniature and regular-sized shapes in the Rawson deposit with other assemblages, we may observe considerable differences and similarities (Fig. 98). The distribution of miniature shapes in the Rawson deposit is somewhat similar to that of the Demeter and Kore sanctuary at Corinth, but especially to the Demeter and Kore sanctuary at Cyrene (Fig. 98). The assemblage of pottery in the Rawson deposit is very different from the Athena Alea Sanctuary at Tegea where the largest part of the ceramic material seems to be locally produced. At the Athena Alea sanctuary pottery was found dating from the end of the Mycenaean period to about the middle of

296 Burkert 1985, p. 61.
297 Burkert 1985, p. 63.
298 Fig. 98 is based on published material from Corinth, Cyrene, and Perachora. Unpublished material is not included; therefore the charts, are only meant as indications of patterns in the respective assemblages.
299 Corinth XVIII.1, p. 64; Kocybala 1999, p. 98, where 82% are miniature pottery. Kotylai are the largest group and the second largest group is miniature hydriae with 12%.
300 Dugas 1921, p. 395; Voyatzis 1990, p. 64.
the 7th century B.C.  

Four Proto-Corinthian aryballoi were imported to the site; the aryballos is a shape that is completely absent from the Rawson deposit. A number of miniatures were recorded from Tegea: 21 examples of oinochoai, amphoriskoi, a jug, miniature aryballoi, hydriai, cauldrons, plates, shallow bowls, a skyphos, a kantharos, and cups. The distribution of the pottery at Tegea consists of more regular-sized vessels (74 out of 96, 77% are regular sized), compared to the Rawson deposit where the largest part was miniatures (77%).

At Perachora, in the Sanctuary of Hera Limenia, the distribution of miniature pottery is completely different from the Demeter and Kore Sanctuary at Corinth, the Athena Alea sanctuary at Tegea, and the Rawson deposit. Out of 464 miniatures, the largest shape group is miniature aryballoi (87 out of 464), the second largest group is pyxides of various kinds (48), and the third largest group is plates (43) (Fig. 98). The distribution of the regular-sized fine ware vessels from Perachora is very different from the miniatures: the largest group is kotylai (277 out of 1268), the second largest is oinochoai (242), and the third largest group is pyxides of different kinds (162). However, it must be kept in mind that the numbers of miniature aryballoi might be wrong since it can be difficult to distinguish regular sized aryballoi (which can be rather small) from miniature aryballoi, especially when the material mostly consists of fragments. It is interesting how different the distribution of miniatures is compared to the distribution of regular-sized vessels, and it is possible that the distribution of shapes is connected to the respective deities of the sanctuaries or has to do with the ritual behavior that took place in the sanctuaries.

301 Voyatzis 1990, p. 259. No exact findspot was recorded for the excavated pottery was kept, which means that the ceramic material could have come from anywhere within the sanctuary, see Dugas 1921, p. 335-340; Voyatzis 1990, pp. 62-63.
302 Voyatzis 1990, pp. 78-79.
304 Based on Perachora II, pp. 290-313, not including the coarse-ware pottery.
305 Based on Perachora II, pp. 133-289, not including the coarse-ware pottery. The distribution of coarse-ware differs from both patterns. The largest shape group is oinochoai, the second largest is votive cakes and trays, and the third largest group is bowls.
Aryballoi are absent from the Rawson deposit and so are kraters and regular sized hydriai, maybe because the worshippers of this rural shrine used coarseware basins and jars for water. The lack of aryballoi might indicate that another shape was used for oil, for example the miniature hydriai or other miniature shapes. It is impossible to know for certain with three-quarters of the deposit missing, but from Rawson’s description of the missing material, it seems like a plausible explanation.

The almost ubiquitous presence of Corinthian aryballoi in any type of context points to extensive trade, and they show up in graves all over the Mediterranean. This trading enterprise has often been taken as evidence of Corinthian activity in the perfume trade in the Archaic period. However, it is interesting to observe that aryballoi are almost completely absent from the Demeter and Kore sanctuary in Corinth, and in Cyrene the aryballoi and alabastra only amount to a small percentage of the total finds. Perhaps the aryballos is then to be associated with other deities than Demeter and might be excluded from the actual offerings to Demeter and Kore. It is also a possibility that the round aryballoi are to be associated with men and the gymnasion. As mentioned above, aryballoi are present in the Sanctuary of Hera Limenia at Perachora; out of 1469 regular-sized vessels 124 are oil-vessels, aryballoi and lekythoi (i.e., 8%).

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306 See e.g. *Corinth XIV*, nos. G1, 7-8; *Corinth XVIII.1*, p. 66, *Corinth VII.2*, pp. 12-35, nos. 1, 4, 20-25, 26-40, 82-98; and in Perachora: *Perachora II*, nos. 2810-2820; Pliny the Elder *NH* 13.1-5, but he himself states that he talks about the time after Alexander the Great; Boardman 1988, p. 17; Coldstream 1977, p. 187. For the opposite opinion see Salmon 1984, p. 117, and Rasmussen 1991, p. 77; for gas-chromatography and mass spectrometry analysis with negative results of iris-scented oil, see Biers et al. 1994, pp. 23-32 (especially pp. 24-25).

307 *Corinth XVIII.1*, pp. 53-54, Kocybala 1999, p. 98.

308 Pemberton states, “The five inventoried Archaic Corinthian aryballoi are almost the sum total of all aryballoi of that period found in the Demeter Sanctuary. Only a few more remain in the context pottery. Thus one of the most popular, most exported, most typical of all the Corinthian shapes is virtually absent from the Sanctuary. The aryballos apparently had no function in the cult and was not considered to be an appropriate votive. One usually assumes that almost anything can be dedicated to any deity. One would expect that aryballoi, especially the later quatrefoil or warrior types which were probably inexpensive (mass produced, small, simply decorated), would be numerous in the Sanctuary. But they are not,” *Corinth XVIII.1*, p. 53.

309 Parko 2001, p. 57.
With the regards to the miniatures, the aryballos is the most common shape at Perachora (87 out of 464, i.e., 19%). At Tegea, the Sanctuary of Athena Alea, four out of 96 fragments were aryballoi (4%).\textsuperscript{310} It is a possibility that shape distribution is connected to the respective deity, but more thorough studies have to be done in order to obtain a complete picture of the distribution patterns.

Heini Parko argues that there is a shift from export of oil to the export of votive ceramics in the 6\textsuperscript{th} century B.C.\textsuperscript{311} Her argument is based on the idea that 8\textsuperscript{th} century B.C. aryballoi were sold full of perfume whereas 6\textsuperscript{th} century B.C. aryballoi were sold empty, and therefore the emphasis must have shifted sometime in the 7\textsuperscript{th} century B.C.\textsuperscript{312} There was a decline of Corinthian imports to Megara Hyblaea in the middle of the 6\textsuperscript{th} century B.C., and Corinthian oil-flasks were not immediately replaced by other oil-flasks locally made or imported until the 5\textsuperscript{th} century B.C. when Attic lekythoi became the most frequently imported oil-vessel.\textsuperscript{313} Parko’s argument regarding trade may not be relevant here, but it is important to keep in mind that the pot itself could have had significance in a way we cannot grasp today. The example above from Locri with more than 1000 local imitation of Corinthian kotylai emphasizes this proposal.\textsuperscript{314}

Another extraordinary example of votive pottery is the schalenturm, “cup-tower,” and they are an example of the fact that cups did have significance in themselves (Fig. 18). They come in the form of five or six stacked cups. These cups have so far been found at Samos in the

\textsuperscript{310} Based on Voyatzis 1990, pp. 282-300.
\textsuperscript{311} Parko 2001, p. 59, for the opinion that small aryballoi may not be considered votives see Corinth XV.3, p. 309.
\textsuperscript{312} Parko 2001, p. 59.
\textsuperscript{313} Parko 2001, p. 59.
\textsuperscript{314} Simon 1986, p. 315; for a brief bibliography of miniature and votive deposits in South Italy see Horsnæs 2001, p. 82, n. 29.
Samian Heraion and at Mt. Hymettos, Athens, and it is thought that they had a ritual function.\textsuperscript{315} As Stissi has pointed out, this kind of cup is perhaps to be regarded as a smart and presumable cheap alternative to offering a pile of loose cups.\textsuperscript{316} Stissi might be right; miniatures probably do not take much skill, but the triple or schalenturm of six cups, as Stissi suggests, must have required some skill. A double cup of possible Milesian production was discovered at Naucratis in Egypt.\textsuperscript{317} It was dedicated by Rhoikos to Aphrodite and dates to 575-550 B.C.\textsuperscript{318} At Mt. Hymettos in Attica, an example was found dating to the Late Geometric period, probably dedicated to Zeus.\textsuperscript{319}

In this section I have discussed many aspects of ritual behavior, such as the gods, goddesses and their places; the depositing of pottery; the shape and functions of votive pottery; the secondary burning; and the distributions of miniature shapes. The miniatures had a passive function and played a symbolic role in the ritual as tokens.\textsuperscript{320} Stissi has warned us not to seek strictly functional roles for votive pottery but concludes that little happened to most of the the pots in sanctuaries.\textsuperscript{321} I support Stissi’s warning about putting too much meaning into utilitarian use of votive pottery. All pottery entering a sanctuary ideally had to remain there and can thus in a sense be considered votive.\textsuperscript{322} The Greeks’ connections to the gods were very important in a society where you explained natural phenomena such as plagues, earthquakes, and droughts as a
reaction from the gods. The powers of the gods were regarded as real and their blessings essential. On the other hand, myths were not only etiological but could also be universal and explain universal archetypes of mankind. The ancient Greeks had a reciprocal *quid pro quo* relationship with the gods, they gave and they received.

In conclusion, it seems on the one hand that specific shapes can possibly be connected to certain deities, but on the other hand it is merely a possibility and not a constant. The miniature kotyle is the most common shape in the Rawson deposit, followed by the miniature hydria, and kalathiskos. It is a possibility that certain shapes went with different deities, but even more plausible is that miniature pottery was a generic type of offering and was dedicated to many different deities, rather depending on the ritual in which the pot was employed than the deity. The ritual action and the depositing of votives were very important, which is exemplified by Parko’s argument of the aryballoi and the schalenturm. The symbolic importance of miniature votive pottery is underrated as Stissi rightly points out, and more contextual studies and publication of miniatures will verify this point.

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323 Many Greek myths were etiological see for example Poseidon in Morford and Lenardon 2007, pp. 158-160, 163-164; Burkert 1985, pp. 136-139; Aphrodite: Morford and Lenardon 2007, p. 179; Burkert 1985, pp. 152-156. See also Nilsson 1986, pp. 10-11.
324 Ferguson 1989, p. 159.
325 Osborne 2004, p. 2.
THE RELATION OF THE SHRINE TO OTHER SANCTUARY SITES

AND THE QUESTION OF THE DEITY

Topographical Features and Assemblages

In this section I will compare the deposit to other similar sanctuaries that have shrines in their vicinity in order to achieve an understanding of its function and importance. I will also discuss the question of the deity, not only based on the terracotta figurines, but also the topographical setting of the shrine next to a spring, Pausanias’ accounts, and the myth history of the water-nymph Nemea.

At Nemea there is not one deposit exactly like the Rawson deposit, which further supports the idea that the Rawson deposit is not material from the Sanctuary of Zeus. A surprisingly few votive deposits have been found and even fewer published. In the Sanctuary of Zeus there is one other similar deposit, but with fewer vessels, and it is later in date: it dates to the first half of the 5th century B.C. and is from the area near the Classical bath complex. It comprises five miniatures, three one-handlers, and four skyphoi as well as a few utilitarian objects consisting of two lamps, a lekanis, and a blisterware jug found in an ash-layer. This votive deposit contained fewer vessels than the Rawson deposit, but interestingly it contained a skyphos with a stone placed inside it. In the Nemea excavation notebook it was not recorded if the vessels of the Rawson deposit had stones inside them, but the neat packing of some vessels did indicate that the Rawson deposit served a ritual function, and that they were deposited with

care; it was also the easiest way to store the vessels. Both deposits also had two lamps in them, as well as both utilitarian vessels and miniatures. It is difficult to conclude that the two deposits represent the same kind of ritual behavior, especially since no ash layer was found at the find spot of the Rawson deposit in the area PP 10, nor were any stones reported to have been placed inside the cups.327

Interestingly two structures, which could be small shrines or temples, have been discovered in areas K11, and M-N 5-6 on the grid plan north of the Temple of Zeus (Fig. 4). I will discuss the possibility that these two structures resemble extra-mural shrines similar to the shrine of the Rawson deposit. M5-6 was partly excavated in 1974 and again in 1981. The structure can be dated to the Hellenistic period.328 The structure in K11 was excavated in 1981 and had been severely disturbed by a modern road, but the structure indicated a date in the first half of the 5th century B.C.329 However, excavations of the earlier layer of the structure in K11 yielded material from the 8th and 7th century B.C., and Miller suggested that the area immediately north of the later Temple of Zeus was restricted to early activity, since material from this period is scarce within the sanctuary.330 The structure in K11 might have been a building associated with the earlier Temple of Zeus or a shrine devoted to a completely different deity.331 The temple/structure further north in grid M6 is very likely to have been a small extra-mural shrine, but K11 is too close to the Temple of Zeus to have been extra-mural.332 The road debris found in F4 could indicate that the road passed north around the temple in M6 (depending on its course in

327 I am assuming that it would have been mentioned in the excavation notebook if there were stones found inside the vessels.
328 Pottery lots 10, 11, see Miller 1975, pp. 156-157; Miller 1982, pp. 20-21.
331 No figurines or inscriptions have been recovered in the excavations so far, so the identity of the deity of the possible temple remains uncertain, see Miller 1981, pp. 46-48; Miller 1982, pp. 21-23.
332 For the importance of the extra-mural sanctuaries, see de Edlund 1987, pp. 142-146.
antiquity), so it is possible that it was the first temple you would see traveling to Nemea from Corinth. However, since the material from the excavations of both K11, and M5/6 still needs to be published, it is not possible to deduce the functions of the two structures; it is not even certain that they were of a sacred character. Within recent years research has focused more on the spaces between the city, sanctuary, and rural shrines and the relationship between the chora/countryside and the city. These two smaller structures north of the Temple of Zeus still need to be excavated and studied in greater detail, but it is a possibility that the structure in M5/6 is a rural or extra-mural shrine as the shrine of the Rawson deposit discovered in PP 10. The two structures cannot be directly compared to the shrine in PP 10 since no assemblages were found or published connected with K11 and M6, but the general idea of extra-mural shrine outside the Sanctuary of Zeus can be considered (Fig. 4).

To find more suitable parallels than those we have available in Nemea, we may look to Corinth, and the selection of miniature pottery in the Sanctuary of Demeter and Kore as well as the Demeter Sanctuary in Cyrene in Libya, which are both somewhat similar to the Rawson deposit (Fig. 98). Even so, we cannot definitively associate Demeter with the Rawson deposit. More hydriai are associated with Demeter than with any other deity, and Susan G. Cole interprets these objects as dedicated by women as tokens of their participation in rites. The hydria is a water jar, and the ubiquitous votive associated with water indicates a concern for water. The same concern seems to have determined the location of the sites: Demeter sanctuaries were often located near a spring or a stream. In Corinth the Demeter and Kore sanctuary was

333 See for example de Polignac 1995; Alcock 1994.
334 Kocybala 1999, pp. 78-94.
335 For the number of hydriai at sites such as Eleusis, Andania, Tegea, Hermione, Kos, Priene, Halikarnass, Knidos, Gela, and Locri Epizephyrioi, see Diehl 1964, pp. 187-193; Cole 1994, p. 203.
placed inside the city walls.\textsuperscript{337} The dining-rooms near the terraces of the Demeter and Kore Sanctuary date from the second half of the 6\textsuperscript{th} century B.C., and they show evidence of the importance of water, not just in the shape of the many miniature hydriai, but also because several of the dining-rooms had small shower stalls near the entry.\textsuperscript{338} Water must have been important both for purification and as a constituent of the ritual.\textsuperscript{339} Cole indicates that the Cyrene sanctuary held the cult of Demeter Thesmophoria, which is supported by finds of miniature terracotta figurines of girls and women carrying piglets and torches. Both piglets and torches are two specific components in the Thesmophoria festival.\textsuperscript{340} However, since no such figurines are found in the Rawson deposit, and there are no architectural features discovered in connection with the Rawson deposit, it is not assured that Demeter was connected to this shrine.

A close parallel to Nemea with regards to the layout of shrine and temple, as well as the association to a water source is Marzabotto, a city founded by Etruscans, with a securely identified spring sanctuary a short distance north of the city (Fig. 19).\textsuperscript{341} A structure belonging to a spring sanctuary was discovered North of the Temple of Tinia (the Etruscan equivalent of Zeus). The name of the deity connected to the spring sanctuary is unfortunately unknown. The determination of the location of the spring sanctuary, as to whether it was placed inside or outside the walls of the city, is still uncertain.\textsuperscript{342} Both terracotta and marble benches were discovered in the spring sanctuary, and one of the basins had a votive inscription on it with the name Lareke Niritalu. However, the name has been interpreted as belonging to the dedicator not

\textsuperscript{337} For Roman Demeter cult at Olympia, see Sinn 2002, pp. 372-375.
\textsuperscript{338} Corinth XVIII.3, pp. 118-122; the miniature hydria is the third most common shape in the Demeter and Kore Sanctuary in Corinth, see Corinth XVIII.1, pp. 10-12.
\textsuperscript{339} Cole 1994, p. 207.
\textsuperscript{341} Edlund 1987, pp. 68-69; Bentz and Reusser 2008; Govi 2007; for other examples of spring sanctuaries, see Edlund 1987, pp. 98-100, 105, 116, 121-122; Carter 1994, p. 169; Jost 1994, p. 217.
\textsuperscript{342} Bentz and Reusser 2008, p. 61.
Interestingly both Greek and locally made pottery such as Attic kylikes, a Lakonian krater, and locally produced cups were found in the area of the spring sanctuary. No miniature vessels have been reported in the preliminary publications of Marzabotto. An altar has also recently been discovered 40 m southeast of the spring sanctuary, and a votive deposit was found containing a 30 cm tall kore statue, dating to about 500 B.C. However, more needs to be excavated in order to understand the connection to the nearby spring sanctuary. Unfortunately these finds have not been thoroughly processed yet, and the spring sanctuary’s connection to the city of Marzabotto and the nearby Temple of Tinia is still ambiguous.

The spring shrine in Marzabotto and the shrine of the Rawson deposit are similar in several aspects. On the one hand the location of the spring sanctuaries in the vicinity of the Temple of Zeus and the Temple of Tinia are comparable, as well as the connection of a water source to the shrines, which could indicate separate cults from the ritual actions that took place near the temples. On the other hand, it is not possible to conclude anything about direct cross-cultural trends, and the features of the Etruscan rituals may have been significantly different with very different motivations. However, based on this contemporary parallel it seems very likely that the Rawson deposit represents a similar spring sanctuary in the vicinity of the Sanctuary of Zeus, as the Marzabotto spring sanctuary does to the Temple of Tinia and the city of Marzabotto.

For examples of securely defined spring sanctuaries we may look to Metaponto in South Italy for parallels (Fig. 30). In the territory of Metaponto a large number of sanctuaries have been discovered. The Zeus and Artemis Sanctuary at San Biagio alla Venella is located beside a spring

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343 Bentz and Reusser 2008, p. 61.  
in a marshy hollow along the Venella valley. According to Joseph C. Carter the spring sanctuary was not a territorial marker, but the cult connected to the sanctuary was focused on the spring, which was channeled into a basin constructed of conglomerate stone. A number of structures decorated with polychrome terracotta revetments and antefixes dating to the 6th - 4th century B.C. were discovered on a level terrace above the spring. Votive pottery and terracotta figurines, both of undetermined male and female forms, were also found at San Biagio. In addition to the votive pottery, louteria (basins on a stand) were also discovered with depiction of animals of a Corinthian type, which were probably used to carry water from the spring. Based on the louteria and the votive terracottas, Ingrid E.M. Edlund states that the deity worshipped at this shrine was Artemis because of her role as the protector of animals, potnia theron. The louteria and the presence of water emphasize Artemis’ role as a goddess of purification and a divinity of nature. A spring and its surrounding grove was an ideal place for Artemis. Unfortunately only partial results of the excavations at San Biagio have been published, which make any additional conclusions difficult.

Three other rural spring sanctuaries have been discovered at the area of Metaponto at Pizzica, Pantanello, and at S. Angelo Vecchio (Fig. 30). The publication of Pantanello and the other spring sanctuaries in the area of Metaponto is now in progress. The cult existed from the Archaic through the Classical period, however, in the early 6th century B.C., the sanctuary simply

348 Edlund 1987, p. 98.
351 Carter 1994, p. 183, n. 46.
consisted of the spring with two channels leading from its mouth. The 6th century pottery consisted of “Ionic cups” which had their bottoms perforated. Carter interprets the cups as having been used for libation on the site and the liquid being funneled by the cup directly into the spring or the ground. This practice is typical of offerings to chthonic deities and therefore the female figurines found in the sanctuary perhaps represent Persephone. The 5th century B.C. phase yielded architectural structures, basins for water, pottery such as cups, miniatures, and terracottas (Figs. 28-29). The Classical terracotta figurines of satyrs and goats indicate that the cult was to Dionysos or at least of a chthonic nature according to Carter, who concludes that the cult was chthonic and constant. Krateriskoi and miniature unglazed skyphoi, as well as cups and a miniature phiale were also dedicated in the Pantanello sanctuary, and Carter connected those shapes to the rituals of the Anthesteria, a festival of Dionysos.

In this section I have discussed similar assemblages and features to the Rawson deposit, and it becomes clear that a space does not need architectural features such as a temple to be sacred. A place in nature such as groves, caves, and springs could be sacred in itself. Spring sanctuaries in the Greek countryside could easily be overlooked today if architectural stone features were never built to demarcate the sacred area, and therefore the parallels from Metaponto are most useful. It is possible that this is why there never were any structures found in PP 10, the area where the Rawson deposit was discovered. In conclusion, it seems very likely that the Marzabotto spring sanctuary is a contemporary Etruscan parallel to the Nemea spring shrine of the Rawson deposit, with regards to its location in nature near a spring, its possible

354 In the chora of Cyrene evidence of two rural sanctuaries were discovered, both were probably connected to Cthonic deities, see Menozzi 2002, pp. 77-90.
355 Carter 1994, pp. 192-197, figs. 7.16-7.20.
functional connection to the Zeus and Tinia Temples, and the fact that a shrine of a different deity can be found in the proximity of the sanctuary of another deity. It appears that rural spring sanctuaries were a common phenomenon despite the lack of evidence in Greece, but more survey exploration and publications thereof might reveal a different picture of the ancient Greek countryside.

*The Deity*

In this section I will evaluate and discuss the question of the deity connected to this rural shrine. The presence of terracotta figurines does not necessarily ease this task, but we can look to topographical features and written sources such as Pausanias. One needs to consider several possibilities, since no one deity seems obvious based on the deposit assemblage. I will also contemplate whether the landscape and the close connection to the spring near the deposit can provide any indication of identification.

As mentioned above, the “Argive Tirynthian” type figurine has been found at many sites in the Peloponnese, and might be a strictly Peloponnesian phenomenon. Since the “Argive Tirynthian” type figurine has been found in various contexts associated with many different goddesses, it appears that this type of figurine was a generic type dedicated to many different goddesses. However, we may tentatively conclude that this type was mainly connected to goddesses.

It seems hard, if not impossible, to grasp the identity of the deity to which the Nemea shrine belonged. Apart from the material evidence of the figurines, the topographical setting of the Rawson deposit might reveal clues to the identity of the deity to whom the shrine belonged.
As mention above, the place where the deposit was found was 700 m east of the Sanctuary of Zeus close to the source of a natural spring. I will be exploring the possible different goddesses to whom the shrine could have belonged based on the evidence of the votive objects, the ancient sources, and the topographical setting. Demeter is connected to the importance of water because of her agricultural aspect and the Thesmophoria festival for women in which ritual cleansing was an important part. Demeter sanctuaries were often located outside the city near a stream or a spring, and hydriai, both regular-sized and miniatures, were often dedicated to her.\textsuperscript{358} In the sanctuary of Demeter and Kore in Corinth votive hydriai constitute the third most common shape after kalathiskoi and phialai, which are three shapes that can relate to the cult of Demeter and Kore or the festival of the Thesmophoria.\textsuperscript{359} However, various pottery shapes were dedicated to all kinds of gods and goddesses, and it is difficult to assign specific shapes to specific deities. From the written sources we know that often the Thesmophoria took place outside the city in a remote location, which would fit the location of the Rawson deposit. We know from the sources that no architectural features are needed in the Thesmophoria festivals, and the women camped in tents (σκηναί/skenai).\textsuperscript{360} Offerings of piglets took place, but an architectural altar was not needed for those sacrifices.\textsuperscript{361} Another example of a location where the Thesmophoria took place is found on the Pnyx hill in Athens.\textsuperscript{362} However, no terracotta pig figurines were found, nor were depictions of Demeter and Kore or Demeter figurines with a piglet in her arms as are found in

\textsuperscript{358} Cole 1988, pp. 164-165; Hydriai were also dedicated to many other deities, see Diehl 1964, pp. 187-192; Cole 1988, p. 165; Cole 1994, p. 203. An Archaic example of a hydria fragment with a dipinto dedication to Demeter was found in Corinth, \textit{Corinth} XVIII.1, pp. 10-12, 152, no. 374.

\textsuperscript{359} \textit{Corinth} XVIII.1, pp. 10-11; Burkert 1985, pp. 242-246; Larson 2007, pp. 70-72.

\textsuperscript{360} Burkert 1985, p. 242.

\textsuperscript{361} Burkert 1985, p. 243.

\textsuperscript{362} Thompson 1936, pp. 151-200.
other Demeter sanctuaries. Furthermore, piglet figurines, or female figurines carrying piglets were not found in the Rawson deposit. Demeter is one of many possibilities of the deity to whom the Nemea shrine could have belonged.

A fragment of a dove figurine was found in the Rawson deposit, but the dove was most often connected to Aphrodite and her aspect of love (296, Fig. 34). Aphrodite’s cult was connected to female beauty. Dove sacrifices, incense, and myrtle crowns are distinctive features of her worship. The Archaic head with a crown from the deposit 295 (Fig. 56), a lid of a thymiaterion 280 (Fig. 154), and the dove figurine could indicate that Aphrodite was worshipped at this small rural shrine at Nemea. However, doves can also be offerings to other female deities, such as Artemis, and all deities received incense. Aphrodite’s sanctuaries were not grandiose, but rather she was typically honored in smaller shrines. In Sparta, for example, there was a shrine to Aphrodite, possibly shared with Ares, on the acropolis. At Acrocorinth Aphrodite Ourania (heavenly) was installed as goddess of the city where she owned slaves who worked as prostitutes, and at Locri a large dining facility including inscribed pottery naming the goddess attests to her cult. However, since no such architectural features or written sources have determined a rural shrine to Aphrodite at Nemea, it is still uncertain to what deity the shrine belonged.

Apart from the figurines, and the landscape, the Nemea shrine’s connection to water can also provide clues to the deity to whom the shrine belonged. Artemis, the huntress goddess, was

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363 In for example Tegea, Dugas 1921, p. 425, nos. 349-351, fig. 64. For a sacrificial pit containing pig bones in the Sanctuary of Demeter and Kore in Corinth, see Corinth XVIII.1, pp. 96-97.
364 Artemis was closely connected to all kinds of animals, see Larson 2007, pp. 101-104.
366 Larson 2007, p. 119.
367 Larson 2007, pp. 120-122.
also associated with water. One of her epithets was Limnatis (of the Lake/Marsh); however, only a few sanctuaries to Artemis Limnatis have been explored.\textsuperscript{368} According to Pausanias young girls celebrated the festival of Artemis Limnatis, and according to Cole festivals for young girls were common in the sanctuary of Artemis. It is possible that this is why a large number of hydriai are found in Artemis sanctuaries (Appendix).\textsuperscript{369}

The Nemea shrine could also be dedicated to Athena in her role as Zeus’ daughter. Their dual cults often dealt with civic administration, law, and justice. In Sparta they shared epithets, such as Agoraios (of the Marketplace), Xenios (of Strangers/Guestfriends), and Amboulios (of Council).\textsuperscript{370} According to the orator Antiphon, who wrote in the 5\textsuperscript{th} century B.C., the bouleuterion in Athens contained a shrine of Zeus Boulaios and Athena Boulaia at which members prayed when they entered.\textsuperscript{371} Athena Polias (of the City) is yet another epithet that the goddess shares with Zeus.\textsuperscript{372} However, the votives from the Rawson deposit do not seem to indicate civic function, but instead rituals that took place at the Nemea shrine were rituals where incense was needed, cleansing was important, and libation rituals took place.

A final option is that the shrine did not belong to a certain god or goddess, but rather to a nymph, more specifically a water-nymph.\textsuperscript{373} At Corinth the Peirene fountain takes its name from a nymph, and the excavators suggested that in the Roman period a statue of the nymph Peirene was on display at the fountain house.\textsuperscript{374} Nymphs animate nature and are often depicted as beautiful young girls who love to sing and dance, and in some cases they are extremely

\textsuperscript{368} Λίμνη can also mean basin, pool or reservoir, \textit{LJS} λίμνη; Burkert 1985, pp. 149-152; Morford and Lenardon 2007, pp. 210-238; Larson 2007, pp. 101-104; Sinn 1981, pp. 35-37.


\textsuperscript{370} Larson 2007, p. 55.

\textsuperscript{371} Antiph. 6.45; Larson 2007, p. 55.

\textsuperscript{372} Larson 2007, p. 55.

\textsuperscript{373} For a discussion of the nomenclature of nymphs, see Larson 2001, pp. 3-8.

\textsuperscript{374} \textit{Corinth} I.6, pp. 5, 64, 99-100, fig. 55.
amorous.\textsuperscript{375} Very often nymphs act as attendants of other gods or goddesses, but compared to goddesses Nymphs are not immortal.\textsuperscript{376} Nymphs are also sometimes classified as the spirits of waters, springs, lakes, and rivers, and as such called Naiads.\textsuperscript{377} Pausanias mentions that the city of Nemea got its name from the water-nymph Nemea, the daughter of the river god Asopos (Appendix). Asopos was the famous son of Poseidon and Kelouse, and had many daughters, for example Aegina, Harpina, Kerkyra, Thebe, Sinope, and Nemea.\textsuperscript{378} However, according to Pindar, Nemea’s parents were Zeus and Selene.\textsuperscript{379} The nymph Nemea gave her name to the river that forms the boundary between Sikyon and Corinth (Appendix).\textsuperscript{380} Unfortunately neither Pausanias nor Strabo mentions anything about a shrine next to the Adrasteia spring, and it is unclear if the spring Pausanias talks about is the spring next to the deposit.\textsuperscript{381} However, no other springs are mentioned in connection to the Sanctuary of Zeus at Nemea, either by ancient or modern travelers, so it is a plausible assumption that the Adrasteria spring Pausanias mentions is the spring near the find spot of the deposit. A river, dating to the 5\textsuperscript{th} century A.D., runs through the Sanctuary of Zeus on the west side, but no other natural spring or water sources are known in the immediate area of the sanctuary.

According to Jennifer S. Larson the spring can be described as the micro-habitat of the nymph, and the mountain as the macro-habitat, which is defined in ancient and modern Greece not by a specific height, but by its opposition to “the plain.”\textsuperscript{382} This idea fits perfectly with the area where the Rawson deposit was found. The find spot in PP 10 on the grid plan is on the edge

\textsuperscript{375} Larson 2001, p. 10.
\textsuperscript{376} Morford and Lenardon 2007, p. 136; \textit{LIMC} VI, 1992, pp. 731, s.v. Nemea (H. Fracchia).
\textsuperscript{377} Morford and Lenardon 2007, p. 136, n. 1; the term Naiads is used from Homer onwards, see Larson 2001, p. 8.
\textsuperscript{379} Pindar \textit{Nem.} 7.3; \textit{RE} XVI, 2, 1935, col. 2310, s.v. Nemea (W. Göber.).
\textsuperscript{381} Strab. \textit{Geo.} VIII.6.20.
\textsuperscript{382} Larson 2001, pp. 8-9.
of a ravine, which is like a steep hill, and you have a great view of the plain below – and the
Sanctuary of Zeus – from the place of the deposit and the nearby source of the spring. In myth
and cult the hill or mountain is regularly the meeting place of gods and mortals (e.g., Hesiod and
the Muses) and a place where the norms of society undergo temporary reversal, as in the
Dionysiac rituals. The mountain or hill is the space beyond and contrasted with urban areas.

It is very possible that similar spring sanctuaries are yet to be discovered in the Greek
countryside; from the examples in southern Italy and Pausanias we know that they are numerous.
Unfortunately it is difficult to draw general conclusions from archaeological patterns of cult
distribution in the 6th century B.C. because the evidence is arbitrarily or randomly preserved.
However, some evidence from Athens provides interesting information for cults connected to
different nymphs. Attica has been more thoroughly explored than other regions in Greece with
regards to archaeological evidence for cultic activity addressed to the nymphs. Zeus is not as
often found or depicted in interaction with nymphs, in contrast to how often he is seen together
with mortal women or other goddesses. However, examples of Zeus abducting the water-nymph
Aegina are found in 5th century vase painting; the same Aegina who gives her name to the island
in the Saronic gulf (Fig. 31). It is uncertain if any of Aegina’s sisters such as Nemea are
depicted on the vases showing Zeus’ pursuit. In Athens, at least two areas have been
definitively connected to nymphs. The shrine of Nymph in Athens is significant because of its
early date. Though no literary sources mention it, votives were being deposited there since at
least the 7th century B.C. including large loutrophoroi. The shrine consisted of a large open-air

\[384\] Larson 2001, p. 9, n. 22.
\[386\] Larson 2001, pp. 144-145, n. 70.
enclosure located near the present-day Odeon of Herodes Atticus. Pottery such as aryballoi, lekythoi, and plates were discovered as well as lamps, plaques, masks, and terracotta figurines. Nymphae, the recipient of the cult, was identified by graffiti on pottery as well as a marble boundary stele.  

Interestingly, a stele found in 1955 near the Hill of the Nymphs in Athens, provides a connection between the nymphs and Zeus Meilichios (Fig. 33). The stele dates to the late 4th to early 3rd century B.C., depicts a snake, and has the inscription “[H]ΔΕΑ ΔΙ ΜΙΛΙ[ΧΙΩΙ],” (? Zeus Meilichios), which connects the stele to Zeus Meilichios. The snake has been interpreted as a chthonic symbol, and perhaps Nymphae was thought of as a consort to Zeus Meilichios. However, the only connection to the nymph is the find spot on the Hill of the Nymphs, thus the connection between Zeus Meilichios and nymphs is tentative.

In conclusion, many different deities could be connected to the Nemea shrine: Demeter because of her connection to the landscape and water, Hera because of the inscribed pottery from Tiryns, Artemis because of her connection to water and connection to animals and landscape and Aphrodite because of the dove figurine in the Rawson deposit and her connection to beauty and dove sacrifices. However, the material of the Rawson deposit does not provide sufficient evidence to connect the shrine to any of the above mentioned goddesses. Thus, Pausanias’ account of the Adrasteia spring near the Sanctuary of Zeus in combination with the location for the shrine of the Rawson deposit suggest a rural shrine or a spring sanctuary for the water-nymph.

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389 The hill takes its name from an inscription that marks the shrine of the nymphs and Demos, see Larson 2001, p. 131; Larson 2001, p. 112; Daux 1958, pp. 366-367. The name μειλιχίω means “propitiatory offering,” and might be a reference to the skin of a victim sacrificed to Zeus, also called “the fleece of Zeus,” which the Greeks used in purificatory rites, see Cook 1914, pp. 422-423.
390 ηδέα probably comes from εἰδω (present), which means either see, behold, look at, perceive or I know, understand, perceive, see LSJ “ηδέα,” and Daux 1958, p. 367; Daux 1958, pp. 366-367.
391 Larson 2001, p. 112; In Cyrene (at the slope of the “Archaic tomb-sanctuary”) a dedicatory inscription to Zeus Melichios was discovered on a niche near a sanctuary to a nymph, see Menozzi 2002, p. 78.
Nemea, who in myth is tightly connected to her father Zeus, the mythological history of the region, and the founding of the Nemean games at Nemea.
CHAPTER 5. CONCLUSIONS

For a long time there has been a tendency to focus mainly on monumental architecture such as temples within the field of Classical Archaeology. Then the focus changed to include the temple within the sanctuary, as well as the positioning of ancient city. Finally within the last 20 years or so, focus has expanded to include the space between the sanctuary and the city, the space between the sanctuary and the countryside, and the space between the city and the countryside. It is time to embrace a more contextual approach, to publish votive deposits, even if they “only” consist of miniature pottery, in combination with their contexts in order to achieve a better understanding of their ritual behavior. François de Polignac’s important work on sanctuaries and their relation to the city and the sacred, dynamic landscape has somewhat changed the center of attention.392 Susan E. Alcock’s approach is also extremely important: stressing the complexity of the sacred landscape, the regional variations in the way the landscape was constructed, and the ways in which the construction was always part of an ongoing history by focusing on survey methods.393 Both approaches are certainly a step in the right direction, although much work still needs to be done, and these approaches are of course not the only way. Indestructible survey methods are gaining ground, such as archaeological landscape/surface surveys and geo-magnetic surveying, which provide non-destructive information that can be just as useful as excavations.394

393 See for example Alcock and Osborne 1994; Alcock, Cherry and Davis 1994.
394 For an explanation of the principles of magnetic surveying, see Keary et al. 2002, pp. 155-182. For archaeological survey method, see for example Banning 2002; for survey projects in Greece: NVAP, Wright et al. 1990, Wright et al. 2008; Phlious: Alcock 1991; Arcadia: the Norwegian Arcadia Project, ed. Østby 2005; Keos:
In this thesis I have attempted to show that an isolated votive deposit without much contextual evidence can still be used to cast light on different aspects regarding its function and ritual behavior associated with it. By analyzing production characteristics of the Corinthian pottery from the Rawson deposit, we learn that probably only a few different painters produced the decorated pottery. It appears that smaller batches of kotylai and kalathiskoi came from the same workshop, and the misfired kotylai and kalathiskoi support this idea. Last but not least, Risser’s excellent work on Corinthian Conventionalizing decorated pottery combined with the date of the Attic pieces in the deposit supply us with a possible date range for the deposit; i.e., the late 6th century to late 5th century B.C. The careful depositing of the deposit, which took place at one time, probably around 450 B.C., also makes it clear that the deposit is not a casual dump from the Sanctuary of Zeus, but it parallels similar cases in Corinth and Locri where this kind of depositing took place in cases of reconstruction or closure of shrines.

Interestingly the Rawson deposit contained pottery from production sites of Argos, Asine, Corinth, and Attica. It also contained some locally produced vessels, although the exact number is uncertain until further studies on the regional fabrics are published. The exact trade route is still uncertain, but a functional road system was in use in the Archaic-Classical period that provided easy access from Corinth down to Argos through Kleonai and Nemea. This route, of course, also worked from Argos to the north, as Marchand has proven in her recent study. It is possible that the Attic pottery came to Nemea via Corinth, which seems to be the most direct and easy route. The provenances of the locally produced vessels are still uncertain; more studies

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and publication of locally produced pottery, both coarse and fineware, need to be done in order
to determine regional production centers.

For the Greeks any location might serve as a place of cult. Particularities in the
geographical setting were enough for it to be considered sacred, either because of some special
geographical terrain or because it contained some particular manifestation of the divine: a rock, a
tree, or a spring. Most often the space that was deemed sacred was delimited as a temenos. Its
boundaries could be marked by boundary stones (*horoi*), or a boundary wall (*peribolos*).
However, numerous Greek sanctuaries were just simple enclosures, containing a sacred wood, a
spring, a cave, or some other natural feature, but with no permanent man-made structures.\(^{396}\) The
temple, although a very impressive remnant of the ancient Greek world, is however, not an
indispensable element of Greek religion.\(^{397}\) Rituals were mostly performed outside and not inside
the temple, and the temple was locked for the most part of the year.\(^{398}\) Whether the Sanctuary of
Zeus at Nemea was only inhabited every second year at the time of the festival is still an
unsolved question.

Purification is tightly connected to the use of water, which speaks for the connection of
the Rawson deposit to a spring shrine. If a person who was considered polluted he/she was not
allowed in, and often basins with holy water were placed near the entrance of sanctuaries for the
worshippers to purify themselves before entering.\(^{399}\) Such basins would not be necessary, though,
if the Nemea shrine were located close to the Adrasteia spring, and the logistical difficulties of

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\(^{396}\) Zaidman and Pantel 1992, p. 55.
\(^{397}\) Zaidman and Pantel 1992, p. 58.
\(^{398}\) Iron obeloi, which are more likely to be keys to the Zeus Temple, or to the bath building, were found in the area
of the bath complex, IL470 and IL471, see *Nemea* I, pp. 253-256, fig. 363, where Miller states that they indicate a
domestic or cultic usage.
\(^{399}\) Zaidman and Pantel 1992, p. 56.
transporting large amounts of water would be avoided. According to Burkert, purification is a social process, and to conform to the group is to conform to its standard of purity - the outsider is unclean.\textsuperscript{400} Purification rituals are therefore involved in all intercourse with the sacred, and in all forms of initiation, but they are also employed in crisis situations such as guilt, madness, and illness.\textsuperscript{401} Interestingly, Plato writes, “The impure man is whoever is wicked in his soul,” and at Epidaurus over the entrance to the Asclepius Sanctuary was engraved, “Purity is to think pious things,” two examples which underline the ancient Greeks’ conception of the importance of purity.\textsuperscript{402} The demand for purity draws attention to the boundary that separates the sacred from the profane.

The votive deposits, as well as the two structures north of the Temple of Zeus combined with Pausanias’ accounts of countless rural shrines spread all over the countryside, provide evidence of a rich sacred landscape. The Archaic shrine of the Rawson deposit could very well have served a functional purpose at first, since the wells from the sanctuary only contain a few artifacts of Archaic dates. Perhaps the ancient Greeks who lived in the area acquired water directly from the spring near the deposit. It is a possibility that the shrine of the deposit lost its significance when the wells were dug in the sanctuary of Zeus in the 5\textsuperscript{th} century B.C.

Other aspects provide information about who the deity of this rural spring shrine could be. The “Argive Tirynthian” type figurine has been found at a number of different sites in the Peloponnese. On the basis of their characteristic fabric as well as the evidence of kilns dating to the Geometric through the Hellenistic period, they seem to have been produced in Argos. A large

\textsuperscript{400} Burkert 1985, p. 76.
\textsuperscript{401} Burkert 1985, p. 76.
\textsuperscript{402} \”Ακάθαρτος γάρ τὴν ψυχὴν ὅ γε κακός, καθαρὸς δὲ ὁ ἕναντίος, παρὰ δὲ μιαρῷ δῶρα οὕτε,” Plato Leg. IV.716e, trans. Bury 1914; Burkert 1985, p. 77, n. 23.
number of the “Argive Tirynthian” type figurine were found at the Argive Heraion where Hera was worshipped. However, this type of figurine was also found at the Athena Alea sanctuary in Tegea, at the Hera sanctuary at Perachora, and at Tiryns, where it has been suggested that the figurines represent Athena, based on a graffito on a krater fragment found with the “Argive Tirynthian” type figurines. At Asine the presence of terracotta figurines, both the “Argive Tirynthian” type and the later types, have been connected to Demeter. It is clear from its wide distribution that the “Argive Tirynthian” type figurine became a generic type of votive offering, perhaps a strictly Peloponnesian phenomenon, representing a deity, instead of representing a specific deity. Thus, the Rawson deposit is likely to belong to a shrine of a goddess, which eliminates the idea of a waste-dump from the Sanctuary of Zeus.

It is very possible that the Rawson deposit from Nemea is a votive deposit from a rural spring shrine that belongs to the nymph Nemea.403 She was a nymph, who was tightly connected to the area through her father, whether it was Zeus or the river god Asopos, depending on which literary source one believes. In the absence of graffiti, epigraphical evidence, and more exact literary accounts, we cannot know the identity of the deity worshipped here, but I hope to have presented evidence that the large Nemea deposit with its more than 1000 vessels came from the closing of a rural spring shrine in about 460 B.C. near the Sanctuary of Zeus, a shrine that fell out of use before the Sanctuary of Zeus had its revival in the 4th century B.C., which was manifested by an extensive building program.

403 For an overview of survey done in the Nemea area with evidence of other possible rural shrines, see Wright et al. 1990; Alcock, Cherry, and Davis 1994.
CATALOGUE

The pottery catalogue is organized after fabric, shape, and decoration. The large kotylai are presented first, then the miniature kotylai, with the most occurring decoration first, for example petal (lotus-bud) decoration. The skyphoi and miniature skyphoi are presented after the kotylai. Kotylai and skyphoi are the most common shape in the available portion of the Rawson deposit (41%). After the skyphoi the miniature hydriai are introduced (both decorated and undecorated, 29%), and then the kalathiskoi, which are the third largest shape group in the Rawson deposit (10%). Missing material can be distinguished in the catalogue from the available material since it only has one inventory number compared to the available material, which has two. (Except from the terracotta figurines, which have two old inventory numbers, i.e., NEM-P-000 and NEM-TC-0). The parallels for the missing objects from the deposit are based on Caskey’s black and white photographs.

CORINTHIAN

GROUP I. KOTYLAI
This group contains the Corinthian kotylai and miniature kotyle with decoration other than Conventionalizing; petals, “vertical squiggles” (as dubbed by Risser), semi-black glazed, a combination of vertical squiggles, and petals, and figured decoration. The group consists of 28 examples ranging in height from 11.6 – 6 cm, and most of them have three broad bands on the lower body (only 8 has two bands instead of three), and one decorative band in the handle zone. The shape is consistent with the kotyle shape; the kotyle is a deep drinking vessel with a flaring ring foot and two horizontal loop handles attached below the rim.
**Petals (lotus-buds) decoration.**
The decoration in the handle zone varies, 1-9 have oval lotus buds, either alternating black-red (1-5) or only black (6-9). One example has vertical squiggles (10).

1 (P952) (NEM-P-119) [Nemea Mus.]
Notebook: 6, 1925, p. 77.
Kotyle mended from 13 fragments. One handle and smaller parts of rim restored in plaster. Base and rim chipped. Decoration quite worn, colors very faded.
Diam. 10.2; H. 7.6; Diam. base 5.5; Th. 0.4.
Fabric: 10Y 7/4; Decoration: 2.5YR 4/8.
Interior: Black glazed, worn. Thin red line on edge of rim. Exterior: Thin black line on edge of rim. Band with alternating red and black lotus buds bordered below by thin black line. Black band then red band, thin black line below. Lowest black band continues onto exterior of base. Base: Resting surface added red. Underside reserved with black band on edge and dot in center. Handle: black glazed?

Corinth VII.5, pp. 60-61, no. 130, fig. 7, pl. 10.
Late 6th century B.C.

2 (P1081) (NEM-P-342)
Notebook: 6, 1925, p. 87.
Kotyle mended from 12 fragments. Part of body, small part of both handles restored in plaster.
Diam. 10.1; H. 7.4; Diam. base 5.9; Th. 0.3; Th. handle 0.6.

See 1.

3 (P948) (NEM-P-115)
Notebook: 6, 1925, p. 77
Kotyle mended from 10 fragments. Small parts of rim and wall restored in plaster. Interior glaze very worn.
Diam. 9.5; H. 7.2; Diam. base 5.5; Th. 0.3.
Fabric: 2.5Y 8/4; Decoration: 10R 4/6, 5Y 2.5/1.

See 1.

4 (P954) (NEM-P-121)
Notebook: 6, 1925, p. 77
Kotyle mended from 13 fragments. Small parts of rim and body restored in plaster. Worn decoration and interior glaze.
Diam. 8.7; H. 7.2; Diam. base 5.6; Th. 0.3.
Fabric: 2.5YR 8/3; Decoration: 2.5YR 5/6, 5Y 2.5/1.

See 1.

5 (P955) (NEM-P-122)
Notebook: 6, 1925, p. 77
Kotyle mended from 17 fragments. Glaze and decoration worn. Small parts of rim, side, and lower body restored in plaster.
Diam. 9.1; H. 6.7; Diam. base 5.2; Th. 0.3.

See 1.

6 (P1097) (NEM-P-358)
Notebook: 6, 1925, p. 88.
Kotyle, four fragments; rim, body and base mended from two fragments. Decoration quite well preserved.
Diam. 8.0; H. ca 6.5; Diam. base 4.5; Th. 0.3.

Corinth VII.5, p. 66, no. 172, fig. 9, pl. 12.
About mid-late 5th century B.C.

7 (P1083) (NEM-P-344)
Notebook: 6, 1925, p. 87.
Kotyle mended from 11 fragments. One handle part of rim restored in plaster. Decoration very worn. Fragment of rim missing.
Diam. 8.4; H. 6.5; Diam. base 4.9; Th. 0.3; Th. handle 0.7.
Fabric: 2.5Y 8/3; Decoration: 7.5YR 5/6.

See 6.
8 (P957) (NEM-P-124)
Notebook: 6, 1925, p. 78
Kotyle mended from nine fragments. Handle and part of rim restored in plaster. Quite worn decoration.
Diam. 8.1; H. 6.4; Diam. base 4.9; Th. 0.3.
   Corinth XV.3, p. 188, no. 999, pl. 44.
   Last quarter of 6th century B.C.

9 (P968) (NEM-P-135)
Notebook: 6, 1925, p. 78.
Kotyle mended from five fragments. Worn decoration and glaze. Part of handle and rim restored in plaster.
Diam. 8.5; H. 6.3; Diam. base 4.7; Th. 0.3.
Fabric: 7.5YR 7/6; Decoration: 10R 4/6.
   See 6.

10 (P1091) (NEM-P-352)
Notebook: 6, 1925, p. 87.
Kotyle, three fragments, two fragments mended. Handles and most of rim missing. Misfired red on one side. Possibly secondary burn near breakage at base.
Fabric: 2.5Y 8/3; Decoration: 2.5YR 5/6.
Diam. 11.0; H. 6.7; Diam. base 5.5; Th. 0.3.
High, thick ring base. Interior: Black glazed except from reserved band at edge of rim. Exterior: Black vertical squiggles. Base: Resting surface red, underside reserved with one concentric band and small circle around center.
   Corinth VII.5, p. 65, no. 170, fig. 9, pl. 11.
   Second quarter of 5th century B.C.

Semi-black glazed decoration.
The following 12 kotylai have semi-black glazed decoration. They range in height from 6-1-11.6 cm. They are all very similar in shape, almost identical, except for 14 which is more bulbous and dates to the end of the 5th century B.C. Six examples have rays on their lower bodies (11, 13-16, 19), and six are reserved on the lower body (12, 17-18, 20-22).
11 (P936) (NEM-P-103)
Notebook: 6, 1925, p. 77.
Diam. 13.8; H. 11.6; Diam. base 7.3; Th. 0.3.
Fabric: 10YR 7/3; Decoration: 2.5YR 5/6.
Corinth VII.2, p. 140, no. An 212, fig.1, pl. 64, very similar, but black band smaller on 11; Corinth XVIII, i, p. 86, no. 40, fig. 6, pl. 6, "ray-based kotyle." striking resemblance, notice reserved part between base and line with rays.
Second quarter of 5th century B.C.

12 (P935) (NEM-P-102)
Notebook: 6, 1925, p. 77
Kotyle mended from 10 fragments. Part of rim and side restored in plaster. Decoration very worn. One loose handle.
Diam. 13.5; H. 11.5; Diam. base 7.4; Th. 0.4.
Fabric: 7.5YR 8/4; Decoration: 2.5Y 3/1, 2.5Y 2.5/1.
Corinth VII.2, p.120, no. An 112, pl. 65; 12 is a little bigger than An 112, otherwise very similar, notice line above base on both examples.
First quarter of 6th century B.C.

13 (P942) (NEM-P-109)
Notebook: 6, 1925, p. 77
Kotyle mended from 15 fragments. Part of side and base restored in plaster. Glaze and decoration very worn both on interior and exterior. Two small punctures on exterior, post-firing, probably accidental. Maybe from when excavated? Running black blobs of glaze on upper body. Patch of red misfiring.
Diam. 13.1; H. 10.7; Diam. base 8.2; Th. 0.4.
Fabric: 10YR 7/3; Decoration: 5Y 2.5/1.
See 11.

14 (P944) (NEM-P-111)
Notebook: 6, 1925, p. 77
Fig. 99
Kotyle mended from 34 fragments. Part of side, rim, and one handle restored in plaster. Very worn glaze.
Diam. 11.3; H. 10.2; Diam. base 6.4; Th. 0.3.
Fabric: 10YR 7/3; Decoration: 10R 6/6, 5Y 2.5/1.
Corinth XIII, pp. 268-269, no. 415-13, pl. 68. 14 is taller; Corinth XIII, p. 272, nos. 422-2 and 422-1, pls. 70, 97.
Last quarter of 5th century B.C.

15 (P1154) (NEM-P-490)
Notebook: 6, 1925, p. 93.
Kotyle mended from 19 fragments (one loose). One handle and about half of side and base missing. Small piece of lower body restored in plaster. Black glaze worn in places, deep carvings on exterior, one diagonal, one vertical, from knife or tool maybe from excavation?
Diam. 12.7; H. 9.8; Diam. base 7.6.
Fabric: Soft, light orange, 10YR 7/4; Decoration: 2.5YR 5/6.
Flaring ring base. Interior: Black glazed. Trace of red band at about greatest diameter. Exterior: Semi black glazed. Upper half of body unevenly black glazed, lower body reserved with very thin projecting rays. Exterior of base added red, resting surface black and red near groove on exterior. Underside: reserved with thick black concentric band, around center black dot, and two very thin black circles. Handle: black glazed.
Corinth XV.3, pp. 188-190, no. 1002, pl. 44.
Late 6th century B.C.

16 (P945) (NEM-P-112)  Fig. 100
Notebook: 6, 1925, p. 77
Kotyle mended from 29 fragments. Base, and parts of side restored in plaster. Decoration worn.
Diam. 12.2; H. 9.4; Th. 0.4.
Fabric: 10YR 7/4; Decoration: 5Y 3/1, but more matt.
Interior: Black glazed. Exterior: Semi black glazed with poorly preserved thin red line on mid body and bordered by small red band. Lower body reserved with thin black lines projecting from base. Thin red line just above base. Handle: Black glazed.
See 11.

17 (P1077) (NEM-P-338)  Fig. 101
Notebook: 6, 1925, p. 87.
Kotyle mended from 14 fragments. Part of body and handle restored in plaster. Decoration very worn. Some misfiring red on one side. Salt inclusions? Blob of running black paint on one side near base.
Diam. 11.0; H.: 8.8; Diam. base 6.4; Th. 0.3; Th. handle 0.7.
Fabric: Light Corinthian fabric, 2.5Y 7/2; Decoration: 2.5YR 5/6.
Base: black glazed exterior with reserved line on edge, resting surface black glazed. Underside reserved with thin black concentric band, very small black circle at center.

_Corinth_ VII.2, p. 120, no. An 112, pl. 65.

First quarter of 6th century B.C.

18 (P947) (NEM-P-114)  
Notebook: 6, 1925, p. 77  
Kotyle mended from 15 fragments. Part of side, and small part of rim restored in plaster. Glaze and decoration extremely worn.  
Diam. 11.0; H. 8.5; Diam. base 6; Th. 0.4.  
Fabric: 10YR 7/4; Decoration: 10R 8/2.  

See 17.

19 (P949) (NEM-P-116) [Nemea Mus.]  
Notebook: 6, 1925, p. 77.  
Kotyle mended from 23 fragments. Small part of rim and body restored in plaster. Very worn. Misfired, orange or faded colors. Black/brown, red/purple?.  
Diam. 10.0; H. 7.6; Diam. base 6.0; Th. 0.3.  
Fabric: 2.5Y 8/3; Decoration: 2.5YR 4/4.  
Interior: Black glazed. Streak of misfired red? Exterior: Trace of red line on edge of rim and another line below. Semi black glazed with two red lines to distinguish handle zone, bordered above and below by black lines. On lower body projecting thin black lines slanting to one side. Base: Exterior black glazed. Resting surface reserved with red line. Underside reserved with black band and two circles around center. Handles: black glazed. Red from rim line smudged onto upper part of handle.

See 14 and 15.

20 (P1082) (NEM-P-343) [Nemea Mus.]  
Notebook: 6, 1925, p. 87.  
Kotyle mended from six fragments. Handle, half of rim and part of body restored in plaster. Glaze worn and misfired red. Chipped rim and base.  
Diam. 8.9; H. 6.9; Diam. base 5.4; Th. 0.3.  

_Corinth_ XVIII.1, p. 86, no. 41, fig. 6, pl. 7, 20 is 0.9 cm smaller.

Second quarter of 5th century B.C..

21 (P1084) (NEM-P-345)  
Notebook: 6, 1925, p. 87.
Kotyle mended from four fragments. Handles and half of vessel missing. Decoration very worn. Misfired red in places. Very poorly executed.
Diam. 8.5; H. 6.3; Diam. base 5.2; Th. 0.4.

See 20.

22 (P1086) (NEM-P-347)
Notebook: 6, 1925, p. 87.
Kotyle mended from six fragments. About half of body missing, 2/3 of rim, and one handle missing. Worn decoration.
Est. Diam. 8.0; H. 6.1; Diam. base 4.4; Th. 0.3; Th. handle: 0.7.
Fabric: 2.5Y 8/4; Decoration: 10R 4/4.
Thick ring base. Interior black glazed. Reserved on edge of rim, or worn. Exterior: semi black glazed. Thin red line on lower body, reserved lower body, thin black line below. Exterior of base black glazed, resting surface red, underside reserved with two thin black lines, and one around center. Handle: black glazed.

See 20.

Combined Squiggle and Petal decoration.
These three kotylai have a slightly different shape than the other kotylai in this group. The body seem to narrow towards the base, which might be a chronological indicator. All three examples have a combined squiggle and lotus petal decoration. These examples are different from the examples above, which only has petal decoration. On all three examples (23-25) the decoration is different, especially on 25, which has more triangular buds that are connected to the borderline below.

23 (P946) (NEM-P-113)  
Notebook: 6, 1925, p. 77.
Kotyle mended from 18 fragments. Part of side, rim, and one handle restored in plaster. Worn interior.
Diam. 10.5; H. 8.2; Diam. base 5.3; Th. 0.3.
Fabric: 10YR 7/4; Decoration: 10R 4/6.

Corinth VII.5, p. 66, no. 180, pl. 12; Corinth XV.3, p. 212, no. 1128, pl. 48.
Second half of 4th century B.C.?
24 (P953) (NEM-P-120)  
Notebook: 6, 1925, p. 77.
Kotyle mended from 15 fragments. Parts of rim, and wall restored in plaster. Glaze and decoration very worn.
Diam. 9.6; H. 7.7; Diam. base 5.0; Th. 0.3.
Fabric: 2.5Y 8/4; Decoration: 10R 4/6.
Uneven surface, vertical grooves as from wheel.
Closest parallel see 23.

25 (P960) (NEM-P-127)  
Notebook: 6, 1925, p. 78.
Kotyle mended from six fragments. Base, and about half of vessel restored in plaster. Decoration very worn.
Diam. 8.4; H. ca 6.0.
Fabric: Light 10YR 8/4; Decoration: 10R 4/6, 10R 5/8.
Closest parallel see 23.

Figured decoration.
Two kotylai have black-figured decoration and are both attributed to the Vermicular Painter (26-27).

26 (P951) (NEM-P-118) [Nemea Mus.]  
Notebook: 6, 1925, p. 77.
Black-figured kotyle, mended from 20 fragments. About half of rim, and parts of body restored in plaster. Very worn decoration.
Diam. 9.7; H. 8.1; Diam. base 5.2; Th. 0.3.
Fabric: 10YR 7/3; Decoration: 2.5YR 4/8.
Second quarter of 6th century B.C.
27 (P956) (NEM-P-123)  
Notebook: 6, 1925, p. 78  
Fig. 11, 105  
Black-figured kotyle, partly mended from nine fragments. One handle and about half of vessel missing. Part of rim, and side restored in plaster. Decoration worn.  
Diam. 9.0; H. 6.9; Diam. Base 4.8; Th. 0.3  
Fabric: 10YR 7/3; Decoration: 2.5YR 6/8.  
See 26.

MINIATURE KOTYLAI  
The miniature kotylai range in height from 1.5 - 6 cm. Their shapes are consistent with the standard kotyle shape, although the smallest examples does not have a flaring ring foot, but rather a flat base (41, 59-63, 66-70). 56 is somewhat lopsided either caused by restoration or production.

Lotus bud decoration.  
29-42 have lotus bud decoration in the handle zone. All but 41 have black lotus buds, whereas 41 has alternating black and red lotus buds. 42 represents the missing miniature kotylai with lotus bud decoration, and from the black and white photographs it is not possible to distinguish the color of the buds. The buds are most often oval, but the buds on 40 look more like round blobs of black. The most common decoration on the lower body is alternating black, red, black bands as seen on 29-31, 33-39. Only three examples have two bands, a red and a black, 32, 40-41.

28 (P1085) (NEM-P-346) [Nemea Mus.]  
Notebook: 6, 1925, p. 87.  
Miniature kotyle mended from five fragments. Both handles, part below handle and small part of rim restored in plaster. Decoration worn.  
Diam. 7.9; H. 6.0; Diam. base 4.5; Th. 0.3.  
Fabric: 7.5YR 7/6; Decoration: 2.5YR 4/8, 2.5YR 4/4.  
Corinth VII.5, p. 64, no. 163, pl. 11, not perfect parallel, but close.  
Second quarter of 5th century B.C.

29 (P958) (NEM-P-125)  
Notebook: 6, 1925, p. 78  
Miniature kotyle mended from nine fragments. Handle and part of rim restored in plaster. Two small rounded holes, but no trace of clam for repair.
Diam. 8.3; H. 6.0; Diam. base 4.9; Th. 0.4
Slightly raised disk underside. Handle: outer part black glazed.
See 28.

30 (P965) (NEM-P-132)
Notebook: 6, 1925, P. 78.
Miniature kotyle mended from three fragments. Handles restored in plaster. Very worn decoration and glaze. Misfired red on one side.
Diam. 8.5; H. 5.9; Diam. base 5.1; Th. 0.4.
Round flaring ring base. Interior: Poor black glaze, streaky and worn. Exterior: Red thin line on rim. Band with black lotus buds, bordered below by black, red, black bands. Black band continues onto foot. Exterior of foot black glazed, resting surface red, reserved underside with black circle around disk underside with small black circle around center.
See 28.

31 (P966) (NEM-P-133)
Notebook: 6, 1925, p. 78.
Miniature kotyle mended from seven fragments. Pieces of rim and sides restored in plaster. Worn decoration. Misfired red on one side.
Diam. 8.4; H. 5.9; Diam. base 5.0; Th. 0.4.
See 28.

32 (P962) (NEM-P-129)
Notebook: 6, 1925, p. 78
Miniature kotyle mended from 15 fragments. Both handles restored in plaster. One side of vessel more worn than the other.
Diam. 7.9; H. 5.9; Diam. base 4.2; Th. 0.4.
Interior: Very worn black glaze. Exterior: Thin black line on rim. Band with black lotus buds, bordered below with black line, black band with black line below. Red band with black line below. Black band continues onto base. Base: black glazed. Resting surface reserved, groove black. Convex underside with black concentric circle and black dot in center. Ridge on lower body near base, as if pressure was applied from the top.
Foot similar to *Corinth VII.5*, p. 59, no. 114, fig. 7.
Middle - third quarter of 6th century B.C..

33 (P961) (NEM-P-128)
Notebook: 6, 1925, p. 78
Miniature kotyle mended from seven fragments. Small piece of body restored in plaster. Chip missing on base. Worn decoration. Diam. 7.9; H. 5.8; Diam. base 4.2; Th. 0.4
Fabric: 10 YR 8/4; Decoration: 2.5 YR 5/6, 5Y 2.5/1.

*Corinth VII.5*, p. 64, no. 163, pl. 11, not perfect parallel, but close; *Corinth VII.5*, pp. 60-61, no. 130, fig. 7, pl. 10, very similar except from 33 has black lotus buds, not black and red. Late 6th – second quarter of 5th century B.C..

34 (P1088) (NEM-P-349)
Notebook: 6, 1925, p. 87.
Miniature kotyle mended from three fragments. Part of rim and body below handle restored in plaster. Glaze very worn.
Diam. 8.3; H. 5.7; Diam. base 4.7; Th. 0.3; Th. handle 0.7.
Fabric: 2.5Y 8/3; Decoration: 2.5YR 5/6.

See 33.

35 (P976) (NEM-P-143)
Notebook: 6, 1925, p. 78.
Miniature kotyle mended from seven fragments. Part of rim, and handle restored in plaster. Decoration very worn. Misfired red almost throughout.
Diam. 7.8; H. 5.5; Diam. base 4.0; Th. 0.3.
Fabric: 2.5Y 8/4; Decoration: 10R 4/6, 2.5YR 6/8.

See 33.

36 (P1106) (NEM-P-367)
Notebook: 6, 1925, p. 88.
Miniature kotyle mended from six fragments. A little over half of rim and sides and both handles are missing.
Diam. 8.0; H. 5.4; Diam. base 4.3; Th. 0.3
Fabric: 7.5YR 7/6. Some small white inclusions, lime?
Interior: Black glazed, possible thin line on edge of rim. Exterior: Uneven formed black lotus buds, some touches band below. Thin black band below, then red band, and black band. Base: resting surface red, slightly convex reserved underside with black concentric band, and small circle around center.
See 33.

37 (P1107) (NEM-P-368) Fig. 107
Notebook: 6, 1925, p. 88.
Miniature kotyle mended from six fragments, loose base fragment. Slight misfired orange near base? Hole at bottom at interior.
Diam. 8.0; H. 5.4; Diam. base 4.1; Th. 0.3; Th. handle 0.7.
Interior streaky black glaze. Exterior: black lotus bud decoration. Black, red, black band. Base exactly like 36 except from lower ring foot and sloppier circle around center on underside of base.
See 33.

38 (P1105) (NEM-P-366)
Notebook: 6, 1925, p. 88.
Miniature kotyle mended from five fragments. Half of rim, both handles and part of body missing. Worn decoration.
Diam. 7.0; H. 5.1; Diam. Base 4.1; Th. 0.3; Th. handle 0.65.
Fabric: 10YR 8/3; Decoration: 2.5YR 4/6.
See 33.

39 (P1102) (NEM-P-363) [Nemea Mus.]
Notebook: 6, 1925, p. 88.
Miniature kotyle mended from five fragments. Handle, large part of rim, and body restored in plaster. Decoration very worn. Misfired red.
Diam. 7.0; H. 5.1; Diam. base 4.3; Th. 0.4.
Fabric: 7.5YR 7/6; Decoration: 10R 4/4.
See 33.

40 (P964) (NEM-P-131)
Notebook: 6, 1925, P. 78
Miniature kotyle mended from seven fragments. Two small parts of wall near base restored in plaster. Worn decoration.
Diam. 7.2; H. 4.8; Diam. base 3.8; Th. 0.3

_Corinth VII.5_, pp. 60-61, no. 130, pl. 10, fig. 7; Papuci-Wladyka 1989, p. 51, no. 90, pl. 34. Similar examples, NEM-P-160, NEM-P-162, NEM-P-163, NEM-P-169, NEM-P-377, NEM-P-380, NEM-P-381, NEM-P-383, and NEM-P-386 (Missing).

Second half of 6th century B.C.

41 (NEM-P-169)
Notebook: 6, 1925, p. 80.
Miniature kotyle. One handle missing.
Diam. 4.6; H. 2.8; Diam. base 2.8.
Fabric: buff, fairly hard, quite smooth surface.

Similar examples, NEM-P-162, NEM-P-163, NEM-P-376, NEM-P-377, NEM-P-379, and NEM-P-405 (Missing).

See 40.

Vertical squiggle decoration.
The examples 42-63 have vertical squiggle decoration in the handle zone. The decoration on the lower body on most examples consists of alternating black, red, black bands (42-51, 54-56). A few examples have two bands, instead of three, a red and a black (52-53, 57-58). 59-63 are missing, and from the black and white photographs the colors of the bands could not be determined.

42 (P970) (NEM-P-137)  
Figs. 13c, 108  
Notebook: 6, 1925, p. 78.
Miniature kotyle mended from nine fragments. Part of handle and rim restored in plaster. Worn decoration.
Diam. 8.1; H. 5.7; Diam. base 5.0; Th. 0.3.
Fabric: 10YR 8/3; Decoration: 2.5YR 5/6.

_Corinth VII.5_, pp. 61-62, no. 139, pl. 11; _Corinth XV.3_, p. 310, no. 1689, pl. 67.

Late 6th - early 5th century B.C.

43 (P981) (NEM-P-148)
Notebook: 6, 1925, p. 79.
Miniature kotyle mended from five fragments. Half of base and small part of rim restored in plaster. Worn decoration.
Diam. 7.0; H. 5.5; Diam. base ca 4.0; Th. 0.3.
Fabric: 2.5Y 8/4; Decoration: 10R 4/8.

See 42.

44 (P977) (NEM-P-144) Fig. 109
Notebook: 6, 1925, p. 78.
Small kotyle mended from four fragments, parts of rim and side restored in plaster. Colors misfired brownish or extremely worn.
Diam. 7.3; H. 5.4; Diam. base 4.3; Th. 0.3.
Fabric: 10YR 6/2; Decoration: 10R 5/6.

See 42.

45 (P982) (NEM-P-149)
Notebook: 6, 1925, p. 79.
Miniature kotyle mended from seven fragments. Small parts of rim chipped off. Pieces of rim, and one handle restored in plaster. Worn decoration but colors well preserved. Uneven shape, like applied pressure from above.
Diam. 7.3; H. 5.4; Diam. base 4.1; Th. 0.3.
Fabric: 2.5Y 8/4. Corinthian; Decoration: 5Y 2.5/1, 10R 5/6.

See 42.

46 (P1109) (NEM-P-370)
Notebook: 6, 1925, p. 88.
Miniature kotyle mended from two fragments. Only part of base, about half of body, and part of rim preserved. Trace of misfiring red on interior of rim. Small hole at resting surface of base.
Est. Diam. 8.0; H. 5.3; Diam. base 4.2; Th. 0.3.
Fabric: some black inclusions, 2.5Y 8/3; Decoration: 10R 5/6.

See 42.

47 (P1104) (NEM-P-365) Fig. 110
Notebook: 6, 1925, p. 88.
Miniature kotyle mended from six fragments. About two thirds of rim and body missing, both handle except from one handle attachment preserved. Hole in underside.
Diam. 8.0; H. 5.3; Diam. base 4.3; Th. 0.035; Th. Handle 0.7.

See 42.

48 (P978) (NEM-P-145) Fig. 111
Notebook: 6, 1925, p. 78.
Miniature kotyle mended from 20-21 fragments. Small part of rim and side restored in plaster. Worn decoration.
Diam. 7.4; H. 5.3; Diam. base 4.3; Th. 0.3.
Fabric: 10YR 8/4; Decoration: 2.5YR 5/6.

See 42.

49 (P1108) (NEM-P-369)
Notebook: 6, 1925, p. 88.
Miniature kotyle mended from three fragments. Half of rim and body and both handles missing. Worn, especially squiggles band.
Diam. 7.5; H. 5.3; Diam. base 4.3; Th. 0.3; Th. handle 0.7.
Fabric: 10YR 8/3; Decoration: 5YR 5/6.
Interior: Black glazed, very poorly done, liquidy running black paint, slight orange on upper wall. Exterior: Thick black squiggles. Black band, red band, black band continues onto base.

See 42.

50 (P984) (NEM-P-151)
Notebook: 6, 1925, p. 79.
Miniature kotyle mended from five fragments. Handle, part of rim and body restored in plaster. Worn decoration. Slightly sloping handle.
Diam. 7.5; H. 5.3; Diam. base 4.2.
Interior: Black glazed, worn. Exterior: Trace of thin black line on top of thin red line on rim. Band of vertical black squiggles. Squiggles continue over black bordering line. Black band, glaze especially worn in middle of band, mistake when making? Red band and another black band continues onto exterior of base. Base: resting surface red, then reserved band. Slightly convex reserved underside with black circle and small circle, nearly dot, around center. Handles: Outer part black glazed, red from rim line on exterior onto handles.

See 42.

51 (P987) (NEM-P-154) Fig. 55
Notebook: 6, 1925, p. 79.
Miniature kotyle mended from 11 fragments. Handles, part of base and body restored in plaster. Very worn decoration. Misfired all colors brownish.
Diam. 7.0; H. 5.2; Diam. base 4.2.
Fabric: 10YR 7/3 Corinthian; Decoration: 10R 4/3.

See 42.

52 (P985) (NEM-P-152)
Notebook 6, 1925, p. 79.
Diam. 7.2; H. 5.2; Diam. base 3.6; Th. 0.25.
Fabric: 10YR 7/4 Corinthian; Decoration: 10R 5/6.

See 42.

53 (P1099) (NEM-P-360)
Notebook: 6, 1925, p. 88.
Miniature kotyle mended from three fragments. About two thirds of rim, sides and one handle missing. Decoration worn especially on squiggles band. Sloppy executed.
Diam. 8.0; H. 5.0; Diam. base 5.0; Th. 0.4; Th. handle 0.7.
Fabric: 10YR 7/4; Decoration: 2.5YR 5/6.
Interior: Black glazed, thin reserved line on edge of rim. Exterior: Vertical black squiggles, bordered above by both black and red line on edge of rim. below thin red line. Squiggles overlaps line. Black band, red band continues onto base. Base: Added red on resting surface, underside reserved with black concentric line and small around center. Uneven circles.

See 42.

54 (P980) (NEM-P-147)
Notebook 6, 1925, p. 79.
Diam. 7.2; H. 5.0; Diam. base 4.3; Th. 0.4.
Fabric: 2.5Y 8/3; Decoration: 5YR 5/6.

See 42.
55 (P986) (NEM-P-153)
Notebook: 6, 1925, p. 79.
Diam. 7.2; H. 5.0; Th. 0.3.
Fabric: 10YR 7/4; Decoration: 2.5YR 5/8.
See 42.

56 (P983) (NEM-P-150)
Notebook: 6, 1925, p. 79.
Miniature kotyle mended from five fragments. Parts of rim, body and handle restored in plaster. Worn and misfired red decoration, lopsided shape. Uneven glazed. Slightly sloping handle.
Diam. 7.9; H. 5.0; Diam. base 4.3; Th. 0.3.
See 42.

57 (P979) (NEM-P-146)
Notebook: 6, 1925, p. 79.
Diam. 7.4; H. 5.0; Diam. base 4.3; Th. 0.3.
Fabric: 2.5Y 8/4; Decoration: 2.5YR 4/6.
See 42.

58 (P1111) (NEM-P-372) [Nemea Mus.]  Fig. 112
Notebook: 6, 1925, p. 88.
Diam. 6.3; H. 4.5; Diam. base 3.8; Th. 0.3.
reserved band. Underside reserved with black band and tiny circle around center. Glaze from rim line a little smudged on part of handle.

See 42.

59 (NEM-P-402)
Notebook: 6, 1925, p. 90.
Miniature kotyle mended from two pieces. More than half of rim and side and both handles missing.
Est. Diam. 4.4; H. 2.3; Diam. base 2.8.
Fabric: buff, fairly thin, surface lumpy.

See 42.

60 (NEM-P-158)
Notebook: 6, 1925, p. 79.
Miniature kotyle. About one third of rim and piece of side missing.
Diam. 5.6; H. 3.5; Diam. base 3.1.
Fabric: buff, slightly pinkish, quite thick walls, not very smooth surface.
About half misfired red. Slightly raised central projection on underside of base.

See 42.

61 (NEM-P-164)
Notebook: 6, 1925, p. 79.
Miniature kotyle mended from two fragments. One handle and small bit of rim missing.
Diam. 4.9; H. 3.2; Diam. base 2.8.
Fabric: creamy buff, pinkish below, fairly hard, thick walls, fairly smooth surface.
Interior: red, reddish brown in swirls where paint is thicker. Exterior: Slightly vertical parallel squiggles. Slightly raised center part of underside of base.

See 42.

62 (NEM-P-167)
Notebook: 6, 1925, p. 79.
Miniature kotyle. One handle missing.
Diam. 4.6; H. 3.2; Est. Diam. base 2.8, very uneven.
Fabric: buff, fairly soft, quite smooth surface.

See 42.

63 (NEM-P-168)
Notebook: 6, 1925, p. 79.
Miniature kotyle mended from two fragments.
Diam. 4.3; H. 3; Diam. base 2.2.
Fabric: buff, pinkish, fairly hard, not very smooth surface.

See 42.
Similar examples NEM-P-387, NEM-P-167 and NEM-P-159 (Missing).

**Black-glazed decoration.**
The kotylai 64-66 are black-glazed throughout. The shape is consistent with the kotylai carrying other kinds of decoration.

64 (P1113) (NEM-P-374)
Notebook: 6, 1925, p. 88.
Miniature kotyle mended from three fragments. One third of rim and side and one handle missing. Black glaze worn. Very chipped rim. Three white circles with black dots on lower body, fits with three finger marks, smudge where thumb would have rested, finger soaked up glaze, left dot in middle. Slight carination on lower body near base, accident in potting? One handle slanting.
Diam. 6.1; H. 4.7; Diam. base 3.8; Th. 0.3; Th. handle 0.5.
Fabric: Some black particles, 2.5Y 8/3; Decoration: 2.5YR 5/6.
Black glazed throughout on exterior and interior, uneven, brown in places. Base: Resting surface added red, reserved underside with thin black line.

Corinth XV.3, p. 191, no. 1009, pl. 45.
Mid 6th – mid 5th century B.C.

65 (P1112) (NEM-P-373)
Notebook: 6, 1925, p. 88.
Miniature kotyle; about half of rim, side and both handles missing. Decoration very worn. Slight trace of firing/stacking mark on exterior. Glaze worn off on handle zone.
Diam. 6.5; H. 4.6; Diam. base 3.5; Th. 0.3; Th. handle 0.6.
Fabric: Corinthian. 5YR 7/6.

See 64.

66 (NEM-P-170)
Notebook: 6, 1925, p. 80.
Miniature kotyle mended from three pieces. One handle and part of rim missing.
Diam. 4; H. 2.5; Diam. base 1.5.
Fabric: dirty greenish buff, fairly hard, quite thin walls.
Interior: worn brownish black glaze, mottled red. Exterior: black glazed throughout.

See 64.
Black vertical bands.
67-70 are very small, diminutive kotylai ranging in height from 1.5 - 2 cm with a decoration of black vertical bands in the handle zone. All of these examples are currently missing, but parallels could be found based on Caskey’s black and white photographs.

67 (NEM-P-173)
Notebook: 6, 1925, p. 80.
Miniature kotyle. One handle and piece of rim missing.
Diam. 3.9; H. 2; Diam. base 1.7.
Fabric: buff, fairly hard, good fabric, not very smooth surface.
Interior: brownish black glaze. Exterior: thick black vertical line decoration.
Corinth VII.5, pp. 68-69, nos. 188, 194, 195, pl. 13.
Second quarter – late 6th century B.C.

68 (NEM-P-172)
Notebook: 6, 1925, p. 80.
Miniature kotyle. One handle and piece of rim and most of base missing.
Diam. 3.7; H. 2; Est. Diam. base 1.9.
Fabric: buff, slightly pinkish, soft but fairly firm walls, not very smooth surface.
Interior: brownish black glaze, mottled red. Exterior: thick black vertical parallel line decoration.
See 67.

69 (NEM-P-178)
Notebook: 6, 1925, p. 80.
Miniature kotyle.
Diam. 3; H. 1.7; Est. Diam. base 1.5.
Fabric: greenish buff, soft, flaky, surface not very smooth.
See 67.

70 (NEM-P-179)
Notebook: 6, 1925, p. 80.
Miniature kotyle.
Diam. 2.7; H. 1.5; Est. Diam. base 1.5-1.7.
Fabric: buff, soft, flaky, pretty thick walls.
Interior: brownish black glaze. Exterior: vertical thick black line decoration.
See 67.
Similar examples, NEM-P-175, NEM-P-176, NEM-P-177, NEM-P-179, NEM-P-180, NEM-P-404, NEM-P-406, NEM-P-407 (Missing)

Semi-black glazed.
The miniature kotylai 71-73 are semi-black glazed and appear to have been dipped in black glaze. 72-73 both have incised lines on the body and 71-72 are misfired red in places.
Miniature kotyle mended from six fragments. Part of side, handle, rim and base restored in plaster. Worn glaze, decoration hard to tell. Misfired red on rim and side. Running black glaze on exterior. Vessel dipped in black glaze?
Diam. 7.8; H. 6.0; Diam. base 4.8; Th. 0.4.
Fabric: 7.5YR 7/4; Decoration: 10R 4/6.

Corinth XVII.1, p. 86, no. 41, fig. 6, pl. 7, 71 is about 1 cm smaller.
Second quarter of 5th century B.C.

Miniature kotyle mended from five fragments. Handle, small part of body and rim restored in plaster. Glaze worn but thick. Misfired red unevenly on both sides. Black glaze uneven applied.
Diam. 7.4; H. 5.1; Diam. base 4.2; Th. 0.3; Th. handle 0.6.
Fabric: 7.5YR 7/6; Decoration: 10R 4/8, 10R 4/4.
Interior: Red glazed. Exterior: Semi black glazed, worn. Two incised thin lines. Base: Black glazed exterior. Resting surface reserved, thin black line in concave junction between surface and underside. Underside: reserved with two black concentric circles, one of them small, incised circle around center, probably black glazed. Handle: originally black glazed?

Closest parallel see 71. None with incision.

Diam. 4.9; H. 3.1; Diam. base 2.6; Th. 0.2.
Fabric: 10YR 7/4; Decoration: 2.5YR 4/2.

Corinth XV.3, p. 311, no. 1701, pl. 67.
Last quarter of 6th century B.C.

Dot rosette decoration.
74 has an unusual shape, being more barrel-like than the other kotylai in this group. The decoration is also unique and consists of a dot-rosette in the handle zone. The whole vessel is misfired orange red, or an experimental use of colors has been applied. No parallels were found for this type of decoration and shape.

Miniature kotyle mended from six fragments. Part of side, handle, rim and base restored in plaster. Worn glaze, decoration hard to tell. Misfired red on rim and side. Running black glaze on exterior. Vessel dipped in black glaze?
Diam. 7.8; H. 6.0; Diam. base 4.8; Th. 0.4.
Fabric: 7.5YR 7/4; Decoration: 10R 4/6.

Corinth XVII.1, p. 86, no. 41, fig. 6, pl. 7, 71 is about 1 cm smaller.
Second quarter of 5th century B.C.
Miniature kotyle mended from four fragments. About one third of rim, and both handles restored in plaster. Decoration very worn especially on exterior. Chipped on base and rim. Misfired reddish orange?
Diam. 6.5; H. 5.3; Diam. base 4.2; Th. 0.2; Th. handle 0.8.
Fabric: 10YR 7/4; Decoration: 2.5YR 4/6.
Thick, high ring base. Interior light orange slip, thin red line on edge of rim and on underside. Exterior: Thin red? line on edge of rim, with dot rosette? in added red below. Very bad preserved, two red lines below. Red-orange band of firing mark. Two black lines above base. Base: Exterior of base added red, resting surface added red, junction on underside reserved with thick black concentric circle and two smaller circles around dot in center.

No parallel found.

GROUP II. CONVENTIONALIZING KOTYLAI
This group consists of kotylai and miniature kotylai with Conventionalizing decoration. They range in height from 2.3 - 11.4 cm. The shapes are of the standard kotyle shape.

Linked lotus buds.
Two large kotylai, 75-76, have linked lotus bud decoration on the lower body and vertical squiggles in the handle zone. These examples are very similar to examples found in a deposit in Corinth, and may belong to the painters of the BK Workshop.

75 (P937) (NEM-P-104)   Figs. 38, 114
Notebook: 6, 1925, p. 77
Kotyle mended from 14 fragments. Decoration very worn. Small piece of side restored in plaster. Diam. 13.4; H. 8.1-11.4; Th. 0.4.
Fabric: 7.5YR 8/3; Decoration: 10R 5/4, 5Y 2.5/1
Delos XVII, p. 101, no. 76, pl. 57:D; Corinth VII.5, p. 60, no. 124, fig. 7, pl. 10. 75 is ca 5 cm taller and has lines instead of band on mid-body.
About 500 B.C.

76 (P939) (NEM-P-106) [Nemea Mus.]   Fig. 39
Notebook: 6, 1925, p. 77.
Diam. 13.2; H. 10.6; Diam. base 7.6; Th. 0.4.
Fabric: 10YR 8/3; Decoration: 5Y2.5/1, 10R 4/6
Very thick foot-like base. Interior: Thin red line on edge of rim. Red thin line below rim, otherwise black glazed. Diluted? Exterior: Thin red line on edge of rim. Band with vertical squiggles black lines bordered below by thin brownish black band. Squiggles does not reach upper border line. Alternating black and red lotus buds with interlacing stems red to red and
black to black, bordered by black lines above and below. Another black line. Lowest zone with thin black rays bordered above and below by thin black lines. Base: Added red on exterior. Resting surface red with thin black line on edge. Black band on resting surface. Underside reserved with black band and thinner black line near center and small black circle around center. Handle: outer part black glazed with red from line on rim smudged on upper part of handle.

See 75.

Ivy-leaf decoration.
One large kotyle, 77, has an unusual kind of Conventionalizing decoration consisting of interlaced ivy-leaves on the body and a reserved lower body. The only parallel found is a fragment from the Potters’ Quarter in Corinth, and 77 might date to the first quarter of the 5th century B.C. based on the style of the ivy-leaves.

77 (P940) (NEM-P-107) Figs. 15, 115
Notebook: 6, 1925, p. 77

MINIATURE CONVENTIONALIZING KOTYLAI
Most of the miniature Conventionalizing kotylai have black zigzag decoration in the handle zone (78-91). On the lower body most examples have three bands, black, red, black (78-83), and a few examples have two bands, red and black (84-85). The missing examples all have two bands (86-91).

78 (P1092) (NEM-P-353) Fig. 44
Notebook: 6, 1925, p. 87. Miniature kotyle mended from six fragments. 2/3 of rim and body missing. Decoration very worn. More worn on one side than other. Decoration practically gone. Diam. 9.0; H. 6.8; Diam. base 4.6; Th. 0.3; Th. rim 0.8. Fabric: 10YR 7/2. Thick ring base. Interior: black glazed with reserved band at edge of rim. Exterior: Thin red line on edge, black zigzag pattern, two red lines, black band, two-three red lines below, black band. One-two red lines, black band, one red line. Intentionally black, red, black band. Base: Resting surface black glazed, reserved underside with one concentric band and dot in center. Handle: black glazed. Corinth XVIII.1, p. 175, no. 567, pl. 52; Corinth VII.5, no. 200, p. 69, pl. 13, table 1. Late 6th – early 5th century B.C.
79 (P1095) (NEM-P-356)  Fig. 45
Notebook: 6, 1925, p. 88.
Miniature kotyle mended from 11 fragments. Half of rim, body and one handle missing. Worn decoration.
Diam. 7.7; H. 6.1; Diam. base 4.7; Th. 0.25; Th. handle 0.6.
Fabric: 10YR 7/2; Decoration: 2.5YR 5/6.
See 78.

80 (P1096) (NEM-P-357)  Fig. 46
Notebook: 6, 1925, p. 88.
Est. Diam. 7.5; H. 5.7; Diam. base 4.3; Th. 0.3; Th. handle 0.6.
Fabric: 2.5Y 7/2; Decoration: 2.5YR 5/6.
See 78.

81 (P973) (NEM-P-140)  Fig. 42
Notebook 6, 1925, p. 78.
Miniature kotyle mended from nine fragments. Handle and part of rim restored in plaster. Worn decoration.
Diam. 7.4; H. 5.7; Diam. base 4.5; Th. 0.4.
See 78.

82 (P1100) (NEM-P-361)  Fig. 47
Notebook: 6, 1925, p. 88.
Miniature kotyle mended from seven fragments. Two thirds of rim, body and both handle missing. Misfired colors brownish-gray.
Diam. ca 7.0; H. 5.3; Diam. base 4.5; Th. 0.3.
Fabric: 10YR 8/1; Decoration: 2.5YR 5/8.
Black zigzag band. Thin black, then red band, black band continues onto base. Slightly convex underside.
See 78.
**83 (P1101) (NEM-P-362)**

Notebook: 6, 1925, p. 88.

Miniature kotyle mended from two fragments. Two thirds of rim, body and both handles missing. Glaze worn at places.

Diam. 8.0; H. 4.9; Diam. base 3.9; Th. 0.3.

Fabric: 7.5YR 7/3; Decoration: 2.5YR 4/8.


*COrinth VII.5*, p. 61, no. 131, fig. 7, pl. 10, similar except that 83 has black band below zigzag pattern; *Corinth XV.3*, p. 311, no. 1720, pl. 67, 83 is taller; zigzag similar to *Corinth VII.5*, no. 200, p. 69, pl. 13, table 1.

Late 6th – early 5th century B.C.

**84 (P988) (NEM-P-155)**

Notebook: 6, 1925, p. 79.

Miniature kotyle mended from two fragments. Part of rim restored in plaster and one handle missing. Worn decoration. Misfired on one side.

Diam. 6.0; H. 4.5; Diam. base 3.5; Th. 0.3.

Fabric: 7.5YR 7/4; Decoration: 10R 5/6.


*Corinth XVIII.1*, p. 175, no. 567, pl. 52; *Corinth VII.5*, no. 200, p. 69, pl. 13, table 1; *Corinth XIII*, pp. 123, 225, no. 287-1, pl. 40. *84* is 1 cm taller.

Late 6th – early 5th century B.C.

**85 (P1114) (NEM-P-375)**

Notebook: 6, 1925, p. 88.

Miniature kotyle mended from four fragments. About one third of rim and side missing. Worn especially on the black zigzag band. Base chipped. Convex ridge on break at rim.

Diam. 6.5; H. 4.3; Diam. base 3.7; Th. 0.3.

Fabric: 7.5YR 7/4; Decoration: 2.5YR 5/6.


*Corinth XIII*, pp. 123, 225, no. 287-1, pl. 40. *85* is 0.8 cm taller.

Beginning of 5th century B.C.

**86 (NEM-P-157)**

Notebook: 6, 1925, p. 79.

Miniature kotyle. Both handles missing.

Diam. 5.7; H. 3.9; Diam. base 3.5.

Fabric: greenish buff, quite soft, fairly thin walls, surface not very smooth.

See 85.

87 (NEM-P-159)
Notebook: 6, 1925, p. 79.
Miniature kotyle. One handle and small bit of rim missing.
Diam. 5.5; H. 3.5; Diam. base 3.2.
Fabric: very soft, poor fabric, light creamy buff, surface not very smooth, flaky.

See 85.

88 (NEM-P-390)
Notebook: 6, 1925, p. 89.
Miniature kotyle mended from three pieces. About one fourth of rim and one handle missing.
Diam. 4.8; H. 3.2; Diam. base 2.9.
Fabric: pinkish buff, less pink on surface, soft.

See 85.

89 (NEM-P-391)
Notebook: 6, 1925, p. 89.
Miniature kotyle. Two thirds of rim and sides, one third base and one handle missing.
Diam. 4.8; H. 3.2; Diam. base 3.2.
Fabric: soft, grayish greenish buff.

See 85.

90 (NEM-P-396)
Notebook: 6, 1925, p. 89.
Miniature kotyle mended from three pieces. Half of rim, and sides and both handles missing.
Diam. 4.6; H. 3.1; Diam. base 2.6.
Interior: brownish black glaze. Exterior: brownish black zigzag pattern.

See 85.

91 (NEM-P-174)
Notebook: 6, 1925, p. 80.
Miniature kotyle. One handle and tiny bit of rim missing.
Diam. 3.4; H. 2.3; Diam. base 1.6.
Fabric: buff, fairly hard, good fabric, surface not very smooth.
Interior: brownish black glaze. Exterior: crude zigzag pattern. Slightly raised reserved projection of underside of base.

See 85.
Similar examples NEM-P-161, NEM-P-166, NEM-P-174, NEM-P-378, NEM-P-382, NEM-P-388, NEM-P-389, NEM-P-390, NEM-P-391, NEM-P-392, NEM-P-393, NEM-P-394, NEM-P-395, NEM-P-396, NEM-P-397, NEM-P-398, and NEM-P-399 (Missing).

Stepped triangles.
One miniature kotyle has a stepped triangle pattern in the handle zone 92. The shape narrows somewhat towards the base, but since the base is restored it is uncertain if it is due to the restoration.

92 (P963) (NEM-P-130)
Notebook: 6, 1925, p. 78.
Miniature kotyle mended from six fragments, base and part of rim restored in plaster. Poorly preserved decoration. Handles oval in section.
Diam. 7.0; p.H. 5.6; Th. 0.4.
Fabric: 10YR 7/4; Decoration: 2.5YR 4/6.
Kocybala 1999, p. 44, no. 148, pl. 25; Corinth XV.3, p. 187, no. 995, pl. 44; CVA, [Germany 24], pl. 11 [1135]: 9, the bands are not similar, but the triangles are; 92 is about 0.5 cm taller; Perachora II, p. 276, no. 2660, pl. 112, the bands not that similar, and 92 is taller.
Second half of 6th century B.C. - first quarter of 5th century B.C.

GROUP III. SKYPHOI
The skyphoi have been distinguished from the kotylai based on their heavy Attic torus ring foot or imitation of the Attic foot. Most of the large skyphoi are semi-black glazed, 93-98. Some examples have two red lines distinguishing the handle zone, or on the mid-body, 93-94, 96. The skyphoi 94-95, 97 have thin black vertical lines projecting from the base.

93 (P941) (NEM-P-108)
Notebook: 6, 1925, p. 77
Skyphos mended from 14 fragments. Almost half of rim, one handle, and part of side restored in plaster.
Diam. 13; H. 11; Diam. base 8; Th. 0.4.
Fabric: 10YR 6/3; Decoration: 10YR 7/2, 10YR 7/4.
Attic type torus ring foot. Interior: Black glazed throughout. Exterior: Black glazed with two red lines on mid body and red line below. Lower body black thin vertical lines bordered by thin black line. Foot: Black exterior, reserved thin resting surface. Incurving face painted red. Underside reserved with thick circle, very thin black circle and dot with hole for compass surrounded by two thicker lines. Handle: worn black glaze.
Corinth XVIII.1, p. 86, no. 43, fig. 7, pl. 7.
Early 5th century B.C.

94 (P943) (NEM-P-110) [Nemea Mus.]
Skyphos mended from 20 fragments. One handle and half of rim, and body restored in plaster. Decoration mostly well preserved.
Diam. 12.3; H. 10.3; Diam. base 7.4; Th. 0.4.
Fabric: 10YR 6/3 Corinthian; Decoration: 5Y 2.5/1.
Heavy Attic type torus ring foot. Trace of thin red line on edge of interior rim preserved. Black glazed. Exterior: semi black glazed with two thin red lines. Below two thin red lines above reserved zone on lower body with thin black projecting vertical lines from line below, bordered below by thin black line. Foot: exterior black glazed. Resting surface reserved. Interior of raised ring added red, reserved area where foot meets underside. Underside: reserved with thick black circle, thinner black circle and two thin black circles around black dot in center. Handle: black glazed.

*Agora* XII, p. 257, no. 310, pl. 14, similar except from foot, 94 is smaller; *Corinth* XVIII.1, p. 86, no. 43, fig. 7, pl. 7.
Late 6th-early 5th century B.C.

95 (P1078) (NEM-P-339)
Skyphos mended from 12 fragments. Part of body, rim, one handle and part of base restored in plaster. Decoration very worn, colors faded.
Diam. 10.5; H. 8.5; Diam. base 5.8-6.9; Th. 0.4.
Fabric: 10YR 7/3.

See 94.

96 (P950) (NEM-P-117)
Skyphos mended from 11 fragments, two loose fragments. One handle and part of rim restored in plaster. Very worn decoration.
Diam. 9.8; H. 8.1; Diam. base 5.5; Th. 0.3.
Fabric: 10YR 7/4; Decoration: 10R 4/3, 2.5YR 5/6.
Interior: Black glazed. Very worn. Thin red line on rim. Exterior: semi black glazed except for two red lines on upper and lower body. Foot: exterior red, resting surface reserved, junction with wall and foot red, underside reserved with smaller circle around very small circle around center.

*Corinth* XVIII.1, p. 86, no. 41, fig. 6, pl. 7.
Second quarter of 5th century B.C.

97 (P1080) (NEM-P-341)
Skyphos mended from 10 fragments. About half of vessel missing. Hole at exterior edge of base. Decoration almost entirely worn off.
Diam. ca 10.5; H. 7.9; Diam. base 5.4-6.5; Th. 0.3; Th. Handle 0.7.
Fabric: Light, smooth, 5Y 8/2; Decoration: 2.5YR 5/4.

See 96.

98 (P1079) (NEM-P-340)
Notebook: 6, 1925, p. 87.
Skyphos mended from 15 fragments. Part of rim, body and one handle restored in plaster. Decoration very worn. Misfired red. Diam. 9.7; H. 7.7; Diam. base about 6.5; Th. 0.3; Th. handle 0.7. Fabric: 5Y 8/3; Decoration: 2.5YR 6/8, 2.5YR 4/3. Interior: Rim irregularly black glazed, interior misfired red, bottom black glazed. Exterior: Thin line at edge of rim, black? Intentionally semi black glazed. Red on exterior of foot, black resting surface, possible red on face of interior base, reserved underside with one thick band, black? One thin black glazed line centrally and two thin small circles around dot in center. Handle: black glazed.

*Corinth* XVIII.1, p. 86, no. 41, fig. 6, pl. 7.
Second quarter of 5th century B.C.

Petal (lotus-bud) decoration.
Only one large skyphos has lotus bud decoration in the handle zone, which could indicate that this type of decoration was more often applied to kotylai. 99 has been misfired red throughout, and is very lopsided, almost as if pressure was applied on it.

99 (P1089) (NEM-P-350)
Notebook: 6, 1925, p. 87.
Skyphos mended from eight fragments. About half of rim, part of body restored in plaster. Worn decoration. Misfired red. Base slanting, lopsided. Diam. 8.2; H. 6.2; Diam. base 4.4; Th. 0.3; Th. handle 0.65. Fabric: 10YR 8/4; Decoration: 2.5YR 4/6. Interior: Black glazed, misfired red. Added red on upper half. Exterior: Sloppy uneven lines. Lotus bud band. Broad lines between two bands. Foot: misfired red glaze throughout, except from underside with thin red lines and circle around center.

Somewhat similar to *Corinth* XV.3, p. 188, no. 999, pl. 44. No parallels found with same black band between broad bands.
Possibly last quarter of 6th century B.C.

MINIATURE SKYPHOI
The miniature skyphoi 100-103 have semi-black glazed decoration; 100 is the only example with vertical lines rising from the base, 101-103 have reserved lower bodies. All these examples have an imitation of the Attic torus ring foot, which less heavy and thick.

100 (P1090) (NEM-P-351)
Notebook: 6, 1925, p. 87.
Miniature skyphos; about half of vessel missing, part of one handle preserved. Decoration worn. Misfired red on one side. Glaze unevenly applied.
Diam. 8.5; H. 6.4; Diam. base 4.4-5.4; Th. 0.3.
Fabric: 10YR 7/3; Decoration: 2.5YR 4/6.
Interior: black glazed. Exterior: Semi black glazed. Vertical straight lines rising from foot. Foot: black glazed, resting surface reserved. Interior face of foot black glazed, underside reserved with two concentric circles around small dot in center.

Corinth XV.3, pp. 179-180, no. 941, pl. 93.
Last quarter of 6th century B.C.

101 (P1087) (NEM-P-348)
Notebook: 6, 1925, p. 87.
Miniature skyphos mended from nine fragments. Both handles, part of rim and body restored in plaster. Very worn decoration.
Diam. 8.0; H. 5.9; Diam. base 4.0-4.7; Th. 0.3.
Fabric: 7.5YR 7/4; Decoration: 10R 5/6.
Interior: Black glazed. Exterior: Semi black glazed, reserved lower body, thin black line below. Foot: Exterior black glazed, resting surface reserved, added red on interior face of base. Underside reserved with thick black band, smaller black circle around black dot in center.

See 100.

102 (P974) (NEM-P-141)
Notebook 6, 1925, p. 78.
Miniature skyphos mended from five fragments. Very worn and misfired. Small depression on one side, from something pointy? Glaze very poorly preserved. Larger and more loopy handles than normal. Very worn black glaze throughout.
Diam. 7.6; H. 5.7; Diam. base 3.5; Th. 0.23.
Fabric: 10YR 7/4; Decoration: 5YR 7/6, 10R 5/6.

See 100.

103 (P1094) (NEM-P-355)
Notebook: 6, 1925, p. 88.
Miniature skyphos mended from two fragments. Handles missing. Decoration almost completely worn off.
Diam. 8.0; H. 5.7; Diam. base 4.5; Th. 0.3.
Fabric: 5Y 8/2; Decoration: 10R 4/4.

See 100.
Combined Petals and Squiggle decoration.
Two miniature skyphoi have the unusual decoration of both lotus buds and vertical squiggles, as the miniature kotylai 23-25 mentioned above. 105 has a narrow body similar to the kotylai of this decoration, whereas 104 is poorly preserved.

104 (P1093) (NEM-P-354)
Notebook: 6, 1925, p. 88.
Miniature skyphos mended from two fragments. 2/3 of rim and vessel missing. Decoration almost entirely worn off.
Est. Diam. 9.0; H. 6.7; Diam. base 4.8; Th. 0.3.
Fabric: 2.5Y 8/2.
Interior black glazed. Exterior: Band with vertical black squiggles. Bordered below and above with thin black line. Band with black lotus buds, two thin black lines below. Thin black line, reserved part above base. Base: black glazed exterior and resting surface, underside reserved with one concentric black band.
Closest parallel see 23.

105 (P959) (NEM-P-126) Fig. 119
Notebook: 6, 1925, p. 78
Miniature skyphos mended from 11 fragments. Quite worn decoration and glaze. Poor execution. Handles seem more loopy than the other skyphoi of this size.
Diam. 8.1; H. 6.2; Diam. base 4.0; Th. 0.2.
Fabric: 10YR 8/3; Decoration: 2YR 4/6.
Interior: Black glazed except from reserved band at rim, traces of red. Exterior: Thin red line on rim. Band with vertical straight lines except from below handles. Bordered by red line. Zone on lower body, with badly preserved black pear shaped lotus buds, bordered by black line above and red line below. Two black lines above base. Base: Black glazed also in groove. Reserved underside projecting a little with small black circle. Handles: outer part black glazed. Very similar decoration to 59, but 9 has a heavier more torus-like foot.
Closest parallel see 104.

Petals (lotus-bud) decoration.
The miniature skyphoi 106-107 have black lotus bud decoration in the handle zone, and both have alternating black, red, black bands on the lower body. 106-107 have an imitation of the Attic torus ring foot, which is less thick and heavy than the Attic prototype.

106 (P971) (NEM-P-138)
Notebook 6, 1925, p. 78.
Miniature skyphos mended from six fragments. Small piece of wall restored in plaster. Worn decoration.
Diam. 8.0; H. 5.7; Diam. base 5; Th. 0.3.
Fabric: 2.5Y 8/4; Decoration: 2.5YR 4/6.

_Corinth_ XV.3, p. 311, no. 1718, pl. 67. 106 is taller.

Last quarter of 6th century B.C.

107 (P975) (NEM-P-142)
Notebook 6, 1925, p. 78.
Miniature skyphos mended from five fragments. Most of rim and one handle restored in plaster. Interior more worn than exterior. Streaks of misfired red.
Diam. 7.8; H. 5.5; Diam. base 4.0; Th. 0.3.
Fabric: 2.5Y 8/4; Decoration: 10R 4/4.

See 106.

**Vertical squiggle decoration.**
108-109 are miniature skyphoi with vertical black squiggles in the handle zone, but 109 is currently missing. 108 has black, red, black band on the lower body whereas 109 only has two bands, a red and a black. The type of squiggles on 109 develops into broader bands as seen on 114-115 below.

108 (P1103) (NEM-P-364)
Notebook: 6, 1925, p. 88.
Miniature skyphos mended from six fragments. Both handles, one third of rim and body missing. Misfired red lower body.
Diam. 7.2; H. 5.2; Diam. base 4.3; Th. 0.3.
Fabric: 10YR 8/3; Decoration: 5YR 6/8, 2.5YR 4/4.
Small torus foot. Band with black vertical squiggles, does not touch lower bordering line. Black, red, black band. Foot: red glazed exterior, resting surface, underside reserved with red concentric band and red dot in center.

_Corinth_ VII.5, pp. 61-62, no. 139, pl. 11, 108 is 0.5 cm smaller.
Late 6th - early 5th century B.C.

109 (NEM-P-156)
Notebook: 6, 1925, p. 79.
Miniature skyphos. Mended from nine fragments, one handle and almost half of rim missing.
Est. diam. 6; H.: 4.7; diam. Base: 3.4.
Fabric: Buff, rather soft, surface not very smooth.
Interior: brownish black, mottled with red and purplish red, probably went over rim. Exterior: very sloppily done. Upper zone with thick brownish black vertical parallel lines.

See 108.

Black glazed decoration.
Only one miniature skyphos is black-glazed throughout 110. The narrowing of the body towards the base, might support the later date suggested here.

110 (P969) (NEM-P-136)  
Notebook: 6, 1925, p. 78.  
Diam. 8.7; H. 6.4; Diam. base 4.9.  
Fabric: 10YR 8/4; Decoration: 10R 4/6, 2.5YR 6/8, 10R 4/2.  
Corinth XV.3, p. 191, no. 1009, pl. 45, 110 is about 2 cm taller.  
Mid 6th – mid 5th century B.C.

GROUP IV. CONVENTIONALIZING SKYPHOI
Conventionalizing skyphoi first appear at Corinth in the last quarter of the 6th century and the shape is more commonly black-glazed than Conventionalizing. Risser states that skyphoi were never a popular Conventionalizing shape in comparison to kotylai, a pattern that is reflected in the Rawson deposit. One example of a large Conventionalizing skyphos, 111, has interlaced lotus on the lower body and vertical squiggles in the handle zone. 111 is the largest skyphos/kotyle in the Rawson deposit and was probably not used as a drinking cup, but rather as a bowl or mixer. 112 has very unusual decoration and colors. The vertical squiggles in the handle zone are in red, the middle zone is black glazed with added white ivy-leaves, a type of decoration to which I was unable to find parallels. Only one Conventionalizing skyphos has meander pattern in the handle zone, 113. It is uncertain if the orange-red coloring is merely misfiring or intentional, but the meander and handle in black may indicate the latter.

111 (P934) (NEM-P-101)  
Notebook: 6, 1925, p. 77  
Upper part of large skyphos mended from 16 pieces, rim not complete, lower part of body and base missing. 1/3 of rim and side restored in plaster. Black glaze very worn, especially the interlacing lotus bud decoration. Worn decoration, rubs off.  
Est. Diam. 18.6; p.H. 9; Th. 0.3-0.6.  
Fabric: 7.5YR 8/4; Decoration: 2.5Y 2.5/1, 10R 4/6  
Corinth VII.5. p. 60, no. 124, fig 7. pl. 10, smaller, but same decoration, and same Munsell; Corinth VII.5. p. 67, nos. 182, 183, pl. 12; Perachora II, p. 276, no. 2668, pl. 114; Ingoglia 1999, pp. 97-98, no. 669, pl. 57; Grasso 1998, p. 114, no. 760, pl. 47.

Last quarter of 6th century B.C.

112 (P938) (NEM-P-105)  Fig. 14
Notebook: 6, 1925, p. 77
Skyphos mended from 13 fragments. Part of wall restored in plaster. Quite worn decoration. Two random punctures (not holes) on exterior black band.
Diam. 12.5; H. 11.4; Diam. base 8.5; Th. 0.5-0.3.
Fabric: 5YR 7/6; Decoration: 2.5Y 3/1, 10R 5/6.
Interior: Thin black line followed by thin red line. Diluted black glaze. Exterior: Thin red line on rim. Another red line borders zone with vertical squiggles fired orange-brown and two red lines below. Broad black band. Faded ivy leaf pattern with interlacing stems in added white, but only random blobs preserved. Bordered by red line, then black line. Small thick black rays with thin ends on lower body. Some added red on exterior of foot. Black glazed foot with reserved resting surface. Interior face red glazed. Underside reserved with black band near edge. Poorly preserved black circle, and smaller circle surrounding dot. Handles: outer part black glazed.

No parallel found.

113 (P967) (NEM-P-134)  Fig. 41
Notebook 6, 1925, p. 78
Skyphos mended from eight fragments. Very worn decoration. Misfired reddish orange at places or intentional experimental use of color?
Diam. 8.0; H. 6.2; Diam. base 5.4; Th. 0.4.

Corinth XV.3, p. 187, no. 992, pl. 44, 113 is ca 1 cm taller.
End of 6th – early 5th century B.C.

MINATURE CONVENTIONALIZING SKYPHOI
Only one miniature Conventionalizing skyphos was found in the Rawson deposit, 114. It has a hurried zigzag pattern and a red and a black band on the lower body. The base is an imitation of the Attic type torus foot, but is not as distinct perhaps due to its small size. 115 represents 16 missing examples of very small (diminutive 1.5 - 4 cm) skyphoi, however, the small size made it impossible to distinguish the feet. The following description is from Rawson’s manuscript, “These miniature vessels range in height from 0.013 m to 0.023 m. and in diameter from 0.025 m to 0.044 m. They are crudely made, apparently by hand, with roughly smoothed surface and carelessly finished bases. They resemble skyphoi except that their diameter is greater in proportion to their height, being about twice. They have small, raised bases, rounded bulging sides, straight or slightly incurving rims, from which the two rather larger horizontal handles project. They are entirely glazed inside and on the outside have a band of thick, parallel, vertical
lines in dark glaze around the rim, then a wide dark band between two lines. Sometimes the lower line is on the base; sometimes there is an additional line on the base. The bottom of the base has a broad circle of color. There is some variation in color, brown, brownish black and red being used, but it is difficult to say whether it is intentional alteration or accident in firing.

114 (NEM-P-166)
Notebook: 6, 1925, p. 79.
Miniature skyphos mended from five fragments, one handle restored in plaster.
Est. diam. 4.6; H.: 3.3; diam. Base: 3.3.
Interior reddish brown, black in place comes over rim. Exterior: hurried zigzag pattern. Red, then black band continues onto base. Outer part of downward sloping handle black glazed.
Corinth XV.3, p. 310, no. 1689, pl. 67. 114 is taller.
Last quarter of 6th century B.C.

115 (NEM-P-178)
Notebook: 6, 1925, p. 80.
Miniature skyphos, complete.
H: 0.013 m to 0.023 m.; diam. 0.025 m - 0.044 m.
Sloppy execution of black band, appear that lower body was dipped in black glaze? Handles nearly too thick to be pierced through.
Corinth VII.5, p. 71, no. 216, pl. 14; Corinth VII.5, p. 69, no. 194, pl. 13.
Similar examples NEM-P-171, NEM-P-172, NEM-P-173, NEM-P-175, NEM-P-176, NEM-P-177, NEM-P-179, NEM-P-180, NEM-P-400, NEM-P-402, NEM-P-403, NEM-P-404, NEM-P-405, NEM-P-406 and NEM-P-407 (Missing).
6th – third quarter of 5th century B.C.

GROUP V. MINIATURE HYDRIAII
This group consists of 23 decorated examples (116-139), and 27 coarse or undecorated examples (140-166). Almost all the small hydriai have a tall ovoid body: the maximum diameter appears at or just below the shoulder. Often the vertical handle is rather flat and the horizontal handles are mostly lug handles, not necessarily pierced through. Most examples appear to have been string-cut at the base. The dates have been determined by shape as in Corinth XVIII.1, Corinth XV.3 and Kocybala 1999.

Decorated miniature hydriai
116 (P1056) (NEM-P-317)
Notebook: 6, 1925, p. 86.
Miniature hydria; complete except from missing neck, rim and vertical handle. Very worn glaze.
Diam. 5.2; p.H. 6.3; Diam. base 2.7.
Fabric: Smooth, light orange, flaking, inclusions, 7.5 YR 7/6; Decoration: 10 R 5/6.
Raised flat base, flaring slightly. Wide neck with incised line at transition to neck. Two upright lug horizontal handles, high on shoulder. Three incised small curved lines on reserved underside of base.

404 Rawson 1934, p. 13.
Corinth XV.3, p. 324, no. 1871, pl. 70, not same foot; Kocybala 1999, p. 93, no. 384, pl. 61, 116 is taller.
Beginning of 5th century B.C.

117 (P1139) (NEM-P-432)
Notebook: 6, 1925, p. 91
Miniature hydria mended from two fragments. Most of neck and rim missing.
Est. Diam. 2.6; p.H. 6.1; Diam. 4.9; Diam. base 2.9.
Fabric: 7.5YR 7/6; Gold mica, not Corinthian?
Usual shape, but base flares more than usual. Small thick lug horizontal handles. Black glazed throughout, worn. Possible band at lower body near base. Impression of string at underside, string-cut.

See 116.

118 (P1060) (NEM-P-321)
Notebook: 6, 1925, p. 86.
Miniature hydria mended from two fragments, half of lower part of body and about half of base restored in plaster. Horizontal handles not preserved. Glaze very worn, chipped rim.
Diam. 3.2; H. 5.6; Diam. base ca 2.4; Th. handle 0.5.
Wheelmade. Raised spreading base. Flat vertical handle. Black glazed throughout. Reserved line on edge of rim. Three incised curving lines on underside. Traces of red lines on neck?

Kocybala 1999, p. 89, no. 339, pl. 56, fig. 3.
End of 6th - Beginning of 5th century B.C.

119 (P1067) (NEM-P-328)
Notebook: 6, 1925, p. 86.
Miniature hydria; mended from two fragments, about half of neck and rim restored in plaster. Black glaze completely worn off.
Diam. 4.2; H. 5.5; Diam. base 2.4.
Originally black glazed throughout. Reserved underside? Small horizontal lug handles. Flat vertical handle.

See 118.

120 (P1128) (NEM-P-421)
Notebook: 6, 1925, p. 90.
Upper part of miniature hydria mended from five fragments. Small parts of neck and rim, lower sides and all of bottom missing. Vertical and one horizontal handle missing. Wheelmade.
Diam. Rim 4.8; p.H. 5.2; Diam. 7.6.
Fabric: 2.5Y 8/2; Decoration: 2.5YR 5/3.
Two red purplish lines on inside of rim, shoulder and lower body.

See 118.

121 (P998) (NEM-P-189)  
Notebook: 6, 1925, p. 80.

Fig. 27
Miniature hydria; complete except from three quarters of rim and vertical handle restored in plaster. Black glaze worn in places. Chips broken off base. Wheel made. Thick black glaze, traces of wheel. Diam. ca. 3.3; H. 5.1; Diam. base 2.7. Fabric: 10YR 7/4; Decoration: 5Y 3/1. Fabric does not seem very coarse.

Miniature black glazed hydria with narrow neck, concave part in middle. Wide flat rim with slightly thickened edge, flattish shoulder, round bulging body coming to a rather high spreading foot-like base. Indication of molding where body meets base. Base: indication of string or incision on underside? Uneven, middle part of body convex/bulbous.

See 118.

122 (P1137) (NEM-P-430)
Notebook: 6, 1925, p. 91
Miniature hydria; handles, half of neck and most of rim missing. Wheelmade. Diam. 3.0; p.H. 5.0; Diam. 4.2; Diam. base 2.6. Fabric: 7.5YR 8/3. Raised base, round bulging sides, rather large neck and small wide spreading rim. String-cut. Red glazed throughout, also interior of neck. See 118.

123 (P1048) (NEM-P-309)

Perachora II, p. 312, no. 3272, pl. 124, 123 has lighter clay. 6th century B.C.

124 (P997) (NEM-P-188)
Notebook: 6, 1925, p. 80. Miniature hydria; complete except for about half of rim and part of neck restored in plaster. Mended from two fragments. Vertical handle slanting. Black glaze worn. Diam. ca. 4.8; H. 4.9; Diam. base 2.5. Fabric: 10YR 8/3; Decoration: GLEY1 3/N. Wheel made, traces of wheel where glaze is worn off. Small jug with wide rather high neck, large opening, wide splaying rim. Flat shoulder, round body, slightly curving exterior of flat ring base. One flattened vertical handle projecting from rim, lump of clay where attached on exterior/underside of rim. Attached on shoulder at line with two lug horizontal handles, one higher up than the other. Base: unglazed, traces of being string-cut. On neck by vertical handle, trace of fingerprint?

Perachora II, p. 311, no. 3256, pl. 123. 6th century B.C.
125 (P1040) (NEM-P-301)
Notebook: 6, 1925, p. 85.
Miniature hydria; part of side, one horizontal and vertical handle missing. Chip missing from
rim. Trace of scorching on one side. Wheelmade. Smoothed surface.
Diam. 2.8; H. 4.5; Diam. base 2.6.
Fabric: 5YR 6/6; Decoration: 7.5YR 7/6.
Raised base, rounded bulging sides, small horizontal lug handles. Concave base with projecting
lump in center. Trace of red on interior edge of rim and on lower part of body. Two thin red lines
above horizontal handles. Groove on neck, convex. Added red on resting surface and one circles
and dot on underside.
See 123.

126 (P1062) (NEM-P-323)
Notebook: 6, 1925, p. 86.
Miniature hydria; base restored in plaster, otherwise complete. Black glaze worn.
Diam. 3.1; p.H. 4.4.
Wheel made. All handles placed at greatest diameter, one horizontal handle slightly higher up
than other. Spreading neck and widely splaying rim.
Kocybala 1999, p. 89, pl. 56, no. 339, fig. 3.
End of 6th - Beginning of 5th century B.C.

127 (P1065) (NEM-P-326)
Notebook: 6, 1925, p. 86.
Miniature hydria; rim and most of neck missing, vertical handle missing, otherwise complete.
Black glaze worn off especially on handles.
Diam. 3.8; p.H. 4.4; Diam. base 2.1.
Fabric: 2.5Y 8/2.
Wheel made. Black glazed throughout, traces of black glaze on underside. Groove on lower part
of body. Two upright horizontal lug handles.
See 126.

128 (P1066) (NEM-P-327)
Notebook: 6, 1925, p. 86.
Miniature hydria; most of neck and rim, part of base and underside missing. Black glaze very
worn unevenly.
Diam. 3.9; p.H. 4.2.
Fabric: 2.5Y 8/3.
Black glazed throughout. Small upright horizontal lug handles.
See 126.

129 (P1059) (NEM-P-320)
Notebook: 6, 1925, p. 86.
Miniature hydria; complete except from neck, rim, one horizontal handle and vertical handle
missing. Glaze very worn. Tool-marks or wheel-marks on body?
Diam. 3.8; p.H. 4.1.

_Corinth_ XV.3, p. 324, no. 1871, pl. 70, not same foot; Kocybala 1999, p. 89, no. 336, pl. 55. Mid-late 6th century B.C.

130 (P1057) (NEM-P-318) [Nemea Mus.]
Notebook: 6, 1925, p. 86.
Miniature hydria; complete except from one horizontal handle and lower part and base restored in plaster. Glaze very worn. Worn and flaking black glaze. Two small punctures next to each other on lower lip at junction to neck.
Diam. 3.3; H. 4.0.
Fabric: 10YR 7/3.

_Corinth_ XV.3, p. 324, no. 1871, pl. 70.
First half of 5th century B.C.?

131 (P1064) (NEM-P-325)
Notebook: 6, 1925, p. 86.
Miniature hydria; complete except from most of neck, all of rim, one horizontal and the vertical handle missing. Black glazed, unevenly worn.
Diam. 3.9; p.H. 4.0; Diam. base 2.2.
Fabric: 2.5Y 8/3.
Traces of black glazed on underside and string-cut. Lug-like horizontal handle.

See 130.

132 (P1119) (NEM-P-412)
Notebook: 6, 1925, p. 90.
Miniature hydria; neck, rim, one horizontal and most of vertical handle missing. Decoration mostly worn off.
Diam. 5.9; p.H. 4.0; Th. handle 0.5.
Fabric: 7.5YR 7/6; Decoration: 7.5YR 8/3, 10R 5/6.
Soft, light orange, slipped.

Possibly _Perachora_ II, p. 311, no. 3263, pl. 123, somewhat similar, but 132 is taller. 6th century B.C.

133 (P1138) (NEM-P-431)
Notebook: 6, 1925, p. 91
Miniature hydria; two thirds of neck and rim and vertical handle missing. Misfired red almost throughout. Wheelmade.
Diam. 2.0; p.H. 4.0; Diam. base 2.2.
Thick horizontal lug handles.
See 130.

134 (P1061) (NEM-P-322)
Notebook: 6, 1925, p. 86.
Miniature hydria; complete except from most of neck and rim missing. One horizontal handle preserved. Worn glaze. Small hole at underside of base. Slight misfiring.
Diam. 3.7; p.H. 4.0.
Squat body. Flat vertical handle. Lug handle, not pierced through. Handles on greatest diameter of vessel. Black glazed throughout, also handles, misfired red on one side. Reserved underside with trace of impressed string or cloth, string-cut.
Mid – late 6th century B.C.

135 (P1141) (NEM-P-434)
Notebook: 6, 1925, p. 91
Miniature hydria mended from two fragments. Most of neck, all of rim, vertical handle and part of side missing. Flaking fabric on one side, salt contamination. Wheelmade.
Diam. 4.1; p.H. 3.9; Diam. base 2.2; Th. 0.25.
Red glazed throughout. Small thick horizontal lug handles.
See 134.

136 (P1051) (NEM-P-312)
Miniature hydria; complete except from missing neck, most of rim and vertical handle. Glaze very worn. Misfired red except one side remained black, leaned on something in the kiln?
Est. Diam. 0.7; p.H. 3.7; Diam. 3.2; Diam. base 1.9.
Flaring rim. Small horizontal lug handles attached on greatest diameter. Trace of string on cloth on base, string-cut. Misfired red glazed throughout, also on inside of neck, line on base. Plain base, slightly splaying. Black on one side.
Corinth XV.3, p. 324, no. 1871, pl. 70, not same foot; Kocybala 1999, p. 93, no. 384, pl. 61.
Mid 6th century to 5th century B.C.

137 (P1063) (NEM-P-324)
Notebook: 6, 1925, p. 86.
Miniature hydria; complete except from neck, rim, one horizontal and the vertical handle missing. Uneven glazed. Wheelmade. Use of paring on underside.
Diam. 4.3; p.H. 3.7.
Black glazed throughout, even underside of base. Small upright lug handles.
See 136.
138 (P1000) (NEM-P-191)
Notebook: 6, 1925, p. 80.
Miniature hydria; complete except from vertical handle restored in plaster. Black glaze very worn. Small puncture on body. Chips missing from base and rim.
Diam. 2.5; H. 3.6; Diam. base 1.9.
Fabric: 2.5Y 8/2.
Wide sloping neck and sloping shoulders, body bulges low down, comes into base with flat ring base. Glaze preserved on interior of rim. Two lug horizontal handles, one slightly higher up than the other. Handles not pierced through. Vertical handle comes of from edge of rim flat, becomes roundish where it joins body on a line with the horizontal handles. Lump of clay where vertical handle was attached. Uneven base. 

*Perachora* II, p. 311, no. 3256, pl. 123, 138 is 0.6 cm smaller.

6th century B.C.

139 (P1058) (NEM-P-319)
Notebook: 6, 1925, p. 86.
Miniature hydria; lower part of body and base missing. Black glazed worn. Chip missing on vertical handle.
Diam. 3.7; p.H. 3.2.
Wheelmade. Black glazed on exterior and interior. Reserved edge of rim. Flat vertical handle, small lug horizontal handles, not pierced through.

*Corinth* XV.3, p. 324, no. 1871, pl. 70; Kocybala 1999, p. 91, no. 355, pl. 58.
End of 6th century B.C.

**Undecorated miniature hydriae**
The undecorated miniature hydriae are similar to the decorated examples in shape, but are more round and squat. Some examples may have been slipped 141-143, 145, 148, 153, and some are somewhat lopsided 151-152. Some might also have been handmade 147, 151, 161-162, 165-166, while others show traces of burnishing 149-150, 160.

140 (P1134) (NEM-P-427) [Nemea Mus.]
Notebook: 6, 1925, p. 91.
Miniature hydria mended from five fragments. Base, part of sides and rim restored in plaster. Secondary burnt. Very hard gray clay. Traces of scorching, actual black lines; looks like it was placed on the fire and exploded, popped, fits with bottom missing, now restored.
P.H. ca 8.0.
Fabric: 2.5Y 5/1. Many red and white particles, lumps. Smoothed surface.
Large, squat globular body, low neck which slopes in, wide splaying rim, large wide flattened vertical handle rising up from rim, attached on body high on shoulder at line with small rounded horizontal handles.

*Perachora* II, p. 317, no. 3324, pl. 124, very similar shape except that 140 has two lug handles.

6th century B.C.
141 (P1029) (NEM-P-290)
Notebook: 6, 1925, p. 85.
Miniature hydria; complete except from handle and bottom restored in plaster. Red slip.
Diam. 3.3; p.H. 7.5.
Fabric: 7.5YR 7/4; Decoration: 5YR 6/6.
Coarse light orange fabric. Some large red particles.
Smoothed surface. Squat globular body, narrow neck, wide splaying rim, large flat vertical handle, horizontal, round lug handle. Flattened bottom.
Possibly Perachora II, p. 312, no. 3274, pl. 124, does the fabric match? 141 is 2 cm taller. 6th century B.C.

142 (P1135) (NEM-P-428)
Notebook: 6, 1925, p. 91
Miniature hydria mended from six fragments. All of botton, one horizontal handle and vertical handle missing. Trace of slip?
Diam. Rim 3.0; p.H. 7.2; Diam. 7.4.
Horizontal lug handle preserved thicker and heavier than usual.
Perachora II, p. 312, no. 3272, pl. 124, 142 has thinner neck, taller.
6th century B.C.

143 (P1032) (NEM-P-293)
Notebook: 6, 1925, p. 85.
Miniature hydria mended from two fragments, most part of rim and part of body restored in plaster. Burnished on neck and trace of tool on lower body. Darker slip?
Diam. 6.1; H. 7.0; Diam. rim ca 3.0.
Fabric: 2.5YR 6/6, orange coarse fabric with some particles.
Smooth surface, lopsided body. Squat jug, globular body, rather narrow neck, wide splaying rim.
Small horizontal lug handles, flattened bottom. Vertical flat handle attached at line with other handles, slanting slightly. Horizontal handles one higher up on shoulder than the other.
Perachora II, p. 312, no. 3272, pl. 124, 143 is about 1.3 cm taller.
6th century B.C.

144 (P1030) (NEM-P-291)
Notebook: 6, 1925, p. 85.
Diam. 3.5; H. 6.7.
Fabric: 10YR 8/4. Light orange, lumpy, large red and small white particles.
Squat globular body, flattened bottom, wide neck, flaring rim.
Possibly Perachora II, p. 312, no. 3274, pl. 124.
6th century B.C.

145 (P1031) (NEM-P-292)
Notebook: 6, 1925, p. 85.
Miniature hydria mended from three fragments. Handle, side and one horizontal handle restored in plaster. Trace of faceting tool on lower body. Uneven surface, burnished.
Diam. 2.9; H. 6.5.
Possibly Perachora II, p. 312, no. 3272, pl. 124, 145 is about 1 cm taller.
6th century B.C.

146 (P1034) (NEM-P-295)
Notebook: 6, 1925, p. 85.
Miniature hydria; complete except from handles and part of rim missing. Secondary burning on upper part.
Diam. 3.2; H. 6.2.
Fabric: 5 YR 6/4; Decoration: 5 YR 6/1. Coarse light orange, some large red and smaller white particles. Two incised lines one below rim and one below neck.
Perachora II, p. 312, no. 3274, pl. 124.
6th century B.C.

147 (P992) (NEM-P-183)
Notebook: 6, 1925, p. 80.
Miniature hydria; complete except from handle and part of rim restored in plaster. Covered with grayish wash. Handmade?
Diam. 2.8; H. 6.0.
Fabric: 5YR 7/8. Decoration: 5Y 6/1. Coarse ware, orange, large red and white particles. Squat hydria, globular shape with roughly flattened bottom. Low neck with wide splaying rim from which rises flat vertical handle extending to rounded shoulder. Two round small horizontal lug handles on shoulder just below bottom of vertical handles.
Perachora II, p. 312, no. 3273, pl. 124.
6th century B.C.

148 (P1047) (NEM-P-308)
Notebook: 6, 1925, p. 86.
Miniature hydria mended from three fragments. Vertical handle, one horizontal handle and bottom restored in plaster. Rim chipped.
Diam. 3.8; H. 6.0.
Perachora II, p. 312, no. 3272, pl. 124, 148 has lighter clay.
6th century B.C.

149 (P1121) (NEM-P-414)
Notebook: 6, 1925, p. 90.
Miniature hydria mended from three fragments. All handles and part of bottom and side missing. Accidental hole near bottom. Burnishing marks on neck.
Diam. Rim 3.6; H. 6.0; Diam. 6.1.
Fabric: 7.5YR 7/6.
Squat jug, globular but high flat shoulder, neck moderately high, wide rim, splaying upward sharply. Large flattened body.
Perachora II, p. 312, no. 3273, pl. 124.
6th century B.C.

150 (P1131) (NEM-P-424)
Notebook: 6, 1925, p. 91.
Miniature hydria mended from two fragments. Part of rim, vertical handle, one horizontal handle and most of one side missing. Holes in exterior. Burnished.
Diam. rim 3.0; p.H. 6.0; Max. Diam. 6.2.
Fabric: 2.5YR 5/6; Decoration: 2.5Y 6/1, Lumpy uneven surface, gray. Very coarse, small voids. Inclusions. Red core. Fabric very hard burnt, discolored gray from burning, blisterware?
No parallel found.

151 (P993) (NEM-P-184)
Notebook: 6, 1925, p. 80.
Miniature hydria; complete except from small piece of rim and bottom restored in plaster. Handmade?
Diam. 3.1; H. 5.7.
Fabric: 7.5YR 7/6; Decoration: 7.5YR 7/2. Coarse clay, large red and white particles, rough surface. Darker slip?
Small squat jug almost globular with rounded sides and slightly flattened bottom. Fairly splaying rim from where round vertical handle rises. Two round horizontal lug handles, one lower than the other. Lopsided. Slight traces of darker slip?
Perachora II, p. 312, no. 3274, pl. 124, 151 has larger handle, more distinct neck.
6th century B.C.

152 (P1037) (NEM-P-298)
Notebook: 6, 1925, p. 85.
Miniature hydria; complete except for vertical handle and part of rim restored in plaster. Flaking exterior.
Diam. 3.4; H. 5.5.
Lopsided body. Flattened bottom.
See 151.

153 (P1120) (NEM-P-413)
Notebook: 6, 1925, p. 90.
Miniature hydria; vertical handle, two thirds of rim and neck missing.
Diam. Rim 3.0; p.H. 5.3; Diam. 5.7
Two horizontal small lug handles. Large flattened bottom. Flattened vertical handle.
Perachora II, p. 312, no. 3272, pl. 124.
6th century B.C.

154 (P1036) (NEM-P-297)
Notebook: 6, 1925, p. 85.
Miniature hydria mended from three fragments, bottom restored in plaster.
Diam. 3.7; p.H. 5.0.
Very smoothed and nicely shaped. Flat vertical handle. Round horizontal handles.
Perachora II, p. 312, no. 3272, pl. 124, 154 has less distinct neck.
6th century B.C.

155 (P1041) (NEM-P-302)
Notebook: 6, 1925, p. 85.
Miniature hydria; complete except from horizontal handles and bottom restored in plaster.
Diam. 3.0; H. 4.9.
Fabric: 7.5YR 7/4. Many small red and black particles.
Squat jug, globular body, rather high neck, wide splaying rim. Incised lines to distinguish transition from neck to body and neck to rim. Small horizontal lug handles, flattened bottom. Vertical flat handle attached at line with other handles, slanting slightly. Horizontal handles one higher on shoulder than the other.
Perachora II, p. 312, no. 3272, pl. 124, 155 has lighter clay.
6th century B.C.

156 (P1039) (NEM-P-300)
Notebook: 6, 1925, p. 85.
Miniature hydria, coarse. Rim, one horizontal handle and bottom missing. Small punctuations on body.
Diam. 5.1; p.H. 4.9.
Globular body, tall neck. One horizontal lug-handle at greatest diameter.
See 155.

157 (P1045) (NEM-P-306)
Notebook: 6, 1925, p. 85.
Miniature hydria, coarse. Fragment, side vertical handle, and one horizontal handle missing. White patches on exterior.
Diam. 2.3; p.H. 4.9.
Wide high splaying rim practically joins globular body without neck between. Flat vertical handle.
Perachora II, p. 312, no. 3272, pl. 124, 157 has lighter clay.
6th century B.C.

158 (P1042) (NEM-P-303)
Notebook: 6, 1925, p. 85.
Miniature hydria; complete except from vertical handle restored in plaster. Rim chipped. Trace of scorching on lower part of body.

Diam. 3.0; H. 4.7.

Fabric: 7.5YR 6/6. Coarse dark orange, many white and red particles.

Squat jug, globular body, rather narrow neck, wide splaying rim. Small horizontal handles, flattened bottom. Vertical handle originally attached at line with other handles, one horizontal handle higher on shoulder than the other.

_Perachora_ II, p. 312, no. 3272, pl. 124, **158** has lighter clay.

6th century B.C.

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**159** (P1136) (NEM-P-429) [Nemea Mus.]

Notebook: 6, 1925, p. 91.

Miniature hydria; complete except from part of rim and base restored in plaster.

Est. Diam. 2.2; p.H. 4.6.

Fabric: 2.5Y 7/3. Light yellowish clay. Particles and lumpy.

Squat hydria, two horizontal lug-handles not pierced through sloping up and out, flat rather broad vertical handle, short neck, wide splaying rim. One of horizontal handle slightly lower than other.

_Perachora_ II, p. 312, no. 3273, pl. 124, hard to tell if neck is the same, **159** is about 1 cm smaller.

Beginning of 6th century B.C.

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**160** (P1038) (NEM-P-299)

Notebook: 6, 1925, p. 85.

Miniature hydria; rim, handles and flake of side missing. Flaking slip.

Diam. 5.3; p.H. 4.3.

Fabric: 5YR 6/6; Decoration: 7.5YR 7/6.

Light orange fabric, coarse. Burnished on greatest diameter?

Oval body. Maybe slight trace of vertical handle attachment. Flattened bottom. Thin red line on neck where broken.

See **146**.

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**161** (P999) (NEM-P-190)  

Notebook: 6, 1925, p. 80.

Miniature hydria; complete except from part of base restored plaster. Traces of white lines from rim onto neck. Tool marks. Handmade?

Diam. 1.9; H. 4.0; Diam. bottom 2.2.


High narrow neck and splaying rim, sloping shoulders, rounded body and flattened bottom. One flat vertical handle, from rim attached on shoulder at line with two lug horizontal handles. One handle higher up than other. Lug handles not pierced through.

_Perachora_ II, p. 312, nos. 3272 or 3273, pl. 124, **161** is about 1 cm smaller.

Beginning of 6th century B.C.
162 (P1132) (NEM-P-425) [Nemea Mus.]
Notebook: 6, 1925, p. 91.
Miniature hydria; complete except from restored vertical handle. Small part of rim restored in plaster. Burnished, handmade? Grayish, just worn or possible slip?
Diam. 2.4; H. 4.0.
Closest parallel Perachora II, p. 312, no. 3273, pl. 124, 162 is 1.7 cm smaller.
6th century B.C.

163 (P1046) (NEM-P-307)
Notebook: 6, 1925, p. 85.
Miniature hydria mended from three fragments, horizontal handle, lower part of body and bottom missing. Surface uneven.
Diam. 2.9; p.H. 3.9.
Fabric: 10YR 7/3. White deposits. Somewhat coarse material, some red and black particles. Squat hydria, flat vertical handle, splaying rim, almost no neck.
Perachora II, p. 312, no. 3272, pl. 124, 163 has lighter clay.
6th century B.C.

164 (P1075) (NEM-P-336)
Notebook: 6, 1925, p. 87.
Miniature hydria; handles, part of body, all of neck and rim missing.
Diam. 4.9; p.H. 3.6.
Squat body, slight traces of handles. Large flattened bottom.
Perachora II, p. 312, no. 3272, pl. 124.
6th century B.C.

165 (P1001) (NEM-P-192)
Notebook: 6, 1925, p. 81.
Miniature hydria; complete except from vertical handle and tiny part of rim missing. Small puncture above one horizontal handle.
Diam. 1.4; H. 2.8.
Perachora II, p. 312, no. 3274, pl. 124, 165 is 2.9 cm smaller, but bulging shape is very similar.
6th century B.C.

166 (P1002) (NEM-P-193)
Notebook: 6, 1925, p. 81.
Fig. 82
Miniature hydria; complete except from vertical handle missing. Handmade? Darker on edge of rim, slip or just worn?
Diam. 1.4; H. 2.8.
Short wide neck, splaying rim, roundish shoulder and body, flattened bottom. Two tiny lug horizontal handles, set low on body. Attachment of vertical handle higher up than lug-handles. Rough edges of body below neck show how body was made first and neck added on. In this case neck was too small to get sides smoothed inside. Could also be that it was just uneven made.
Tocra II, p. 94, no. 2370, pl. 42, 166 is 0.4 cm smaller, is very lopsided and has smaller neck. After 500 B.C.

GROUP VI. KALATHISKOI AND FLARING KALATHOI
As mentioned in the text, most of the kalathiskoi seem to belong to Pemberton’s Type 3, and according to Pemberton the kalathiskos is a votive and is conservative in shape. Dating more precisely than by 50-year intervals is difficult and the chronology is still tentative. According to Pemberton, Corinth XVIII.1, Type 3 is black and red, beveled and this form appears at the end of the last quarter of the 6th century, is most popular throughout the 5th, and dies out in the mid-4th century B.C. The profile has the following form in the early examples: well-finished, often slightly concave resting surface; straight flare from resting surface to sharp bevel; concave wall with minimum diameter at mid-wall; handles usually of pinched-on form at mid-wall; flaring triangular rim. The rim diameter is usually just slightly greater than the bevel diameter. The decorative system usually shows the following: resting surface and bevel reserved; inner wall with a black band just below the lip; circles on the floor and mid-wall of large or early examples; black band on the exterior wall above the bevel; added red below the handle zone, with a glaze line separating the two lower bands (the two colors may be reversed). The handle zone normally has a decorative pattern enclosed by light glaze lines. The upper wall and rim are black, originally in two separate bands; in later examples they merge. Added purple is never used on Type 3; the added red or brown is put directly on the clay. Typical designs of the handle zone are S’s or Z’s, zigzags, and various forms of stepped meanders (the latter are found only on Type 3 kalathiskoi, not on the earlier forms). The shape begins to degenerate in the later 5th century B.C. Signs of lateness are banding over the bevel; rounded bevel; sharp contraction of the wall or, conversely, loss of concave profile; minimum diameter placed under the rim; loss of offset of rim from wall; poor surface finish; and imprecise banding (although this can occur on some early examples). Eight examples from the Rawson deposit has zigzag in the handle zone 167-174, 5 have zeta-decoration 175-179, and one has meander 180. One example has no decoration in the handle zone, its decoration is linear 181, one has S’s 182, and a miniature kalathiskoi 183, also have linear decoration.

167 (P1004) (NEM-P-195) [Nemea Mus.]
Notebook: 6, 1925, p. 81.
Kalathiskos mended from two fragments. Part of rim and side restored in plaster. Worn. A bit chipped on exterior. Fingerprint?
Diam. 6.7; H. 4.9; Diam. base 5.8.
Fabric: 2.5YR 8/3; Decoration: 10R 4/6.

Corinth VII.5, p. 74, no. 235, pl. 15; has the flaring, thickened rim of Corinth VII.5, p. 75, no. 239.
Second half of 5th century B.C.

168 (P1007) (NEM-P-198)  Fig. 36
Notebook: 6, 1925, p. 81.
Kalathiskos; part of rim and wall restored in plaster. Worn decoration.
Diam. 5.5; H. 4.8; Diam. base 5.2; resting surface 2.5.
Fabric: 10YR 8/3; Decoration: 10R 5/6.
Interior: Reserved thin red (?) line on edge of rim. Faded black thin line just below rim. Thin black line on mid-body. Black circle at bottom. Exterior: added red on rim, black band below rim. Handle zone: black zigzag pattern bordered above and below by thin black line. Lower part of body bordered above by thin black line, black slight onto edge of base. Base and resting surface reserved. Tiny lug handles have added red lines as continuing borderlines of zigzag pattern.

Corinth XVIII.1, pp 172-173, no. 542, pl. 51, 168 has less sharp bevel.
5th century B.C.

169 (P1143) (NEM-P-443)
Notebook: 6, 1925, p. 91
Kalathiskos mended from five fragments. More than half of rim and upper side missing.
Decoration very worn. Misfired red on one side.
Diam. 6.5; H. 4.7; Diam. base 3.2; bevel 1.2.
Fabric: 10YR 8/3; Decoration: 2.5YR 5/8.

See 168.

170 (P1144) (NEM-P-444)
Notebook: 6, 1925, p. 91
Kalathiskos mended from two fragments. More than one third of rim and side missing. Worn decoration. Incised lines overlapping on underside.
Diam. 5.7; H. 4.6; Diam. base 4.0; bevel 0.9.
Fabric: 2.5Y 8/2; Decoration: 2.5YR 4/4.

See 168.

171 (P1016) (NEM-P-207)  Fig. 121
Notebook: 6, 1925, p. 81

Diam. 5.9; H. 4.6; Diam. base 4.4; bevel 0.8.
Fabric: 10YR 8/3; Decoration: 5YR 7/6, 10R 4/4.

See 168.

172 (P1010) (NEM-P-201) (Fig. 122)
Notebook: 6, 1925, p. 81.
Kalathiskos mended from four fragments. About one third of rim and part of body restored in plaster. Decoration quite worn especially where restored.

Diam. 5.8; H. 4.6; Diam. rest surf 3.5; bevel 1.1.
Fabric: 10YR 8/3; Decoration: 10R 5/6.

See 168.

173 (P1011) (NEM-P-202) [Nemea Mus.]
Notebook: 6, 1925, p. 81.
Kalathiskos mended from six fragments. Part of bottom and bits of wall restored in plaster. Decoration very worn especially one side, faded.

Diam. 6.0; H. 4.3; Diam. base/resting surface 4.0; sloping bottom part 0.8.
Fabric: 10YR 7/4; Decoration: 2.5YR 5/6.

See 168.

174 (P1015) (NEM-P-206) (Fig. 37)
Notebook: 6, 1925, p. 81.
Kalathiskos; complete except from two smaller parts of rim restored in plaster. Worn decoration. Misfired red on one side. Sloppy execution. Little lopsided.

Diam. 5.5; H. 4.2; Diam. resting surface 2.5; bevel 1.1.
Fabric: 10YR 7/4; Decoration: 10R 4/6.

See 168.
175 (P1142) (NEM-P-442)
Notebook: 6, 1925, p. 91
Kalathiskos mended from two fragments. About half of rim and sides restored in plaster. Decoration almost entirely worn off. Hard to tell how large bands and details. Small hole at exterior at red band.
Diam. 5.7; H. 4.7; Diam. Base 3.8.
Fabric: 2.5Y 8/3; Decoration: 2.5YR 5/6.
   Closest parallel Corinth XVIII.1, p. 88, no. 55, pl. 8, 175 is about 1 cm smaller.
   Early 5th century B.C.

176 (P1009) (NEM-P-200)
Notebook: 6, 1925, p. 81.
Kalathiskos mended from seven fragments. Part of rim restored in plaster. Decoration very worn. Misfired red on one side.
Diam. 5.7; H. 4.7; Diam. base resting surface 3.0; bevel 1.4.
Fabric: 10YR 8/3; Decoration: 10R 4/6.
   Corinth VII.5, p. 74, no. 239, pl. 15, table 1.
   Second half of 5th century B.C.

177 (P1013) (NEM-P-204) [Nemea Mus.]
Notebook: 6, 1925, p. 81.
Kalathiskos mended from eight fragments. Small part of rim and bottom restored in plaster. Unevenly worn decoration.
Diam. 5.1; H. 4.3.
Fabric: 10YR 7/3, Light Corinthian, some particles; Decoration: 2.5YR 4/6.
Very concave sides, spreading over-hanging rim, curved sloping underside, flattened base. Interior: Black band on edge of rim, black line, possibly black line on bottom. Exterior: Flaring rim red glazed. Black band with one or two? added red or black? lines. Handle zone reserved with zeta pattern bordered above and below with thin black lines. Red band with black line on reserved below. Black band onto bottom. Concave part of bottom preserved. Lug-handles with line of black on top.
   Corinth XVIII.1, p. 88, no. 57, pl. 8, fig. 5, early type 3, 177 has little smaller.
   Second quarter of 5th century B.C.

178 (P1014) (NEM-P-205) [Nemea Mus.]
Notebook: 6, 1925, p. 81.
Kalathiskos mended from five fragments. Part of wall restored in plaster, one lug handle broken off. Decoration worn. Misfired on one side.
Diam. 5.2; H. 4.3.
Fabric: 2.5Y 8/4; Decoration: 10R 4/6.
See 177.

179 (P1012) (NEM-P-203) Fig. 124
Notebook: 6, 1925, p. 81.
Diam. 5.0; H. 4.2; underside diam. 3.0; bevel 1.1.
Fabric: 2.5Y 7/1; Decoration: 10R 5/4.
Corinth VII.5, p. 74, no. 239, pl. 15, table 1.
Second half of 5th century B.C.

180 (P1008) (NEM-P-199) Fig. 125
Notebook: 6, 1925, p. 81.
Kalathiskos mended from 12 fragments. About half of rim and parts of body restored in plaster. Quite worn decoration. Sloppy execution.
Diam. 5.6; H. 4.9; Diam. base 3.4.
Fabric: 7.5YR 7/4; Decoration: 10R 5/6.
Decoration: Corinth VII.5, p. 74, no. 231, pl. 15, table 1; foot: Corinth VII.5, p. 73, no. 226, pl. 15; no parallel with the same rim.
Early 5th century B.C.

181 (P1005) (NEM-P-196)
Notebook: 6, 1925, p. 81.
Kalathiskos mended from three fragments. Large part of base and tiny part of rim restored in plaster. Several small punctuations on exterior. Chipped rim. Very worn, lopsided.
Diam. 7.3; H. 4.1; Diam. base 5.5.
Fabric: 10YR 8/4; Decoration: 2.5YR 5/6.
Lopsided because one side has collapsed either from firing or restoration. Slightly concave sides, flaring rim, thick and flattened on top, squat, broad in proportion to its height. Two rather conical shaped lugs set quite high up.

Interior: rim has added red on interior. Two black lines on lower body. Bottom black glazed.

Exterior: Very worn decoration. Thin line on overhanging of rim. Two red lines just above lug handles (lumps). Two black lines, the upper thicker than the other. Lower body added red glaze continues onto resting surface of base. Slight trace of red on edge of underside of bottom, otherwise underside reserved with two incised lines from compass?

_Corinth_ XVIII.1, pp. 172-173, no. 542, fig. 5, pl. 51, same height, but 181 has less sharp bevel

About 500 B.C.

182 (P1006) (NEM-P-197)

Notebook: 6, 1925, p. 81.

Kalathiskos mended from seven fragments. About half of rim and parts of body restored. Worn and fainted decoration.

Diam. 5.9; H. 4.7; Diam. base 3.8.


No parallel found.

183 (P1017) (NEM-P-208)

Notebook: 6, 1925, p. 81.

Diminutive kalathiskos mended from five fragments, one fourth of rim and part of body restored in plaster. Decoration very worn.

Diam. 4.0; H. 3.2; Diam. resting surface 2.9; bevel 1.0.

Fabric: 10YR 8/3; Decoration 2.5YR 4/6.


_Corinth_ XVIII.1, pp. 86-87, no. 38, pl. 16, fig. 5, 183 is 1.4 cm smaller; _Corinth_ VII.5, p. 75, no. 244, fig. 10, pl. 15.

Beginning – late 5th century B.C.

**FLARING KALATHOI**

This group consists of flaring kalathoi represented by 184-185 and three additional examples all currently missing. Parallels were found based on Caskey’s black and white photographs.

184 (NEM-P-260)

Notebook: 6, 1925, p. 83.
Flaring kalathos mended from two fragments, almost half of rim and piece of side missing. Diam. Rim: 3.4; H.: 2.3; diam. Base: 2.2. Fabric: light greenish buff, very soft and flaky, surface not very smooth. Three bands on reserved, black brownish bands on rim and base, red band on base.

Corinth XV.3, p. 338, no. 2054, pl. 73; Perachora II, p. 303, no. 3103, pl. 121, 3103 has dots on rim, 184 has a thin line. Beginning of 6th century B.C. Similar examples NEM-P-449, NEM-P-450, and NEM-P-451 (Missing).

185 (NEM-P-259) Notebook: 6, 1925, p. 83. Miniature kalathos. 185 is 0.018 m, diameter of rim about 0.047 m, and fragments of one other. This is a small bowl with wide flanged rim spreading above rather straight sides, large flattened bottom and broad flat basket handle. Entirely covered with brownish black paint.

Corinth XV.3, p. 341, no. 2096, Pl. 74; Corinth XV.3, p. 332, no. 1977, pl. 72, 185 has straight rim and much coarser clay. Late 6th – early 5th century B.C.

GROUP VII. KRATERISKOI All of the krateriskoi in this group are currently missing. However, information has been constructed from Rawson’s manuscript and Caskey’s photographs. The following is from Rawson’s manuscript, “These tiny vases range in height from 0.015 m to 0.029 m and in diameter from 0.025 m to 0.047 m. They are on the whole rather carefully and definitely shaped although not always well finished. They seem to be wheelmade. They have a rather high small simple base flattened on the bottom, from which the sides spread out to rounded swelling shoulders, then curve in again and out in a slightly flaring or sometimes an almost straight rim. There are two large vertical loop handles usually rising a little above the rim where they are flattened and pressed closed against it sides. These vases are entirely glazed inside and out and on the bottom black, brownish black, red or mottled, but in practically every case the glaze has almost entirely worn off owing to the softness of the clay.” 405

186 (NEM-P-211) Notebook: 6, 1925, p. 81. Krateriskos. Part of rim and one handle missing. Diam. Rim; H. 3.5; Diam. base 2.4; Greatest diam. 4.2. Fabric: coarse light reddish fabric, full of small particles, surface pitted, not very smooth, quite thick walls. Interior and exterior brownish black glazed throughout. Corinth XVIII.1, p. 169, no. 511, pl. 50; Corinth XV.3, p. 315, no. 1767, pl. 68; Corinth XV.3, p. 313, no. 1731, pl. 67. Late 6th - beginning of 5th century B.C.

405 Rawson 1934, pp. 13-14.
187 (NEM-P-218)
Notebook: 6, 1925, p. 82.
Krateriskos.
Diam. Rim 4.4; H. 3.2; Diam. base 2.3.
Interior: reserved. Exterior: red on rim and handle, added red line below handle. Band on underside of base.
    See 186.

188 (NEM-P-219)
Notebook: 6, 1925, p. 82.
Krateriskos. Part of one handle and almost half of rim missing.
Diam. Rim 4.7; H. 2.9; Diam. base 2.4.
Fabric: light greenish buff, soft, surface very rough and uneven.
Black glazed throughout, very worn.
    See 186.

189 (NEM-P-230)
Notebook: 6, 1925, p. 82.
Krateriskos. Small part of rim missing.
Diam. Rim 3.5; H. 2.3; Diam. base 1.9.
Fabric: dark brownish buff, quite soft, fairly thin walls, surface not very smooth.
Black glazed throughout, very worn.
    See 186.

190 (NEM-P-221)
Notebook: 6, 1925, p. 82.
Krateriskos. Part of one handle and almost half of rim missing.
Diam. Rim 3.8; H. 2.2; Diam. base 2.
Fabric: pinkish buff, very soft, surface not very smooth, pitted.
Black glazed throughout, mottled red.
    See 186.

191 (NEM-P-235)
Notebook: 6, 1925, p. 82.
Krateriskos.
Diam. Rim 3.3; H. 1.9; Diam. base 2.
Fabric: creamy buff, very pink, quite soft, surface not very smooth.
Reddish brown glaze throughout, very worn.
    See 186.
    Similar examples NEM-P-218, NEM-P-220, NEM-P-221, NEM-P-222, NEM-P-223, NEM-P-224, NEM-P-225, NEM-P-226, NEM-P-227, NEM-P-228, NEM-P-229, NEM-P-230, NEM-P-231, NEM-P-232, NEM-P-233, NEM-P-234, NEM-P-236, NEM-P-237, NEM-P-238, NEM-P-239, NEM-P-436, NEM-P-437, NEM-P-438, NEM-P-439, NEM-P-440, and NEM-P-441 (Missing).
GROUP VIII. MINIATURE BOWLS

Miniature bowl with two handles
There are three examples, 192, 198, NEM-P-170, and fragments of five others all currently missing. These miniature bowls may be considered together as bowls with two handles. Although they are not exactly identical, they are entirely painted brownish black and have small ring bases and flaring curving sides.

192 (NEM-P-263)
Notebook: 6, 1925, p. 84.
Miniature bowl with two handles.
192 (height 0.022 m, diameter 0.046 m) has a narrow flattened rim from which projects a round horizontal loop handle with straight lug-like projections on either side. Only one handle is preserved; the second has been restored in plaster on the analogy of some example of this shape, which have two. One of the fragments mentioned above also has handles of this type.
Somewhat similar to Corinth XV.3, p. 328, nos. 1917 or 1926, pls. 71, 111, 117.
Late 6th century B.C.
Similar examples NEM-P-263 and NEM-P-170 (Missing).

Small handle-less bowls
Six examples, 193-195, NEM-P-249, NEM-P-250, NEM-P-251, and fragments of six others, all currently missing. These bowls range in height from 0.027 m to 0.035 m and in diameter from 0.058 m to 0.062 m. Except 193 these handle-less bowls have low foot-like bases flat on the bottom, rounded sides, and incurving rims which are slightly raised and thickened. They are entirely painted brownish black. Of the fragmentary examples of this shape, four are very much smaller and entirely painted.

193 (P1025) (NEM-P-248) Fig. 128
Notebook: 6, 1925, p. 83.
Miniature bowl mended from four fragments. Black glaze very worn, almost gone on one side. Chipped at rim and base.
Diam. Rim 6.3; H. 3.3; Diam. base ca 4.0.
Fabric: 10YR 8/3; Decoration: 5Y 2.5/1.
Small bowl with incurving molded rim. Low foot-like base, flat. Black glazed throughout except from lower part of body and base, very irregular glazed. Base string-cut. Dipped in black glaze?
Corinth XV.3, p. 330, no. 1948, pl. 71.
Late 6th – beginning of 5th century B.C.

194 (NEM-P-252)
Notebook: 6, 1925, p. 83.
Small handle-less bowl mended by three fragments. Almost one fourth of rim and piece of side missing.
Diam. Rim: 5.5; H: 2.7; diam. Base: 3.5.
Fabric: grayish buff, rather fine, quite hard, fairly thin walls. Interior and exterior black glazed, very worn.
Corinth XV.3, p. 330, no. 1948, pl. 71, 194 is completely black-glazed.
Late 6th - early 5th century B.C.

195 (NEM-P-258)
Notebook: 6, 1925, p. 83.
Small handle-less bowl. About one third of rim and side missing.
Black brownish glazed throughout except from underside of base.
Corinth XV.3, p. 330, no. 1943, pl. 71, 193 is taller, but shape with flaring sides is similar.
Late 6th - early 5th century B.C.

196 (NEM-P-263)
Notebook: 6, 1925, p. 84.
Miniature bowl with two handles. One handle and almost one third of rim missing.
Fabric: buff, fairly hard, quite rough surface, thin walls.
Mottled black brownish glaze throughout.
See 195.

197 (NEM-P-253)
Notebook: 6, 1925, p. 83.
Small handle-less bowl. About one fourth of rim and piece of side missing.
diam. Rim: 3.3; H: 2.1; diam. Base: 2.1.
Fabric: pinkish grayish buff, surface uneven, not very smooth, fairly thin walls. Interior and exterior black glazed, very worn.
See 195.

198 (NEM-P-264)
Notebook: 6, 1925, p. 84.
Miniature bowl with two wishbone handles. Most of one handle and small bit of rim missing.
Mottled black brownish glaze throughout.
See 195.

199 (NEM-P-259)
Notebook: 6, 1925, p. 83.
Small bowl with flanged rim and basket handle. About half of rim missing.
Fabric: buff, rather soft and flaky, rough texture, inclusions.
Black brownish glaze throughout.
See 195.
Similar examples NEM-P-249, NEM-P-250 and NEM-P-251 (Missing).
GROUP IX. CUPS
This group contains four very different cups 200-203, of which 202-203 are currently missing. 200 is a one-handled cup, with a deep bowl and a ring base, which may be misfired intentionally. Two additional examples of this type are currently missing. The unique two-handled cup 201, has round vertical handles, bulging body and ring base. Its decoration is unusual; it consists of dot rosette in the handle zone bordered by cable patterns on each side. 201 is also secondarily burnt near the edges of the rim, which could indicate it was reused as a lamp.

200 (P1018) (NEM-P-209)
Notebook: 6, 1925, p. 81.
One-handled cup mended from eight fragments. Part of rim and body restored in plaster. Decoration very worn. Misfired red intentionally? Very irregularly applied glaze. Several small punctuations on exterior.
Diam. Rim 9.8; H. 4.9; Diam. base 5.3; Th. handle 0.7.
Fabric: 10YR 8/3; Decoration: 5YR 6/6, 2.5YR 4/6.
Bowl with rounded sides, ring base of low foot-like base. Skyphos-like horizontal handle.
Interior: Black near rim, remainder interior red glazed. Exterior: Misfired red on rim/handle zone. Black glaze on body, lower body misfired red. Reserved underside, slightly raised center.
Handle: black glazed.

Corinth XV.3, p. 207, no. 1114, pl. 47, 200 is 1 cm taller.
Little after the middle of the 5th century B.C.
Similar examples NEM-P-478 and NEM-P-491 (Missing).

201 (P1019) (NEM-P-212)
Notebook: 6, 1925, p. 81.
Small cup; complete except from part of rim and one handle restored in plaster. Traces of scorching on the edge of rim near handles.
Diam. Rim 6.2; H. 4.8; Diam. base 4.1; Th. handle 0.9.
Small cup with vertical handles, round bulging body, splaying rim, spreading ring base or foot. Interior: Thin black line just below rim. Exterior: Thin black line on edge of rim. Handle-zone, one dot rosette in center on each side. Vertical border panel patterns on each side of the two handles. Bordered below by two thin red lines. Black glaze on underside of the two handles, accidental? Added red on base. Reserved resting surface and slightly concave underside. Trace of red on upper part of one handle. Imitation of Mycenaean ware?

Corinth VII.5, p.131, no. 567, pl. 35, same shape, but not same decoration, 201 is 2.6 cm smaller; Corinth XV.3, pp. 191-192, no. 1012, pl. 45, similar base, but not decoration, 201 1.9 cm smaller; Corinth XV.3, p. 312, no. 1728, pl. 67, same decoration, but 201 has more rounded body and is 0.9 cm taller.
Late 6th century B.C.?

202 (NEM-P-235)
Notebook: 6, 1925, p. 91.
Miniature cup, coarse.
Diam. Rim 4; H. 3.4; Diam. 4.9.
Fabric: coarse, full of particles, gritty, surface only roughly smoothed, dirty grayish-brown.
Squat body with bulging sides, coming in to flattened rounded base, wide neck with slightly splaying rim from which rises two flat vertical handles.
Corinth XV.3, p. 315, no. 1760, pl. 68.
Late 6th century B.C.

203 (NEM-P-210)
Notebook: 6, 1925, p. 81.
Miniature cup with one handle?
Diam. Rim 3.3; H. 2; Diam. Base: 1.9.
Fabric: rather soft creamy buff, fairly good fabric, surface not very smooth, pitted.
Worn brownish black, pitted.
Corinth XV.3, p.315, no. 1764, pl. 68.
Late 6th century B.C.

GROUP X. MINIATURE SAUCERS
Nine examples 204 - 207, NEM-P-244, NEM-P-245, NEM-P-468, NEM-P-469, NEM-P-470, and four additional bases, all currently missing. These small plates range in height from 0.009 m to 0.016 m and in diameter from 0.04 m to 0.069 m. They have large flattened bottoms, out-curving sides, and wide flaring slightly rolled rims.406

204 (NEM-P-240)
Notebook: 6, 1925, p. 83.
Miniature saucer. Two holes pierced in side just below rim.
Diam. Rim: 6.9; H.: 1.6; est. diam. base: 3.7.
Fabric: buff, slightly flaky and soft, surface not very smooth.
Interior: band of red on rim, then two brown lines, broad red band on sloping inner part. Exterior: reserved. Bottom five brown circles.
Corinth XV.3, p. 327, no. 1911, pl. 71.
Late 6th century B.C.

205 (NEM-P-241)
Notebook: 6, 1925, p. 83.
Miniature saucer. About one fourth of rim missing, has two small holes pierced on one side of rim.
Diam. Rim: 5.4; H.: 1.2; diam. base: 4.2.
Fabric: buff, fairly hard, quite thin walls.
Black glazed throughout.
Corinth XV.3, p. 329, no. 1929, pl. 71.
Similar examples NEM-P-468 (Missing).
Late 6th century B.C.

206 (NEM-P-242)
Notebook: 6, 1925, p. 83.

406 Rawson 1934, p. 22.
Miniature saucer. Two small pieces of rim missing. Two holes on exterior of rim.
Diam. Rim: 5.1; H.: 1.1; diam. base: 3.3.
Fabric: buff, quite soft flaky, surface not very smooth, thick heavy walls, uneven, warped, perhaps handmade.
Interior: concentric circles in brownish black, three red bands.

Somewhat similar to *Corinth* XV.3, p. 332, nos. 1979, 1983, pl. 72, but 206 is decorated.
Late 6th century B.C.

207 (NEM-P-243)
Notebook: 6, 1925, p. 83.
Miniature saucer. Two holes on exterior of rim.
Diam. Rim: 4; H.: 0.9; diam. base: 2.4.
Fabric: buff, slightly pinkish, quite soft, thick, surface not very smooth.
Interior: concentric circles in brownish black, one red band.

See 204.
Similar examples NEM-P-244, NEM-P-245, NEM-P-468, NEM-P-469, and NEM-P-470 (Missing).

GROUP XI. MINIATURE AMPHORAI
This group consists of three miniature amphorai, two rather coarse examples, 208, 210 and one black-glazed example, 209. 208 and 210 are rather squat, globular and not very well-preserved. The shape of 209 is similar to a miniature hydria, but traces of the horizontal handles are not preserved.

208 (P1073) (NEM-P-334)
Notebook: 6, 1925, p. 87.
Miniature amphora; complete except from two thirds of neck and rim missing. Handles missing. Bottom flaking.
Diam. 4.9; H. 4.65; Diam. Rim 4.0.
Fabric: 10YR 5/2. A lot of smaller particles. grayish fabric with salt inclusions?
Rough surface. Squat globular body, wide low neck, slightly splaying rim, small flattened bottom. Indications of two small horizontal handles.

*No parallel found.*

209 (P1140) (NEM-P-433)
Notebook: 6, 1925, p. 91
Miniature decorated amphora; one handle, most of neck and rim missing. Black glaze worn and misfired red almost throughout.
Est. Diam. Rim 1.3; p.H. 4.3; Diam. 3.3; Diam. base 1.8.
Fabric: 5YR 6/6.
Wheelmade. Bulging body, raised base, rather narrow neck, two vertical flat handles joining neck just below rim and body on shoulder.

*Corinth* XV.3, p. 325, no. 1885, pl. 70.
Beginning of 5th century B.C.
210 (P1074) (NEM-P-335)
Notebook: 6, 1925, p. 87.
Miniature amphora; both handles missing. One handle restored in plaster. Chips of rim missing. small voids on exterior.
Diam. Rim 3.1; H. 4.1; Diam. 4.3.
Closest parallel Corinth XV.3, p. 325, no. 1888, pl. 70.
Late 6th century B.C.

GROUP XII. MINIATURE PHIALAI
Nine complete examples, 211-213, NEM-P-472, NEM-P-480, NEM-P-482, NEM-P-498, NEM-P-499, NEM-P-500, all currently missing. They range in height from 0.01 m to 0.023 m and in diameter from 0.046 m to 0.067 m. Fifteen unpainted and seven entirely painted fragmentary ones. These small dishes have large flattened bottoms, rounded sides with slightly incurring rims, and inside a raised round boss.407

211 (NEM-P-481)
Notebook 6, 1925, p. 93.
Miniature flat-bottomed phiale.
Nos. NEM-P-480, 211 and NEM-P-482 have slight traces of painted bands.
Possibly Corinth XV.3, p. 335, no. 2020, pl. 73.
Similar examples NEM-P-480, NEM-P-482, NEM-P-499, NEM-P-498 and NEM-P-500 (Missing).
Late 6th century B.C.

212 (NEM-P-479)
Area PP10.
Notebook: 6, 1925, p. 93.
Miniature flat-bottomed phiale.
Nos. NEM-P-472 and 212 are coarse and crudely made.
Corinth XV.3, p. 335, no. 2021, pls. 73, 118, similar but 212 is coarse ware.
Similar example NEM-P-472 (Missing).
Late 6th century B.C.

213 (NEM-P-483)
Notebook: 6, 1925, p. 93.
Miniature flat-bottomed phiale.
213 is decorated with concentric circles of red and dark brown and a red omphalos.
Corinth XV.3, p. 336, no. 2026, pl. 73, 213 does not have dots on rim, otherwise similar.
Similar example NEM-P-499 (Missing).
Late 6th century B.C.

407 Rawson 1934, pp. 22-23.
GROUP XIII. PYXIDES
This group contains one large black-figured pyxis 214, and two miniature cylindrical powder pyxides 215-216. It is interesting that the most popular form of powder pyxis in the Archaic period is absent from the Sanctuary of Demeter and Kore in Corinth, and according to Pemberton, *Corinth XVIII.1*, it seems to have been used almost exclusively as a grave gift. The powder pyxis continued into the Classical period, although with a different, taller shape.

214 (P1150) (NEM-P-486) Fig. 131
Notebook: 6, 1925, p. 93.
Black-figure pyxis fragment; fragment of half side and about one third of base of pyxis. Decoration worn, Decoration flaking, salt contamination. Thin walls. Misfired red on places. P.H. 7.2; Diam. base 11.0; Th. rim 0.4.
Fabric: 5YR 6/4; Decoration: 10R 4/8, 10R 5/6, 2.5YR 4/6.
No parallel found.

215 (P1023) (NEM-P-216) Fig. 132
Notebook: 6, 1925, p. 82.
Small powder pyxis mended from seven fragments. Part of rim restored in plaster. Slip worn off on one side.
Diam. 7.1; H. 5.2; Diam. bottom 7.5; Th. ca 0.4.
Small cylindrical powder pyxis with straight sides, thickened upright rim which projects slightly, projecting rounded base with two incised lines. Bottom is slightly convex. Slipped exterior, two incised lines on top of base. Slight concave bottom with two incised lines on edge and small circle around dot in center.
*Corinth* XV.3, p. 351, no. 2187, pl. 77, shape and details the same, but 215 is 2.3 cm taller;
*Corinth* XV.3, p. 350, no. 2179, pl. 77, same height but not same details.
Late 6\(^{th}\) - beginning of 5\(^{th}\) century B.C.

216 (P1024) (NEM-P-217) Fig. 133
Notebook: 6, 1925, p. 82.
Miniature powder pyxis; complete except from chip on rim. Trace of paring near base.
Wheelmade. Possibly light rosy slip.
Diam. 4.3; H. 2.8; Diam. bottom 4.4; Th. 0.3.
Six? black circles on bottom, poorly preserved.
*Corinth* XV.3, p. 351, no. 2187, pl. 77, same but Corinth example does not have decoration;
*Corinth* XV.3, p. 317, no. 1784, pl. 68, 216 is about 1 cm larger, but similar decoration.
Second half of 6\(^{th}\) – beginning of 5\(^{th}\) century B.C.
GROUP XIV. DECORATED EXALEIPTRA

Exaleiptra are characterized by deep, incurving rims, designed as barriers against spillage. The Corinthian exaleiptron, often a grave offering elsewhere, is found almost exclusively in domestic deposits in Corinth. The shape typically receives Conventionalizing decoration, and the main decorative zone is the shoulder. These three miniature exaleiptra, 217-219, are all of light Corinthian clay, and the decoration easily rubs off. 217 has linear decoration, whereas 218-219 have Conventionalizing decoration.

217 (P1151) (NEM-P-487)
Notebook: 6, 1925, p. 93.
Fragment of side and part of base of exaleiptron. Chipped. Decoration worn.
H. 3.4; Th. 0.3.
Fabric: 7.5YR 7/6; Decoration: 10R 5/6.
Interior: Reserved on rim, bottom red glazed? Exterior: Added red on edge of rim, edge of reflex handles, below handle zone. Black lines above and on base.

Corinth VII.5, p. 99, no. 371, pl. 21, shape and size similar, but not decoration.
Late 6th or early 5th century B.C.

218 (P1152) (NEM-P-488)
Notebook: 6, 1925, p. 93.
Fragment of upper part and side of exaleiptron. Mended from four fragments. One handle complete. Decoration worn in places.
P.H. 2.3; Th. 0.50-0.4.
Straight collar, with round rolled edge and side, reflex horizontal handle. Black on edge of handle above and below. Five very thin lines below. Band with dots/“net.” Bordered below by two thin black lines. Black band. Red band on inner rim.

Somewhat similar Corinth VII.5, p. 100, no. 379, pl. 22, 216 is smaller.
About mid 5th century B.C.

219 (P1153) (NEM-P-489)
Notebook: 6, 1925, p. 93.
Two non-joining fragments of small exaleiptron. Decoration worn, but glaze well-preserved.
P.H. 2.0; Th. 0.2.
Interior of bottom black glazed. Exterior: Black band above and below reflex handles. Two red lines, row of black dots/lotus buds bordered below by red thin line, then black line. On inner rim: red and black band.

Corinth VII.5, p. 99, no. 372, pl. 21, 219 is smaller.
Late 6th or early 5th century B.C.
KOTHONS
The two kothons 220-221 are both currently missing. They have flat resting surface; wide, low convex wall rounding to rim descending into interior and one horizontal reflex handle. According to Amyx these examples are a sub-group of exaleiptra, and can be combined with the exaleiptra above.

220 (NEM-P-255)
Notebook: 6, 1925, p. 83.
Miniature kothon with one handle.
H. 2.0; diam. Mouth: 2.6; diam.: 3.9; Est. diam. Base: 2.1.
   Corinth XV.3, p. 337, nos. 2037, 2038, pl. 73.
   Second half of 6th century B.C.

221 (NEM-P-256)
Notebook: 6, 1925, p. 83.
Miniature kothon with one handle.
H. 1.6; diam. Mouth: 2.2; diam.: 3.3; Est. diam. Base: 1.8.
Fabric: rather soft flaky fabric, not very smooth surface.
   See 220.
   Similar example NEM-P-257 (Missing).

GROUP XV. OINOCHOAI
This group consists of two small oinochoai, 222-223. 222 is of the cylindrical broad-bottomed type with trefoil mouth and has Conventionalizing decoration. 223 is an undecorated trefoil oinochoe except from a line of added red on the rim.

222 (P1155) (NEM-P-492)  Fig. 126
Notebook: 6, 1925, p. 93.
Cylindrical, broad-bottomed oinochoe mended from 11 fragments; base, part of body and handle restored in plaster. Glaze faded, hard to make out decoration.
Diam. trefoil 3.2; p.H. w. handle 11.8; p.H. without handle 8.6; Th. handle 0.6.
Fabric: 2.5Y 8/3; Decoration: 2.5YR 5/6.
Squat with straight sides, sloping only slightly towards base, broad flat shoulder, tall thin neck with trefoil lip and high thick flat handle, attached to flat part of shoulder. Handle, lip and neck black glazed. Red on lower neck. On shoulder band with vertical black lines bordered by thin red lines above and below. Two thin black lines, zone with black key pattern? bordered by two thin red lines below. Row of black dots, black band below. Red band, black band.
   Corinth VII.5, p. 104, no. 404, pl. 24, not quite same decoration.
   Second quarter or middle of 5th century B.C.

223 (P1049) (NEM-P-310)
Notebook: 6, 1925, p. 86.
Small trefoil oinochoe; handles, part of neck and half of rim missing.
Diam. Rim 6.0; p.H. 8.2; Diam. base 4.1.
Fabric: 2.5Y 8/4, Soft, light orange, few particles. inclusions.
Wheel made. Longish, barrel like shape with bulging sides, rather large base, wide neck. Vertical handle attached very high on shoulder. Flat base. Trefoil rim.
Added red: on edge of rim, lines between neck and body, On upper part of handle attachment. Incised thin line at trefoil mouth and 0.3 cm above base on exterior.

_Corinth_ XV.3, p. 200, no. 1063, pl. 46, very similar but 223 has even rounder body, and indication of foot. 223 has no decoration except from lines.
Beginning of 5th century B.C.

**GROUP XVI. MINIATURE KERNOI**

224-225 represents the kernoi from the Rawson deposit, all currently missing. 224 appear to have thicker walls than 225, and the parallel was found based on Caskey’s black and white photograph. Rawson states that there are, “Nineteen examples, NEM-P-265, NEM-P-266, NEM-P-268, NEM-P-269, NEM-P-270, NEM-P-452, NEM-P-453, NEM-P-454, NEM-P-455, NEM-P-456, NEM-P-457, NEM-P-458, NEM-P-459, NEM-P-460, NEM-P-461, NEM-P-462, NEM-P-463, and bases and fragments of twenty-one additional. These vessels must have some religious significance or use.

They are all made of rather soft clay, which runs off easily, but are of quite fine fabric. They are simple shallow dishes with large flattened bottoms, thin rounded or straight side, plain straight or slightly spreading and thickened rims, one side of which is pressed down making the dish scoop shaped. Small rudimentary handles rise from the rim on the sides. Inside are three little bowls, which vary in height and diameter. There are faint traces of red bands on the rim of some of the dishes and on the rim of the bowls. They range in height from 0.011 m to 0.02 m, in longitude diameter from 0.05 m to 0.069 m, in transverse diameter from 0.047 m to 0.06 m. In some cases the bowls are the same height and size, no. NEM-P-271, while in others, no NEM-P-267, two are tall while the third is very shallow with an omphalos in the middle.”

224 (NEM-P-267)  
Notebook: 6, 1925, p. 84.
Miniature kernos.
Diam.: 4.9—5.5; H.: 1.7; diam. Base: 0.5.
Fabric: pinkish buff, soft, rubs off easily, surface not very smooth. Thick walls.
Undecorated.

6th – 5th century B.C.

225 (NEM-P-271)  
Notebook: 6, 1925, p. 84.
Miniature kernos.
Diam.: 6-6.9; H.: 0.7-1.6; diam. Base: 0.5.

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Undecorated.

See 224.

Similar examples NEM-P-265, NEM-P-266, NEM-P-268, NEM-P-269, NEM-P-270, NEM-P-452, NEM-P-453, NEM-P-454, NEM-P-455, NEM-P-456, NEM-P-457, NEM-P-458, NEM-P-459, NEM-P-460, NEM-P-461, NEM-P-462 and NEM-P-463 (Missing).

GROUP XVII. KANA

These miniature dishes, kana, 226-227, are small decorated votive dishes. 226-227 and four additional examples, are all currently missing. These small dishes vary considerably in type of handle and in decoration but are essentially alike with large flattened bottoms, upturned sides from which rise three rudimentary handles.

226 (NEM-P-261)
Notebook: 6, 1925, p. 84.
Kanoun.
Est. Diam. Rim: 4.3; H.: 1.3; est. diam. Base: 3.2.
Fabric: buff, soft, flaky, surface not very smooth, lumpy, fairly thin.
Black glazed throughout, very worn.

Corinth XV.3, p. 326, no. 1902, pl. 70; Corinth VII.5, no. 568, p. 131, fig. 25.
Mid 6th – 5th century B.C.

227 (NEM-P-262)
Notebook: 6, 1925, p. 84.
Kanoun.
Brownish black glazed throughout, except underside, very worn.
Decoration similar to Corinth XV.3, p. 326, no. 1900, pl. 70.
Similar examples NEM-P-261, NEM-P-465, NEM-P-466, and NEM-P-467 (Missing).
Late 6th century B.C.

GROUP XVIII. MINIATURE DISHES

This group consists of coarse shallow miniature dishes, 228-229, and what Rawson dubbed “scoop” shaped dishes 230. These and seven additional examples are all currently missing. Regarding the “scoop” shaped dishes, Rawson states, “This is a group of curious small vessels ranging in height from 0.012 m to 0.026 m. They look as though a round pat of clay had been turned up straight on two sides and pinched between the fingers, causing the third side to turn up too, and the fourth side had been left flat, making a kind of scoop. They may have represented libation vases or have had some religious significance.”

409 Rawson 1934, p. 23.
Coarse.

228 (NEM-P-246)
Notebook: 6, 1925, p. 83.
Miniature coarse shallow dish.
Fabric: gray biscuit, pinkish buff, exterior, particles of all kinds, surface not at all smoothed, walls thick, uneven, clay soft, flaky.
Handmade, crude, undecorated.
Similar to Corinth XV.3, p. 333, no. 1983, pl. 72, 228 has greater diameter, is more shallow and is of coarser fabric.
Late 6th century B.C.

229 (NEM-P-247)
Notebook: 6, 1925, p. 83.
Miniature coarse shallow dish.
Diam. Rim: 3.6; est. H.: 0.9-1.3.
Fabric: buff, full of particles, soft, powdery, quite thick walls.
Handmade, crude, undecorated. One side higher than the other.
Corinth XV.3, p. 332, no. 1978, pl. 72, 229 has straight rim.
Similar examples NEM-P-471, NEM-P-473 (Missing).
Late 6th century B.C.

“Scoop-shaped.”

230 (NEM-P-274)
Notebook: 6, 1925, p. 84.
Miniature scoop shaped dish.
Diam. 3.1-4.3; H.: 1.9.
Fabric: light brick red, coarse, full of particles, fairly hard, surface not at all smooth.
Undecorated.
Closest parallel Perachora II, p. 301, no. 3059, pl. 120.
Similar examples NEM-P-475, NEM-P-476, NEM-P-477, NEM-P-474, and NEM-P-484 (Missing).
Mid- late 6th century B.C.

GROUP XIX. MINIATURE JUGS
This group contains a miniature jug 231, the only of its kind in the Rawson deposit. It has a wide splaying rim, and Piet de Jong’s watercolor of 231 provides a nice reconstruction.

231 (P1068) (NEM-P-329)
Notebook: 6, 1925, p. 86.
Decorated miniature jug mended from five fragments. Handle and part of rim and neck missing.
Trace of misfiring red.
Diam. rim 3.5; H. 3.9; Diam. base 2.0.
Wheelmade. Wide splaying rim, small neck, bevel near base, slightly raised base. Resting surface might have been reserved, or just worn. Black glazed throughout. Added white: at least four white thin lines on neck.

*Corinth* XIII, p. 312, no. D 49-k, pl. 57 (Deposit 49).
Third quarter of 5th century B.C.

**MISCELLANEOUS**

**GROUP XX. ARGIVE**
All of the possible vessels of Argive production are presented in this group. However, regarding all the entries in the Miscellaneous group the production might be wrongful assigned by the author due to lack of information regarding local fabric groups. For example the group of Asine, red ware, might be Argive, the White fabric group might be Acrocorinthian or Argive or Phliasian fabric.

Most of the examples in this group are hydriai 232-237, 240-244. This group also contains two possible Argive imitations of Attic cups 238-239. The coarse or undecorated miniature hydriai are all of a light-dark orange fabric with red and white particles 235-237, 240-244. 244 is very bulbous compared to the other miniature hydriai, and it has tiny lug handles. 233 has an unusual decoration of lines, horizontal bands and dots on the shoulder and mid-body. 232 and 234 both have linear decoration, 232 in red, orange and black, 234 in purple and black.

232 (P990) (NEM-P-181) [Nemea Mus.]  Figs. 75, 138
Notebook: 6, 1925, p. 80.
Small hydria mended from five fragments. Part of rim, base and lower body restored in plaster. Seven chips/holes on body. Fingerprint or tool-mark on neck?
Diam. 4.5; H. 8.3; Diam. base 4.7.
Fabric: 2.5Y 8/4; Decoration: 2.5YR 5/8.
Small hydria with quite flat shoulder and straight sloping sides coming to a ring base. Rather small neck with thick flat splaying rim, rim slight projecting edge. Vertical handle raising from rim, round, but flattened near rim, attached at shoulder at line with two horizontal round loop handles. Decoration: Near opening thin black line, broader red line and thinner black line at outer edge of black. Red band on neck. From band three pair of two black lines, in between them on either side one black dot, bordered by thin black line. Reserved handle zone bordered above and below by red thin line. Black band bordered by red bands above and below. Base: Exterior added red. Underside reserved, trace of tool but no glaze.

*No parallel found.*

233 (P1052) (NEM-P-313)
Notebook: 6, 1925, p. 86.
Miniature hydria; complete except from vertical handle, one horizontal handle and neck missing. Decoration very worn. Misfired light red on one side.
Diam. 7.1; p.H. 6.3; Diam. base 3.9; Th. 0.5.
Fabric: 2.5Y 8/3. Light, few particles. Smoothed surface.
Wheelmade. Round, squat body with raised, ring-like base. Thick slightly flattened horizontal handle on shoulder. Vertical handle even higher on shoulder. Reserved below neck. Handle zone bordered by thin black lines above and below. Near handles three vertical black lines with six dots in between. On other side nine vertical lines? Three black lines on lower body now glaze worn off. Thin black line in between body and base. Resting surface on base added red. On shoulder and upper part light orange-red smudge, from misfiring. Three black dots on horizontal handle. Typical Mycenaean hydria decoration on later vessel.

A little similar to Perachora II, p. 311, no. 3263, pl. 123, not quite the same decoration and 233 is more bulgy.

Beginning of 6th century B.C.

234 (P991) (NEM-P-182)
Notebook: 6, 1925, p. 80.
Miniature hydria; whole except for rim restored in plaster. Glaze worn. Traces of burnishing. H. 6.9; Diam. base 3.4.
Shape: Rounded body, sloping to a low flat ring base. Tall neck. Two vertical lug-like handles rising from curve of shoulder, sloping out slightly, rather large. One vertical handle, flat where it rises from rim, becoming more rounded when it joins shoulder. Decoration: Careless execution. Dull black glaze. Broad band around base of neck. On interior of neck added red. Line below and above handles. Red preserved on line below, partly. On handle zone vertical lines between attachment of the three handles. Band on lower body above base. Underside reserved.

Caskey and Amandry 1952, pp. 197-199, nos. 215-216, pl. 54.

About second quarter of 6th century B.C.

235 (P994) (NEM-P-185)
Notebook: 6, 1925, p. 80.
Fabric: 7.5YR 6/6. Coarse fabric, large red and white particles. Light orange. Unevenly made, squat jug with longish neck, wide splaying rim, sloping shoulder, round body and flattened bottom. Two round horizontal lug handles rather low on sides, one lower than the other.

Perachora II, p. 312, no. 3273, pl. 124.
6th century B.C.

236 (P995) (NEM-P-186)
Notebook: 6, 1925, p. 80.
Fabric: 7.5YR 7/6. Coarse, large red and white particles. Light orange fabric. Squat jug. Rather straight neck, wide splaying rim, rounded body. One side more rounded than other. Fairly flattened body, two small horizontal lug-handles, one higher than the other.
handle no hole through it. Vertical handle roundish, rises from edge of rim, attached on body at line with horizontal handles. Ridge across vertical handle.

See 235.

237 (P996) (NEM-P-187)
Notebook: 6, 1925, p. 80.
Miniature hydria mended from three fragments, bottom restored in plaster. Handmade but burnished. Possibly slipped.
Diam. 2.5; H. 5.0.
Fabric: 7.5YR 6/4, coarse, lumps, red and white particles.
Rounded body, wide neck, splaying rim. One flat vertical handle coming off rim, attached on shoulder at line with the two horizontal lug handles.

See 235.

238 (P1020) (NEM-P-213) [Nemea Mus.]
Notebook: 6, 1925, p. 81.
Argive imitation of small sessile kantharos. Mended from four fragments. One handle and small part of rim restored in plaster. Chipped at rim. Mottled and worn black glaze.
Diam. 6.7; H. 5.6; Diam. base 4.4; Th. rim 0.4.

No parallel found.

239 (P1021) (NEM-P-214) [Nemea Mus.]
Notebook: 6, 1925, p. 81.
Argive imitation of an Attic-type Skyphos. Mended from three fragments. Part of rim restored in plaster. Shiny black glaze worn.
Diam. 7.3; H. 6.3; Diam. base 4.1.
Fabric: 2.5YR 6/6. silver? mica, less than 238.
Small tallish Attic imitation skyphos with low spreading foot, body slopes right into foot, no stem, very narrow where they join. Large upright round horizontal handles. Interior: Red line on edge of rim, very poorly preserved. Black glazed. Exterior: Rim and small black glazed band. Silhouette style decoration without incision: Band with a kind of leaf pattern, crude palmette blobs with line in between and interlacing stems, black band below. Lower part and exterior of base black glazed. Resting surface reserved, inner part black and most inner part reserved. Handles: black glazed. Blob of glaze on foot. Shiny black glaze, Attic looking, even more distinct than 238.

Shape similar to Agora XXIII, p. 294, no. 1626, pl. 106; Corinth XIII, p.153, no. 281, pl. 40, fig. 9, similar shape but not decoration; Ure 1927, pp. 9, 85, no. 85-45, pl. 9.
Late 6th or early 5th century B.C.?
240 (P1028) (NEM-P-289)
Notebook: 6, 1925, p. 85.
Miniature hydria; complete with one handle and bottom restored in plaster. Vertical handle missing. Burnished, tool-marks on body.
Diam. 3.4; p.H. 5.8.
Fabric: 2.5YR 5/6. Dark red, bumpy surface. Large gray and red particles.
Squat globular body, low neck, flaring rim. Horizontal lug handles in upright position.
Possibly Perachora II, p. 312, no. 3272, pl. 124.
6th century B.C.

241 (P1043) (NEM-P-304)
Notebook: 6, 1925, p. 85.
Miniature hydria; complete except from one horizontal handle missing. One side pressed flat.
Diam. 2.0; H. 4.1.
Miniature squat hydria, short neck with flaring rim, globular body, flattened bottom. Flattened vertical handle, two horizontal lug handles attached on greatest diameter of body. Vertical handle attached slightly higher up on shoulder. Pressed part slight gray from scorching?
Perachora II, p. 312, no. 3272, pl. 124, 241 has lighter clay.
6th century B.C.

242 (P1122) (NEM-P-415)
Notebook: 6, 1925, p. 90.
Miniature hydria; all of neck and rim and all three handles missing.
Diam. 5.5; p.H. 3.1.
Very squat globular body, large flattened bottom. Smoothed surface. Trace of tool mark near neck.
No parallel found.

243 (P1124) (NEM-P-417)
Notebook: 6, 1925, p. 90.
Miniature hydria?; all of neck, rim and handles missing. Surface covered in dirt or something blackish, does not look like scorching.
Diam. 4.2; p.H. 2.7.
Very squat body, large flattened bottom, how many handles? One handle, vertical? Seem rough but surface smoothed?
No parallel found.

244 (P1129) (NEM-P-422)
Notebook: 6, 1925, p. 90.
Miniature hydria mended from two fragments. Small part of side missing. Possibly darker slip.
Diam. 3.9; H. 6.3-7.4; Diam. opening 6.3.
Squat globular body. Horizontal handles rather high on body.

*Perachora* II, p. 312, no. 3275, pl. 124.

6th century B.C.

**GROUP XXI. ASINE, RED FABRIC**

This group consists of miniature undecorated vessels in a distinctly darker orange-red fabric than the other vessels in the Rawson deposit. 245-247 are coarse miniature jugs, 248 is a coarse miniature chytra, 249-251 are coarse miniature amphorae, and 252-254 are coarse miniature hydriae. Some examples seem to have been covered in slip, 245-246, 249, 251, and several examples have traces of burnishing, 246, 248-249, 253-254.

245 (P1069) (NEM-P-330)
Notebook: 6, 1925, p. 86.
Diam. Rim 3.3; H. 6.3; Diam. 5.3.
Fabric: 10R 5/6; Decoration: 10R 4/6. Dark red, coarse, large gray, white and black particles. Irregular shape, wide neck, small splaying rim, globular body, flattened bottom.

*Perachora* II, p. 312, no. 3271, pl. 124.

6th century B.C.

246 (P1076) (NEM-P-337)
Notebook: 6, 1925, p. 87.
Coarse miniature jug?; handles (?), neck and rim missing. Trace of tool mark where neck was applied. Piece of straw preserved at bottom, impressed.
Diam. 5.3; p.H. 3.5.
Fabric: 2.5YR 6/6. Dark red. Smoothed surface, flaking in places. Possibly slipped. Squat globular body, large flattened body, no sign of handles, possibly one vertical handle, but surface is smoothed throughout so it does not seem likely.

*No parallel found.*

247 (P1003) (NEM-P-194)
Notebook: 6, 1925, p. 81.
Miniature one-handled jug; complete. Traces of white glaze? Chip missing on rim. Handmade?
Diam. Rim 3.3; H. 2.9.
Small squat jug with wide mouth, splaying thick rim, no neck. Longish sloping shoulder, rounded body, “almost squat bicone shape,” slightly flattened bottom. One round vertical and slanting handle from flat edge of rim and attached to body where most rounded.

*Perachora* II, p. 321, no. 3353, pl. 124, hard to tell, Perachora example not complete, 247 is 2.4 cm smaller.

Second half of 6th century B.C.
248 (P1070) (NEM-P-331)  
Notebook: 6, 1925, p. 87.
Chytridion; complete except from part of rim and neck restored in plaster. Burnished.
Diam. Rim 4.0; H. 5.6; Diam. 5.9.
Fabric: 5YR 5/6. Coarse dark red, large red, black and white particles.
Miniature chytra with squat globular body, almost no neck, wide splaying rim around large opening, one flattened vertical handle attached on shoulder, roughened spot opposite indicates there must have been another.
Corinth XV.3, p. 354, no. 2218, pl. 77, 248 is smaller, Corinth example has one handle and base; Amphora?: Corinth XV.3, p. 325, no. 1886, pl. 70, 248 is 1 cm taller.
Beginning of 5th century B.C.

249 (P1071) (NEM-P-332) [Nemea Mus.]  
Notebook: 6, 1925, p. 87.
Miniature amphora; complete except from restored part of rim and one handle. Possibly trace of slightly lighter slip. Trace of burnishing on neck.
Est. Diam. Rim 3.4; pH. 5.3.
Nicely shaped ovoid body, low wide neck, small splaying rim, roundish handle. Small flattened bottom.
Perachora II, p. 311, no. 3252, pl. 124; somewhat similar to Tocra II, p. 69, no. 2306, pl. 36, fig. 28, 249 has no base and thinner less angled handles.
Late 7th – 6th century B.C.

250 (P1116) (NEM-P-409)  
Notebook: 6, 1925, p. 90.
Miniature amphora; handles, part of rim and piece of side missing. A lot of small punctuations on exterior. Larger punctuation at bottom. Traces of handle attachments. Possibly two vertical handles missing. Rough on rim where handles were attached.
Diam. Rim 3.6; H. 5.1; Diam. 5.2.
Rough surface. Irregular shape, very squat globular body, slightly flattened bottom, wide low neck, splaying rim.
Somewhat similar to 245.

251 (P1072) (NEM-P-333)  
Notebook: 6, 1925, p. 87.
Miniature amphora; most of rim and neck missing - and handles if any. Roughness and coloration of clay indicate two handles? Smoothed surface throughout. Gray on surface, possibly slip?
Diam. 5.1; H. 4.8; Diam. Rim 4.0; Th. rim 0.4
Squat shape, very low neck, splaying rim, flattened bottom.
Corinth XV.3, p. 325, no. 1886, pl. 70, 251 is 1 cm taller.
Beginning of 5th century B.C.
252 (P1115) (NEM-P-408)  
Notebook: 6, 1925, p. 90.  
Miniature hydria; most of vertical handle, two horizontal handles and all of bottom missing. Glaze or slip flaking off, salt contamination? Handmade? Can tell on interior how neck was carelessly applied.  
Diam. Rim 4.1; p.H. 5.0.  
Squat jug, short neck, wide splaying rim. Ridge on rim near handle.  
Perachora II, p. 312, no. 3272, pl. 124; Tocra II, p. 72, no. 2350, pl. 37.  
6th century – after 500 B.C.

253 (P1033) (NEM-P-294)  
Notebook: 6, 1925, p. 85.  
Miniature hydria; fragment of upper part of hydria. One horizontal handle preserved. Burnished. Uneven.  
Diam. 3.0; p.H. 4.6.  
Squat globular body, small neck with flaring rim. Round horizontal handle.  
Perachora II, p. 312, no. 3272, pl. 124.  
6th century B.C.

254 (P1130) (NEM-P-423)  
Notebook: 6, 1925, p. 90.  
Miniature hydria mended from two fragments, small part of side, all of neck and rim, vertical and one horizontal handle missing. Burnished, trace of tool mark below break of handle.  
Diam. 6.0; p.H. 4.0.  
Squat body, perhaps a little more squat than usual.  
No parallel found.

GROUP XII. WHITE FABRIC WARE  
All the examples in this group are miniature hydriai in a very white light fabric, 255-261. Some are undecorated, 255-256, 259, others have incision 257, 260 Some examples have different linear decoration. A red band 257-258, red and black bands 260, and a black band, 261.

255 (P1126) (NEM-P-419)  
Notebook: 6, 1925, p. 90.  
Miniature hydria? mended from nine fragments. All three handles missing. Wheelmade.  
Diam. Rim 4.4; H. 7.5; Diam. 7.6; Diam. base 3.5.  
Fabric: 2.5Y 8/3. Very light, nearly white fabric, many red and black particles, small. Some large black particles.  
Bulging sides, narrowing down to large raise base, large low neck, thick wide splaying rim. Incised line on neck.  
No parallel found.
Notebook: 6, 1925, p. 90.

256 (P1117) (NEM-P-410) Fig. 59
Miniature hydria; most of neck, all of rim and vertical handle missing. Two small punctuations below horizontal handles. Wheelmade.
Diam. rim 6.3; p.H. 6.8; Est. Diam. 2.4; Diam. base 3.4.
Decided raised base, ovoid body coming in to rather narrow neck. Two thick upright projecting horizontal lug handles. Two incised lines on lower body. Below bulging a little. Flat base.
Corinth XVIII.1, p. 87, no. 47, fig. 1, pl. 7, 256 has less distinct foot.
First quarter of 5th century B.C.

257 (P1127) (NEM-P-420) Fig. 60
Miniature hydria mended from five fragments. Horizontal handle and part of body restored in plaster.
Diam. rim 3.7; H. 6.8; Diam. 6.5.
Somewhat similar to Perachora II, p. 312, no. 3273, pl. 124, 257 is about 1 cm taller.
6th century B.C.

258 (P1125) (NEM-P-418) Fig. 61
Miniature hydria? Most of neck, all of rim and handles missing. Punctuation on bottom.
Est. Diam. Rim 3.1; p.H. 6.7; Diam. 6.5; Diam. base 3.6.
Fabric: 2.5Y 8/2; Decoration: 7.5YR 7/4.
Very light almost white fabric, small black and red particles.
Decided raised base, ovoid body, wide low neck. Perhaps slipped. Smoothed surface. Trace of one vertical and one horizontal handle. Added red band just below greatest diameter, very worn. Only one horizontal handle?
No parallel found.

259 (P1123) (NEM-P-416) Fig. 62
Miniature hydria; vertical handle and most of rim missing.
Est. Diam. Rim 3.3; p.H. 5.4; Diam. 5.9.
Squat globular shape. Short neck. Lumpy but smoothed surface. Only one of horizontal lug handles pierced through.
Perachora II, p. 312, no. 3273, pl. 124.
6th century B.C.

260 (P1053) (NEM-P-314) Fig. 63
Miniature hydria; complete except from missing horizontal handle, vertical handle and most of neck and rim. Small punctuations on exterior.
Diam. 5.4; p.H. 5.8
  *Perachora* II, p. 311, no. 3254, pl. 123.
  6th century B.C.

261 (P1055) (NEM-P-316)
Notebook: 6, 1925, p. 86.
Miniature hydria; neck, rim, one horizontal, vertical handle and lower body and bottom missing. Very worn glaze. Trace of white “wash.”
Diam. 4.6; p.H. 3.4.
Small lug handle. Flattened bottom. Flat vertical handle attachment. Black band on interior and exterior of neck. Shoulder above handle zone: vertical black lines bordered above and below by thin black lines. Number and spacing uncertain.
  *Perachora* II, p. 312, no. 3272, pl. 123.
  6th century B.C.

**GROUP XXIII. ATTIC**
The group consists of the imported Attic fragments in the Rawson deposit. 262 is a restored example of a Attic kylix with palmette decoration. 263-267 are rim and base fragments of Attic Type cup-skyphoi 263-264, 266, and Corinthian Type skyphoi 265, 267.

262 (P1022) (NEM-P-215) [Nemea Mus.]
Notebook: 6, 1925, p. 82.
Attic kylix. Mended from 15 fragments. Most of rim and lower part of body restored in plaster. Glaze on handle very worn. Misfired red at places, especially stacking ring on interior floor. Red wash on reserved zones? Thick shiny metallic black glaze, no doubt Attic.
Est. Diam. ca. 20.1; H. 9.9; Diam. base 7.4; Th. rim 0.5.
Shape: Lip passes gradually into the bowl without the sharp offset of the lip-cup. Flat curving body, stemmed hollow foot. Rounded horizontal handles. Interior: Black glazed with misfired red tondo due to stacking in the kiln, lighter misfired red on small diameter tondo (intentionally reserved). Exterior: lip black glazed. Reserved band with combined bud - leaf pattern. Traces of thin black interlacing stems, bordered above and below by thin black lines. Three thin red lines, one thicker red band, three thin red lines, angled black buds with three thin red lines below. Thin black band. Reserved part above foot, then three thin red lines. Foot black glazed both on exterior and interior. Handle black glazed, reserved interior.
  Shape: *Agora* XII, pp. 91-92, 264, no. 413, pl. 19, fig. 4; Decoration: *Corinth* XIII, pp. 158-160, no. D 9-g, pl. 43; *Corinth* XIII, pp. 158-160, no. 262, fig. 9, pl. 36; Vanderpool 1946, p.
314, no. 220, pl. 62, 262 is slightly larger; two parallels with incision, Roberts 1986, p. 22, nos. 32-33, pl. 7.
Early 5th century B.C.

263 (P1156) (NEM-P-493)
Figs. 64, 145
Notebook: 6, 1925, p. 94.
Cup-skyphos Attic black-figure rim fragment. P.H. 5.8; Th. 0.4; Diam. 22.5.
Fabric: 2.5YR 6/6; Decoration: 2.5YR 4/8.
Slightly out-turned rounded rim with light carination on exterior below rim. Tall, straight wall. Interior black glazed with thin reserved line on edge of rim. Exterior: Edge of rim black glazed, dot ivy band below. Border by thick black band below. Main zone: branches and two thin straight black lines crossing each other. Trace of object at lower left at break. Probably the CHC group.
Agora XXIII, p. 281, no. 1498, pl. 102, perfect parallel except from lip-band; Agora XXIII, p. 290, no. 1588, pl. 105, lip-band.
Late 6th century B.C.

264 (P1157) (NEM-P-494)
Figs. 65, 146
Notebook: 6, 1925, p. 94.
Cup-skyphos Attic black-figure rim fragment. Slightly misfired red on exterior. P.H. 4.1; Th. 0.4; Diam. 18.0.
Fabric: 5YR 6/8
Inset lip, concave. Interior black glazed with thin reserved band on edge of rim. Exterior: Black glazed rim and band. Reserved figured zone: Bearded man to right, head in profile, arm raised, elbow bent, behind him wing. Incision for details. There should be some traces of added colors, but it is largely missing. Probably the CHC group.
Ure 1927, pp. 65, 90, no. 112-69, pl. 20, men flanked by sphinxes; shape very similar to Agora XII, p. 276, no. 575, pl. 25.
490-480 B.C.

265 (P1158) (NEM-P-495)
Figs. 66, 147
Notebook: 6, 1925, p. 94.
Corinthian-type black-glazed skyphos. Single fragment of base and lower wall. Est. Diam. 8.1; p.H. 3.2; Diam. base 5.8.
Fabric: 5YR 6/6.
Attic ring base. Interior black glazed, now matt. Exterior: wall black glazed. Reserved zone with fine lines at base of wall. Reserved zone extends to top of foot, black-glazed below and extending onto resting surface. Underside reserved with miltos; at center careful small dot, small concentric black band and larger thin black concentric circle.
Agora XII, pp. 81, no. 314, 257, pl. 14; Corinth XV.3, p. 180, no. 942, pl. 43; Corinth XV.3, p. 190, no. 1003, pl. 44.
470-460 B.C.

266 (P1159) (NEM-P-496)
Fig. 148
Notebook: 6, 1925, p. 94.
Base fragment of large Attic-type skyphos. Dull interior with a red spot on floor. Some stray drips on the reserved resting surface. Base slightly chipped.
Max. Diam. 9.2; Diam. base 9.1; p.H. 2.0; Th. 0.7.
Ring foot with torus exterior face and broad, flat resting surface. Underside slightly convex. Interior black glazed. Exterior: black glazed, resting surface reserved, interior face of foot black glazed, underside reserved with diluted red glaze. Thin black concentric circle around smaller circle around black dot in center.
Agora XII, pp. 84, 259, fig. 4, pl. 16.
470 – 460 B.C.

267 (P1160) (NEM-P-497)
Notebook: 6, 1925, p. 94.
Corinthian-type skyphos fragment. Base and some of wall of skyphos mended from three fragments. Slip worn and flaking. Base chipped and glaze mottled.
P.H. 5.3; Diam. base 4.8; Th. 0.3.
Fabric: 10YR 8/4 soft, light fabric; black: 5Y 2.5/1, but more matt; red: 2.5YR 6/6.
Interior black glazed, circle of red at bottom. Exterior: Thick, matt black glaze, bordered below by line where glaze is worn off. Black bands. Lower wall and top of foot reserved with red wash. Resting surface and interior face of foot black glazed, underside reserved with red with one fugitive black circle around black dot at center.
Agora XII, pp. 81-83, 257, no. 313, pl. 14.
About 480 B.C.

GROUP XXIV. LOCAL WARE/LAKONIAN IMITATION
This group consists of four peculiar undecorated miniature cups that could be locally produced 268-271. The fabric is light and soft and has some black and red particles. 268-269 are almost identical in shape, and the shape is an imitation of a Lakonian shape, the Lakaina. 270 has a small lug-like notch of a handle on one side of the rim, maybe it was a thymiaterion? 271 is a miniature kalathos with a basket handle, and has traces of a rosy slip on the exterior.

268 (P1146) (NEM-P-446)
Notebook: 6, 1925, p. 91
“Lakaina” type cup; mended from three fragments, one fourth of rim, several pieces of sides and base restored in plaster. Wheelmade (lines visible from the wheel). One side bulging more than the other. Uncertain if made crude or the restoration made shape lopsided.
Diam. 5.8; H. 5.5; Diam. base 4.0; bevel 0.5; Handle Th. 0.8.
Fabric: 7.5YR 7/6. Both some large and small red and black particles. Light almost white fabric. Bulging body narrow neck with wide spreading rim curving in slightly, and rather sharply to large flattened base. Two thick horizontal and flattened loop handles set low, one higher up than other. Smoothed surface. Added red: two red bands on interior of neck. Incised lines on exterior of neck and body.
Somewhat similar to Stibbe 1994, pp. 35-37, pl. 3.1, 268 is undecorated.
Third quarter of 7th – second quarter of 6th century B.C.
269 (P1147) (NEM-P-447)  
Notebook: 6, 1925, p. 92.  
“Lakaina” type cup; most of base restored in plaster otherwise complete. Wheelmade, handles added afterwards.  
Diam. 6.2; H. 5.2; Diam. bottom ca 3.9.  
Fabric: 7.5YR 7/6.  
Red and black particles. Light almost white fabric. Squat bulging body, wide spreading upturned rim, large flattened body. Two thick, heavy flattened loop handles set low on body. One slightly higher up than other.  
Somewhat similar to Stibbe 1994, pp. 35-37, pl. 3.1, 269 is undecorated.  
Third quarter of 7th – second quarter of 6th century B.C.  

270 (P1145) (NEM-P-445)  
Figs. 77, 151  
Notebook: 6, 1925, p. 91  
Coarse kalathiskos mended from four fragments, about one fourth of rim and side restored in plaster. Three almost aligned small holes at one side. One small handle not preserved. Lopsided caused by restoration. Possible lighter slip, flaking off. Lumpy. Thymiaterion?  
Diam. 5.8; H. 4.3; Diam. base 3.2.  
Shape: Like kalathiskos, but without neck. Flat rim, flattened base, lug-like handle on edge of rim.  
Somewhat similar to Tocra II, p. 72, no. 2330, pl. 37.  
Second half of 5th century B.C.  

271 (P1148) (NEM-P-448)  
Figs. 80, 152  
Notebook: 6, 1925, p. 92.  
Kalathos with basket handle; about two thirds of rim restored in plaster. Fabric flaking in places. Light red on one side, slip? Surface smoothed with some tool across body.  
Diam. 6.9; H. 4.0; H. with handle 5.1; Diam. base 4.1; bevel 0.7.  
Wide slightly rolled rim, flat large basket handle, large flattened bottom, very uneven and lumpy. Impression of cloth.  
Shape: Corinth XV.3, p. 340, no. 2093, pl. 74, same shape and bevel, but 271 is not decorated except from slip; Corinth XIV, p. 134, nos. 51-55, pl. 49, fig. 52.  
Beginning of 5th – last quarter of 5th century B.C.  

GROUP XXV. MISCELLANEOUS COARSE WARE  
This group consists of the miscellaneous miniature coarse ware, which could not be assigned to any other fabric groups, 272-279. There are five hydriai 272-276. 277 is a trefoil oinochoe, 278 is an amphora, and 279 an one-handled cup.  

272 (P1027) (NEM-P-288)  
Notebook: 6, 1925, p. 85.
Miniature hydria; complete except from handles and bottom restored in plaster. Very irregular rim. Traces of scorching on body. Possibly slipped. Diam. 3.5-4.0; p.H. 6.5.
Fabric: 2.5YR 4/6. Red-purple coarse fabric with a lot of particles. Rough surface. Smoothened rough surface. Squat body, very low wide neck, small splaying rim, probably had flattened bottom. Two horizontal handles, one higher on body than other. One flattened vertical handle, horizontal handles lower on shoulder than vertical handle is attached. Possibly Perachora II, p. 312, no. 3272, pl. 124, does the fabric match? 272 is 1 cm taller. 6th century B.C.

273 (P1035) (NEM-P-296)
Notebook: 6, 1925, p. 85. Miniature hydria; complete except from vertical handle and bottom restored in plaster. Trace of scorching on about half of vessel. Small hole on surface at mid body. Diam. 3.1; p.H. 6.0. Fabric: Two different colors of red: 2.5YR 6/4, 2.5YR 6/8; Gray from secondary burning: 2.5YR 5.1. Vertical handle attached on greatest diameter as well as horizontal handles. Rim with small pleat. Smoothed by uneven surface. Wide splaying uneven rim. Perachora II, p. 312, no. 3272, pl. 124, 273 has less distinct neck. 6th century B.C.

274 (P1054) (NEM-P-315)

275 (P1044) (NEM-P-305)

276 (P1026) (NEM-P-254)
Notebook: 6, 1925, p. 83.
Diam. 3.8; H. 2.3; Diam. mouth 0.7.
Handmade, bulky, irregular. Round bowl with slightly flattened bottom and circular mouth.
Possibly Perachora II, p. 312, no. 3272, pl. 124, does the fabric match?
6th century B.C.

277 (P1050) (NEM-P-311)  Figs. 14a, 153
Notebook: 6, 1925, p. 86.
Coarse trefoil oinochoe; fragmented, upper part preserved. Scorching near breakage.
P.H. 5.0; Est. Diam. 3.5; Th. handle 0.6.
Squat globular body, low neck, flat vertical handle. Smoothed surface.
Corinth XV.3, p. 321, no. 1845, pl. 69, similar shape, but 277 is undecorated coarse fabric.
Beginning of 5th century B.C.?

278 (P1133) (NEM-P-426)
Notebook: 6, 1925, p. 91
Miniature amphora; both handles missing otherwise complete.
Diam. Rim 2.9; p.H. 3.7; Diam. 3.9.
Squat bulging body, large flattened base, fairly high almost straight collar-like neck.
Close to Perachora II, p. 311, no. 3252, pl. 124, 278 is 1.5 cm smaller and has more rounded body and coarser clay.
6th century B.C.

279 (P1118) (NEM-P-411)
Notebook: 6, 1925, p. 90.
Miniature coarse one-handled cup; complete except from about one third of rim missing. Trace of scorching. Small holes on exterior.
Diam. Rim 5.0; H. 5.4; Diam. 6.5; Th. handle 0.5.
Squat, globular body, no neck, narrow widely splaying rim, large flattened bottom, wide flattened handle.
Perachora II, p. 321, no. 3353, pl. 124.
6th century B.C.

GROUP XVI. LIDS
The two examples in the group consists of two very different kinds of lids 280-281. 280 is a reused base of a small vessels, cut before it was decorated, and then used as a lid for a thymiaterion, which the secondary burning and the grooves suggests. 281 on the other hand, is a coarse ware lid, today currently missing. The knob-like handle indicates that it was a lid for a pyxis.
**280 (P1149) (NEM-P-485)**

Notebook: 6, 1925, p. 93.

Fragment of small vessel used as lid for a thymiaterion. Fragment of base. Deliberately cut. Trace of scorching on one side above, on cut, and on base. About half of side missing. Misfired red-orange.

P.H. 3.6; Diam. base 2.8; Th. 0.3-0.5.

Fabric: 2.5YR 6/6.

No mica, no inclusions. Sound Attic, heavy.

Interior: three thick black bands, misfired red. Exterior: One broad band on mid body, one below and one above base. First band grooved, incised lines with black/red glaze in them. Flat base. Underside reserved with incised circle. Cut first - glazed after (glaze on cut). Shape somewhat similar shape to flaring kalathiskos, but **280** has grooves on body.


Date?

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**281 (NEM-P-464)**

Corinthian? Miniature lid.

**281** is a unique example of a miniature lid with a knob-like handle and decorated with bands of red and brownish black.

Possibly *Perachora* II, p. 281, no. 2741, pl. 114, **281** is smaller?

**6th** century B.C.?

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**GROUP XVII. LAMPS**

Both of these lamps are Corinthian terracotta lamps dating to the **6th** century B.C., **282-283**. Both show sign of being used; they have been scorched on the nozzles and **282** has been misfired red on the rim.

**282 (L165) (NEM-P-273)**

Notebook: 6, 1925, p. 84.

Lamp mended from three fragments. About one third of rim and side and nozzle missing. Glaze worn at places, trace of scorching at nozzle.

Diam. 8.9; H. 2.0; Diam. Opening 5.8.


Sides rounded below, going straight up to rim which projects almost imperceptibly, rim flattened on top, slopes down towards inner side, very slightly. Bottom of inside raised in middle with very slight lump. Underside flattened, only center slightly concave. Hole for nozzle in rim, only hole, no actual nozzle. Rim: black glaze on rim and larger red “band,” but looks rather like misfiring, very uneven applied glaze. Interior red glazed.

*Corinth* IV.2, pp. 31-35, 131, no. 23, pl. 1, **282** is glazed; *Corinth* XVIII.1, p. 175, no. 567, pl. 52.

**Late 6th** century B.C.

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**283 (L164) (NEM-P-272) [Nemea Mus.]**

Notebook: 6, 1925, p. 84.
Complete except from nozzle restored in plaster. Black glaze mostly worn off. Trace of scorching at nozzle?
H. 1.9; Diam. opening 4.8; outside Diam. 7.3; spout opening 1.6.
Fabric: 10YR 8/3. Uneven, pitted surface. Sides curving, spreading out slightly to rim, which is flat on top. Flattened bottom, concave underside. At center, inside conical projection to the level of the rim.

Corinth IV.2, pp. 38-39, fig. 18; Corinth IV.2, p. 131, no. 29, pl. 1.
6th century B.C.

GROUP XVIII. TERRACOTTA FIGURINES
Ten examples of the Argive type of seated female figure were found, none of which is complete, 284-293. These figures have crudely modeled faces, pinched into beak-like noses with big round lumps for eyes, set on either side, rolls of clay put on above the eyes meeting over the nose and either falling down on each side of the neck to the shoulder or wound around the head meeting in back. Above this is another roll of clay representing a kind of polos and ending at the back of the head in round lumps. The shoulders are sloping with a kind of breast-band made of two strips of clay curved across the chest ending on its left shoulder in a flat disc and on its right in an elaborate kind of bow with a double buckle. 294 is the only standing figurine in the deposit, 295 a small complete Archaic terracotta head, and 296 is the only animal figurine in the deposit, probably a dove, but the worn condition makes it hard to determine.410

284 (NEM-P-275) (NEM-TC-5) Fig. 34
Notebook: 6, 1925, p. 84.
Mended fragments of upper body of seated terracotta figurine. Preserved almost to waist, top of head and arms broken off.
P.H. 5.8; P. width: 6.7.
Fabric: Buff surface, pinkish biscuit, fairly hard, surface not very smooth.
Top of head, probably a polos, broken off; crudely modeled face with beak-shaped nose, pinched out into nose; round big eyes set in strands of hair coming from forehead down on either side of neck, sloping shoulders with a breast-band made with two strips of clay ending on right shoulder in a sort of bow or fibula made of three blobs of clay. Broken off a little below the breast-band. Signs of a white plaster-like material having covered the whole thing; traces of it on bosom, breast-band and below. On upper fold of breast-band, near bow, traces of red, traces of white on back also. Back crudely modeled, no decoration.

Early 6th – mid 5th century B.C.

285 (NEM-P-276) (NEM-TC-6) Fig. 34
Notebook: 6, 1925, p. 84.
Mended fragments of seated terracotta figurine. Preserved to waist, with a small piece of skirt in front and stumps of the two supporting legs behind preserved. Stumps of arms also preserved.
P.H. about 10.8; P. width: 7.6.

Fabric: Creamy buff; rather coarse fabric, quite soft, surface not very smooth.
Beak-faced figurine with long neck, beak nose, very large round eyes; headdress consisting of strips of clay laid around the head, projecting a little in back where they do not meet; underneath this, a sort of flaring polos. Sloping shoulders, breast-band of two strips of clay ending in three blobs making sort of bow on its right shoulder. Stumps of arms visible just below breast-band. Body curves in to waist, then out again for the bottom of the skirt and in the back two peg-like legs, which supported it, begin. Whole thing probably back and front covered with white stucco-like material; traces of red paint on breast-band and bands of headdress and both eyes.

Early 6th – mid 5th century B.C.

286 (NEM-P-277) (NEM-TC-7)

Notebook: 6, 1925, p. 84.
Mended fragments of seated terracotta figurine. Skirt and one supporting leg missing, tip of nose broken off; otherwise what is preserved is complete.
P.H. 3.1; w. across shoulders and arms: 8.
Fabric: Light creamy buff, which has turned light brick-red over most of the front. Biscuit darker, grayish-tan, pretty soft, rubs easily; surface in front fairly smooth; in back very rough, pitted, fine particles showing. Very slight traces in cracks showing that it may have been covered in white.
What is preserved is in good condition. Beak-face with end of nose broken off, very large round eyes, blobby. High spreading polos, with thick strands of hair coming down from either side of top of nose, past the eyes and onto the neck. Breast-band of two rolls of clay, ending in circular disc or its left shoulder and an elaborate bow arrangement on its right. Both arms preserved – extend out from below breast-band for ca. 1.5 cm and then turn over in little folds. Body curves in at waist and out again for beginning of skirt where it is broken off. One of the back supporting legs preserved – slopes outward and backward, and diminishes toward the end.

Mid 6th – early 5th century B.C.

287 (NEM-P-280) (NEM-TC-10)

Notebook: 6, 1925, p. 84.
Mended fragments of seated terracotta figurine. Upper part well preserved, arms broken off, skirt and supporting legs missing. Mended from two fragments.
P.H. 8.3; P. width: 5.7.
Fabric: Light brick-red, core same as surface only a little darker. Fairly soft, cracks in places where clay was probably too dry when modeled. Surface moderately smooth. Whole thing probably covered in white.
Beak-face with round, globular eyes, a high polos with strips of clay extending from sides of top of nose and down over edge of eyes down against the neck. Necklace or breast-band of two rolls of clay, ending in a disc on its right shoulder, and on its left is an elaborate double bow. Just stumps of arms remains, fairly narrow waist, skirt curves out immediately in front, legs in back, stump of one leg preserved. Figure very sway-back. Flattened hair slightly raised from back of neck.

See 285.

184
288 (NEM-P-281) (NEM-TC-11)  Fig. 34
Notebook: 6, 1925, p. 84.
Mended fragments of seated terracotta figurine.
See 285.

289 (NEM-P-282) (NEM-TC-12)  Fig. 34
Notebook: 6, 1925, p. 84.
Seated terracotta figurine mended of three fragments. One side of upper part of skirt and all the
upper part of body missing.
P.H. 6.8; p. width: 3.5.
Fabric: Light brick-red, not very good fabric, flakes or chips off easily. Surface moderately
smooth, covered with yellowish white stucco-like substance.
Stump of one supporting leg preserved. Skirt curves out from waist giving impression of figure
being seated. Skirt flares slightly at bottom. Feet made of two oval pats of clay fastened on the
back of the skirt and projecting at the front from under the skirt.
See 285.

290 (NEM-P-283) (NEM-TC-13)  Fig. 34
Notebook: 6, 1925, p. 84.
Fragment of head of seated terracotta figurine. Head and part of neck well preserved. Surface
apparently coated with white.
P.H. 3.6; greatest width preserved: 2.3.
Fabric: light brick-red, biscuit and surface which is not very smooth.
Beak-face, nose projects quite far, has large round blobby eyes, high polos with side pieces of
strips of clay extending back from nose across top of eyes and extending out at the back slightly.
Only small part of sloping neck well preserved, other side broken off.
See 285.

291 (NEM-P-279) (NEM-TC-9)  Fig. 34
Notebook: 6, 1925, p. 84.
Lower body of seated terracotta figurine mended from 10 fragments. Head and part of neck,
arms, supporting legs, parts of skirt and feet missing.
P.H. 9; P. width across knees: 4.3.
Fabric: Very light brick-red on surface in front; back tannish buff; biscuit very light red, grayish
in places. Quite soft, cracks and crumbles easily. Looks as though whole surface had been
covered with white.
Very badly broken an damaged. Hardly any traces of the breast-band or necklace, just slightly
raised band. Most of the skirt preserved, ca. 0.6 cm thick, waist becomes thinner and there it
widens out at knees and falls straight to the bottom of skirt, which is finished off straight, feet
broken off. Stump of one supporting leg preserved. Proportions of this figurine slightly smaller
than the previous ones.
See 285.

292 (NEM-P-284) (NEM-TC-14)  Fig. 34
Notebook: 6, 1925, p. 84.
Lower body of terracotta figurine mended of two fragments.
P.H. 4.3; P. width: 6.3.
Fabric: Light brick-red throughout. Poor fabric, flakes off easily, also cracks. Soft, surface very rough.
Whole thing covered with yellowish white stucco-like substance.
Rather a shapeless piece, but the left shoulder is well preserved and the breast-band or necklace can be located by two depressions or grooves, with a flattened loop on left shoulder.

See 285.

293 (NEM-P-278) (NEM-TC-8)  
Notebook: 6, 1925, p. 84.
Mended seated terracotta figurine from 16 fragments. Head, most of arms, skirt and leg and end of other missing. Looks like whole thing had been covered with white; considerable traces remain.
P.H. 11.7; P. width across arms: 7.9; P. length of leg: 5.
Fabric: Light reddish brown surface, dark brownish gray biscuit, quite hard and firm, fairly smooth surface, quite good fabric.
Head missing, evidently had pretty long wide neck, breast-band or necklace is raised much higher than others, projects 0.5 cm and is twisted like a robe ending in knots or bows or loops of some kind on both shoulders which are pretty much broken. Arms begin to project and then are broken off. Narrows for waist and out again for skirt in front, where it is broken off, and in back for leg which extends outward and backwards. Whole length not preserved. On the back there is a thickening where necklace ends and which extends up through the neck as far as preserved.

Early 6th – mid 5th century B.C.

294 (NEM-P-285) (NEM-P-15)  
Notebook: 6, 1925, p. 85.
Standing terracotta figurine mended from five fragments. One supporting arm and small bit of skirt missing. Surface much worn.
P.H. 11; max. width: 5.7.
Whole thing apparently covered with yellowish white. (More likely a deposit on it.) High polos from which a veil flows down on either side and probably was wound around under the chin. Badly worn so it is difficult to tell how the drapery was arranged. However, some attempt of modeling, crude nose, chest projects, waist indicated. Two supporting legs extend from under drapery where arms would be and support the figure in a standing position. Proportion of figure rather squat.

Higgins [1954] 1969,p. 218, no. 816 (and 815), pl. 111, closest parallel, but 294 seem to be a crude imitation, not that elaborate.
Early 6th – mid 5th century B.C.

295 (NEM-P-286) (NEM-TC-16)  
Notebook: 6, 1925, p. 85.
Complete archaic terracotta head. Part of polos missing, otherwise intact.
P.H. 5.3; w.: 3.7.
Fabric: Light brick-red, rather soft, cracked as though clay had been too dry.
Surface fairly smooth but there are frequent voids and imperfections. Must have been made in a mold. Hole on top of head where polos broken. Looks as though head were hollow. Probably face made in mold then hair added on afterwards. Apparently all covered with yellowish white (deposit only). Very nice archaic head, well shaped nose, eyes not very distinct but rather bulging, nicely curved brows. Mouth has archaic smile, determined chin, rather pinched. Neck very thick, probably made when molded head joined on to body. Hair parted in middle, brought down over forehead, side locks, zigzagging curls of thick strips of clay. Fairly high polos now broken had an uneven edge made by blobs of clay of different heights being strung around it. Back of head quite flat.
  *Perachora* I, pp. 213-214, no. 73, pl. 93, no exact parallel, 295 has different haircut and polos more like a crown bent outwards, possibly head as attachment on kalathos?; Jenkins 1934, pp. 30-31, pl. 14, figs. 4-5.
  Mid – last quarter of 6th century B.C.

**296 (NEM-P-287) (NEM-TC-17)**

Notebook: 6, 1925, p. 85.
Terracotta animal figure mended from four fragments. Body and neck preserved in four fragments; head, tail and feet missing.
P.H.: 3.8, p. length: 3.3; p. width: 2.6.
Fabric: Light brick-red with a grayish tinge, not very good fabric, breaks off in flakes, surface fairly smooth, entirely covered with yellowish white.
Must be a duck, quite a long neck, head broken off. Neck swells in front in a life-like manner. Body rounded, no actual indication of feathers or wings but shape suggests wings. Tail broken off, projection underneath suggests feet.
  *Perachora* I, p. 227, nos. 156 or 157, pl. 100; Dove?; *Corinth* XVIII.1, p. 178, no. 595, pl. 53, plastic ware, Siren?; *Perachora* I, p. 236, no. 202, pl. 105, duck; *AH* II, p. 41, no. 257, pl. 48, fig. 14; Higgins [1954] 1969, pp. 59-60, no. 101, pl. 19, somewhat similar, 296 does not have hole on back.
Late 6th century B.C.
APPENDIX

ANCIENT SOURCES

Antiphon, *Speeches*.


Antiph. 6.45: καὶ ἐν αὐτῷ τῷ βουλευτηρίῳ Δίως βουλαίου καὶ Ἀθηνᾶς βουλαίας ἱερὸν ἔστι καὶ εἰσίντες οἱ βουλευται προσεύχονται.

...in that very chamber itself stands a shrine of Zeus the Councillor and Athena the Councillor, where members offer prayers as they enter...

Pausanias, *Periegesis*, Books II, III, and VI.


Paus. Per II.12.4. τούτῳ βασιλεύοντι Ἀσωπὸς Κηλούσης εἶναι λεγόμενος καὶ Ποσειδόνος ἐξεῦρε τὸ ποταμὸν τὸ ὕδωρ, ὧντινα οἱ νῦν ἀπὸ τοῦ εὐρόντος καλοῦσιν Ἀσωπόν.

While he was king, Asopus, said to be the son of Celusa and Poseidon, discovered for him the water of the river which the present inhabitants call after him Asopus.

Paus. Per. II.15.1-3. Φλιασίος μὲν δὴ τοσαῦτα λόγου μᾶλλον ἢν ζῆσαι: ἐκ Κορίνθου δ’ ἐς Ἀργος ἔρχομεν Κλεωνὶ πόλεις ἐστὶν οὐ μεγάλη. παῖδα δὲ εἶναι Πέλασσος Κλεώνην λέγουσιν, οἱ δὲ τῷ παρὰ Σικυόνα ρέοντι Ασωπῷ θυγατέρα ἐπὶ ταῖς ἄλλαις Κλεώνης γενέσθαι: τὸ δ’ οὖν ὄνομα ἀπὸ τοῦ ἔτερου τούτου ἐπέθη τῇ πόλει. ἐνταῦθα ἐστὶν ἱερὸν Ἀθηνᾶς, τὸ δὲ ἀγαλμα Σκύλλιδος τέχνη καὶ Διόποιν: μαθητάς δὲ εἶναι Δαιδάλου σφάς, οἱ δὲ καὶ γυναῖκα ἐκ Γόρτυνος ἐθέλουσι λαβεῖν Δαιδάλον καὶ τὸν Διόποιν καὶ Σκύλλιν ἐκ τῆς γυναικὸς οἱ ταύτης γενέσθαι. ἐν Κλεωναίς δὲ τούτῳ ἐστὶ τὸ ἱερὸν καὶ μνήμα Εὐρύτου καὶ Κτεάτου: θεοφοινος γὰρ ἐν Ἡλίδος ἐς τὸν ἁγώνα ὀντας τὸν Ἱσθμίων αὐτοὺς ἐντάθα Ἡρακλῆς κατετέξεσεν, ἐγκλῆμα ποιούμενος ὅτι οἱ πρῶτοι Αὐγειάν πολεμοῦντι ἀντετάχθησαν. [2]

ἐκ Κλεωνών δὲ εἰσὶν ἐς Ἀργος ὄδοι ὄδοι, ἡ μὲν ἄνδρας εὐξόνων καὶ ἔστιν ἐπίτομος, ἡ δὲ ἐπὶ τοῦ καλουμένου Τρητοῦ, στενὴ μὲν καὶ αὐτὴ περιεχόντων ὄρον, ὁχήμασθε δὲ ἐστὶν ὅμως ἐπιτηδειότερα. ἐν τούτωι τοὶς ὅρει τὸ σπήλαιον ἐπὶ δεῖκνυται τοῦ λέοντος, καὶ Ἡ νεμέα τὸ χορίον ἀπεχει σταδίους πέντε που καὶ δέκα. ἐν δὲ αὐτῇ Νεμείου [τε] Δίως ναὸς ἔστι θέας ἄξιος, πλὴν ὄσον κατερρυθήκη το ὄροφος καὶ ἄγαλμα οὐδὲν ἐτῆ ἠλείπτει: κυπαρίσσων τε ἄλος ἔστι περὶ τὸν ναὸν,
These are the things that I found most worthy of mention among the Phliasians. On the road from Corinth to Argos is a small city Cleonae. They say that Cleones was a son of Pelops, though there are some who say that Cleon was one of the daughters of Asopus, that flows by the side of Sicyon. Be this as it may, one or other of these two accounts for the name of the city. Here there is a sanctuary of Athena, and the image is a work of Scyllis and Dipoenus. Some hold them to have been the pupils of Daedalus, but others will have it that Daedalus took a wife from Gortyn, and that Dipoenus and Scyllis were his sons by this woman. Cleonae possesses this sanctuary and the tomb of Eurytus and Cleatus. The story is that as they were going as ambassadors from Elis to the Isthmian contest they were here shot by Heracles, who charged them with being his adversaries in the war against Augeas.

[2] From Cleonae to Argos are two roads; one is direct and only for active men, the other goes along the pass called Tretus Pierced, is narrow like the other, being surrounded by mountains, but is nevertheless more suitable for carriages. In these mountains is still shown the cave of the famous lion, and the place Nemea is distant some fifteen stades. In Nemea is a noteworthy temple of Nemean Zeus, but I found that the roof had fallen in and that there was no longer remaining any image. Around the temple is a grove of cypress trees, and here it is, they say, that Opheltes was placed by his nurse in the grass and killed by the serpent.

[3] The Argives offer burnt sacrifices to Zeus in Nemea also, and elect a priest of Nemean Zeus; moreover they offer a prize for a race in armour at the winter celebration of the Nemean games. In this place is the grave of Opheltes; around it is a fence of stones, and within the enclosure are altars. There is also a mound of earth which is the tomb of Lycurgus, the father of Opheltes. The spring they call Adrastea for some reason or other, perhaps because Adrastus found it. The land was named, they say, after Nemea, who was another daughter of Asopus. Above Nemea is Mount Apesas, where they say that Perseus first sacrificed to Zeus of Apesas.
Beside the road flows the brook called Water of Freedom. The priestesses use it in purifications and for such sacrifices as are secret.

Paus. Per. III. 24.2. προελθόντι δὲ ἀπὸ Ζάρακος παρὰ τὴν θάλασσαν ἐκατόν που στάδια καὶ ἐπιστρέφοντί αὐτούς ἐς μεσόγαιον καὶ ἐπαναβάντι σταδίους ὡς δέκα, Κυφάντων καλομένων ἐρείπια ἔστιν, ἐν δὲ αὐτοῖς στηλαίοι ἱερὸν Ἀσκληπιοῦ, λίθου δὲ τὸ ἁγάλμα. ἔστι δὲ καὶ ὅδας πυρροῦ κρουνοὺς ἐκβάλλον ἐκ πέτρας. Αταλάντην ἠθεύουσαν ἐνταῦθα φασιν, ὡς ἤματο ὑπὸ δύσης, παῖσαι τῇ λόγχῃ τὴν πέτραν καὶ οὔτω ῥυήναι τὸ ὄνομα.

Going on from Zarax beside the sea for about a hundred furlongs, and then turning inland, and going up country for about ten furlongs, you come to the ruins of Cyphanta. Among the ruins is a grotto sacred to Asclepius: the image is of stone. There is also a spring of cold water gushing from a rock. They say that Atalanta was hunting here, and that, being tormented with thirst, she struck the rock with her spear, and so the water flowed out.

Paus. Per. VI. 4.2. γεγόνασι δὲ αὐτῷ Νεμείον μὲν νῖκαι καὶ Ἰσθμίον ἀναμίξα δυόδεκα, Ὁλυμπίας δὲ καὶ Πυθοῦ, τῇ μὲν δύο, τρεῖς δὲ ἐν Ὁλυμπίᾳ. τὴν τετάρτην δὲ Ὁλυμπιάδα ἐπὶ ταῖς ἐκατον—πρώτην γὰρ δὴ ἐνίκησεν ὁ Σώστρατος ταύτην—οὐκ ἀναγράφουσιν οἱ Ἡλεῖοι, διότι μὴ αὐτοὶ τὸν ἄγνων ἄλλα Πισαῖοι καὶ Αρκάδες ἔθεσαν ἀντ᾽ αὐτῶν.

He won at the Nemean and Isthmian games combined twelve victories, three victories at Olympia and two at Pytho. The hundred and fourth Festival, when Sostratus won his first victory, is not reckoned by the Eleans, because the games were held by the Pisans and Arcadians and not by themselves.

Paus. Per. VI. 22.7. ἀπέχει δὲ ὡς πεντήκοντα Ὁλυμπίας σταδίους κόμη τε Ἡλείων Ἡράκλεια καὶ πρὸς αὐτῇ Κύθνος ποταμός: πηγὴ δὲ ἐκδούσσα ἐς τὸν ποταμὸν καὶ νυμφῶν ἐστιν ἱερὸν ἐπὶ τῇ πηγῇ. ὄνοματα δὲ ἴδια μὲν ἐκάστη τῶν νυμφῶν Καλλιφάεια καὶ Συνάλλασσα καὶ Πηγαία τε καὶ Ἰάσις, ἐν κοινῷ δὲ σφισιν ἐπίκλησις Ἰονίδες, λουκαμένος δὲ ἐν τῇ πηγῇ καμάτων τέ ἐστι καὶ ἀλημάτων παντοίων ιάματα: καλείσθαι δὲ τὰς νύμφας ἀπὸ Ἰονὸς λέγουσι τοῦ Γάργητον, μετοικήςαντος ἐνταῦθα ἐξ Ἀθηνῶν.

Distant from Olympia about fifty stades is Heracleia, a village of the Eleans, and beside it is a river Cytherus. A spring flows into the river, and there is a sanctuary of nymphs near the spring. Individually the names of the nymphs are Calliphaea, Synallasis, Pegaea and Iasis, but their common surname is the Ionides. Those who bathe in the spring are cured of all sorts of aches and pains. They say that the nymphs are named after Ion, the son of Gargettus, who migrated to this place from Athens.
Pindar, *Nemean Odes.*


Pindar Nem. X.30-40. γαίᾳ δὲ καυθείσα πυρὶ καρπός ἐλαίας ἐμολευ Ἡρας τὸν εὐάνορα λαὸν ἐν ἀγγέων ἐρκεσὶ παμποικίλωι.

...and in earth baked by fire olive oil came to the fine men of Hera's city in jars with richly painted sides.

Plato, *Laws.*


Plato Leg. IV.716e. βίον καὶ δὴ καὶ διαφερόντως πρέπον, τῷ δὲ κακῷ τούτων τάναντια πέρφυκεν. ἄκαθαρτος γὰρ τὴν ψυχὴν ὃς κακός, καθαρὸς δὲ ὁ ἐναντῖος, παρά δὲ μιαρὸ δόρα σοι ἐν.

... but for the wicked, the very opposite. For the wicked man is unclean of soul, whereas the good man is clean; and from him that is defiled no good man, nor god, can ever rightly receive gifts.

Pliny the Elder, *Naturalis Historia.*


Pliny the Elder NH 13.1-5.

Most interesting is the following passage from 13.2. vnguentis cognomina dedere aliis patriae, aliis suci, aliis arbores, aliis causae, primumque id scire convenit, mutatam auctoritatem et saepius transisse gloriam. laudatissimum fuit antiquitus in delo insula, postea mendesium. nec mixtura et compositione tantum hoc accidit, sed iidem suci varie alibi atque alibi praevaluere aut degeneravere. irinum corinthi diu maxime placuit, postea cyzici, simili modo rhodinum phaseli, quam gloriam abstulere neapolis, capua, praeneste.

The names of unguents are due, some of them, to the original place of their composition, others, again, to the extracts which form their bases, others to the trees from which they are derived, and others to the peculiar circumstance under which they were first made: and it is as well, first of all, to know that in this respect the fashion has often changed, and that the high repute of peculiar kinds has been but transitory. In ancient times, the perfumes the most esteemed of all were those of the island of Delos, and at a later period those of Mendes. This degree of esteem is founded, not only on the mode of mixing them and the relative proportions, but according to the degree of favour or disfavour in which the various places which produce the ingredients are held, and the comparative
excellence or degeneracy of the ingredients themselves. The perfume of iris, from
Corinth, was long held in the highest esteem, till that of Cyzicus came into fashion.
It was the same, too, with the perfume of roses, from Phaselis, the repute of which
was afterwards eclipsed by those of Neapolis, Capua, and Praeneste.

**Plutarch, Pericles.**


Plutarch, *Per*, XIX, 2. αἱ πόλεμοι ἐνδελεχῇ καὶ βαρὺν ἐξέκλεισεν, ὃς συνεῖχε τὸν χρόνον
ἡ χώρα βαρβαρικὰς ἀναμεμιγμένη γειτνιάσει καὶ γέμουσα ληστηρίων ὀμόροιν
καὶ συνόικων: ἑθαμάσθη δὲ καὶ διεβόθη ἐπὶ τοὺς ἐκτὸς ἀνθρώπους
περιπέλευσας Πελοπόννησον, ἐκ Πηγῶν τῆς Μεγαρικῆς ἀναχθεῖς ἐκατὸν τριήρεσιν.

... and shut out the perpetual and grievous war in which the country was all the
time involved, in close touch as it was with neighboring communities of
Barbarians, and full to overflowing of robber bands whose haunts were on or
within its borders. But he was admired and celebrated even amongst foreigners for
his circumnavigation of the Peloponnesus, when he put to sea from Pegae in the
Megarid with a hundred triremes.

**Strabo, Geography.**


Strabo *Geo*. VIII.6.19. ἐνταῦθα δὲ καὶ Ἡ Νεμέα μεταξὺ Κλεωνόν καὶ Φλιοῦντος καὶ τὸ Ἄλπιος, ἐν
ὁ καὶ τὰ Νέμεα συντελεῖν ἔθος τοῖς Ἀργείοις, καὶ τὰ περὶ τὸν Νεμεαῖον λέοντα
μυθεύσανε, καὶ Ἡ Βέβηνα κάμπῃ: διέχουσι δὲ αἱ Κλεωναι τοῦ μὲν Ἀργους
σταδίους ἐκατόν εἰκοσί, Κορινθίου δὲ ὀγδόηκοντα, καὶ ἤμεις ὑπὸ τοῦ
Ἀκροκορινθοῦ κατωπτεύσαμεν τὸ κτίσμα.

And here too, between Cleonae and Phlius, are Nemea and the sacred precinct in
which the Argives are wont to celebrate the Nemean Games, and the scene of the
myth of the Nemean lion, and the village Bembina.

Strabo *Geo*. VIII.6.20. ό δὲ Κόρινθος ἀφνεῖος μὲν λέγεται διὰ τὸ ἐμπόριον, ἐπὶ τῶν Ἰσθμοῦ
κεῖμενος καὶ δυσάλοιμον [ὥν] κύριοις, ὅν ὁ μὲν τῆς Ἀσίας ὁ δὲ τῆς Ἰταλίας
ἔγγυς ἐστι . . . καὶ ράδις ποιεῖ τὰς ἑκατέρωθεν ἀμοιβὰς τῶν φυτῶν πρὸς
ἀλλήλους τοῖς τοσσοῦν ἄφεστῶσιν. ἦν δὲ ωσπερ ὁ πορθμὸς ὧς ἐπιπλοῦς ὁ κατὰ
τὴν Σικέλιαν τὸ παλαιόν.

Corinth is called "wealthy" because of its commerce, since it is situated on the
Isthmus and is master of two harbors, of which the one leads straight to Asia, and
the other to Italy; and it makes easy the exchange of merchandise from both
countries that are so far distant from each other. And just as in early times the Strait of Sicily was not easy to navigate, so also the high seas...

Strabo Geo. VIII. 6. 25. τὴν δὲ Σικυώνα πρότερον Μηκώνην ἐκάλουν, ἔτι δὲ πρότερον Αἰγιαλεῖς: ἀνόκισε δ’ αὐτὴν ἀπὸ βαλάντις ὅσον εἰκοσι σταδίος οἱ δὲ δώδεκά φασίν ἐπὶ λόφον ἐρυμόν Ἀχείμητος: τὸ δὲ παλαιὸν κτίσμα εἰπεῖν έστιν ἐχον λιμέν. ὁρίζετ δὲ τὴν Σικυονίαν καὶ τὴν Κορινθίαν ποταμὸς Νεμέα: ἐτυραννῆθη δὲ πλείστον χρόνον, ἄλλῳ αἱ τοὺς τυραννοὺς ἐπιεἰκεῖς ἀνδράς ἔσχεν, Ἀράτων δ’ ἐπιφυσάστατον, ὧς καὶ τὴν πόλιν ἴππουθερώση, καὶ Αχαιῶν ἤρε παρ’ ἐκόντων λαβὼν τὴν ἐξουσίαν, καὶ τὸ σύστημα ἡδέσκονται προσθείς αὐτῷ τὴν τε πατρίδα καὶ τὰς ἄλλας πόλεις τὰς ἐγγὺς. Ἡ περισσίαν δὲ καὶ τὰς ἔξεστι πόλεις ἅ ὁ ποιητὴς λέγει, καὶ τὸν Αἰγιαλόν τὸν Αχαίων ἦδη συμβέβηκεν εἶναι μέχρι Δὺμής καὶ τῶν ὅρων τῆς Ἡλείας.

In earlier times Sicyon was called Mecone, and in still earlier times Aegialia, but Demetrius rebuilt it upon a hill strongly fortified by nature about twenty stadia (others say twelve) from the sea; and the old settlement, which has a harbor, is a naval station. The River Nemea forms the boundary between Sicyonia and Corinthia. Sicyon was ruled by tyrants most of the time, but its tyrants were always reasonable men, among whom the most illustrious was Aratus, who not only set the city free, but also ruled over the Achaeans, who voluntarily gave him the authority, and he increased the league by adding to it both his native Sicyon and the other cities near it. But Hyperesia and the cities that come in their order after it, which the poet mentions, and the Aegialus as far as Dyme and the boundaries of Eleia already belonged to the Achaeans.

Xenophon, Hellenica.


Xenophon Hell. IV. 7. 2. ἐκ δὲ τοῦτον τοῖς Λακεδαμιονίοις τὸ μὲν ἐπ’ Αθηναίους ἢ ἐπὶ Βοιωτοὺς στρατεύειν οὐκ ἐδόκει ἄσφαλές εἶναι ὅπερθεν καταλιπόντας δι᾽ ὑμὸν τῇ Λακεδαμίῳ πολεμίαν καὶ ὀὔτω μεγάλῃ τὴν τῶν Ἀργείων πόλιν, ἐξὶ δὲ τὸ Ἀργος φρουρᾶν φαίνεταιν. ὁ δὲ Αγεόσπολις ἐπεὶ ἔγνω ὅτι εἰ ποτὲ ἡγητὸν τῆς φρουρᾶς καὶ τὰ διαβατήρια θυμόντως ἐγένετο, ἑλθὼν εἰς Ὑλομπίᾳν καὶ χρηστηριαζόμενος ἐπιρύωτα τὸν θεὸν εἰ οἵως ἄν ἔχοι ἄτυχή μή ἐξομοίως τὰς σπονδάς τῶν Ἀργείων, ὅτι οὐχ ὅποτε καθηκόντος χρόνος, ἀλλ’ ὅποτε ἐμβάλλειν μέλλοντα Λακεδαμίονιοι, τότε ὑπέφερον τοὺς μῆνας. ὁ δὲ θεὸς ἐπεσήμανον αὐτῷ ὅσιον εἶναι μὴ ἐξομοίως σπονδάς ἀδίκως ύποφερομένας. ἔκεισθεν δ’ εὐθὺς πορευθεὶς εἰς Δελφοὺς ἐπῆρε τοῦ Ἀπόλλων εἰ κάκεινον δοκοίη περὶ τῶν σπονδῶν καθαπερ τῷ πατρί. ὁ δὲ ἀπεκρίνατο καὶ μάλα κατὰ ταῦτα.

After this it seemed to the Lacedaemonians that it was not safe for them to undertake a campaign against the Athenians or against the Boeotians while leaving in their rear a hostile state bordering upon Lacedaemon and one so large
as that of the Argives; they accordingly called out the ban against Argos. Now when Agesipolis learned that he was to lead the ban, and when the sacrifices which he offered at the frontier proved favourable, he went to Olympia and consulted the oracle of the god, asking whether it would be consistent with piety if he did not acknowledge the holy truce claimed by the Argives; for, he urged, it was not when the appointed time came, but when the Lacedaemonians were about to invade their territory, that they pleaded the sacred months. And the god signified to him that it was consistent with piety for him not to acknowledge a holy truce which was pleaded unjustly. Then Agesipolis proceeded straight from there to Delphi and asked Apollo in his turn whether he also held the same opinion as his father Zeus in regard to the truce. And Apollo answered that he did hold quite the same opinion.
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<td>Very fine, fired hard; most common colors – pale yellow to yellowish green.</td>
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<td>Corinthian (late 7th - early 6th)</td>
<td>Fine clay; fired hard, but less so than in Proto-Corinthian. Shades of yellow, pale green, yellowish or pinkish buff.</td>
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<td>Corinthian (late 6th - early 5th)</td>
<td>More variable clay; sometimes hard, but there is also a soft fine powdery clay of darker color than usual (i.e. shades of brown and buff).</td>
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<td>Corinthian (late 5th and 4th)</td>
<td>Mostly soft and muddy colors (browns and reds); low fired.</td>
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Nemea shrine

700 m

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Fig. 115. 77 (P940), S. Handberg. Scale 1:2.
Fig. 116. 92 (P963), Author. Scale 1:2.

Fig. 117. 94 (P943), Author. Scale 1:2.

Fig. 118. 102 (P974), S. Handberg. Scale 1:2.
Fig. 119. 105 (P959), Author. Scale 1:2.

Fig. 120. 111 (P934), Author. Scale 1:2.
Fig. 121. 171 (P1016), Author. Scale 1:2.
Fig. 122. 172 (P1010), Author. Scale 1:2.
Fig. 123. 177 (P1013), Author. Scale 1:2.
Fig. 124. 179 (P1012), Author. Scale 1:2.

Fig. 125. 180 (P1008), Author. Scale 1:2.
Fig. 126. 182 (P1006), Author. Scale 1:2.
Fig. 127. 183 (P1017), Author. Scale 1:2.

Fig. 128. 193 (P1025), S. Handberg. Scale 1:2.

Fig. 129. 200 (P1018), Author. Scale 1:2.
Fig. 130. 201 (P1019), S. Handberg. Scale 1:2.

Fig. 131. 214 (P1150), Author. Scale 1:2.

Fig. 132. 215 (P1023), Author. Scale 1:2.

Fig. 133. 216 (P1024), Author. Scale 1:2.

Fig. 134. 218 (P1152), S. Handberg. Scale 1:2.

Fig. 135. 219 (P1153), S. Handberg. Scale 1:2.
Fig. 136. 222. (P1155), S. Handberg. Scale 1:2.

Fig. 137. 231 (P1068), S. Handberg. Scale 1:2.
Fig. 138. 232 (P990), S. Handberg. Scale 1:2.

Fig. 139. 234 (P991), S. Handberg. Scale 1:2.
Fig. 140. 238 (P1020), S. Handberg. Scale 1:2. Fig. 141. 239 (P1021), Author. Scale 1:2.

Fig. 142. 249 (P1071), S. Handberg. Scale 1:2.
Fig. 143. 254 (P1130), Author. Scale 1:2.

Fig. 144. 262 (1022), S. Handberg. Scale 1:2.

Fig. 145. 263 (P1156), Author. Scale 1:2.

Fig. 146. 264 (P1157), Author. Scale 1:2.
Fig. 147. 265 (P1158), Author. Scale 1:2.

Fig. 148. 266 (P1159), Author. Scale 1:2.  
Fig. 149. 267 (P1160), Author. Scale 1:2.

Fig. 150. 268 (P1146), Author. Scale 1:2.  
Fig. 151. 270 (P1145), Author. Scale 1:2.
Fig. 152. 271 (P1148), S. Handberg. Scale 1:2.

Fig. 153. 277 (P1050), S. Handberg. Scale 1:2.

Fig. 154. Drawing of 280 (P1149), S. Handberg. Scale 1:2.

Fig. 155. 282 (L164), S. Handberg. Scale 1:2.

Fig. 156. 283 (L165), S. Handberg. Scale 1:2.