

THE TEMPLE OF ARTEMIS AGROTERA is identified here with the totally destroyed Ionic temple on the Ilissos, often considered to be the Metroon in Agrai. There is incontrovertible evidence for locating the temple at the northeast corner of the intersection of the new Ardittou Boulevard and D. Koutoula St., fig. 154. Here A. Skias in 1897 found the remains of foundations  $14.60 \times 7.80$  m. consisting of various beddings in the rock and a few poros blocks. In 1962, during the construction of the Ardittou Boulevard, a wall 1.10 m. thick, built of great poros blocks, was found at the foot of the rocky knoll where the temple had stood. This wall, running parallel with the northern line of the temple at a distance of 8 m., is a retaining wall which held in the earth fillings brought in to make a terrace around the temple, figs. 156–157. The earth filling contained a great quantity of poros and marble chips, produced when the stonemasons were working on the poros foundations and the marble superstructure. A number of vase fragments were found and also a quantity of small votive vessels, just like those found by Skias in 1897, fig. 158.

After the uncovering of the foundations in 1897, W. Dörpfeld was the first to identify them with the temple of Artemis Agrotera. In 1923, C. Robert supported this view, relying mainly on the interpretation of the sculptured frieze. The district Agrai or Agra is generally located at this part of the Ilissos. And here the temple of Artemis Agrotera ought to be, as well as the way across the river mentioned by ancient authors in connexion with the temple. Unquestionably, the site by the church of St. Photini and above Kallirrhoe, where the river bed is fairly even with a hard limestone surface, presents the most suitable spot for the construction of a crossing. In this connexion the trench in the river-bed of the Ilissos should be considered, figs. 154–155. This trench, cut into the rocky river-bed, is about 34 m. long, 4 m. wide, and about 2 m. deep, forming an artificial passage in which the water would have flowed at a greater depth thus requiring less width, so that it would have been very easy to construct a light bridge. Sokrates mentions this crossing while explaining to Phaidros exactly where the altar of Boreas is and at the same time he gives the distance between the crossing and the spot on the Ilissos bank where he and Phaidros are talking (p. 289), "two or three stades farther on where we cross over to the sanctuary in the region of Agra. And there is an altar of Boreas there," (Plato, *Phaedrus* 229c). Pausanias (I, 19, 6) seems to have used the same crossing and immediately after crossing the river he mentions the temple of Artemis. The site of the crossing is further confirmed by the existence of a nearby gate, Gate X, in the city wall. Sokrates comes out of this gate, which we identify with the Diomeian Gate, heading in the direction of Kynosarges (Plato, *Axiochus* 364a). Before crossing the river, however, he sees Kleinias going toward the Kallirrhoe spring near the spot where we locate the crossing.

The temple on the Ilissos is usually identified with the Metroon in Agrai, where the Lesser Mysteries, the so-called mysteries in Agrai were celebrated. But the site of the temple, situated away from the Ilissos on a rise, does not agree at all with the site of the Metroon given by ancient writers who describe it as being near the Ilissos where the mysteries were celebrated with purification rites "by the mystic banks" of the river. For this reason we believe that the Metroon must have been nearer to the Ilissos and that a foundation resting on beddings in the rock, found in the mediaeval river-bed in 1962, might give the site of the Metroon. The bedding, 0.95 m. wide, fixes the northeast corner of an important building; only a single row of eight poros blocks is preserved, the top surface being only 0.10 m. below the river-bed, fig. 154. Now that the river has been drained of water, a systematic excavation carried out in this area would perhaps turn up new evidence to determine the plan and the function of the building.

The plan of the temple of Artemis Agrotera and its general appearance are known from the marvellous drawings of Stuart and Revett (1751–1753). In 1834, directly after the discovery of the ruins and architectural blocks belonging to the temple of Nike on the Acropolis, a close connexion between the two temples was noted. Because they are indeed strikingly similar to each other, it is generally thought today that the architect Kallikrates built them both, the temple on the Ilissos preceding the temple on the Acropolis by a few decades. The construction of the temple of Nike is thought to have begun in 427/426 B.C. Judging by the style of the sculptured frieze and the use of Parian marble, the construction of the temple of Artemis must have preceded the building

of the Parthenon and it is thought to have been built in 448 B.C. This date agrees with the mid-5th century B.C. date assigned to the pottery found behind the retaining wall of the temple.

The temple suffered serious damage for the first time in about the middle of the 5th century after Christ when it was turned into a Christian church to which the many Christian graves, discovered there, belong. During the Turkish occupation, probably in the early 17th century, the temple was further injured when a new smaller church was constructed on the site; this was the "Panaghia stin Petra" the name derived from the projecting spur of rock on which the temple stood. In 1778, the temple of Artemis Agrotera was utterly destroyed down to the foundations in order to provide material for a new city wall. Only a few slabs of the sculptured frieze have been preserved; they appear to have been removed from the temple long before the final destruction. A section of the sima has survived and two column bases are stored now in the area of the Roman Agora, north of the Tower of the Winds, fig. 160.

STUART-REVETT, I, Chapt. II; A. ΣΚΙΑΣ, *Πρακτ.* 1897, pp. 73-85; W. DÖRPFELD, *AM* 22, 1897, pp. 227-228; I. ΣΒΟΡΩΝΟΣ, *Τὸ Μητρόειον τοῦ Ἰλισσοῦ καὶ ἡ ζωφόρος αὐτοῦ*, *JIAN* 18, 1916, pp. 1-156; C. ROBERT, "ΚΥΝΗΤΙΝΔΑ", *StudKunstOst.* pp. 61-65; CHR. KARUSOS, *Ein attisches Weihrelief*, *AM* 54, 1929, pp. 1-5; JUDEICH, *Topographie*, pp. 416, 420-421; H. MÖBIUS, *Das Metroon in Agrai und sein Fries*, *AM* 60/61, 1935/36, pp. 234-268; *AJA* 50, 1946, p. 374; DINSMOOR, *Architecture*, pp. 185-187; I. ΤΡΑΥΛΟΣ, *Ἐφημ.*

1953/54 B, pp. 313-314; G. MYLONAS, *Eleusis and the Eleusinian Mysteries*, Princeton 1961, pp. 239-243; A. RUMPF-A. MALLWITZ, *Zwei Säulenbasen*, *AM* 76, 1961, pp. 15-20; K. KERÉNYI, *Zum Fries des Illisostempels*, *AM* 76, 1961, pp. 22-24; I. MYLONAS SHEAR, *Kallikrates*, *Hesperia* 32, 1963, pp. 388-399; C. KERÉNYI, *Eleusis, Archetypal Image of Mother and Daughter*, New York 1967, pp. 48-52; A. DELIVORIAS, *Ein klassische Kora-Statue vom Metroon am Illisos*, *Antike Plastik* IX, 1969, pp. 7-13.