

# TWO FRAGMENTS OF ARCHAIC FUNERARY STELAE

(PLATES 77–79)

OF THE ARCHAIC SCULPTURAL FRAGMENTS which I gathered together during my work of sorting and arranging the National Museum storerooms, I present here two funerary relief fragments, for which there is no indication of provenance.<sup>1</sup> These fragments may perhaps contribute to the better understanding of the well-known doryphoros stele in the New York Metropolitan Museum of Art and of the lower part of a stele in the Benaki Museum.

## I. Fragment from the middle of a funerary stele (N.M. 4808). Pl. 77

Max. H. 0.20, p.W. 0.345, Th. 0.092, H. relief 0.007–0.009 m. Gray Hymettos marble.

The upper body of a youth is preserved from the base of the neck down to the breast, together with a part of the upper arm and the palm of the left hand with part of the spear it is holding. The surface of the relief is broken at the upper forearm and at the shoulder, of which only a small part is preserved to the left. The left side of the relief is also broken away. Pronounced vertical abrasions are discernible on the relief ground next to the spear, as well as on the narrow right side of the stele. The reverse side was worked with a drove, which has left deep oblique marks.

The fragment was identified by the sculptor Stelios Triantis as belonging to the doryphoros stele in New York (M.M.A. 12.158), acquired in 1912 and recorded as having a general provenance of Attica.<sup>2</sup> The new fragment from the National Museum does indeed join at the right at the border of the stele, leaving a triangular space to the left (Pl. 78). The upper edge joins Agora fragment S 1751, which was found in 1953 in a marble heap behind the north end of the Stoa of Attalos (Pl. 77:c). The Agora fragment, which preserves the largest part of the left hand and a small part of the spear, was identified as belonging to the stele by Harrison.<sup>3</sup> This identification has been generally accepted because of the matching type of marble, thickness of the relief, width of the border, and the similar craftsmanship. With the new pieces, the preserved height of the stele is 1.40 m. The height of the figure can now be calculated at approximately 1.70 m., that is to say life-size.

<sup>1</sup> I should like to express my thanks to Aikaterini Romiopoulou and Vasso Katsouli, Ephor and Epimeletria, respectively, of the National Museum of Athens; to Dr. Joan Mertens, Director of the Metropolitan Museum of Art; to Dr. Angelos Delivorrias, Director of the Benaki Museum; and to Dr. William D. E. Coulson, Director of the American School of Classical Studies. I am grateful to Professor George Despinis and the sculptor Stelios Triantis for their advice and comments.

The photographs on Plate 78 are reproduced here by courtesy of the Metropolitan Museum, Plates 77 and 79:a courtesy of the National Museum, and Plate 79:b courtesy of the Benaki Museum.

Works frequently cited are abbreviated as follows:

Agora XI = E. B. Harrison, *The Athenian Agora*, XI, *Archaic and Archaistic Sculpture*, Princeton 1965

Richter, *Gravestones* = G. M. A. Richter, *The Archaic Gravestones of Attica*, London 1961

<sup>2</sup> Richter, *Gravestones*, no. 33, fig. 95.

<sup>3</sup> E. B. Harrison, "Archaic Gravestones from the Athenian Agora," *Hesperia* 25, 1956 (pp. 25–45), pp. 29–35, pl. 7:a and *Agora* XI, no. 99, pp. 41–42, pl. 19.

The top of the stele may have consisted of an undecorated plane above the relief figure. These undecorated areas on stelai which have been preserved intact have heights ranging from 0.443 m. on the Brother and Sister stele in New York to 0.48 m. on the Noack fragment in the National Museum and 0.76 m. on the much chipped stele S 1736 in the Agora.<sup>4</sup> If we thus accept an average height of 0.50 m., then the total height of the stele may be calculated at *ca.* 2.20 m. Taking the reduction of width and thickness of the shaft into account, the top is calculated to have been about 0.30 m. wide and 0.08 m. thick. It is difficult to accept the restoration on such a thin top surface of a finial consisting of a cavetto capital with a sphinx.<sup>5</sup> On the contrary, a finial with volutes crowned by a palmette, without sockets or tenons, just above the figure, seems much more likely.

Up until now, the stele has been dated to the second quarter of the 6th century by Richter and to the end of the century, where it is placed by Frel.<sup>6</sup> The divergence in these datings is partly due to Richter's attempt to associate the stele with the inscribed funerary base of the sculptor Phaidimos, which is also in the Metropolitan Museum in New York and has been dated by epigraphers to 560–550 B.C.<sup>7</sup> Richter observed similarities in style between the feet of the youth on the stele and those of the kore by Phaidimos (N.M. 81).<sup>8</sup> In addition, she may have been misled by the statement of J. J. Marshall, who purchased the base in 1916, that the two pieces were found together.<sup>9</sup> Later, Harrison and Dörig disassociated the two works with arguments based on style and other considerations.<sup>10</sup> Lippold, Guarducci, and Jeffery attribute the base to a funerary statue.<sup>11</sup>

Comparison of the stele with similar works indicates that it cannot have been made prior to 550 B.C. Other stelai, clearly older and dated to the decade before the middle of the century, are the poros stele from the Kerameikos, the Boston stele, and the Themistokleion stele.<sup>12</sup> From the group of Attic stelai which are generally dated between 530 and 500 B.C., that is the hoplite in New York, the Stamatas hoplite, and the Aristion hoplite,<sup>13</sup> only the last seems later than our stele, at least as far as the plastic rendering of the limbs and the toes are concerned. Neither the Baracco stele<sup>14</sup> nor the inscribed stele fragment in a private collection in Frankfurt<sup>15</sup> betray much difference in date. The factor which dates the stele forward to the

<sup>4</sup> See *Agora* XI, p. 46.

<sup>5</sup> Richter (*Gravestones*, p. 24) believed the crown consisted of a cavetto capital with a sphinx. As a pre-condition, she postulated a projection making the top of the stele broader and thicker: this would have added the necessary thickness to facilitate attachment. Harrison (*Agora* XI, p. 42) proposed a volute capital, such as a lost fragment from the National Museum: A. Conze, *Die attischen Grabreliefs* I, Berlin 1893, no. 28.

<sup>6</sup> J. Frel, "An Archaic Attic Grave Relief," *AA (JdI)* 88) 1973, pp. 193–200.

<sup>7</sup> L. H. Jeffery, *The Local Scripts of Archaic Greece*, Oxford 1961, no. 20, p. 72 and *eadem*, "The Inscribed Gravestones of Archaic Attica," *BSA* 57, 1962 (pp. 115–153), p. 118; M. Guarducci in Richter, *Gravestones*, pp. 156–158.

<sup>8</sup> Richter, *Gravestones*, p. 24 and *eadem*, *Korai: Archaic Greek Maidens*, New York 1968, no. 91, p. 58, figs. 284 and 285.

<sup>9</sup> Richter, *Gravestones*, p. 25.

<sup>10</sup> *Agora* XI, p. 42; J. Dörig, "Phaidimos," *AA (JdI)* 82) 1967, pp. 15–17.

<sup>11</sup> *RE* XIX, col. 1537 (10), *s.v.* Phaidimos (G. Lippold); M. Guarducci in Richter, *Gravestones*, p. 156; Jeffery, 1962 (footnote 7 above), p. 118.

<sup>12</sup> Richter, *Gravestones*, no. 23, fig. 86; no. 28, figs. 80–82; no. 27, figs. 83–85.

<sup>13</sup> Richter, *Gravestones*, no. 45, figs. 126–128; no. 46, fig. 129; no. 67, figs. 155–158.

<sup>14</sup> Richter, *Gravestones*, no. 64, figs. 154 and 178.

<sup>15</sup> E. Thomas, "Fragment einer attischen Kriegerstele," *AntP* XIX, Berlin 1988, pp. 7–9, pl. 1:a and b.

beginning of the decade 530–520 B.C. is its rigid left hand with its fingers of equal thickness and the almost vertical outer outline of the palm. The dating of the stele to this period is also supported by the fact that the youth does not wear his hair long, as ringlets do not appear on that section of the back immediately below the neck. Indeed, it was considered that the right hand on the thigh is more severe in style than the right hand of the youth on the Brother and Sister stele, which is shown more relaxed;<sup>16</sup> but I believe that the form of the doryphoros is generally more tense, a factor also discernible from his protruding chest. It seems as though he is taking a deep breath. This impression of strength and life which characterizes the youth on the stele recalls a contemporary work in the round, the Anavyssos kouros (N.M. 3851).<sup>17</sup> The relationship of the two works was first noted by Daux<sup>18</sup> and formulated by Schuchhardt,<sup>19</sup> who considered the kouros and the stele as works of the same sculptor.<sup>20</sup> The stele seems, of course, slightly older than the statue, but this may be only the effect of the different rendering of sculpture in the round and relief works. That the stele came from the city and the kouros from the Attic countryside cannot, in my opinion, be used as an argument for a chronological difference between the center and surrounding rural areas.<sup>21</sup>

Floren<sup>22</sup> has recently attributed the Anavyssos kouros and stele M.M.A. 12.158 to the same workshop, while two unpublished stelai from the National Museum, found in 1973 at Themistokleion,<sup>23</sup> are included in its output. Of these, the stele BE8/1974 depicting the upper part of a nude youth holding a spear has common elements with the New York-Agora-National Museum stele in its general motif as well as in details such as the ankles and the navel. In this stele, however, the rendering of the youth's eyes, the somewhat pendent hair style on the shoulders, temple, and forehead, and the distinctly angular rendering of the inside of the left forearm indicate a slightly earlier date, possibly the decade 550–540 B.C., and show a clear relationship with the Akropolis kore 669.<sup>24</sup> Apart from general constructional similarities, the youth of stele BE8/1974 shows that mixture of more conservative and newer elements which characterizes the kore.

Joining the fragment N.M. 4808 to the stele M.M.A. 12.158 makes its low chronology

<sup>16</sup> S. Karouzou, «Συμβολή στη στήλη των δυο αδελφίων (Νέας Υόρκης, Αθήνας και Βερολίνου)», *Δελτ* 31, 1976 [1980], p. 11.

<sup>17</sup> Richter, *Kouroi: Archaic Greek Youths*, 2nd ed., London 1960, no. 136, pp. 118–119, figs. 395–398, 400, and 401.

<sup>18</sup> G. Daux, "Chronique des fouilles," *BCH* 79, 1955, p. 208.

<sup>19</sup> W. H. Schuchhardt, "Sitzender Dionysos," *AntP* VI, Berlin 1967, p. 17, note 21, pl. 86.

<sup>20</sup> A. Stewart ("Aristion," *AAA* 9, 1976, pp. 257–266) attributes the Anavyssos kouros, our stele, the pedimental group of Theseus and Antiope from the Temple of Apollo Daphnephoros at Eretria, and the Metropolitan Museum stele fragment 42.11.36 with the head of a youth all to the sculptor of Phrasikleia (N.M. 4889), Aristion of Paros. Aik. Kostoglou-Despoini (*Προβλήματα της Παριανής Πλαστικής του 5ου αι.π.Χ.*, Thessaloniki 1979, p. 84, note 598) has also observed similarities between the Anavyssos kouros and Phrasikleia.

<sup>21</sup> E. Langlotz in H. Schrader, *Die archaische Marmorbildwerke der Akropolis*, Frankfurt 1939, p. 37, note 34.

<sup>22</sup> J. Floren, *Die griechische Plastik* I, Munich 1987, p. 285.

<sup>23</sup> A. Liagouras, *Δελτ* 29, 1974, B' 1 (1979), p. 44, pls. 52:d and 53:a.

<sup>24</sup> H. Payne and G. Young, *Archaic Marble Sculpture from the Acropolis*, London 1936, pp. 22–23, pls. 27 and 28; Langlotz (footnote 21 above), no. 28, p. 68, pls. 38–40; Richter, *Korai* (footnote 8 above), no. 109, figs. 328–335; W. Deyle, "Meisterfragen der archaischen Plastik Attikas," *AM* 84, 1969, p. 41, pls. 12, 102; M. Brouskari, *Μουσείον Ακροπόλεως*, Athens 1974, p. 54, figs. 96 and 97.

in the decade 530–520 more reasonable and the association with the sculptor of the Anavysos kouros stronger.

## II. Fragment from the upper part of a funerary stele (N.M. 5365). Pl. 79:a

Max. H. 0.135, p.W. 0.13, W. surrounding band 0.013, Th. 0.105, H. relief 0.002 m. Pentelic marble.

A part of the right side of a bearded face is preserved. Of the main shaft of the stele only part of the right side remains and has been ground smooth. The reverse side is worn. The ground of the relief is also smoothed down. What remains of the face is the lower part of the nose with its outline at right angles to the ground of the stele, the mouth with slightly up-turned upper lip, and finally the beard rendered with accentuated plastic wavy ringlets with a wavy outline at the front.

The body of the stele would have had the usual form with a bandlike border to the right and left. The man, life-size, must have been represented standing. This is all we can say with certainty, taking into account the small distance from the face to the border of the stele. It is not possible that he was a hoplite, as he does not hold a spear in the way bearded hoplites do in other depictions. As the oblique inclination of the beard indicates, his head would have been slightly inclined downwards, but not enough to warrant the supposition that he bends his head downwards to look at a dog, a scene which already begins to appear by the last third of the 6th century.<sup>25</sup>

We could, however, imagine that the bearded figure on the National Museum fragment was a man wearing a himation, like that depicted in the painted stele of Lyseas.<sup>26</sup> Indeed, it is not impossible for this to be the head of the man wearing a himation on the relief stele formerly in the collection of A. Provelengios, and recently acquired by the Benaki Museum (Pl. 79:b).<sup>27</sup> The marble is the same, the sides of the stele in both fragments are smoothed down, and the dimensions do not exclude the association.<sup>28</sup>

From the rendering of the nose and beard, it would seem that the bearded figure of stele N.M. 5365 is more advanced than that of Aristion<sup>29</sup> and thus leads us to date the stele to the end of the 6th century B.C.

ISMENE TRIANTI

A' EPHOREIA OF THE AKROPOLIS

Makriyanni 2–4

GR-117 42 Athens, Greece

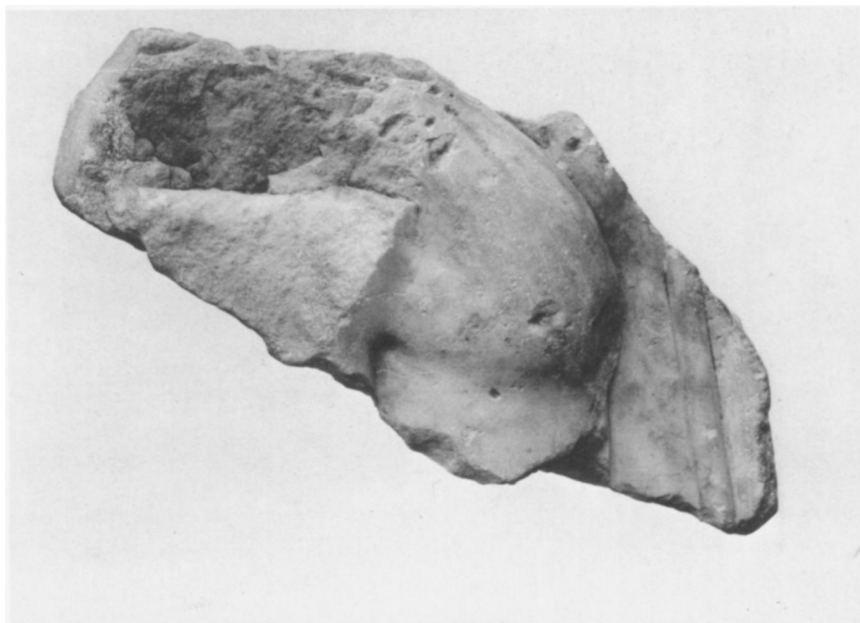
<sup>25</sup> *Agora* XI, nos. 102 and 104, p. 45.

<sup>26</sup> Richter, *Gravestones*, no. 70, figs. 159 and 160.

<sup>27</sup> A. Kalogeropoulou, «Τμήμα αττικής αρχαϊκής επιτύμβιας στήλης» in ΣΤΗΛΗ. Τόμος εις μνήμην Νικολάου Κοντολέοντος, Athens 1980, pp. 541–550, pls. 247–254. From the area near the Gates of Diochares come four Archaic funerary monuments, cf. Jeffery, 1962 (footnote 7 above), p. 129.

<sup>28</sup> The thickness of the Provelengios stele is 0.115 m. at the bottom and 0.11 m. at the height of the knees of the himatiophoros. The thickness of the fragment with the bearded figure N.M. 5365 is 0.105 m. The reverse side is worn, but certain deep chisel markings may be discerned. The width of the Provelengios stele is 0.465 m. at the bottom and 0.455 m. at the break. The average width of N.M. 5365 as preserved is 0.13 m. If we take into account the remainder of the head and the ground of the relief to the left, I believe that at the height of the head we would have had a width of about 0.43 m.

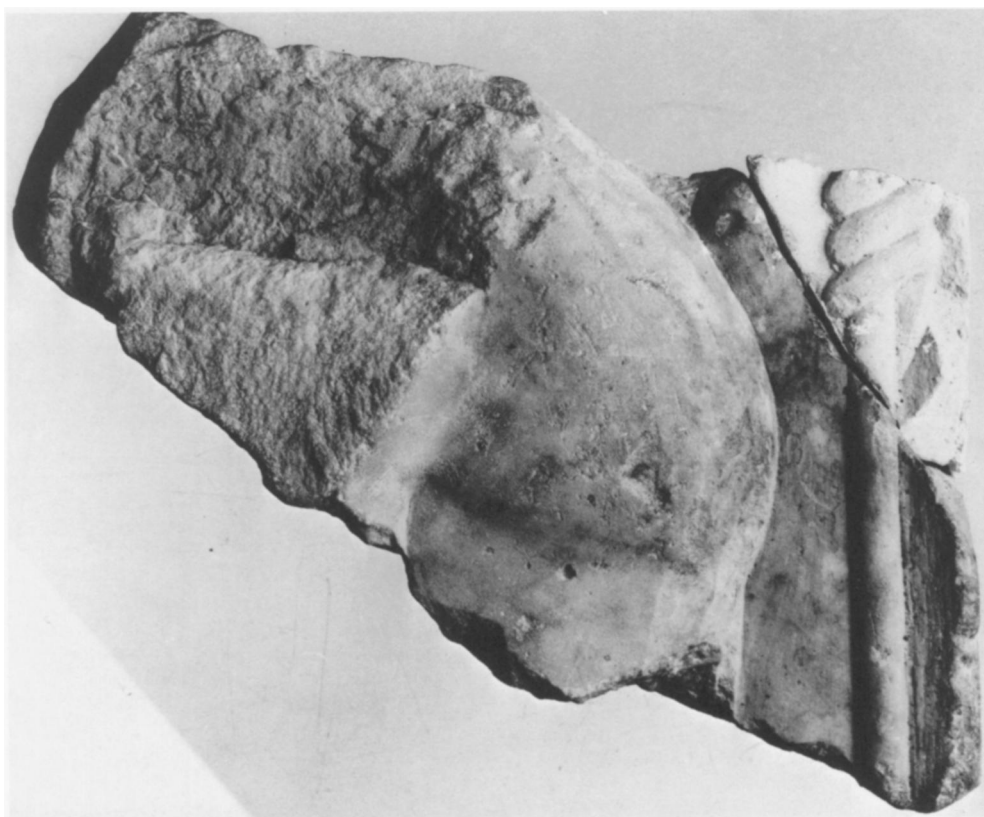
<sup>29</sup> Cf. Richter, *Gravestones*, fig. 158.



a. Stele fragment N.M. 4808



b. N.M. 4808, side view



c. Stele N.M. 4808 with cast of fragment Agora S 1751



Stele M.M.A. 12.158 with casts of fragments N.M. 4808 and Agora S 1751

ISMENE TRIANTI: TWO FRAGMENTS OF ARCHAIC FUNERARY STELAI



ISMENE TRIANTI: TWO FRAGMENTS OF ARCHAIC FUNERARY STELAE



a. Stele fragment N.M. 5365



b. Stele, ex-collection A. Provelengios, now in the Benaki Museum