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## Plates 559–63

Accession Number 79.AE.198

**PROVENANCE** –1979, George R. Stevenson (Glendale, California); 1979, donated to the J. Paul Getty Museum; according to Museum documentation at the time of acquisition, this vase had been in Stevenson’s possession “for more than five years”; another note gives “Ex Summa Galleries”; these details have not been verified.

**SHAPE AND ORNAMENT** Fragments preserving most of the rim and neck, as well as a small section of the upper body. Flaring rim flat and black on top. An offset at the top of the figured frieze and another at the top of the lotus and palmette frieze; a groove at the junction of the neck with the body. Interior black to the base of the neck, with a reserved band under the shoulder and thinner, irregular black inside the body. Ionic *kymation* on the outside edge of the rim. Convex zone below it with ivy and berry pattern. Narrow flat zone with Ionic *kymation* between the rim and the neck. Upper zone of neck decorated with alternating budding lotuses and encircled palmettes. Black tongue pattern beneath the junction of the neck with the body. All the patterns are interrupted at the handles. Traces of an inverted palmette beneath the one preserved stump of a handle.



**SUBJECT** Neck. Thiasos with six satyrs and five maenads runs around the neck, interrupted by the handles. On A, three pairs of satyrs and maenads. The maenad on the left is dressed in a chiton and himation, and moves to left looking back at a satyr. A feline is perched on her extended left arm and hand. The nude satyr who pursues

her carries a full wineskin over his shoulder and a forked stick in his right hand. Behind him, a maenad dressed in a belted peplos chases a satyr to the right. She holds a forked stick horizontally in her right hand, and a leopard skin is draped over her extended left arm and pinned at her right shoulder. Before her a nude satyr, in three-quarter back view, looks back while moving to the right and holding out a wineskin in his right hand. A fillet hangs above in the background. The third pair consists of a maenad, dressed in a belted peplos, who moves to the right toward a satyr who bends over to right with a leopard skin draped across his back. A kantharos hangs suspended in the field above him. The maenad has teardrop earrings and swings a thyrsos at the satyr, who scampers off on all fours. Like her counterpart in the central pair, she has a leopard skin draped over her extended left arm. Each maenad has her hair tied up in a *krobylos*. There are no real framing figures on this side, giving the impression that the scene continues on side B.

B. Three satyrs with two maenads between them. The two satyrs at the two ends may serve as framing figures indicating the ends of the scene. On the left, a nude satyr (face missing) facing right moves to the right with a torch in his left hand. A maenad before him, wearing a chiton and carrying a thyrsos(?) (upper end not preserved) over her left shoulder, runs to the right. She has thrown her head back in song or ecstasy. The satyr in the middle, facing left, approaches a pointed amphora lying before him. Behind him another maenad runs to the left, looking back at the satyr who pursues her. She is dressed in a peplos and carries a lighted torch in each hand. Her hair is tied up in a *krobylos* and is decorated with a diadem. At the right end of the scene stands a thyrsos with a kantharos suspended above it.

**Body.** A. Ilioupersis. Ajax and Cassandra. Only the upper parts of the figures are preserved. The Palladion, dressed in a peplos and armed with an Attic helmet, a spear, and a shield, stands frontally in the center of the scene. Athena (only her head is preserved) stands to the right of the statue, facing left and wearing an Attic helmet. Cassandra (only her head is preserved), wearing a dotted band with three upright leaves around her head, sits or kneels at the

feet of the statue. Ajax (the upper part of his body and head are preserved, but his face is missing) reaches for Cassandra with his right hand. He is bearded, wears a low-crested Corinthian helmet pushed back on his head, and has a himation slung over his right shoulder. The round shield on his left arm is shown in a three-quarter view from the inside, and is decorated with a four-pointed star. Behind him on the left, a female attendant or priestess (upper part of the body and head preserved) is fleeing to the left and looking back. Dressed in a chiton and wearing a disk earring, she has her hair tied up in a *krabylos* and carries on her head a chest decorated with a red rosette and tendrils.

AIAΣ [3-bar final sigma] (retrograde) is written to the right of his helmet.

KA[ΣΣΑΝΔΡΑ] is written starting at the right of Ajax's helmet and continuing above Cassandra.

AΘENA is between the heads of the two Athenas.

The inscription MENE[ΛΑΟΣ] behind Athena's head indicates his presence.

A group of three letters on the neck (E the last at right) is near the wreath between a satyr and a maenad on A.

ATTRIBUTION AND DATE Attributed to Polygnotos by J. R. Guy. Circa 440–435 B.C.

DIMENSIONS AND CONDITION Height 28.8 cm; height of figural scene on neck 9 cm; diam. of rim 47.7 cm (outside); diam of rim 39 cm (inside); thickness (body wall) 1.1 cm. Mended from fragments. Rim worn and abraded in various places. Misfired at the right end of side A.

TECHNICAL FEATURES Preliminary sketch. Relief contour. Accessory color. Red: vine and berry clusters in ivy pattern on neck, flames of maenad's torches on side B, leaves on Cassandra's fillet, inscriptions. White: wreaths on satyrs, rosettes on box. Dilute black: interior details of torches, thyrsi, border of himation, spots on leopard skin, pattern (wreath?) on fallen amphora, hair of Palladion, details on the helmet of Athena, anatomical details, helmet of Ajax. The hair of Athena is rendered with relief dots on black background.

BIBLIOGRAPHY BAPD 31616; J. Frel, *Painting on Vases in Ancient Greece: A Loan Exhibition from the J. Paul Getty Museum*, exh. cat., Art Gallery, Loyola Marymount University, March 20–April 22, 1979 (Los Angeles, 1979), no. 33 (as loan); S. B. Matheson, "Polygnotos: An Iliupersis Scene at the Getty Museum," in *Greek Vases in the Getty* 2, pp. 101–14, figs. 1a–c; Schleiffenbaum, *Volutenkrater*, pp.

367–68, no. V288; Matheson, *Polygnotos*, pp. 39, 46, 76, 78, 253, 350, cat. no. P 20, pls. 34, 61; Oenbrink, *Bild im Bilde*, pp. 53, 361, no. A21, pl. 4; O. Paoletti, in *LIMC*, vol. 7 (1994), pt. 1, p. 963, no. 126, s.v. "Kassandra I"; M. De Cesare, *Le statue in immagine: Studi sulle raffigurazioni di statue nella pittura vascolare greca* (Rome, 1997), p. 232, no. 40, p. 281, no. 359; Mangold, *Kassandra in Athen*, pp. 56, 173, no. II 64; Gaunt, "Attic Volute Krater," p. 390, cat. no. 16; G. Hedreen, *Capturing Troy: The Narrative Functions of Landscape in Archaic and Early Classical Greek Art* (Ann Arbor, 2001), p. 26, note 16, p. 51, note 94; M. Recke, *Gewalt und Leid: Das Bild des Krieges bei den Athenern im 6. und 5. Jh. v. Chr.* (Istanbul, 2002), p. 29, pl. 16 b–c; McNiven, "Things to Which We Give Service," p. 307; F. Hölscher, "Gods and Statues—An Approach to Archaistic Images in the Fifth Century BCE," in *Divine Images and Human Imaginations in Ancient Greece and Rome*, ed. J. Mylonopoulos (Leiden, 2010), p. 116, no. 41; Lindblom, "Take a Walk," pp. 14–17, 56, 59, 79, 80, 84, 89, 90, 97, 99, 104, 118, 121, 151, 177, cat. no. 119, figs. 119a–b; Tzachou-Alexandri, "Κασσάνδραν," p. 293, note 15, pp. 295–97; M. Gaifman, "Theologies of Statues in Classical Greek Art," in *Theologies of Ancient Greek Religion*, ed. E. Eidinow, J. Kindt, and R. Osborne (Cambridge, 2016), p. 259, fig. 11.4; G. Hedreen, "Unframing the Representation: The Frontal Face in Athenian Vase-Painting," in *The Frame in Classical Art: A Cultural History*, ed. V. Platt and M. Squire (Cambridge, 2017), pp. 154–87, 163, note 17; É. Prioux and P. Linant de Bellefonds, *Voir les mythes: Poésie hellénistique et arts figurés* (Paris, 2017), pp. 115–16, fig. 5.

LOAN Los Angeles, Loyola Marymount University, *Painting on Vases in Ancient Greece*, March 20–April 22, 1979.

COMPARANDA For Polygnotos, see *ARV*<sup>2</sup> 1027–33, 1678–79, 1707; *Paralipomena* 442; Matheson, *Polygnotos*; *Agora* 30, pp. 117–19; Gaunt, "Attic Volute Krater," pp. 265–80; O. Tzachou-Alexandri, "A Kalpis from Piraeus Street by Polygnotos," *BSA* 97 (2002): 300–303; Tzachou-Alexandri, "Κασσάνδραν," pp. 294–95.

For the shape of the krater, cf. the volute-krater by Polygnotos in Bologna, Museo Civico Archeologico 16557 (Pell. 275) (*ARV*<sup>2</sup> 1029.18; *Beazley Addenda*<sup>2</sup> 317; *CVA Bologna* 4 [Italy 27], pls. 59, 67, 68.8–10).

For the presence of both Athena and the Palladion, and a fleeing female with a chest over her head, cf. an amphora by the Group of Polygnotos in Cambridge, Fitzwilliam Museum, Lewis Loan 103.22 (*ARV*<sup>2</sup> 1058.14; *Beazley Addenda*<sup>2</sup> 323; Matheson, *Polygnotos*, p. 472, cat. no. PGU 133).

For the subject depicted by Polygnotos and his circle, cf. a hydria by Polygnotos in Athens, National Museum 14983 (*ARV*<sup>2</sup> 1032.60; Matheson, *Polygnotos*, p. 360, no. P65, pl. 58); a kalpis by Polygnotos in Athens, National Museum 30116 (Tzachou-Alexandri, “Κασσάνδραν,” pp. 289–302, figs. 1–4); a Nolan amphora by a painter from the Circle of Polygnotos in Cambridge, Fitzwilliam Museum, Lewis Loan 103.22 (*supra*). The scene of Ajax dragging Cassandra from Athena’s statue at the sack of Troy appeared in Attic vase-painting during the second quarter of the sixth century B.C. and became popular around the time of the Ionian Revolt and the Persian Wars. The placement of Cassandra in the middle of the scene, between Athena and Ajax, is typical, especially for the late Archaic period; cf. the Oltos cup in Malibu, J. Paul Getty Museum 80.AE.154 (*BAPD* 16776; Tzachou-Alexandri, “Κασσάνδραν,” p. 296); a hydria by the Kleophrades Painter in Naples, Museo Archeologico Nazionale 81669 (*ARV*<sup>2</sup> 189.74; *Paralipomena* 341; *Beazley Addenda*<sup>2</sup> 189; *BAPD* 201724; Mangold, *Kassandra in Athen*, fig. 64).

For Ajax and Cassandra, see J. Davreux, *La légende de la prophétesse Cassandre* (Liège, 1942); G. Schneider Herrmann, “Raub der Kassandra,” *BABesch* 41 (1966): 28–33; F. Brommer, *Vasenlisten zur griechischen Heldensage*, 3rd ed. (Marburg, 1973), pp. 382–86; Moret, *Ilioupersis*, pp. 11–27; O. Touchefeu, in *LIMC*, vol. 1 (1981), pt. 1, pp. 336–51, s.v. “Aias II”; B. Cohen, “The Anatomy of Cassandra’s Rape: Female Nudity Comes of Age in Greek Art,” *Source: Notes in the History of Art* 12, no. 2 (1993): 37–46; J. B. Connelly, “Narrative and Image in Attic Vase-Painting: Ajax and Cassandra at the Trojan Palladion,” in *Narrative and Event in Ancient Art*, ed. P. J. Holliday (Cambridge, 1993), pp. 88–129; M. Papadakis, *Ilias- und Iliupersisdarstellungen auf frühen rotfigurigen Vasen* (Frankfurt am Main, 1994), pp. 145–47; H. Jackson, “A Black-Figure Neck-Amphora in Melbourne: The Nudity of Cassandra,” *Mediterranean Archaeology: Australian and New Zealand Journal for the Archaeology of the Mediterranean World* 9–10 (1996–97): 53–75; Oenbrink, *Bild im Bilde*, pp. 34–65, 393–94; Mangold, *Kassandra in Athen*, pp. 34–62; McNiven, “Things to Which We Give Service,” pp. 304–8; A. Oricchio, “Il mito di Aiace e Cassandra attraverso le immagini,” in *L’iconografia di Atena con elmo frigio in Italia meridionale: Atti della giornata di studi, Fisciano, 12 giugno 1998*, ed. L. Cerchiali (Loffredo, 2002), pp. 81–95; M. D. Stansbury-O’Donnell, “The Structural Differentiation of Pursuit Scenes,” in *Archaeology of Representations*, pp. 347–51; Tzachou-Alexandri, “Κασσάνδραν,” pp. 297–99; B. Kreuzer, “... ἐν Ἀθήναις δὲ γλαῦκος ...”: Eulen in der Bilderwelt Athens,” *Jahreshefte des Österreichischen archäologischen*

*Instituts in Wien* 72 (2010): 152–53; H. Mommsen, *CV4 Berlin, Antikensammlung 14* [Germany 94], pp. 29–30. See also A. Stefos, *O mythos tēs Kassandra stēn archaia hellēnikē grammateía* (Athens, 1994); D. Giotopoulou, *He morfē tēs Kassandra stēn archaia hellēnikē kai neoellēnikē logotechnia* (Patras, 2012), available at <http://hdl.handle.net/10889/5541>. For Cassandra’s gendered role, see M. Dillon, “Kassandra: Mantic, Maenadic or Manic? Gender and the Nature of Prophetic Experience in Ancient Greece,” *Annual Conference Proceedings of the Australian Association for the Study of Religions* (Perth, 2009), 1–21. For the depictions of the Trojan war, see S. Woodford, *The Trojan War in Ancient Art* (New York, 1993); M. J. Anderson, *The Fall of Troy in Early Greek Poetry and Art* (Oxford, 1997). T. Zielinski, “De Aiakis Locrensis Fabula Sophoclea,” *Eos* 28 (1925): 37–49, relates the rape of Cassandra scenes with Sophokles’s tragedy *Aias Locros*. For Cassandra and Ajax in wall-painting, see *La tomba François di Vulci*, ed. F. Buranelli (Rome, 1987), p. 102, fig. 15, where the traditional statue of Athena has been replaced by an image of Aphrodite.

The available space indicates a symmetrical arrangement with three figures on each side of the Palladion. The inscription MENE[...] suggests that Menelaos and Helen completed the scene behind Athena. Both couples are found on an Apulian krater by the Ilioupersis Painter in London, British Museum F 160 (A. D. Trendall and A. Cambitoglou, *The Red-figured Vases of Apulia*, vol. 1 [Oxford, 1978], p. 193.8; Touchefeu, “Aias II” (*supra*), pp. 343–44, no. 59).

For the identification of the fleeing female as a priestess, see T. B. L. Webster, *Monuments Illustrating Tragedy and Satyr Play*, 2nd ed. (London, 1967), pp. 146–47. For an identification as a servant, see Moret, *Ilioupersis*, pp. 22–23. For priestesses and priests in Greek art and the problems of their iconography, see J. B. Connelly, *Portrait of a Priestess: Women and Ritual in Ancient Greece* (Princeton, 2007); V. Pirenne-Delforge, in *Thesaurus Cultus et Rituum Antiquorum*, vol. 5 (Los Angeles, 2005), pp. 3–31, s.v. “Prêtres et prêtresses”; A. G. Mantis, “Provlēmata tēs eikonographias tōn hieriōn kai tōn hieriōn stēn archaia Hellēnikē technē” (Ph.D. diss., University of Thessaloniki, 1983). Mantis (pp. 24–28, 76) does not recognize as priestesses the women with sacrificial baskets or boxes and suggests that they are simply *kanephoroi* or maids. The mythical priestess of Athena in Troy is known as Theano, and she appears in several representations. For depictions of Theano, see Mantis (*supra*), pp. 72–80; Moret, *Ilioupersis*, index, s.v. “Théano”; A. Lezzi-Hafter, in *LIMC*, vol. 7 (1994), pt. 1, pp. 911–13, s.v. “Theano I.” For her presence at the rape of Cassandra, cf. another volute-

krater by the Group of Polygnotos in Taranto, Museo Nazionale T II (Lezzi-Hafter, “Theano I” [supra], p. 912, no. 7), in which Theano (inscribed) clutches the statue of Athena while sitting at its feet in the left part of the scene; a kalpis by Polygnotos in Athens, National Museum 30116 (Tzachou-Alexandri, “Κασσάνδραν,” pp. 289–302). The motif of the female fleeing to the left and looking back with an object on her head at the left side of the scene seems to be typical of the Polygnotan Group for the subject. In addition to the Getty krater, it is found on the krater in Taranto, Museo Nazionale T II (supra), where the woman is depicted behind Theano, and on the neck-amphora in Cambridge, Fitzwilliam Museum, Lewis Loan 103.22 (supra), where the woman has a footstool above her head.

For various types of boxes in antiquity, see E. Brümmer, “Griechische Truhenbehälter,” *JdI* 100 (1985): 1–168; F. Lissarrague, “Women, Boxes, Containers: Some Signs and Metaphors,” in *Pandora*, pp. 91–101.

The Palladion holds a principal role in the representation of the scene; see Touchefeu, “Aias II” (supra), pp. 336–51; Mangold, *Kassandra in Athen*, pp. 34–62. As a rule, it is depicted in the episode, and it is also mentioned by the literary sources (see Stefos, *O mythos tēs Kassandra* [supra]). For the Palladion, see K. Schauenburg, “Statuen auf Vasenbildern,” *JdI* 52 (1937): 30–75; E. Bielefeld, “Götterstatuen auf attischen Vasenbildern,” *Wissenschaftliche Zeitschrift der Ernst-Moritz-Arndt Universität Greifswald* 4 (1954–55): 379–403; J. Papadopoulos, *Xoana e Sphryrelata* (Rome, 1980); A. Donohue, *Xoana and the Origins of Greek Sculpture* (Atlanta, 1988); V. Manzelli, *La policromia nella statuaria greca arcaica* (Rome, 1994); De Cesare, *Le statue in immagine* (supra), passim; Oenbrink, *Bild im Bilde*, pp. 34–64; Hölscher, “Gods and Statues,” (supra), pp. 105–20.

Raised dots indicating curly hair is a technique found on a number of high-quality vases from the Late Archaic period and often on Euphronios’s works; see, for example, Athena on a calyx-krater once in New York, Collection of Leon Levy and Shelby White (*Euphronios der Maler*, pp. 106–13, no. 6); Athena on a fragment of a calyx-krater in Malibu, J. Paul Getty Museum 77.AE.86 (M. Robertson, “Euphronios at the Getty,” *GettyMusJ* 9 [1981]: 23–34, figs. 11–12; *Euphronios der Maler*, pp. 114–15, no. 7); Herakles on a fragment of a calyx-krater in Milan, Museo Archeologico, Civiche Raccolte Archeologiche e Numismatiche A 1810 (*Euphronios der Maler*, pp. 116–17, no. 8). For the technique of the added clay, see Cohen, “Added Clay and Gilding.”

For thiasos scenes, see entry no. 17 (81.AE.188.7). For satyrs, see also F. Brommer, *Satyroi* (Würzburg, 1937); F. Lissarrague, “Why Satyrs Are Good to Represent,” in *Nothing to Do with Dionysos?*, ed. J. J. Winkler and F. I. Zeitlin (Princeton, 1990), pp. 228–36; idem, “On the Wildness of Satyrs,” in *Masks of Dionysus*, pp. 207–20; J. M. Padgett, “Horse Men: Centaurs and Satyrs in Early Greek Art,” in Padgett, *Centaur’s Smile*, pp. 3–46; F. Lissarrague, “Vêtir ceux qui sont nus: Du côté des satyres,” in *Vêtements antiques: S’habiller, se déshabiller dans les mondes anciens*, ed. F. Gherchanoc and V. Huet (Paris, 2012), pp. 165–72; idem, *La cité des satyres: Une anthropologie ludique (Athènes, VI<sup>e</sup>–V<sup>e</sup> siècles avant J.-C.)* (Paris, 2013).

For maenads holding torches, cf. an amphora by Hermonax in Altenburg, Staatliches Lindenau-Museum 289 (CVA Altenburg 2 [Germany 18], pl. 45.2). See also R. Seaford, “Dionysus as Destroyer of the Household: Homer, Tragedy, and the Polis,” in *Masks of Dionysus*, pp. 127–28.





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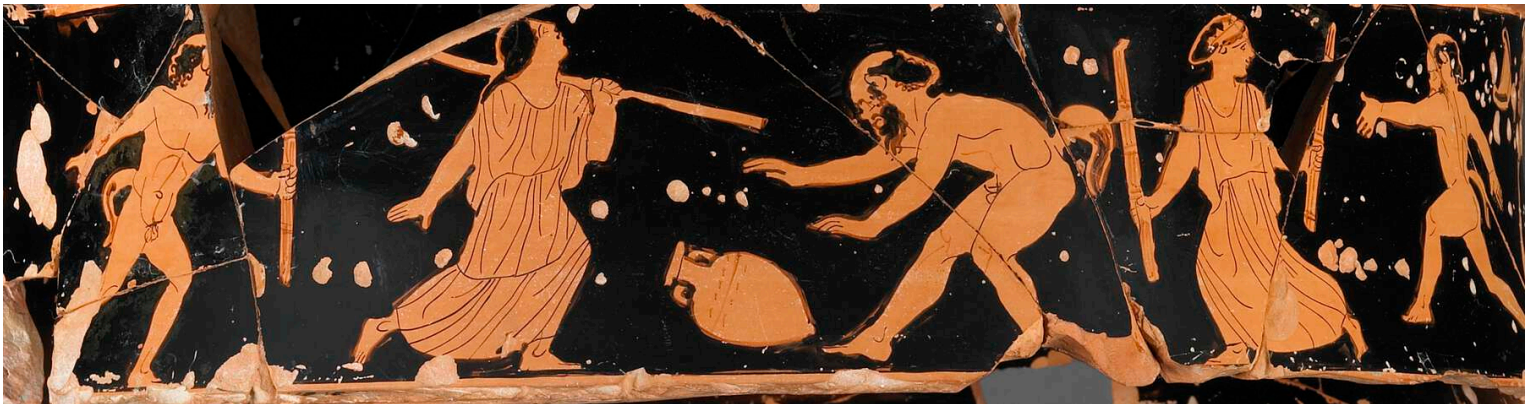




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