

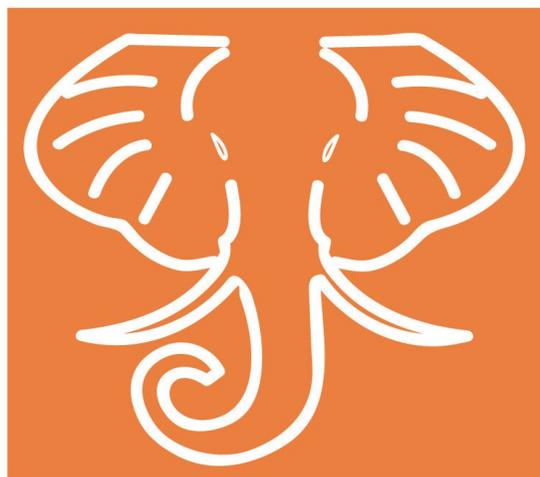
Sculpture, Egyptian-Assyrian-Greek-Roman : With numerous illustrations, a map of ancient Greece and a chronological list of ancient sculptors and their works / by George Redford.

Redford, George, d. 1895.

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*ILLUSTRATED HAND-BOOKS OF ART
HISTORY.*

SCULPTURE

EGYPTIAN—ASSYRIAN—GREEK—ROMAN.

BY GEORGE REDFORD.

ILLUSTRATED HAND-BOOKS OF ART HISTORY OF ALL AGES AND COUNTRIES.

EDITED BY

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BRONZE HEAD OF ARTEMIS. HEROIC SIZE. *See page vi.*

In the British Museum Bronze Room.

ILLUSTRATED HAND-BOOK OF

SCULPTURE

EGYPTIAN

WITH NUMEROUS
ANALOGIES

AND
EXPLANATIONS
OF
WORKS

NEW YORK, N.Y., 1885.



SAMUEL A. MARSHALL, NEW YORK, N.Y., 1885.

NEW YORK

LETTER PRESS PRINTED BY J. B. LIPPINCOTT & CO., PHILADELPHIA, PA.

1885



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ILLUSTRATED HAND-BOOKS OF ART HISTORY.

SCULPTURE

EGYPTIAN—ASSYRIAN—GREEK—ROMAN

WITH NUMEROUS ILLUSTRATIONS, A MAP OF ANCIENT GREECE
AND A CHRONOLOGICAL LIST OF ANCIENT SCULPTORS
AND THEIR WORKS

BY
GEORGE REDFORD, F.R.C.S.



LONDON
SAMPSON LOW, MARSTON, SEARLE, & RIVINGTON, LTD.

St. Dunstan's House
FETTER LANE, FLEET STREET, E.C.

1892

(14804)
BRONZE HEAD OF ARTEMIS.

"This head, which is of the finest period of Greek art, has been called Aphrodite, but is more probably Artemis. It has been broken off from a statue, the hand of which is exhibited in Case 44."—British Museum Guide Book, by MR. NEWTON, Keeper of Greek and Roman Antiquities at the British Museum.

The back and crown of the head are wanting. The eye sockets are hollowed, as having originally had eyes of glass or enamel.

It is said to have been found in Armenia, where it was bought by the Turkish Pasha, who sold it to Signor Castellani, of whom it was purchased, with the hand, by the British Museum Trustees for a very large sum—it is said, £10,000—a price not too high for its value as an example of the rarest beauty.

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P R E F A C E.

THE Study of Antique Sculpture has two principal directions, the Historic or Archæological, and that on the side of Art. Each view has its own special interest, and both contribute mutually to the elucidation of the general subject; but while the one has comparatively little direct relation to the cultivation of the fine arts, the other is constantly concerned with artistic practice as well as the principles. The great truths which ancient art evolved, and which remain as firmly established as those which science has determined, belong to art, not to archæology. Feeling this to be so, I have endeavoured to lay before the reader the view of an art student, as that which is more directly the intention of this volume. This course seemed not only the one which chiefly concerns the interests of art, and calculated to conduct to the full appreciation of the beautiful in sculpture, but, at the same time, the more practical and the more suitable for a short treatise with illustrations. To have attempted more in the historical section, even had it been possible within the limits, and had I been qualified to deal fully with so large a subject in all its varied relations, would have been to distract attention from the main point. Enough, however, it is hoped, has been said of the history of sculpture to lead those who are disposed to follow out the archæological view, to seek the fuller information to be found in the many elaborate works upon the

subject. It may be some solace for the lack of much that would certainly be indispensable to a bulkier work, to bear in mind that the views of archæologists are liable to modification and sometimes to serious revolution, while much is constantly left as matter of opinion and controversy. The archæological side of art is always fruitful in speculation, with a considerable borderland of disputed ground, while the art view is more safely occupied in the perception of the beautiful, the comprehension of the principles which regulate all works of art and which are specially disclosed in sculpture, and the understanding of the characteristics of the various styles. There is no difficulty in arriving at certain broad distinctions in the examples that have fortunately been preserved to us, and this will, it is hoped, be facilitated by the numerous engravings.

The arrangement of the subject under the sections of Technic, Æsthetic, Historic, and Examples, is so far new that it is offered with some diffidence. I adopted it only after having sought in vain for any model to follow which seemed systematic, and at the same time free from the complexity of more elaborate and exhaustive works.

Being a handbook only, this volume does not pretend to do more than open out the principal paths which lead to the great mountain region that has to be climbed before any wide and comprehensive view can be obtained of ancient sculptural art.

G. R.

CRICKLEWOOD, LONDON, N. W.,
March, 1882.



BAS-RELIEF IN MARBLE FROM THE TEMPLE OF APOLLO AT PHIGALIA.
 CONTEST OF CENTAURS AND LAPITHAE.
In the British Museum.

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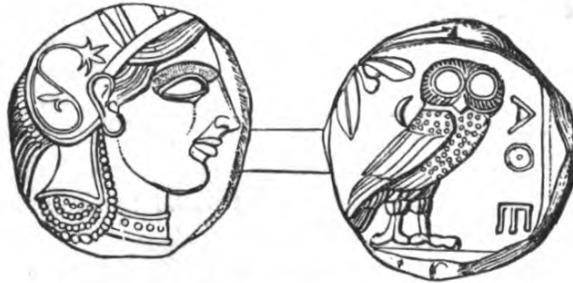
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AN ALPHABETICAL LIST OF ENGRAVINGS *is given in the Index.*

The Publishers have to acknowledge their obligation to the Directors of the Crystal Palace Company, who were kind enough to allow electrotypes to be taken from some of the wood engravings in their "Guide Book to the Greek and Roman Courts."



EARLIEST COIN OF ATHENS, THE HEAD OF ATHENA.

Resembling the Egyptian Isis.

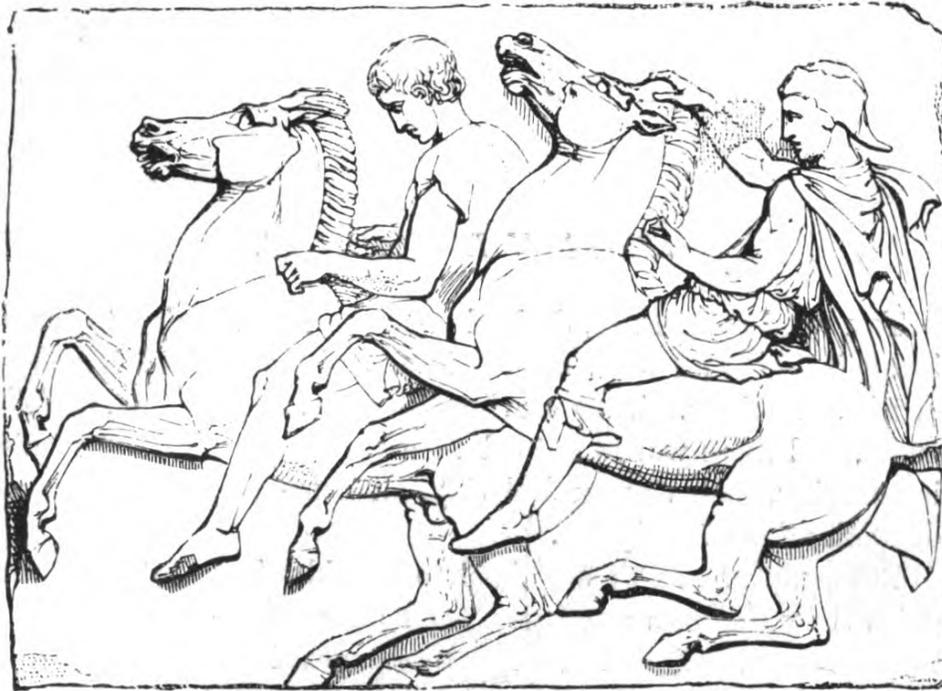


FIG. 1.—BAS-RELIEF FROM THE PARTHENON FRIEZE.

SCULPTURE.

ANTIQUE:

EGYPTIAN, ASSYRIAN, GREEK, ROMAN.

BEFORE entering upon the different styles of ancient sculpture it is necessary to understand what sculpture is, and the various forms it has taken. First, as to what it is in regard to technic and material; next as to what it is in æsthetics. The history and examples of the various styles will then be more readily followed.

The subject, therefore, may be conveniently treated in four sections—I. **TECHNIC.** II. **ÆSTHETIC.** III. **HISTORIC.** IV. **EXAMPLES.** Some of the chief statues in the great museums of Europe are described in this last section.

S

B

SECTION I.—TECHNIC.

THE word SCULPTURE, derived from the Latin *sculpo*, to carve, is applicable to all work cut out in a solid material in imitation of natural objects. Thus carvings in wood, ivory, stone, marble, metal, and those works formed in a softer material, not requiring carving, such as wax and clay, all come under the general denomination of sculpture.

But sculpture, as we are about to consider it, is to be distinguished by the term STATUARY, from all carved work belonging to ornamental art, and from those beautiful incised gems and cameos which form the class of GLYPTICS, a word derived from the Greek *γλύφω*, to carve, as well as from the works of the medallist. It must be borne in mind, however, that the sculptor does not generally carve his work directly out of the marble; he first makes his statue or bas-relief in clay, or sometimes in wax. It is scarcely necessary to say that the most primitive sculptor naturally took clay for his work, as the potter did for his "wheel." This method enabled him to "sketch in the clay," and to perfect his work in this obedient material. Michelangelo and such great masters could dispense with this, and when they chose could carve at once the statue from the block. The ancient Egyptian sculptors, and after them the Assyrians, carved their gigantic figures from the living rock. The rock-cut temples of India show similar work.

Carving is, however, of secondary consideration—with the exception of the special work of great masters just referred to—and it is the modelling in the clay which is the primary work. Sculpture is therefore properly styled "plastic art," from *πλάσσω*, to fashion or mould. The "model," as it is termed technically, is

afterwards to be "moulded" by the exact application of liquid plaster of Paris (sulphate of lime; gypsum, deprived of its water or unslaked), in a proper manner. By means of the mould thus formed, a cast of the original clay statue or bas-relief is taken by a similar use of the liquid plaster. This liquid plaster has the property of solidifying, or "setting," as it is technically called, by a kind of crystallization, and it thus takes any form to which it is applied. The clay model, therefore, is like the original drawing of a painter, a master work. It



FIG. 2.—PART OF THE EGYPTIAN STATUE OF MEMNON
IN RED GRANITE. *In the British Museum.*

The face measures 3½ feet from top of forehead to chin.

B 2

is something more ; it is the result of a previous step, for the sculptor has probably made a drawing before taking the clay in hand. The sculptor, therefore, is less a carver than a designer, draughtsman, and modeller. This being so, he invented a method of mechanical measurement by which most of the carving could be done by skilled labour ; the sculptor taking it up to give the finish which a master hand alone can bestow. That this was an ancient practice is shown by an example in the Museum of St. John Lateran at Rome of an unfinished statue of a captive, which has been left with the "points" on the surface ; so placed by the master as a guide for the workman.

In the process of "pointing," the model and the block of marble are each fixed on a base called a scale-stone, to which a standard vertical rod can be attached at corresponding centres, having at its upper end a sliding needle so adapted by a moveable joint as to be set at any angle, and fastened by a screw when so set. The master sculptor having marked the governing points with a pencil on the model, the instrument is applied to these and the measure taken. The standard being then transferred to the block-base, the "pointer," guided by this measure, cuts away the marble, taking care to leave it rather larger than the model, so that the general proportions are kept, and the more important work is then left for the master hand.

The process of pointing, which was probably employed in some shape by the ancient sculptors, though not so accurately as in modern times, is of course not applicable to metal statues. The practice of compass pointing, still employed in Italy, was probably derived from the ancients ; but it is obviously liable to error.

The nature of the material in which a sculptor carves necessarily influences the character of his work ; the harder the stone the more difficult to give it the pliant forms of life. The most ancient and the grandest in size of all works of sculpture are in those kinds of hard stone, such as basalt, granite, and

porphyry, which cannot be worked sufficiently by the chisel, as they would either break the edge of the tool if the steel were too hard, or turn it if too soft. It is very remarkable that the most ancient and perfect Egyptian statues (Fig. 2) should have been formed out of these very hard stones; and as the ancient Egyptians were not acquainted with steel, they must have been dependent on bronze of various degrees of hardness for their cutting tools.

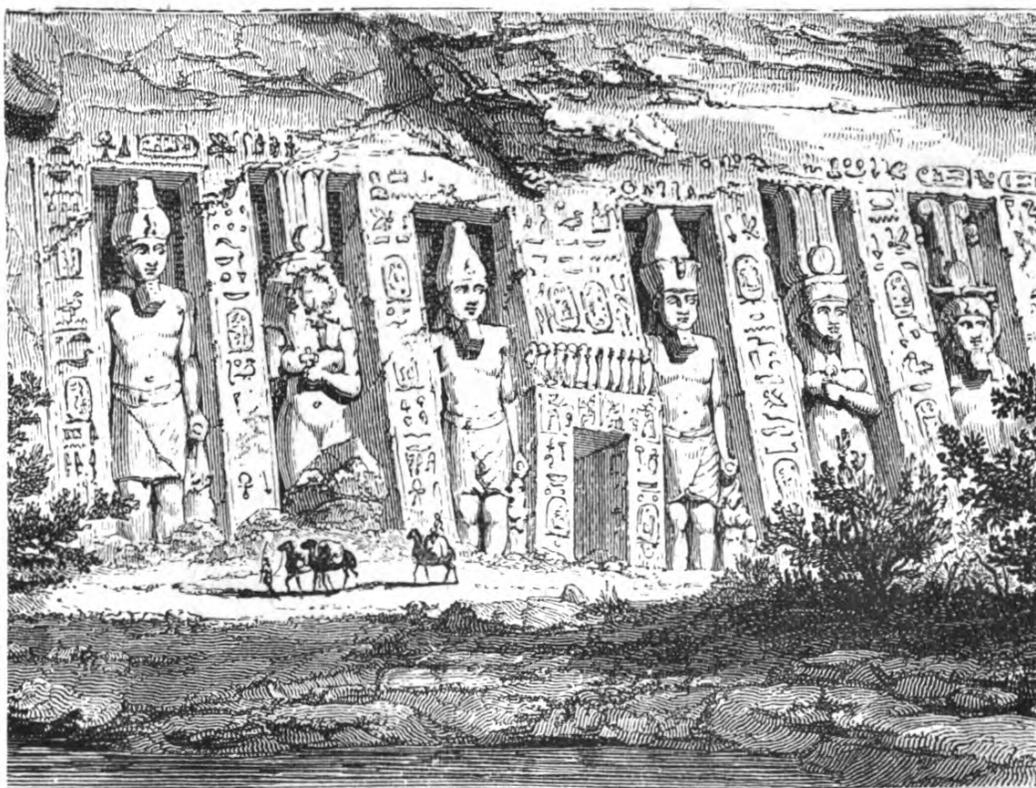


FIG. 3.—COLOSSAL STATUES CARVED IN THE ROCK; IN THE TIME OF RHAMESSES II. (B.C. 1200). *On the banks of the Nile.*

That it was part of the grand scheme of the Egyptians to raise monuments that would defy injury and the decaying effects of time, and that they succeeded, is shown by numerous statues cut out of large blocks of the hardest stone, perfect after the lapse of at least four thousand years, and likely to remain so till

they encounter the fire that made the igneous rocks out of which they are hewn. These statues too, it should be clearly understood, are remarkable for excellence in the work, both as to the form and proportions, and in the finish given to the details of the features, the dress, and the ornaments; and they show a degree of fine work in the polishing, which compels at once the admiration and astonishment of the world. It is conjectured that it was done by immense labour with the chisel, the drill, and the wheel of the lapidary, aided with sand and emery for polishing. No ancient iron tool has ever been found; but this may be on account of the rusting and decay of this metal. Sir G. Wilkinson found a chisel made of an alloy of tin and copper, not hard or brittle, the edge of which was easily turned by striking it against the very stone it had been used to cut. He thought the Egyptians possessed some method of hardening bronze.*

Assyrian sculpture was confined to bas-relief and high-relief approaching the round, in the softer stones, limestone and alabaster; small objects only, such as the incised cylinders used as seals, being worked in the hard stones.

Hard Stones. Greek and Roman sculptors made many statues and bas-reliefs in hard stones. There are fine examples in the Vatican collection, but, as might be expected from the nature of the material, none that equal in beauty of form and expression the works in marble and bronze. The Vatican also contains the most remarkable collection of sculpture of this kind in existence, in the groups of animals, all in the most spirited actions of sport or combat, placed in what is called "the Hall of the Animals." The extremely difficult nature of such work may be understood when it is seen that the ordinary method of

* In a tomb at Kertch of the 4th century B.C. were found bronze arrow-heads the file could not cut. An alloy of phosphorus with bronze is very hard; possibly the ancients made this by using bones and animal matter in the melting.

the chisel and mallet in the most skilful hands would be quite unavailing in this hard material and upon so small a scale. The treadle-wheel, the drill, and the file are brought to aid the chisel, and even these require the use of emery upon the wheel of the lapidary, in the method by which the hardest gems are cut.



FIG. 4.—CAMEO. GIGANTIMACHIA.
Naples Museum.

In fact these works come rather under the class of glyptics than sculpture. Here it may be explained that the wheel referred to is a tool capable of extremely nice application. It is not like the wheel of a grindstone, but more like that of the

glass-cutter, being a disc of copper of varying diameter, fitted on the free end of a spindle, which is made to revolve like the common lathe worked by the foot, and the stone is brought into contact with it, guided by the delicate hand and eye of the artist. The cutting edge of this disc is armed with the fine particles of emery, and sometimes

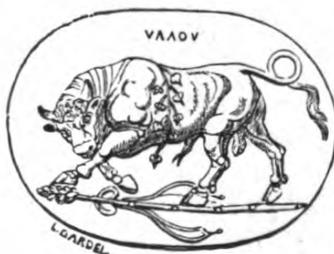


FIG. 5.—THE BACCHIC BULL,
SIGNED YAAOY (OF HYLLOS).

diamond dust kept moist with oil, which become embedded in the yielding metal, and thus convert it into the finest and most

searching file, so sharp that even the diamond itself, the hardest substance in nature, is cut in the most accurate manner. The last touches are given with the diamond point fixed in a tool, and sharper than a needle. Many of the most beautiful examples of



FIG. 6.—AN EASTERN KING. AN ENGRAVED GEM.
In the Florence Museum.

ancient classic art (Figs. 4 to 6), and many of the Italian Renaissance, exist in the form of intaglii and camei. The great masters who have left their names engraved upon the face of these gems hold a place parallel with the greatest sculptors of the age of Pericles. When it is remembered that the glyptic sculptor works entirely from his mind—impromptu as it were—some idea



FIG. 7.—THE GONZAGA CAMEO IN ONYX. PTOLEMY I. AND EURYDICE.
ROMAN WORK. *In the St. Petersburg Museum.*

may be formed of the profound knowledge he must have of the beauty of the human and animal form, and the amazing mastery he must possess over the most unyielding material.

The medallist both of ancient and modern times is an artist scarcely less able and accomplished than the gem-cutter. The die he carves out of the metal is a fine work of the chisel, the punch, and the drill; with the grinding method of the lathe to give polish and delicacy. This is done by what is technically called "lapping out," which is a term taken from the use of the



FIG. 8.—COIN OF ELIS—ZEUS OF PHEIDIAS.



FIG. 9.—COIN OF ELIS—ZEUS OF PHEIDIAS.

"lapstone" or "whet-stone," applied somewhat in the manner of the disc in the gem-engraver's work.

The coins of Greece offer many fine examples of beautiful work, besides affording invaluable records of renowned statues, such as the Jupiter Olympius (Figs. 8, 9), the Venus of Cnidos, the Palatine Apollo, and the Colossus of Rhodes—long since lost—which were copied on them during the life-time of Pheidias and Praxiteles and other great sculptors.

The medallions by the great men of the Renaissance in Italy, France, and Germany, both the early works which were cast in a

mould and the later ones produced by stamping with the die, are unsurpassed by any antique works of their kind for portrait character and beauty of work.

Many of the hard stones and marbles, as well as bronze and terra cotta, employed by the most ancient sculptors, have been retained in use to modern times, while other materials anciently



FIG. 10.—PERSEUS WITH THE GORGON HEAD.
Terra Cotta.

much used, such as wood, ivory, ivory and gold, silver, or elektron, have been comparatively discarded. Most of these latter have been destroyed or lost; but those, in terra cotta especially, which still exist enable us to gain a very favourable idea of ancient art, while they are the most complete records of the great works in more perishable material on which we have chiefly to rely.

Terra cotta. Clay modelled and dried in the sun, or hardened

by the fire, was naturally one of the early forms in which sculpture was developed. At once ready to hand and easily modelled, it was adopted for the same reasons that made clay convenient for the ordinary vessels of every-day use. So we find



FIG. 11.—BAS-RELIEF. ATHENA PRESIDING OVER THE BUILDING OF A SHIP.
Terra Cotta.

countless numbers of ancient figures of deities, animals, grotesque monsters, in baked or simply sun-dried clay, all more or less barbaric and archaic in style, whether found in Mexico or Cyprus, in Egypt or Assyria, in Etruria or the Troad. These have escaped destruction chiefly on account of their not being of any value as bronze and marble were, and partly from their great durability in resisting decay. The ancient Egyptians and

Assyrians applied a vitreous glaze to terra cotta objects, thus making them more decorative and more durable; but they never carried out this process as it was perfected in after-times by the Chinese, and especially by those two distinguished sculptors of the Renaissance Luca and Andrea della Robbia.

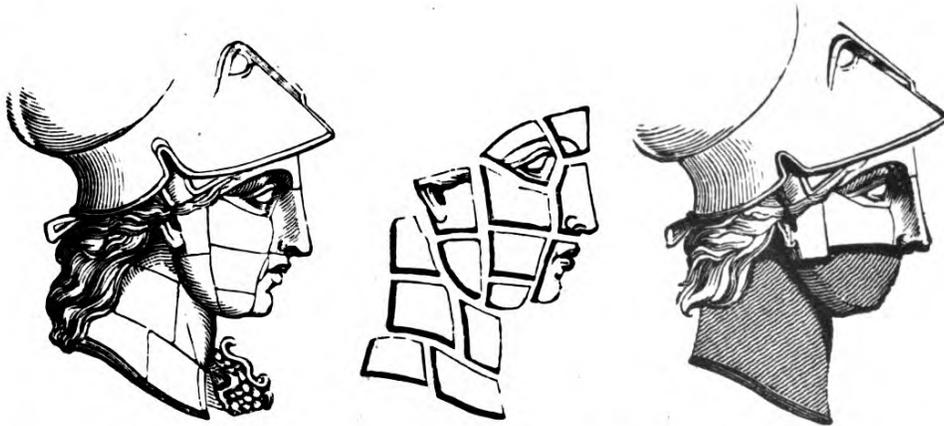
Terra cotta was obviously chosen by the sculptors of Greece and Rome, as it is by modern artists, with the view of preserving the exact spirit and freedom of the original, whether as a sketch or as a finished work. Although some shrinking under the action of the fire has to be allowed for, and occasionally an accidental deformity may occur from this cause, yet what is well-baked is certain to possess the excellence of the work in the fresh clay; as it escapes the chances of over-finish and the loss of truth and animation, which too often befall bronze and marble. As it left the hand of the master the fire fixes it, converting the soft clay into a material as hard as marble, and more capable of resisting damp



FIG. 12.—A SLAVE. *Terra Cotta.*
Found at Tanagra.

and heat. Winckelmann remarks, "Ancient works in terra cotta are as a rule never bad" (lib. i. ch. ii.).

Some interesting examples of work in terra cotta are little figures which have lately been found in almost countless numbers at Tanagra in Boeotia: some of these are in the British Museum and in the Louvre. A great number of these were shown in the *Exposition rétrospective* of Paris, in 1878. (Fig. 12.)



FIGS. 13, 14, 15.—SHOWING THE SUPPOSED METHOD OF WORKING IVORY IN PIECES LAID ON.

Ivory. Another ancient form of sculpture to be noticed, though no examples of it remain, is very important as it is known to have been that employed by the greatest master of the art—Pheidias, for his grand colossal statues of Zeus (Fig. 16) and Athena in the temples of those gods. This is called *Chryselephantine*, on account of the combined use of gold ($\chi\rho\upsilon\sigma\omicron\varsigma$) and ivory ($\acute{\epsilon}\lambda\acute{\epsilon}\phi\alpha\varsigma$); the nude parts of the figure being of ivory, with colour applied to the flesh and features, and the drapery of gold. The statue was substantially but roughly made in marble, with wood perhaps upon it; the ivory being laid on in thick pieces (Figs. 13, 14, 15). Much interesting research has been given to this form of sculpture, by De Quincy especially, but it is not necessary to enter into details which are so largely conjectural.

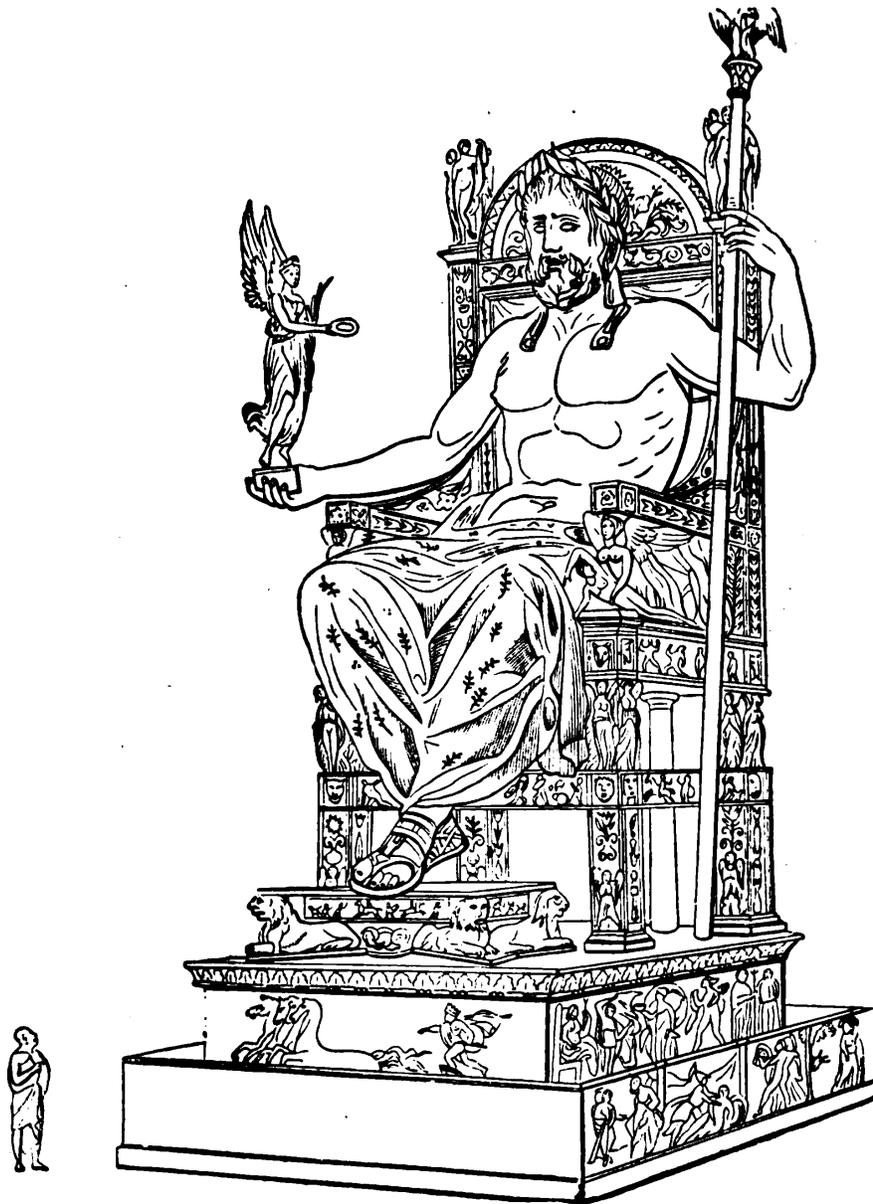


FIG. 16.—THE CHRYSSELEPHANTINE STATUE OF ZEUS BY PHEIDIAS.
As restored by Quatremère de Quincy. Height 45 feet.

The use of ivory denoted a very decided intention to imitate nature as closely as possible, though in colossal proportions. Ivory and gold statuary was revived during the time of Hadrian, who had a colossal statue of Jupiter made and placed in the temple at Athens.

That statues made of such valuable materials, to do honour to the god, should have fallen under the hand of the spoiler was inevitable; so that no examples of this work exist. A small reproduction of the chryselephantine statue of the Zeus was made under the direction of the Duc de Luynes in Paris some years ago in order to see the effect of such work. Many fine statuettes in ivory have been carved by modern sculptors of the sixteenth and seventeenth centuries, and by those of more recent times, especially by the late Baron de Triqueti.

Wood. Statues of wood of various kinds were made by the most ancient sculptors of Egypt, Assyria, and Greece. Many small figures in wood, the work of the Egyptian carvers, are to be seen in the museums; and the mummy cases show the practice of carving the head while the trunk is left only partly shaped out of the block. A wooden statue of Sethos I. is in the British Museum. A life-size statue in wood of Ra em ke, with the arms separate from the trunk, and the legs also carved "in the round," from the museum of Boulak at Cairo, was exhibited in the Paris Exposition of 1867.

The Greeks called their wood statues *ξόανα*, from *ξέω*, to polish or carve. The statue of a god was called *ἄγαλμα κίων*—a column is taken to mean also a statue (Plutarch). Castor and Pollux were represented by the Lacedemonians simply as two pieces of wood joined by a ring, hence the sign Π for the twins in the Zodiac. The small figures of men and animals, called by the Greeks *Dædalides* as supposed to be made by Dædalus (a name derived from *δαιδάλλω*, to work skilfully) and his school of artificers, were carved in wood. As we saw when

speaking of the origin of the plastic art in the rude clay, and wood figures serving as images of the gods, these were the work of the mechanical producers of the toy-like figures with moveable arms, which were dressed up with draperies and wreaths, and painted for festive celebrations. Figures of this nature were universal, and were carried about probably wherever settlers wandered, as forming part of their religious customs. So far as any date has been given to these, it may be said to be from about the 14th to the 7th century before our era. Pausanias (ix. 3) refers to the festival of the *Dædala*, in which a dressed up wooden statue of Plataea in a chariot was carried in procession, according to the ancient myth. Plutarch also refers to the same festival, calling the wooden statue *Dædala*. Pausanias (who wrote in the second century of our era) also describes similar figures of Bacchus, Ceres, and Proserpine, which he saw in a Nymphaeum between Sicyon and Philontum; in these statues the head only was seen, the rest



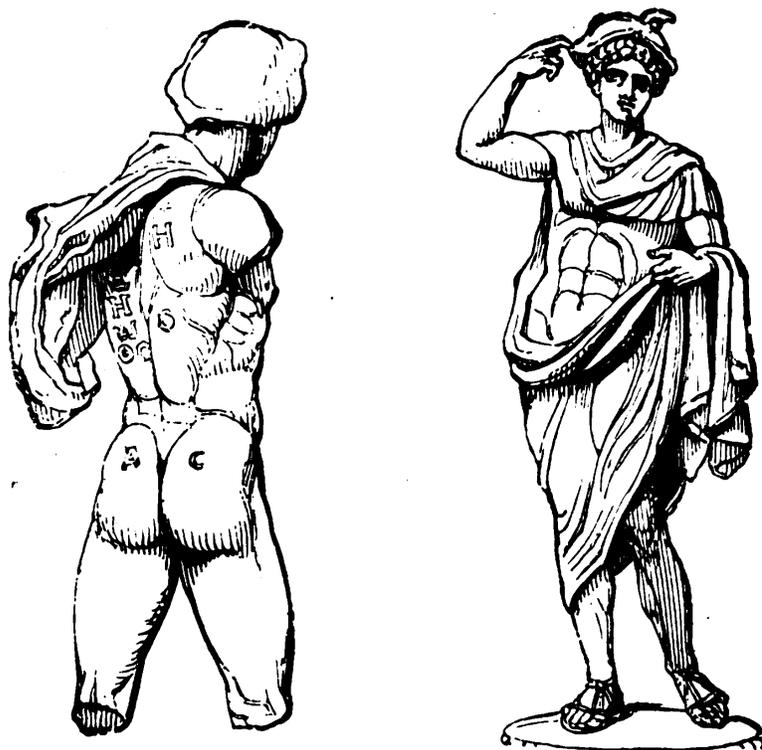
FIG. 17.—CSIRIS. EGYPTIAN STATUE IN BRONZE
In the Louvre.

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being covered with drapery.* The ancient Greeks began by representing their deities by simple blocks of stone (*λίθοι ἀργοί*), which were gradually hewn into square forms. At length a human head was added, of Hermes or any other god, and they were called '*Hermes*,' and when used as boundary marks, '*Termes*,' hence the word *terminal* in sculpture for busts squared at the shoulder.



FIGS. 18, 19.—BRONZE FIGURES. *In the British Museum.*

Bronze. This was one of the most important forms of ancient statuary. Unfortunately we have to rely almost entirely upon ancient writers for any descriptions of the great works of the Egyptian and Greek sculptors in bronze, and upon those copies of them in marble, which tradition tells us are such. The original bronze works have long since perished, some by fire, and others by the hand of the spoiler. Most of them will be

* See '*Lectures of Raoul Rochette*' for much curious matter concerning the *Dædala*.

noticed when speaking of the history and examples of sculpture. For the present we have to attend to that which concerns the material and the methods of working in it. The word *bronze* is of comparatively modern origin, being similar to the Italian *bronzo*, which is, in all probability, derived from *bruno*, signifying the brown colour of the metal. The ancient Greek word for it was *χαλκός*, and the Romans called it *aes*. The words *rame* and *ottone* in Italian, and *airain* in French, mean the metal called in English *brass*, and are sometimes incorrectly used by translators for the Latin *aes*. Brass is an entirely different alloy from bronze; it is composed of copper and zinc, while bronze is an alloy of copper and tin. It is found by analysis of ancient bronze, called *aes*, that it does not contain any zinc; neither is any zinc found in metal used by the ancients. Small propor-

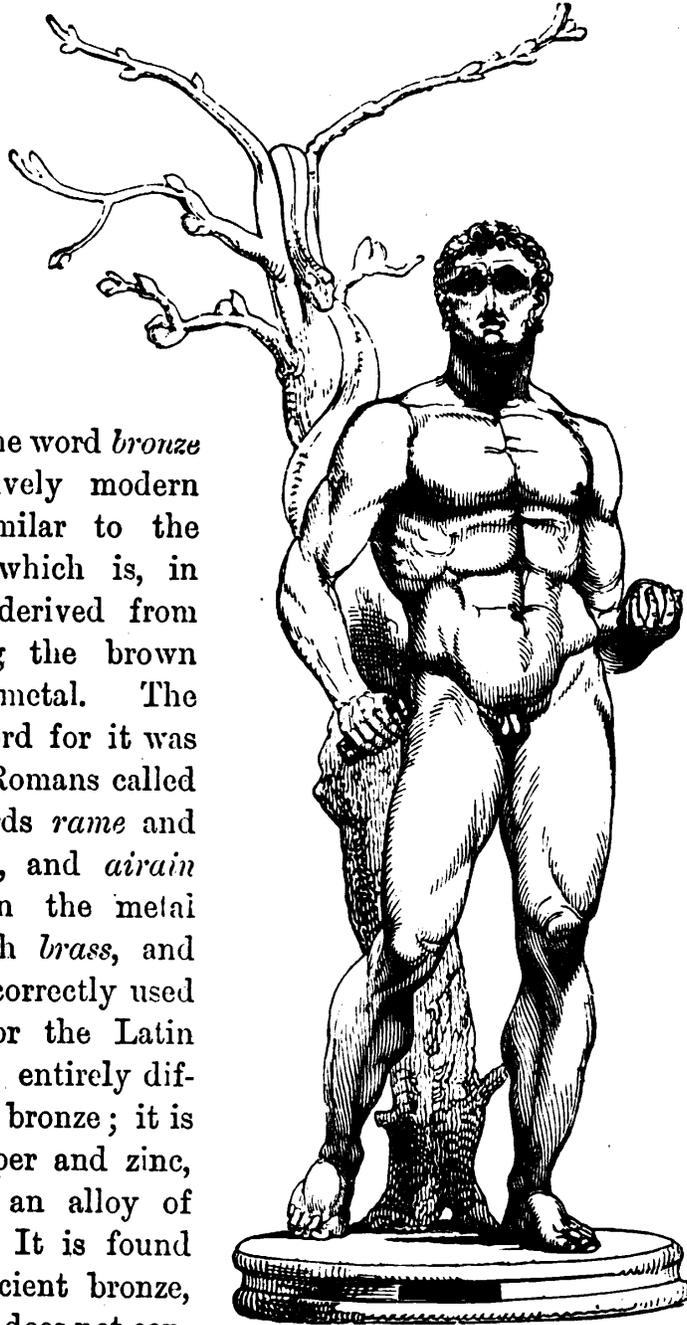


FIG. 20.—HERCULES HOLDING THE
APPLE OF THE HESPERIDES.

Bronze, 30 inches high, found in 1775
at Jebely, Sira.

In the British Museum.

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tions of gold, silver, lead, and iron were mixed by the ancient metal-workers with their bronze to give various colour to the work; and this was a point to which much study was directed. Different kinds of *aes* are spoken of, such as the *aes Corinthiacum*, *aes Deliacum*, *aes Aegineticum*, *aes hepatizon*—on account of its liver colour—and others; but the precise composition of these is not known. The analysis of bronze—taken from some nails from the treasury of Atreus at Mycenae, a Greek helmet and a piece of armour (bronzes of Siris, Figs. 21, 22) in the British Museum, and a bronze sword found in France—gives in 100 parts, 87·43 copper, 12·53 tin, varying to 88 copper and 12 tin. The *aes Corinthiacum* was most highly esteemed, and is said to have been discovered accidentally by the running together of gold and bronze articles at the burning of Corinth by Lucius Mummius, B.C. 146. Pliny ('Hist. Nat.' xxxiv. 3) speaks of three kinds of Corinthian bronze. 1. *Candidum*, being made whiter with the addition of silver. 2. Golden-coloured, from the addition of gold. 3. A mixed alloy of gold, silver, and bronze. The *hepatizon* was inferior to the Corinthian, but was said to be better than the metal of Delos and Aegina. The alloy of gold and silver, called electrum, was so named after the word for amber (*ἡλεκτρον*), from its resemblance to the colour of that substance.

The ancient bronze-workers sought to obtain effects of colour; as Pliny states that Aristonidas made a statue of *Athamas* that showed the blush of shame in the face, by the rusting of the iron mixed with the bronze. Plutarch mentions a *Jocasta dying*, the face of which was pale, the sculptor Silanion having mixed silver with the bronze. A representation of the *Battle of Alexander and Porus* was like a picture, from the different colours of the metal employed. Possibly these effects were obtained by inlaying with metals of different colours.

The primitive bronze-workers began by hammering solid metal into shapes, before they arrived at the knowledge of casting.



FIGS. 21, 22.—THE BRONZES OF SIRIS—THESEUS AND AN AMAZON. SHOULDER PIECES OF ARMOUR. NOT CAST, BUT REPOUSSÉ WORK IN HIGH RELIEF. Supposed to be part of the armour of King Pyrrhus.

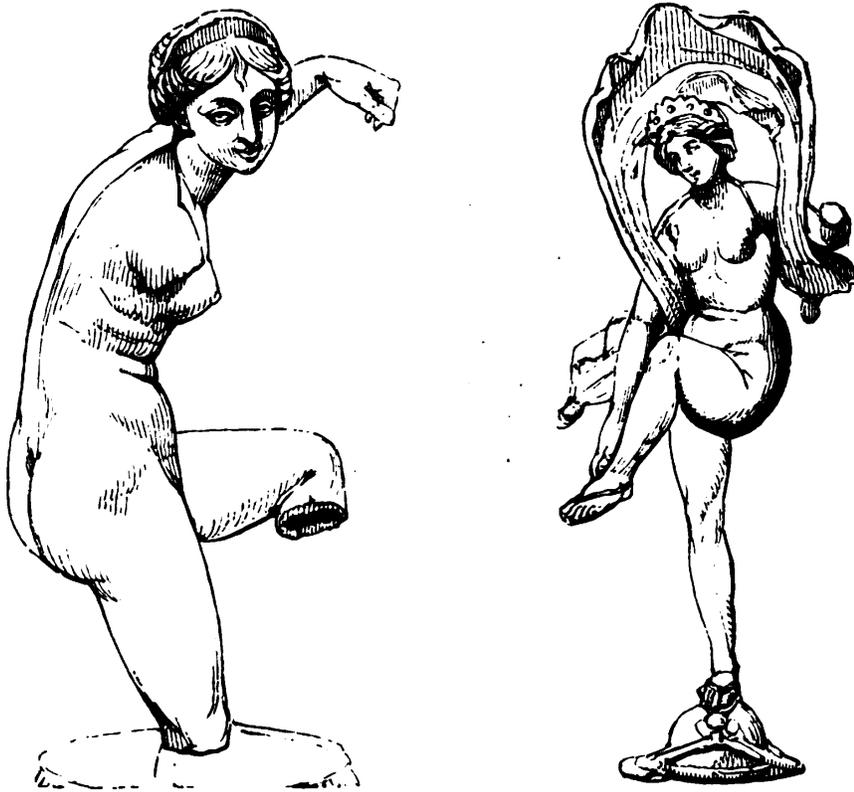
Found in Magna Græcia. About 6 inches high. Examples of the very finest style. In the British Museum.

The "toreutic" art, although not definitely known at present, was probably that of hammering, punching, and chiselling plates of metal, either separately or with a view to fixing them upon stone or wood. Much ancient work was of this kind, as the famous shield of Achilles, described by Homer; the chest of Cypselus, made about 700 B.C.; and the ornamental work of the temple of Jerusalem. The Greek word for hammer, *σφῦρα*, gave the name of *σφυρίλατο* to work of this kind. Pliny refers to solid hammered work and hollow plate work, "holosphyraton" and "sphyraton." Diodorus Siculus speaks of statues of this kind in the gardens of the palace of Ninus and Semiramis; and Pausanias mentions a solid bronze statue of Dionysus at Thebes, the work of Onasimedes. Many examples are to be seen in museums. The hollow statues were built up in pieces, fastened together with nails, rivets, and dovetails, and it is not improbable that some method of soldering was practised, and perhaps "welding."

The casting of metal in moulds of a very simple kind for small ornaments like rings, the pendants of necklaces, buttons, and bosses, must have followed upon the discovery that metals could be melted in the fire. There are many allusions to this in the Bible (Job xxviii. 1, 2), and to the refiner and purifier of "gold seven times purified."

As the sculptor improved in his art of modelling he would be able to make better moulds. He would soon observe that his solid statue was not only a costly work but a very heavy one. He would find that solid arms broke off at the trunk from mere weight, or that his whole figure had collapsed from the same simple cause. Thus he would be led to seek some means of overcoming these defects in his cast statues, which, though an improvement upon his hammered ones in their correctness of form, were not so durable. This was accomplished by the discovery of a contrivance for casting metal in a hollow form. It was done pretty much as it is at the present day, by fixing a

solid but removable mass within the mould, technically called a "core," so that it did not touch the sides except at certain small points necessary for support. The space between this and the surface of the mould was that to be taken by the molten metal. There is in the British Museum a bronze in which the casting has



FIGS. 23, 24.—BRONZE STATUETTES.

In the British Museum.

failed, and the "core" is seen left within. As to the date of this important improvement nothing satisfactory can be stated. Theodorus of Samos is named by Pausanias, and Rhæcus of Samos by Herodotus as the inventors in bronze work, who distinguished themselves so much that their names are handed down as the first to arrive at perfection in the method. Gitiades

of Sparta and Glaucias of Aegina were other sculptors in bronze of the sixth to the seventh century B.C.

There is still another method of casting, which though less common than in later times, there is some reason to consider was employed by the ancients for some of their smaller works, such as the statuettes and other objects abounding in the museums (Figs. 23, 24). This is when a wax model, after having been completed by the sculptor, is encased in clay or plaster of Paris, and the molten metal, in small objects, is then poured into it to melt the wax, or the wax is melted out, and so takes the form of every minute and delicate part of the work precisely as it left the hand of the sculptor. The original model is thus destroyed, and the bronze as a solid casting takes its place in the permanent work; hence it has been termed by the French a '*cire perdue*.'

It must be explained with reference to bronze casting with a *core*, that this necessary contrivance has to be formed with very considerable care and practical skill. The mould, which is obliged to be formed of pieces which fit together, in order that the model may be taken out, is first well soaked in oil; then melted wax is applied to the inner side of the moulded parts in such thickness as may be required in the metal of the completed statue. But as no hollow metal statue would be strong enough to support its own weight, or to be fixed on its pedestal as it is to stand permanently in the attitude designed, a sort of skeleton of iron bars is made to take the general form of the figure, and this strong framework is firmly fixed within the mould. We have then the mould with its wax lining, so to speak, enclosing the iron skeleton, or "*armature*" as it is called, with an opening left in the proper place to allow of pouring in the liquid plaster of Paris mixed with pounded brick, which is to fill up the space around the armature, and set into a solid mass close up to the wax lining. Therefore, if at this stage the mould were taken to pieces again, the sculptor would behold his statue as one of apparently solid wax. Practically this is done in order that he

may satisfy himself of the success of the work so far, and correct it where necessary, especially where the joints of the mould have left any projecting pieces or lines on the wax, which would prove troublesome to remove in the final bronze casting. Then the model is again placed in the mould, and finally closed up, preparatory to melting out.

The wax, having served its purpose, is then got rid of by applying heat to melt it out of the mould—a process requiring care and time. Thus the mould is once more left empty, except the *core*, and ready for the operation of casting, which it is not necessary to enter into, since sculptors are no longer, as Benvenuto Cellini was, their own foundrymen. It remains to say that the *core* is



FIG. 25.—NARCISSUS. BRONZE.
Height 20 inches. Found 1830.
Naples Museum.

removed by providing openings in certain convenient parts of the statue, either at some line of junction in the mould; or in larger work, where the limbs and trunk are cast separately. The iron armature is usually left in the legs when required, as it usually is in equestrian statues, and others needing support.

Galvano-plastique, or the use of electricity to deposit a thin layer of metal in a pure state upon a model, is an important invention or application of science to art, which has been recently carried out with perfect success. The fountain statues by Monti in the Crystal Palace are examples.



FIG. 26.—GREEK COIN OF ALEXANDER.

THE VARIOUS FORMS ADOPTED IN SCULPTURE.

Having described the various materials and methods employed in sculptural art, we are in a condition to classify the different forms adopted, and arrange them under the proper terms.

All sculpture is measurable; and it has three dimensions—height, width, and depth. Sculpture in “the round,” *i. e.* statuary proper, has also circumference or girth that may be measured.

SCULPTURE IN RELIEF.

Bas-relief or “*basso-relievo*” is the term used when the work projects from the general plain surface or ground, the forms being rounded as in nature.* If the work is very little raised,

* The Assyrian bas-relief work is peculiar, and was, no doubt, as suggested by Mr. Fergusson, painted, as were later works of the kind by the

the forms being not so projecting as in nature, it is called *Flat-relief* or "*stiacciato*."

If more raised, but not free from the ground in any part, it is described as *Half-relief*, or "*mezzo-relievo*," as in the Parthenon and other friezes (Fig. 1).



FIG. 27.—ALTO-RELIEVO. ONE OF THE METOPES OF THE PARTHENON.

If the relief is still higher it becomes *Full-relief*, or "*alto-relievo*," in which parts of the figures are entirely free from the ground of the slab; as in the metopes of the Parthenon (Fig. 27).

Sunk-relief, or "*cavo-relievo*"—in which the work is recessed within an outline but still raised in flat relief not Greek sculptors. The Assyrian reliefs may be regarded, indeed, as sculptured pictures. Mediæval reliefs of all kinds were also painted, very commonly.

projecting above the surface of the slab, as seen in the ancient Egyptian carvings.

Much of the Renaissance and modern sculpture combines the four first-named kinds of work on different planes in degrees of distance, with some under cutting; thus departing from true relief in sculpture and approaching the pictorial form.

The beauty and character of bas-relief depend much upon the representation of outline. The projection is small in proportion to the distinctness and continuity of line enforced by this method, so conspicuously seen, in its most masterly style, in the frieze of the Parthenon (See Fig. 1). Besides the requisite of a fine conception of beauty and expressive forms, the greatest executive skill and tact are necessary to keep within the limits of sculptural art, so as to maintain the composition free from crowding, or the pressing out of form of one figure by another, and to give to each figure the full necessary space to stand and move in the action represented.

STATUARY.

STATUARY proper, which is so called from the Latin *stare*, to stand, is SCULPTURE IN THE ROUND, or as the French express it, "*en ronde bosse*." A statue is therefore seen on every side. Statues are—1. Standing. 2. Seated. 3. Recumbent. 4. Equestrian. Statues are classed into five forms as to size:—

1. *Colossal*—above the heroic standard.
2. *Heroic*—above six feet, but under the Colossal.
3. *Life Size*.
4. *Small Life Size*.
5. *Statuettes*—half the size of life, and smaller.

The ancient sculptors represented with great beauty the various mythological creatures described in their fables; some of which are of the human form varied—as the Amazon, the Faun, the Syren, the Nereid, the Cyclops, the Janus or *bifrons* (double-faced), and the Hermaphrodite, uniting the character-

istics of Hermes and Aphrodite. In other instances they invented the combinations of the human with the brute form of fabulous creatures described in ancient mythology: these are—(a) *Sphinx*. Lion with head of man or woman. (b) Man with eagle or hawk head. (c) *Minotaur*—Man with head or body of the bull. (d) *Centaur*—Man with part of trunk and limbs of the horse. (e) *Satyr*—Man with hind quarters of a goat. (f) *Triton*—Man with fish-tail. (g) *The Giants*—Men with serpents for legs. (h) *Harpy*—Woman and bird. Other strange creatures were of brutes only, as the *Hippocamp*—Horse and fish, with fins at the hoofs; the *Chimaera*, *Griffin*, *Dragon*, *Dog Cerberus*, with many heads, &c.

The *Bust* (a name derived from the Latin, *Bustum*, a tomb, or rather a place for cremation) naturally came to be used for those portraits of deceased relatives which were placed in the entrance of dwelling-houses, by the Romans, who were the first to show the great love for portraiture not only of public characters but of their friends and relatives.

COLOSSAL STATUES.

The most ancient statues were generally colossal, and carved in the hardest granite. The four Egyptian colossal seated figures hewn out of the living rock at the entrance of the temple at Ipsamboul, or Aboo Simbel, are 61 feet high.

But larger than these was the bronze Colossus of Rhodes, one of the seven wonders of the world (Fig. 28). This stupendous figure was 70 cubits high, and was long *said* to have stood with one foot on each side of the entrance to the harbour so that ships could



sail under the legs. This is now proved to have been a fabulous story, by the discovery of the foundation stones for the statue. The ancient Egyptian cubit (not the Royal cubit) was, according to Mr. Sharpe, 17·7212 inches, so that

FIG. 28.—COIN OF RHODES.
Head of the Colossus.

it would be about 115 feet high. The Athena *Promachus*, a bronze figure by Pheidias, placed on the Acropolis, to be seen at sea beyond the Piraeus, was between 50 and 60 feet high. His statue of Athena within the Parthenon, a chryselephantine statue, was 47 feet high. His statue of Zeus, in the same materials, in the temple at Olympia, was a seated figure, 45 feet high in that position. Some of these colossal statues were built up in sections, and nailed, clamped, or dove-tailed together. Several other colossi are mentioned in history; one in later Roman times, when Zenodorus made a bronze statue of Nero as Sol, 110 feet high. It was not completely executed, as the art was then partly out of use, but in A.D. 75, it was consecrated as a Sol, and was afterwards changed into a Commodus by adapting his head (see Pliny, H. N. xxxiv. 18).

It is interesting to remember that the Colossus of St. Charles Borromeo, placed on a hill near Arona, his birthplace, in 1697, is 66 feet high, standing on a pedestal 40 feet high; it is formed of sheets of copper beaten out, and supported on a column of masonry; the head, hands, and feet are cast in bronze.

The statue of Arminius, designed by Bandel, and erected in 1875, is also of hammered copper. It is 45 feet high, and stands on a pedestal 90 feet high, on the top of the Grotenberg, near Detmold.

The largest colossal statue of modern times is the "Bavaria," designed by Schwanthaler of Munich, and cast in bronze by Stieglmayer, both of whom died unfortunately before their great work was completed in 1848. This draped figure of a German maiden is 54 feet high, the lion at her side is 27 feet high; the group standing on a pedestal 30 feet high, in front of the Rumeshalle, on an eminence outside the west-gate of Munich.

Some rather large bronze statues have of late years been made by English sculptors. The most remarkable of these are the equestrian statue of George III. on an artificial rock at the end of the long walk at Windsor; the equestrian statue of the

Duke of Wellington which stood on the arch at Hyde Park Corner—now at Aldershot; the figure in the Park, called the Achilles, which is a copy of one of the celebrated antique marble statues of Castor and Pollux on Monte Cavallo, at Rome; the seated statue of Prince Albert in the Hyde Park Memorial, 12 feet high, of bronze gilt; the four Lions by Landseer at the base of the Nelson Column.

THE SCULPTOR'S 'CANON' OF PROPORTION.

To know the proper proportions of the figure is a matter of the utmost value in all sculpture, even more so than in painting, as the statue is measurable in every direction and viewed on every side. The work of making colossal statues is therefore not only one of artistic labour and expenditure of money, it requires also a careful study of the proportions of the human figure. It would have been impossible for the ancient Egyptian sculptors to carve out of the living rock those four tremendous figures at the entrance of the temple at Aboo Simbel, or indeed any of the numerous other statues on this scale, unless they had arrived at a rule of proportion for the figure. Without this their colossi would have been only rude monsters. Such a rule they had discovered and laid down in a "canon," as it is called, similar to that which was followed by the Greek sculptors after them, and especially made known by Polycleitus, whose name it received. Polycleitus, who flourished B.C. 452—412, was the greatest master of the school of Argos and Sicyon. He was instructed by Angeladas, and was fellow-student with Myron and Pheidias, who was his senior. Though there is some uncertainty as to the precise terms of the canon of Polycleitus, there can be no doubt that it had for its unit of measurement some part of the human figure. Ever since the time of Vitruvius Pollio, who wrote his well-known treatise on architecture and other branches of art in the first century of our era, it has been an accepted tradition

that his version of the canon of Polycleitus was the correct one. He says (lib. iii. cap. 1) :—"Nature has so composed the human body that the face from the chin to the top of the forehead and the roots of the hair should be a tenth part; also the palm of the hand from the wrist joint to the tip of the middle finger; the head from the chin to the highest point, an eighth; from the top of the chest to the roots of the hair, a sixth."

The rule of eight heads or ten faces derived from this has remained to the present time. But Leonardo da Vinci differs from Vitruvius as to the proportions from the top of the chest to the roots of the hair, and states it to be a seventh instead of a sixth. Another similar difference is to be observed between Vitruvius and Leonardo; the foot being stated to be a sixth part of the height by the former, and a seventh by the latter. Mr. Bonomi, who was educated as a sculptor by Nollekens, and who gave much attention to this subject, remarks upon this point :—"The foot in the best antique statues is usually more than a seventh, and less than a sixth."* Leonardo made a diagram in which a circle is applied so as to embrace the figure with extended arms; the circle is described from the navel as the centre (Fig. 29) : this he also took from Vitruvius :—"Item corporis centrum medium naturaliter est umbilicus." But it cannot be overlooked that a circle described from the navel does not show that it is the centre of the body; on the contrary, a circle drawn from this point would cut the line of the top of the head and a spot a little below the tuberosity of the tibia, or leg-bone. Leonardo added a square, of which each side is equal to the height of the body, and marked it into four horizontal divisions, which are certainly correct, viz. in the erect figure equal distances are found to extend from—1. the sole to the lower border of the patella; 2. from that to the pubes; 3. to the nipples; 4. to the crown of the head. The arms being extended horizontally, the tips of the middle fingers touch the sides of the square

* The 'Proportions of the Human Figure,' by Joseph Bonomi, 1872.

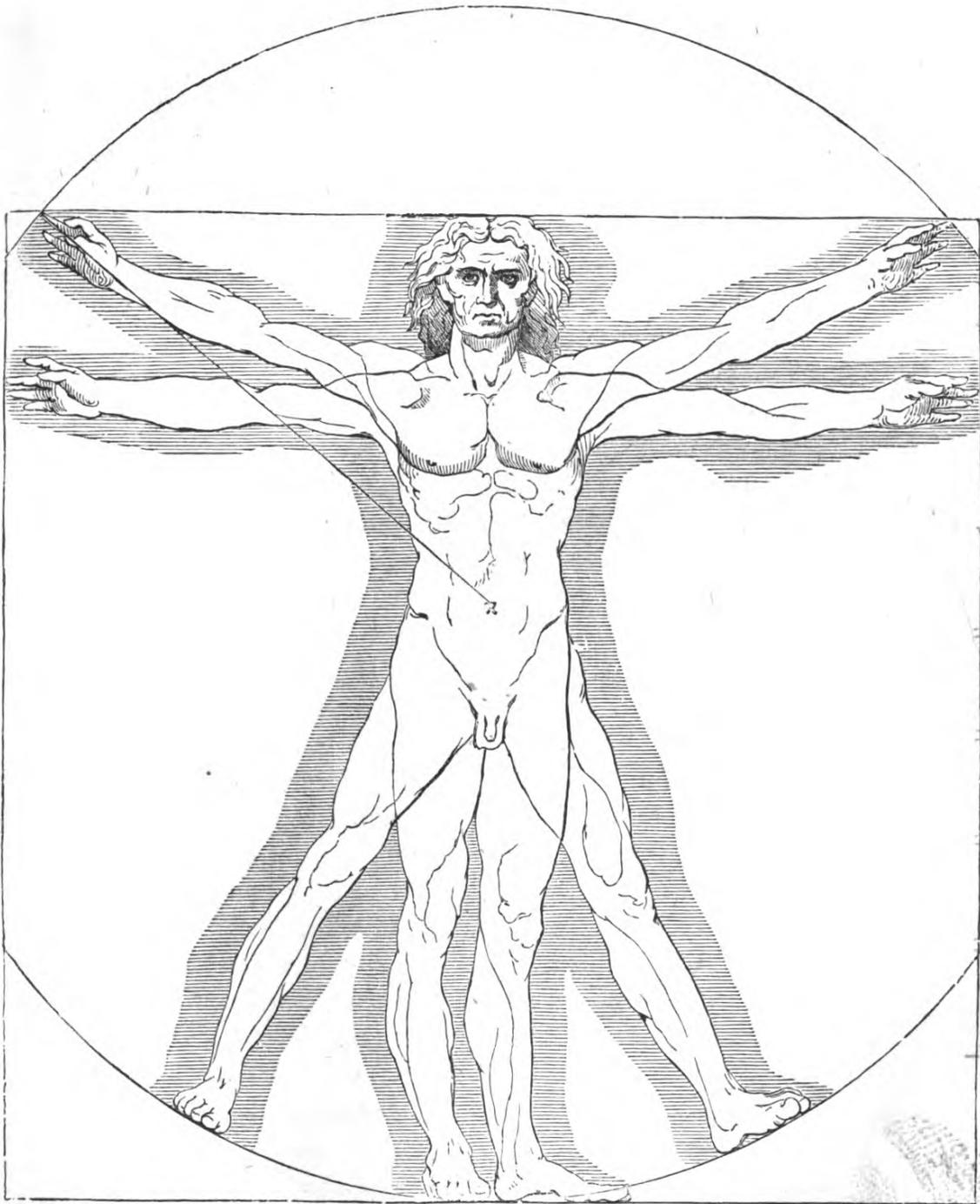


FIG. 29.—LEONARDO DA VINCI'S DIAGRAM.

Showing that a circle of which the navel is the centre, embraces the extremities; and that the extended arms to the ends of the fingers equal the height of the figure. But showing that the navel is not the centre of the body, as he stated.

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of Leonardo; the length of the outstretched arms is therefore the approximate measure of the height of the body in men and women, but, as might be expected, there are few persons—only six in eighty-four, according to Mr. Bonomi's measurements—in whom these proportions are exact. The other measurements of proportion given by Leonardo may be accepted, such as across the widest part of the shoulders in a man one-fourth of the height: from the elbow to the tip of the middle finger one-fourth of the height: from the elbow to the top of the shoulder is the eighth of the height of a man: the length of the ear is one-third of the face: the greatest width of the hips is one-fifth of the height. His observations upon the variations to be followed in representing men, women, and children of certain characteristic types may also be relied on.

This subject, which is of great practical importance to sculptors, has lately received much elucidation from M. Charles Blanc, in his 'Grammaire des Arts du Dessin,' who supports his views by the discoveries of Lepsius of Egyptian measures of proportion and sculptors' canons, and by the observations of Schadow (the late eminent professor at Dusseldorf) on the canon of Polykleitus. To all this may be added the valuable measurements previously given by Clarac ('Musée de Sculpture,' 1841), showing that eight heads are not the correct rule for the antique statues. He also notices the variations in width, which though of less moment are still a matter of great importance in reference to characteristic forms or typical statues. The figure of woman is narrower at the shoulders and broader at the hips than in man (*see* Plate III. in Bonomi's 'Proportions'). The width of the thigh and the calf of the leg is generally greater also. M. Charles Blanc, in quoting Diodorus Siculus, a contemporary with Vitruvius, who states that the Egyptian sculptors divided the figure into $21\frac{1}{4}$ parts of equal length, says that he himself tested this with the statues at Karnac, and found that they were divisible according to the horizontal lines upon those in the

temple of Ombos into about $22\frac{1}{4}$. M. Blanc concludes that the ancient canon was forgotten. He points out that the length of the head and face from chin to crown varies with age, that the nose being formed of bone and cartilage cannot be invariable, and its point of juncture with the forehead is not marked. It is necessary, then, to seek some other member as the unit of proportion. He then goes on to say that Chrysostome Martinez, in the text to his anatomical plates, points out that the bones of the hand in their growth preserve a constant proportion to the length of the body. He thinks that the ancient Egyptians observed this, especially as the hand was always regarded as the interpreter of the soul, and had great importance in the mysterious science of Hermes: that the *medius* (middle finger), as the finger of destiny, was chosen as the unit of proportion.

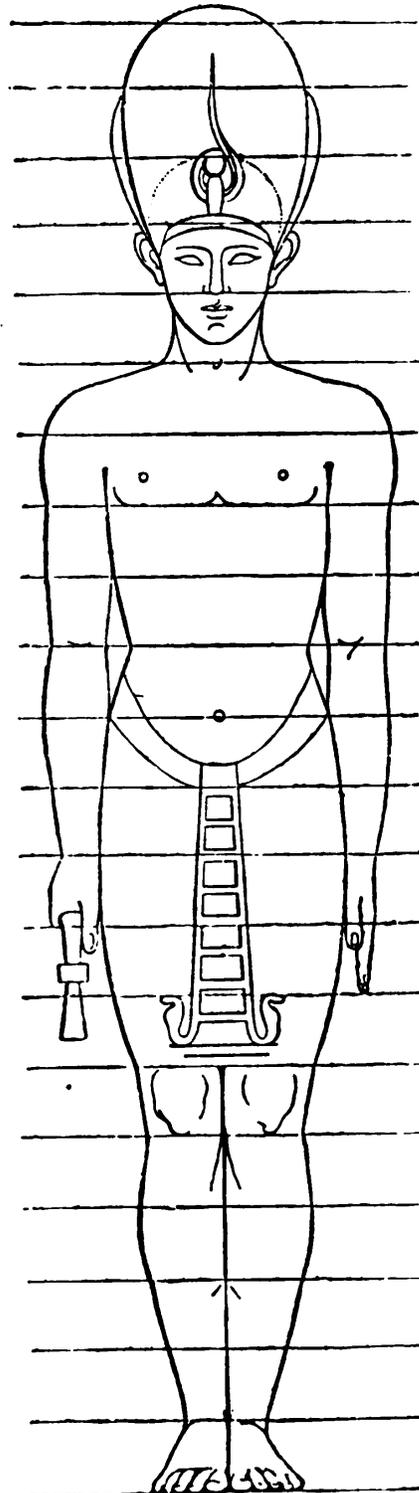


FIG. 30.—EGYPTIAN FIGURE HOLDING
A KEY.

Divided by lines into 19 equal parts from the sole of the foot to the top of the head, and $21\frac{1}{4}$ to the top of the cap. Taken from a statue found by Lepsius and figured in his 'Choix de Monuments funeraires.' Each division corresponds to the length of the middle finger as shown.

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Referring to the great work of Lepsius* he found a figure, divided into 19 parts (Fig. 30), holding a key in the right hand, and letting the left hand fall by the side of the thigh with the fingers extended, the eighth line of division falling precisely at the knuckle of the closed right hand holding the key, and the articulation of the *medius*, while the tip of this finger touched the seventh line. This figure, he considers, is the solution of the problem. The same number of divisions is to be seen on a tablet with a lion recumbent, in which the *carpus* and *metacarpus* together (the paw) fill one space (Fig. 31).

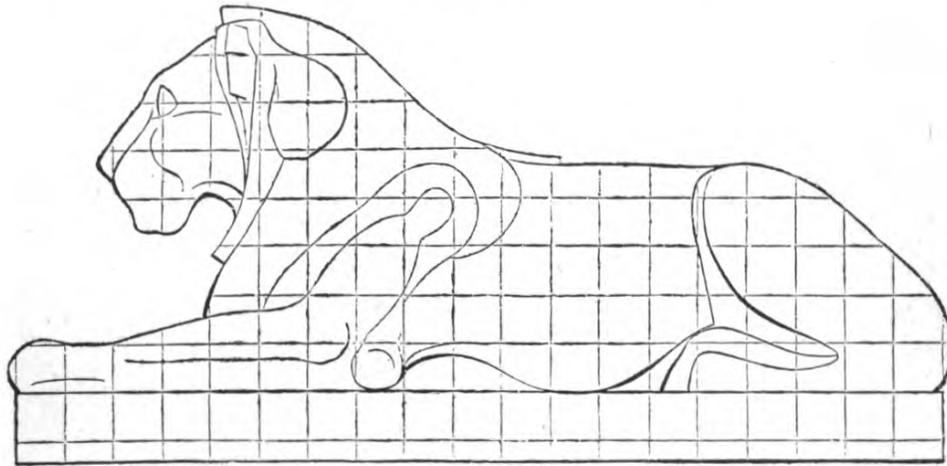


FIG. 31.—PROPORTIONS OF EGYPTIAN LION.

Unfortunately both the written canon of Polycleitus, and the statue canon in marble he made of a guard of the Persian king, armed with a lance—a '*Doryphore*'—are lost. But it is known that Pythagoras of Rhegium was acquainted with the *canon* which his contemporary Polycleitus treated of. They both lived in Olympiad LXXXVII, 5th century B.C.

But we arrive somewhat nearer to what was the precise nature of the canon of Polycleitus by what Galen has said of beauty. Freely translated, this would be: "The beautiful is not in the

* Leipzig, 1852.

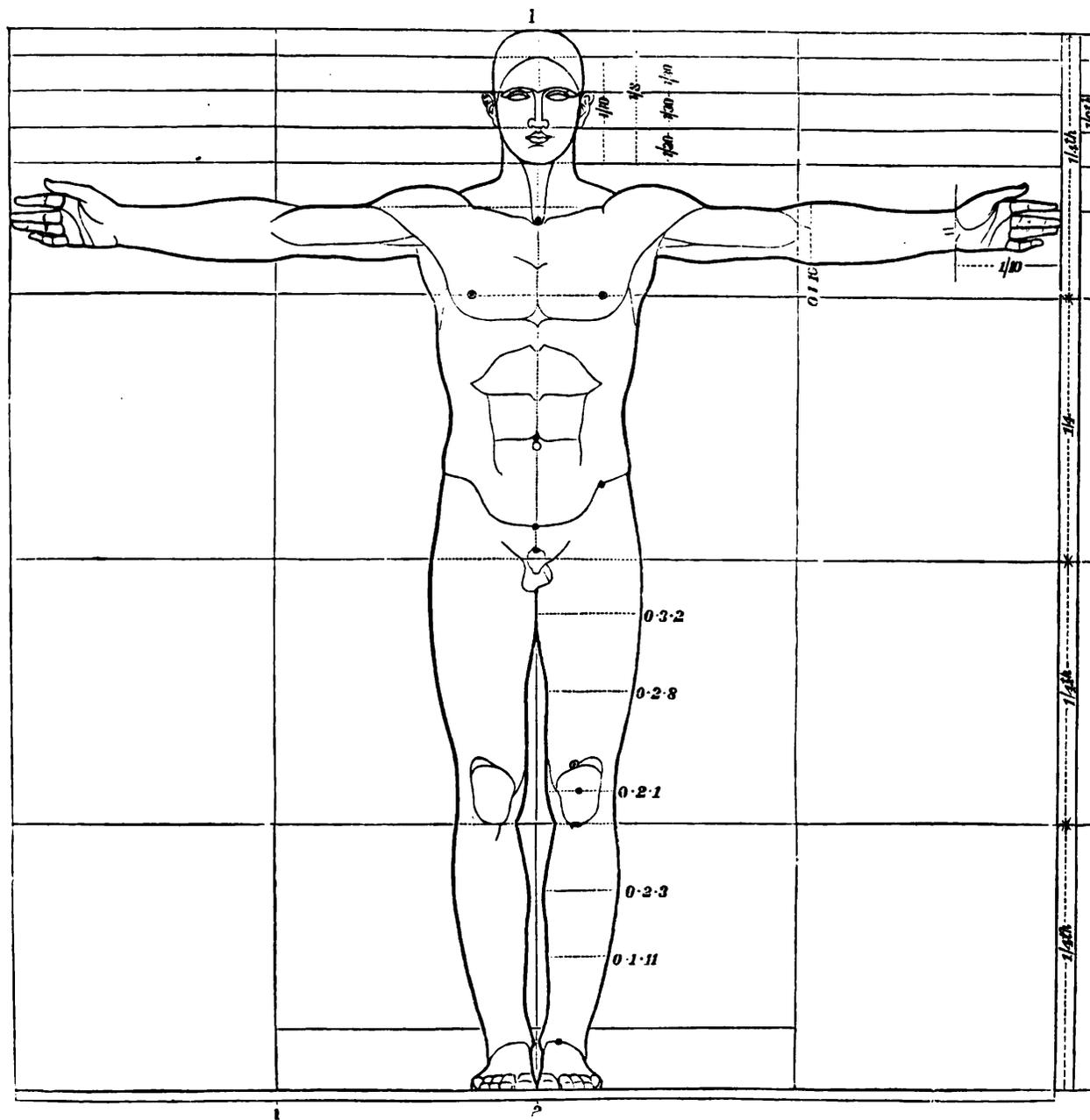


FIG. 32.—THE PROPORTIONS OF THE HUMAN FIGURE.
 As handed down to us by Vitruvius—and described by Joseph Bonomi
 in his 'Proportions of the Human Figure.'

elements, but in the harmony of the parts of the body, of finger with finger, and all these with the *metacarpus* and the *carpus* (the bones of the hand), and of all these with the *cubitus* (fore-arm), and of the *cubitus* with the arms, and of all with all, according as it is written in the Canon of Polycleitus."

Galen, as an anatomist, founded his statement on the bones; and no doubt every sculptor who has relied upon safer and

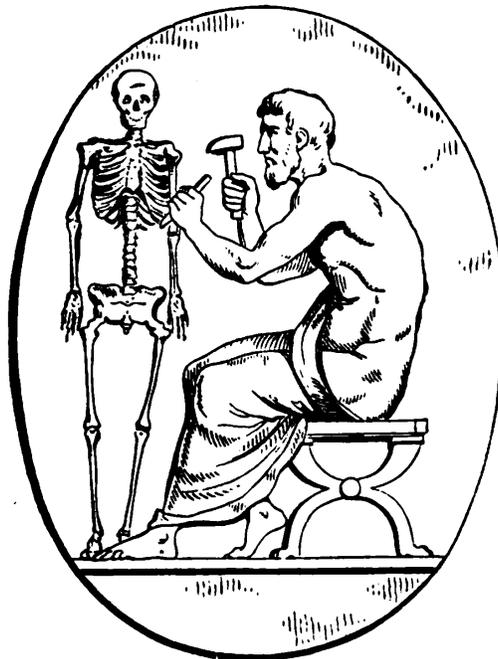


FIG. 32a. Prometheus carving a Skeleton.
From an antique gem.

sounder knowledge of the figure than his own eye and feeling for proportion afforded, has been guided by the study of the bones of the human figure.

The proportions of the Human Figure as handed down to us by Vitruvius, and enclosed in a divided square, are described by Mr. Bonomi (Fig. 32).

Mr. Bonomi points out that Gibson the eminent sculptor

invented a canon which divided the figure into nineteen equal parts.

Mr. John Marshall, F.R.S., the Professor of Anatomy at the Royal Academy, has invented a rule of proportion of which the unit is one inch, the length of the top bone of the middle finger, and according to which the general height of the male figure is 67 units or 5 ft. 7 in. This agrees very closely with the average of 500,000 American recruits for the army, which is 67·3.

It must be evident that the most gifted sculptor would always be glad to assure himself by reference to any laws of form and proportion that can be formulated into a canon, such as we have been considering.

CHARACTERISTIC TREATMENT OF PARTS OF THE FIGURE.

The method of work and character differ so much in sculpture of different periods, as well as in the works of different sculptors of the same period, that it is necessary to state some particulars upon this point which however refer chiefly to technical execution.

THE HEAD in fine statues has a certain proportion to the height of the body. In archaic work it is nearly always too large, with dumpy bodies and thick limbs, the muscles of which are exaggerated and forced into lumps, and the joints made too prominent, with a view to show enormous strength. The forehead is massive and full at the brow in Jupiter, Neptune, Mars, Hercules, but not projecting from the line of the nose. The hair is carved in numerous round curls, having in some statues no connection or flow of continuous line. This was a quick and ready mode, but from being cut mostly with the drill, it shows great formality and dryness; in others it is in long straight rolls. In the bas-reliefs of the Harpy Tomb, the hair is wiry and collected on the forehead in bunchy curls. It is similar to this in the archaic statue of Artemis (Fig. 63), and in the two little statues of Athena found in the Ægina

ruins are long tails of hair falling on the neck, and the curls are arranged in two or three rows.

It is necessary to note some modes of treating the hair which were adopted as significant of the deities represented.

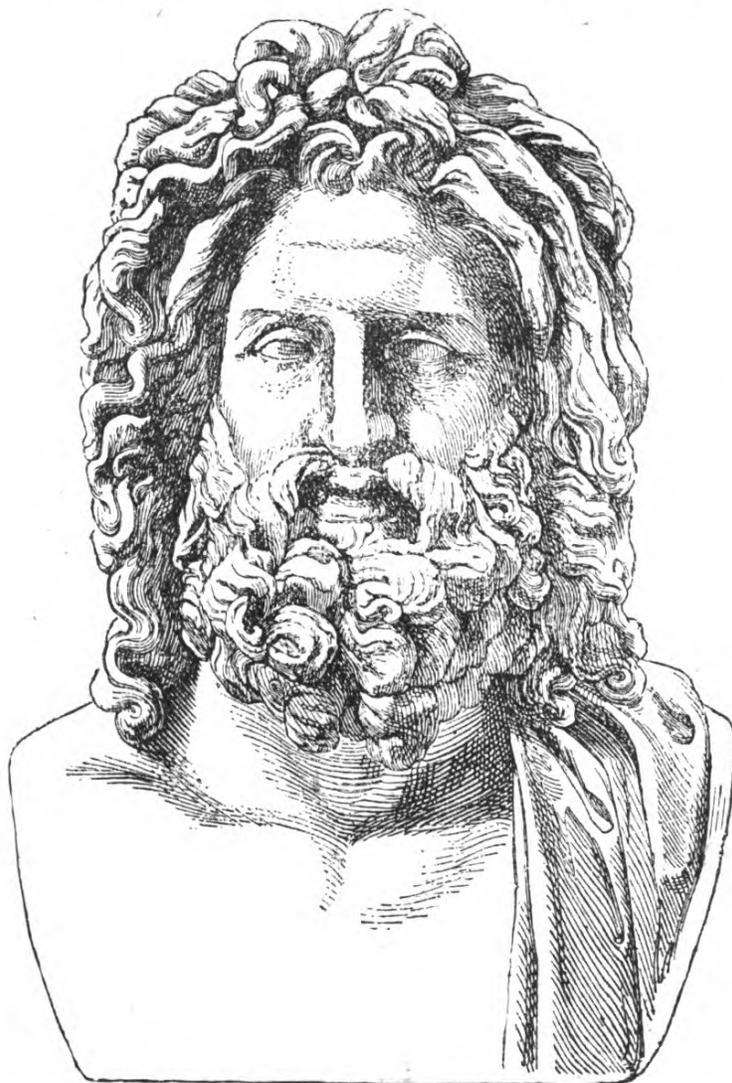


FIG. 33.—COLOSSAL BUST OF JUPITER. *In the Vatican.*

Jupiter (Zeus).—Has the hair rising from a point at the top of the forehead, and falling all round the head in massive lion-like curls as in the bust (Fig. 33).

Apollo.—Has the hair falling in rich curls upon the neck and flowing at the temples, often gathered in a sort of knot on the front of the crown—*κρωένιος*—as in the *Apollo Belvedere*. The *Adonis* of the Vatican has the hair on the neck in the manner of the *Apollo*, and is now called by that name. The *Apollo Sauroctonos* (see *Examples*) has the hair like a woman, and with a fillet. This form is of the soft feminine style, called ‘*androgunaikal*.’



FIG. 34.—INDIAN BACCHUS.



FIG. 35.—APOLLO.

Bacchus (Dionysus).—Has the hair falling in curls on the neck. The god is bearded in the early heads distinguished as the ‘*Indian Bacchus*’ (Fig. 34), but not in later work. Praxiteles first made Dionysus youthful.

Cupid (Eros).—Curls on neck (Fig. 124, *Cupid and Psyche*). A tuft-like curl on the fore part of the hair is given to genii.

Diana (Artemis).—Knot on the top (Figs. 36, 37), like *Apollo*.

Hercules (Heracles).—The hair curled thick upon the forehead, like the hair between the horns in a young bull: as

indicating great strength. It stands in close, strong curls all over the head set on a 'bull neck' (Fig. 20). The Hercules of Ionia has the skin of the lion's head worn over the hair; seen also in the coins and gems of Alexander the Great (Fig. 26).

Mercury (Hermes).—Curly hair, but not on the neck (Fig. 134). In the older hieratic type the hair is smooth and wiry on the crown, with stiff regular ringlets below a fillet, and long plaited tail; the beard stiff and pointed.



FIG. 36.—ARTEMIS.



FIG. 37.—ARTEMIS.

Neptune (Poseidon).—Long curls as if wet, parted at the forehead.

Pluto (Plouton).—Long hair, straight, and low on the forehead.

Venus (Aphrodite).—The hair parted on the top, and gathered into full wavy tresses towards a knot, higher than in the maiden style. Sometimes bound with a fillet or a band of metal, as in the Venus of Cnidus, seen on the coins (Fig. 145).

Amazons have the hair parted and in full waves from the front, gathered back and fastened in a thick knot at the lower part of the occiput. This is also the form generally adopted for virgins by the Greek and Roman sculptors, and followed by the moderns for maidens and martyrs.

Greek women frequently gathered the hair into a knot on the top of the head, called *Κόρυμβος*.

Gladiators and Athletes.—Hair in short stubby curls, from having been cut, as in the *Discobolus* (Fig. 127). The hair of the so-called 'Dying Gladiator' shows that it was not intended for a gladiator; his shaggy sticking-up hair is that of the half-savage Gauls.

Satyrs and Fauns.—The hair in stiff short curls, standing up at the points, to give the character of the hair of wild animals. In the famous *Faun of the Capitol* (Fig. 130), the hair falls in more full curls on the neck. Pan was called *Φριζοκόμις*—in English "frizzed haired."

THE EYES.—These are very differently represented according to the date of the work. In archaic statues and bas-reliefs, the eye is very nearly level with the brow, and the lids, instead of being curved as in nature, are straighter, and the borders of the lids elongated towards the cheek and inclined upwards; the face being in profile the eye is shown in full. The eye is made out in some examples without much modelling, but with chiselled lines, the pupil being also marked with a line and a dot, giving a stare. The narrow eye with corners elevated belongs to *Fauns* and *Satyrs*. But as any marking of the eye is little seen in statues to be viewed from a distance, it became necessary to make the brow more prominent and marked, so as to cast shadow, and the ball of the eye was left plain. In coins before the time of *Pheidias* the pupil was marked, and strongly afterwards in those of *Alexander* (Fig. 38).



FIG. 38.—COIN OF
ALEXANDER.

The form of the brow is always carefully modelled in antique work, but the hairs of the eyebrow are not marked distinctly, such detail not being in accord with the antique style. The

Venus of Melos, the Ludovisi Juno, the Apollo Belvedere, and especially the bronze head of Artemis (*Frontispiece*), are examples of this.

THE MOUTH.—The lips in the archaic statues are closed, but the angles of the mouth are curved up to give a smile, and in the dying warriors of the Ægina pediment (Fig. 74) this peculiar smile is very marked.

The lower lip in the *Minerva* is fuller and rather more projecting, supported by a larger chin than in the other female deities, giving gravity and sternness. *Venus* has the lips more delicately modelled, and a little parted. *Apollo* has the lips parted. “*Marmoreus tacita carmen hiare lyra*” (Propertius).

Diana has a full under lip and arched upper, the chin being strongly formed, and the nose straight.

Jupiter has a full under lip; the moustache and beard indicating the strong forms beneath.

The Deities are never represented laughing, and never show any sign of emotion.

Satyrs and *Fauns* show the teeth if laughing. The teeth are seen in the Monte Cavallo colossi.

In portrait statues of Roman emperors the mouth has the lips invariably closed firmly.

THE CHIN.—This, in antique statues of deities, is always full, prominent, round, and without any dimple.

THE NOSE, in all fine Greek statues, is nearly on a line with the profile of the forehead. Except in portrait busts there is no example of a high bridge or scarcely any rise—nothing like an aquiline nose—in antique Greek or Roman sculpture. In archaic Greek statues the nose is rather turned up, as in those found in Cyprus by Cesnola and others, many of which are in the archaic room of the British Museum (Fig. 64).

THE EAR.—No part was more scrupulously studied in its complex forms by the ancient sculptors than the ear; for this reason it is one of the tests of genuine work. Even in the

minute work of the glyptic artist the ear was a point of excellence on which he prided himself, and on which he never neglected to bestow his best skill. The ears of Gladiators, Athletes, and especially of Hercules, have the opening small and the cartilages strongly developed, though flattened. The ears of Fauns are elongated at the top like those of an animal; the ears of Satyrs more so, and both often have goat's horns. The Centaur (Fig. 44) has pointed ears.

THE CHEST.—A full and finely-proportioned chest, according to the general character of the figure, whether of a Jupiter or an Apollo, a Hercules or a Neptune, is always given. The proportions in width and symmetry have been given in speaking of the figure generally. The salience of the pectoral muscles, and the serrati seen upon the ribs, and the forms of the cartilages with the muscles at the central line of the body (*linea alba*), are strongly marked in Hercules and Neptune. In Apollo these parts are softened, especially in the young god.

In statues of Minerva the chest is invariably covered with the ægis, which was originally the skin of the goat Amalthea that suckled Jupiter as an infant, and which he wore with the Gorgon's head when he conquered the Titans; hence he is called by Homer *Αἰγίοχος*, the ægis-bearer. This became afterwards covered with scales of armour. Beneath both, however, the form of the woman's bosom is always shown, though not so prominently as in Venus, Ceres, and Proserpine. The Fates (Fig. 94) show the breast very fully. Amazons have the left breast large and full; they are said to have cut off, or branded, the right breast in infancy, because it interfered with the use of the bow in war.

THE ABDOMEN.—This yielding part of the trunk, which varies much under different circumstances, is never represented bulging or flaccid in antique statues. The beautiful undulating forms of this part of the figure have engaged the highest skill of ancient and modern sculptors. We have only to look at the Theseus and Ilyssus of the Parthenon, and the nudes of Michelangelo on the

Medici Tomb, to see this. The instances in which any violent action is shown are few, such as the Laocoon, in which the strong marking of the edge of the rib cartilages by the spasm of the abdomen muscles is finely studied. In the Apollo Belvedere a certain compression of the abdomen appears, which always accompanies the holding of the breath during an effort, and would confirm the suggestion that the god had just let fly the arrow, and was watching its effect. The Clapping Faun (Fig. 39) is another example of this compression. These muscles in the Farnese Hercules are much exaggerated, and turgid with fat, especially at the crest of the ilium. In the Torso Belvedere they are very finely treated in union with those of the chest, and suggest some strong action, and in the Hermes (Fig. 134).

THE HIPS.—The greater natural width of the body at this part in the woman than in the man has been already noticed. It does not, however, amount to much, and in the antique it is always kept within rather than beyond this limit of proportion, as in the Venus of Melos. Even in the well-known Venuses of the Naples Museum, of which the Venus Callipyge is one, this rule is kept. Not even in Roman work was there any of the exaggeration that is to be noticed in some modern statues of the Venus type. The Venus of the Capitol, and the Medici Venus, are examples of careful natural study (Figs. 143—147).

THE BACK.—The finest examples are the Theseus (Fig. 90), the Ilyssus, the Torso Belvedere, the Wrestlers, the Venus of Melos, and the Medici Venus (*see Index*).

THE THIGHS AND LEGS, as well as the **UPPER AND FORE-ARM,** in antique statues, are always studied with careful attention to the differences between the man and woman, and in men the varied forms indicating the character of the person are represented. The arm of Apollo is somewhat soft and feminine in the muscles; so also is that of Mercury, though slim and wiry. The legs correspond. The limbs of Achilles and Hercules are of course strongly developed. The Antinous and Adonis have the forms undulating



FIG. 39.—THE CLAPPING FAUN.

The head and arms are restorations by Michelangelo. The *scabellum* on the foot is found on other bacchanal figures. Marble. Ht. 4ft. 8½in.

In the Museum, Florence.

and smooth. In Jupiter the limbs are massive and powerful, the muscles being full, but not with the hard and sharper contour of the Neptune, Hercules, and Vulcan. The knees of the Apollo Belvedere and Apollo Sauroctonos are considered the most perfect.

THE HANDS.—So far as the hands and feet can be studied in those rare examples of antique work that remain, it is observable that the forms of the bones were little made out, though they are indicated with perfect truth. Neither the tendons nor the veins on the back of the hands are ever seen strongly marked. The fingers are tapered, but never turned back, as in the modern hands supplied to the Medici Venus. The nails are never long or filbert-shaped, but rather short, broad and rounded. The best examples of antique hands are in one of the sons of Niobe (*Florence Mus.*), the hand stretched on the ground; a group of Mercury embracing Herse (*Farnese Palace*) has the two hands of Herse and one of Mercury antique; and one hand of the Hermaphrodite is perfect (*Villa Borghese*). The left hand of the *Apoxyomenos* (Fig. 121) is a good example of true antique work.

THE FEET.—The sandal of the ancients was favourable to the natural growth of the foot. As a rule, therefore, this part is thoroughly understood by the antique sculptor, who admired the feet. The Meleager and the Apollo Belvedere have good feet, and in these the details are rather subdued, though the pliant forms of the ankle and toes are finely rendered. The nails are rather flatter than in modern statues, arising from the absence of cramping by shoes.

By consulting the Index, the reader will find engravings of most of the statues mentioned in this chapter.

DRAPERY.

The great importance of the drapery given to the antique statues, such as we see in the highest style in the Parthenon

figures, especially of the Fates (Fig. 94), is so universally admitted that it is not necessary to enforce it here. It may be remarked, however, that such is the beauty of fine drapery, that, next to the portrayal of the nude, it is the highest test of the style and merit of sculpture. It is so because to make the folds so that the beauty of the figure should be displayed, and yet so far concealed, demands the subtlest art. To show the action of the figure also in the forms of the drapery is equally part of the design. Goethe, whose critical observations in art were so instructive and so profound, called drapery 'The thousand-fold echo of the form.' The finest examples that can be pointed out are those of the Parthenon marbles. In some, as in the Fates, we see what dignity and grace, combined with infinite variety and beauty of line, is given to this superb group, although the heads, and all that could give expression of an intellectual kind, are gone. This is a good example of drapery in grand repose. Movement is rendered with consummate art in many instances, such as those in the Parthenon frieze: in the 'Victory' of the Nike Apteros Temple and the Sandal-tying figure, as well as in other bas-reliefs such as 'The Dancers' (Fig. 110), of which the 'Mænad' (Fig. 108) is a very striking example. Some statues of much later time and of far inferior style, being by Roman sculptors, have the drapery treated with much nobleness and fine perception of the beauty that can be given to it (Fig. 40, Thalia). The representation of drapery by zig-zag folds and stiff impossible forms clinging to the figure is peculiar to archaic work, and is to be taken generally as distinctive of early sculpture.

The style of the drapery, whether in statues, bas-reliefs, or pictures, is spoken of as distinguished by 'motive' and 'cast,' the two words being taken from the artist's intention, in displaying the movement or momentary attitude, to indicate these by the forms of the folds and the general composition of the drapery. Technically, he aids his imagination by 'casting' an

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experimental drapery of the material he decides to represent, over the living model before him, and selects after much study those forms which satisfy him, rejecting certain folds which are not essential to the design, which may be trivial and too full of detail that would 'cut up' the composition of the work. The clothing of the ancient Greeks was of such light material, sometimes so thin that the forms were fully seen under it, that it evidently lent much to the sculptor, and encouraged him to observe and admire it. In this way the dress of the ancients taught the sculptor as much of drapery as the athletic games did of the nude. The materials used were woven cloths of flax and cotton (from Cos). Silken and woollen cloths dyed or woven in colours, and sometimes with gold, were, it would seem, adopted in times subsequent to the great period in sculpture (Winckelmann).

Different forms of Drapery.—Women wore three—the tunic, the robe, and the mantle. The first of these corresponds to the modern chemise; it is seen in the Flora Farnese, the Amazon of the Vatican (Fig. 118), and in the Thalia of the British Museum (Fig. 40). It was called a *chiton*, and had no sleeves, being fastened on the shoulders with a button. Cybele and Isis alone have sleeves, but they are foreign to the Greeks. The long falling robe was a simple garment of two broad pieces, open at the sides, as seen in dancing figures, and fastened at the shoulders with several buttons (Fig. 63, Artemis).

Venus when draped has two girdles—one high up, the other quite below the hips, fastened in front (Fig. 147).

The Peplos—mantle—originally that which belonged to Pallas. It was cut round, and probably also square, the corners having loops with which to fasten it up. It was worn sometimes fastened at the throat with a brooch, and often carried carelessly on the arm, allowing part to fall round the hips, as in the fine statue of Thalia (Fig. 40). To follow out the subject of dress would involve more space than can be given to it here,



FIG. 40.—THALIA, THE MUSE OF COMEDY.
Wearing the chiton and peplos; and holding the pedum.
In the British Museum.

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and it is not necessary, as it can be so fully studied in the dictionaries of Greek and Roman antiquities.

The *chlamys* is the cloak so finely shown in the Apollo Belvedere; it was fastened at the shoulders by a button or brooch.

Draperies should be observed as having the following characteristic disposition in bas-reliefs and statues :—

1. Hanging in perpendicular folds or pleats, dependent on the weight of the fabric.

2. Fitting the form loosely, and showing it through, as in the beautiful bas-reliefs from the Temple of Nikè Apteros (Figs. 101, 102).

3. Stretched or suspended in diagonal folds, as between the knees of seated figures (Fig. 84), particularly remarkable in the Phigalian sculptures, and in one of the Fates of the Parthenon.

4. Flying—with figures in strong action, as in many of the Parthenon bas-reliefs and metopes. Exaggerated into twisting forms in the sculptures of the Theseus temple and the Phigalian friezes (Figs. 98, 99).

5. Clustered—the ends or borders gathered, as by the hand or a loop. Remarkable in the Amazon (Fig. 118).

The principle which governs movement in drapery has been pointed out by Flaxman. Drapery in repose takes the forms as classified above; but when the figure moves, the perpendicular folds change according to the degree of movement: if slow, towards gentle curves from the fixed point of support to the free end; if more rapid, the curve becomes more complex and undulating, and to some extent floating on the air. A draped figure moving against a wind doubles the floating power, and increases the curves at the free ends, straightening them in the line of support.

COLOURED MARBLES AND COLOURED SCULPTURE.

A distinction is of course necessary between colouring statues and bas-reliefs, and forming them out of various coloured materials. That both processes were constantly practised from early to the best times of Greek art, under Pheidias and afterwards, there is no room for any question. Numerous instances of colour remaining still on sculptures, as well as on architectural details, are to be seen in museums. The subject, however, is too extensive in its relations and too controversial to be treated fully in this place. It may be remarked, however, that what is spoken of as colouring was, from all accounts by Pliny and Quintilian, as well as the modern writers M. Quatremère de Quincy, M. Emeric David, and M. Hittorff, not painting with an opaque colour, but a sort of staining of the surface by thin, transparent colouring matter.

Those instances of statues in terra-cotta found with a coat of vermilion on them give no proof that they were painted of that colour alone, as they appear now; vermilion remains undecomposed by long action of oxygen and light, while any modifying colour derived from vegetable or animal sources which may have been mixed with it has been destroyed. M. De Quincy states that the fine preservation of the surface of some antique statues, such as the Apollo Belvedere, Hercules of Glycon, and Venus de' Medici, is attributable to the use of wax colouring. The ivory statues were certainly often soaked with oil and water to prevent cracking from dryness.

Stones of various colours were employed to represent different parts of the figure. Thus a helmet of Minerva is seen made of black basalt or marble, the face and neck of white marble, and the ægis and gorgon's head of green and red. In Roman busts of the emperors the dress is frequently of coloured marble, while the flesh is of white. These combinations were rarely if ever

chosen by the great Greek masters, but the artifice was a favourite one during the decadence of taste in Roman times, and afterwards in the Renaissance and later styles, when a sensational effect was frequently produced by such methods, as in representing negroes in black marble, with eyes of white marble and gilded ornaments.

Bronze with marble—The accessories of marble statues are often made of bronze, such as wreaths round the head, weapons, the thyrsus of Bacchus, the talaria and the caduceus of Mercury, the sandals, helmet, armour, lyre, and other ornaments. These were freely employed by the greatest masters, as seen in the Parthenon sculptures, where the holes for affixing the bronze bits and bridles of the horses still remain.

Gilt bronze.—That the ancients were accomplished in the art of gilding metal is seen in the large equestrian statue of Marcus Aurelius in the piazza of the Capitol at Rome, which still retains some of the gold, and in a colossal statue of Hercules, in the Vatican, discovered a few years ago, on which much of the gold remains in brilliant condition. The bronze horses of antique work over the door of St. Mark's, Venice, are gilt. Many other smaller examples are in existence. According to Muratori, there were once twenty-eight gilt colossal equestrian statues in Rome, and eight horses gilt. There are also many examples of silver being inlaid into the bronze to mark the features, such as in the eyes, the lips, the eyebrows. It is not within the limits of this volume to go further into the subject of the use of gold in ancient statuary, neither would it be of any practical utility. That gold was used to cast statues is admitted, also that it was employed in plates hammered into shape; but beyond small objects of personal ornament no example has been found. Those who are curious upon the point will find it considered in the work of M. Quatremère de Quincy.

DIFFERENT MARBLES USED BY ANCIENT SCULPTORS.

Many varieties of fine marbles were plentiful in Greece and Asia Minor; they take names from the mountains where they were quarried.

SOFT MARBLES—sedimentary rocks of limestone.

Pentelic marble, from Mount Pentelicus in the neighbourhood of Athens, is found white, with a fine fracture, brilliant and sparkling, obtaining with exposure, after having received the surface polish from the hand of the sculptor, a beautiful warm tone comparable to ivory. This effect is seen in the Parthenon and other temples in Athens built of this marble, which have an extraordinary richness in their golden tint, especially under bright sunlight and seen against a blue sky. The yellow colour is said to be caused by oxydation of some salt of iron contained in the marble. The statues in Athens are also of the same marble, and many others now in various museums.

Parian is the marble from the island of Paros. The marble usually called Parian has a coarse sparkling grain, which, however, takes a high finish: but there is reason to suppose that the true Parian marble was of extremely fine grain, easy to work, and of a creamy white.

Luna—a white marble: the quarries near Florence which were worked in the time of the Emperor Augustus.

Carrara—abundant in the quarries near Florence. This is the marble principally used by sculptors, on account of its pure whiteness, though sometimes it has serious blemishes and dark veins.

Phigalian—a grey marble, seen in the bas-reliefs from Phigalia.

Æginetan—a greyish marble, seen in the statues of the pediment of the Temple of Athena, now in the museum of Munich.

Black marble—found at Cape Tenaros.

Verde antico—found at Taygetos.

Corallitic.—Mentioned by Pliny as found in Asia, like ivory in tone—"Candore proximo Ebori."

Alabaster.—Much used by the Egyptians. It was found at Alabastron, on the Nile, whence its name.

HARD MARBLES—from igneous rocks, once in a state of fusion.

Porphyry. *Granite*. *Rosso antico* (red). *Black basalt*, *Sienite*, a dark stone, so called from Syene, the town in Egypt near which it was found; and others. These were principally used by the Egyptian sculptors; there are however several large statues in the Vatican and Capitol museums made of *Rosso antico*.



FIG. 41.—HOMER.

SECTION II. ÆSTHETIC.

IT will have been gathered, from what has been said of sculpture in general, of the high technical skill necessary to the various forms of carved and modelled work, and especially of the admirable examples of antique and renaissance work in glyptics, that although sculpture is essentially founded on an imitation of nature more close and palpable than the painter can attain, yet it tends away from exact imitation towards the realization of a certain complete beauty of form that is not to be found in any one example of nature.

Notwithstanding that the great sculptors place before us a figure so exactly modelled that it seems to want only the breath of life to be another creation of the human form, yet it is not this palpable reality of the figure that strikes the mind so much as the suggestion that there is something more—that the statue must have some being of its own, some supernatural endowment within. The very wonder felt that a figure of

bronze or marble should stand, and look, and be as if about to move, encourages this idea. Thus with all its reality of form that we can examine, and measure, and see all round on every side, the statue, according as it fulfils the lofty aim of sculpture, is more removed from the senses than a picture is. We yield to the illusion of a picture, knowing that it is not what it appears to be. But the statue does not strike us as an illusion; it takes at once a presence, so to speak, a kind of personality, and this the more impressive because of its form being so like, and yet so unlike, the natural figure. It is impossible to conceive anything more unlike flesh than marble or bronze. Yet it is recorded that the Huns and the Goths fled at the sight of the colossal statue of Athena Promachus on the Acropolis at Athens; the figure of Zeus seated on his throne in the temple so impressed beholders with a sense of reality that they trembled as they thought how, were the god to rise, he would carry away the roof above his head. No *picture* of the god, however gigantic, would have produced the same sense of awe. The Egyptians, had they chosen, could have painted colossal figures, but they knew that the statue would be as the god himself. Their pictures they employed upon the walls of the temple, to be read like a book describing great deeds of heroes. All ancient art seems to have relied upon sculpture, as though it were an admitted truth that pictures however imposing in their size and splendour soon cease to be noticed, while the statue asserts its presence constantly. All people, ancient and modern, demand statues as monuments of great men, great deeds, and great events of history; they seem to feel that this is in some sense to immortalize their heroes in perpetual bronze.

The employment of the colossal as an expression of the ideal of superhuman almighty power, even when not associated with great beauty, as in the Egyptian statues, has something of the sublime in it. But when Pheidias united beauty with this imposing majesty of gigantic proportions, and added the colour

of the living flesh and the lifelike look of the eye, as in the ivory and gold-draped Athena and Zeus, sculpture was brought to the highest pitch of grandeur, so far as this form of art could attain it.

Apart, however, from the religious ideal which inspired the great Greek sculptor, and regarding merely the perfection of beauty of form and symmetrical unity of proportion in the figure, the colossal in size cannot be allowed to surpass the beautiful as we see it in such statues as the Theseus, the Ilyssus, and some other works of the Parthenon. What would be thought now of a colossus so closely resembling life as the great statue of Pheidias must have done it is impossible to pronounce. The principle, however, must remain, that beauty in sculpture does not reside in colossal size. The converse may be shown to be true by the experiment of magnifying a fine antique intaglio, when the minute figure appears in perfect proportion and detail, on a scale which, compared with the actual work, is more than colossal. But though sculpture takes so much of the real and materialistic, and, moreover, confers ideal beauty upon the forms of nature, it reaches further than this in creating beings that have no existence.

The Egyptian sphinx, the Greek centaur and minotaur, those marvellous creations, are so admirable in adaptation, so instinct with life and nature, and so strong in the verisimilitude that art gives, that we could fancy they may have been among the extinct animals of creation. Although derivable from the symbolic forms of the earliest hieratic art,—the sphinx and other animal-headed figures of Egypt, the winged human-headed bulls and eagle-headed men with wings of Assyria,—yet they were made beautiful by the feeling of the artist for beauty, and poetic conception founded on his belief in the myth. The primitive centaur was a very mechanically-put-together creature (Fig. 42). In this the symbolic was the aim of the design, beauty not being contemplated as in the Centaur (Fig. 44). The predominance of the symbolic was already depressing to the development of art, as

we see in the productions of the debased Greek work of the Byzantine sculptors, representing the evangelists as men with the heads of the ox, the eagle, and the lion. Still, it should be



FIG. 42.—THE CENTAUR CHIRON.
From a painted vase.

understood that the symbolic when properly subordinated, as in all the great works, plays an important part, and fills up the measure of beauty in the design. It was reserved for after ages, when nations were beginning to enjoy works of art as art and not as the idols of a religion, and when intellectual enlightenment was springing forth in literature, to render beauty paramount.

Heroes had lived among mankind, and poets had celebrated their deeds of glory. When these deeds were acted over again in tragedy, with overpowering force of action and language, and all the influence that the stage could lend, we may see how literature and the drama conspired to prompt the aspirations and the conceptions of the sculptor's art. The sculptor then became the poet in his turn,—the designer; he was no longer the servant and workman. Inspired by his art, he was called upon by the nation to mould the gods as he in his art conceived them, as the supernatural, avenging, favouring, and protecting powers. His art made the gods like men of more than mortal mould, and lent to the heroes born of the gods godlike beauty. Thus beauty and nobleness of form in heroes and deities supplanted the mere colossal proportions and the dry symbolic representations of an unalterable sacred type in those ancient days; as it did after-

wards in the Renaissance when culminating in the grand works of Michelangelo and Raffaello. Mere characteristic representations, even of religious subjects, with a profusion of attributes and symbols, gave place to beauty, and art ruled rather as a secular manifestation than a religious influence. Whether, then, we look to the great works of Greek art with their ideal of superhuman beauty and passionless power and majesty, or to those of the Renaissance which express an ideal of human emotion and Divine suffering and sympathy, we see the same universal and innate love of the beautiful ever springing up in the mind. The sources of this instinctive love are presented to mankind primarily in every aspect of Nature; they are found concentrated in the beauty of the human form, and supplemented and enlarged in the abstract beauty of humanity in all its intellectual development.

That the human form should have assumed its rightful place as the epitome and summit of all nature—the cosmos of cosmos—was one of the things inevitable, long before art had pretended to represent the form Divine. But the sculptor, mindful that he had to trace the godlike gift of intellect and all that he knew of the soul of man, never ceased in his aim to mould out of the dust of the earth his Adam. At first he strove to imitate what he saw before him, but in his best successes he was humbled by the constant presence of superior beauty. He held the mirror up to Nature. Seeing where he failed, and admiring with an eye growing more and more sensitive, and a mind longing more ardently for the beauty of which he caught only imperfect glimpses in observing natural forms, he was led under the teaching of Nature to conceive an ideal of supernatural beauty. This, of course, is only what passes in the growth and culture of all art faculty; but it is necessary to state it in this place, because sculpture is more strictly bound up with the purity and truth of beauty than any other form of art work. It was in sculpture that the beautiful in art, as we are considering it, was

first revealed. So beautiful was the ideal conceived from admiration of the human figure, that only the nude form was taken by the sculptor as his essay, and this was the lesson that he set himself.

In the statue he felt that he had to mould a form that must bear the light of day on every side, that should be beautiful in every contour. There could be no illusions and no allurements of light and colour, no distance to lend enchantment, as in a picture. No deformities could be glossed over by giving the charm of human life, feeling, and sympathetic expression in the countenance. All this is denied the sculptor. His muse is a silent one. As Bulwer so beautifully said of Learning, "the marble image warms into life not at the toil of the chisel, but the worship of the sculptor; the mechanical workman finds but the voiceless stone."

Since then the sculptor has to rely on beauty of form alone, he has first to satisfy himself as to what is beautiful in the human form, not what is merely characteristic and natural. Thus Raffaello himself, as he has said with such profound insight in his well-known letter to Baldassare Castiglione, found it necessary to see a great number of beautiful forms before he knew what beauty was; he could not see it all in one figure, but a certain ideal came up in his mind ("certa idea che mi viene alla mente") from looking at these many beauties, and he strove to realize this in his pictures. But the sculptor, as we have seen, is bound by severer laws and works even more abstractedly from the ideal in his mind. He has to generalize and conceive this high ideal which is his type of the beautiful; and in endeavouring to realize it in his work he has to avoid and shun all that would weaken his representation or detract from the impressiveness of his figure. "The sculptor must ever bear in mind that truth is to be united with beauty, or even rejected whenever its adoption would involve a sacrifice of beauty . . . All violent expression is clearly out of the



FIG. 43.—THE ARIADNE OF THE VATICAN.

province of the sculptor . . . Complicated action is naturally unfit for sculpture."* His study is throughout to refine,—to reject the unessential, and select that which is essential to the true and the beautiful. With the peculiarities of individual examples he has nothing to do, except in the domain of portraiture, and even here he cannot wholly forget the typical, as, for example, when he studies the countenance of a Homer, a Sophocles, a Demosthenes, a Pericles or an Alexander, a Hadrian or a Nero. And those portraits, it will be admitted, are accepted as the truest which, besides recording the idiosyncratic and the personal, tell, by some mysterious virtue, some secret response of intellect and hand, something of the part played and the figure made in the world by the person represented. The heroic representations of great men by the ancient sculptors were creations of art springing from the enthusiastic admiration of the characters of those personages, and not from the mere desire to preserve the lineaments of their countenances in bronze and marble. They were monumental for all time in exalting and refining the characteristics of the personages, and not mere puppets, like those waxen images of the deceased carried at funerals. Those noble heads of Homer, Sophocles, and Demosthenes are not likenesses of the men any more than the head of the Pheidian Zeus is a portrait of the god.

It will be seen, then, how it is that sculpture, so eclectic in its nature, has justly been regarded as the classical in art. It is so because it begins by abstracting typical beauty out of the infinite variety of character in the human form. Thus a symmetrical whole is conceived conformable to an ideal, so to speak, of supernatural beauty. It proceeds by a comprehension of relative proportion between the parts and the whole, as we have seen in the discovery of the canon, not only in the human form but in that of all creation. Mastering this kind of symmetry, which is not merely a matter of exact measurement, like geometrical

* Guizot, 'The Fine Arts, their Nature and Relations,' 1853.

proportion, but involves a harmony of form resulting from modulations and gentle gradations and changes in the movement of the lines too subtle for any formula, the sculptor, guided by certain principles of beauty, becomes a creator.

But higher ground lies before him on those summits where the noblest intellects meet. Here he may take his place if he be worthy of it. Here are those immortal works of his art which by one voice of poetry, philosophy, and science are pronounced sublime. Here his art has surpassed the technic condition and become "phonetic." The sculptor is then a thinker and an expressionist of the highest order.

And as to antique art; so profoundly is it rooted in the sound principles of beauty, that it remains as it was, the fountain to which all students must come, and return as often as to Nature herself to refresh their art and keep it vigorous and healthy. The greatest masters of modern art have worshipped at the shrine, and taken their teaching from the beauty, of the antique. The young student of to-day starts on the same path, not that he is made to do so, but that he sees in it the highest lessons of which art is capable.

The value of these lessons has been eloquently enforced by a critic of high distinction—M. Ernest Renan—in referring to the absence of feeling for the perfection of the human form to be observed in mediæval art—"L'Antiquité seule pouvait révéler aux nations modernes le secret d'un art, qui ne sacrifiait jamais la beauté à l'expression et s'arrêtât toujours devant la difformité." *

Nothing is more remarkable in classic art, next to the grandeur of its conceptions of the godlike form, than those creations of beings impossible to the fauna of Nature, by which are impersonated all the instincts of sensuality inseparable from the lower nature of the noblest animal—man. It would have been against all feeling for the amenities, if classic art had represented

* 'Revue des Deux Mondes,' 1862.

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the evil deities of the vices as hideous monsters analogous to the demons and arch-fiends and great Satan himself, as we see them in the works of Christian art. Greek art dealt beautifully even with the bestial side of human nature, inventing the Minotaurs and the Centaurs, those strange wild forms so admirably conceived, who are subdued by heroic defenders of women. Then there was Pan, with his goatlike head and shanks, as the personification of the spirit of wild nature. And all the world of Satyrs like him, the natives of the woods; the Fauns, with their more human form, but with their pointed ears and flattened noses and slanting eyes, sometimes with budding horns, and tails springing from their backs. But none of all the great woodland family of the Dryads and Hamadryads, of the Naiads and Nereids of the rivers and ocean, of fabulous existence was ever devoid of a certain beauty of form compatible with the ideal intended, though so wholly opposite to that portrayed in the gods and heroes. There is a wide difference between these creations of an art which was entirely engaged in the pursuit of beauty, and those of the Egyptians, who were not so much artist sculptors as they were the exponents of a system for enforcing religious belief and exercising priestly control over the people. The Egyptian or Assyrian representation had no artistic meaning, except in so far as it was decorative in treatment; it was simply a union of distinctive brute qualities, fiercer and more unrelenting than man, with the intellectual supremacy of man; and the characteristic parts chosen were grafted on to the human form in the most direct and absolute manner, with scarcely a thought of adaptation or modification of the brute character. The heads and the wings and the bodies of the brutes were employed as accessories and symbols, while in the Greek sculptor's Centaur (Fig. 44) the human head, arms, and body are adapted to the horse with a fitness that is amazing in its seemliness and wild grace of strength and ferocity.



FIG. 44.—THE CENTAUR OF THE CAPITOL.
From Aphrodisias in Asia Minor.

It is necessary, however, to understand what are the distinctive characteristics of the Egyptian, the Assyrian, the Greek, and the Roman styles. The point of highest interest that will more and more appear in the consideration of Greek art is that here alone arose the association of beauty of form with the representation of imaginary beings of superhuman nature—deities.

Egyptian.—The Egyptians made their colossal Sphinx all powerful in its lion body, and mysterious in the profound wisdom of its human head, but without a thought of beauty. Their human colossi are portrait statues of regal high priests, armed with the weapons of supreme authority and punishment. Anything of an ideal nature beyond this was conveyed in the imposing size and in the unmoved countenance, supremely self-possessed, happy and content, in an attitude of solemn calm repose never to be disturbed. The very mechanical lines which would govern such figures are those which represent eternal stability—the perpendicular and the horizontal—and this is remarkably in accordance with the architecture of which these figures formed so singularly expressive an adjunct. It is remarkable that they never showed any feeling for the changing beauty of form observable in barbaric ornament; neither the spiral in any form nor the star is ever seen in their work. Neither did they ever think of the inclined form of a pediment as a feature in their architecture, although they invented the pyramid as an improvement on the tumulus. Not remarkable for their own beauty of bodily form, they were not prompted to admire human symmetry; they were not given to athletic games as the Greeks and Romans, nor were they a demonstrative and expressive people, but rather sad and reflective. Their avoidance of expression of the emotions differed from that of the Greeks in motive: with them it disturbed repose and solemnity, with the Greeks it interfered with perfect beauty as well as with the repose and dignity of their ideal. It is well, however, to observe that the principles of repose, severe symmetry, and the imposing suggestion of the super-

natural, are common to Egyptian and to Greek art. The colossal in size was also common to both, but with the important distinction of beauty added in the Greek style.

As regards accuracy of imitation of natural forms the Egyptian style is also allied with the Greek in the disregard of detail and the representation of generalities in preference to individualities. A conventional uniformity rules everywhere—a sort of rhythm of form; the Egyptian figure is a kind of automaton to make signs, while the Greek sculptor always gave it life and action. Thus if a procession is to be sculptured, it is done by carving each figure exactly like the rest, all following each other in precisely the same attitude, and often the figures in this way have not their complement of legs, the sculptor only caring to suggest movement by a successive repetition of the same forms. The eye, being regarded as the evidence of life and thought, is universally represented open, and though the head is shown in profile, the eye is sculptured most carefully in full, and generally with a curious enforcing of its shape by a sort of band carved in relief round the eyelids. This subjection to symbolic meaning and representation according to formulæ laid down by authority, and adhered to with a singular and admirable regularity of workmanship not without its beauty, gives to Egyptian sculpture the distinction and dignity of a style.

Assyrian.—Little is to be said of Assyrian sculpture beyond what we shall have occasion to say of it in treating of the history. So far as it has any claim to be a style, its characteristics are an intense and vigorous spirit of representation without the least reference to beauty of any kind. Thus, so that sculpture showed violent action where it was wanted, as in battles and lion-hunting; so that it could show the capture of a city by swimming a river and storming the walls; so that the human-headed bulls with eagles' wings were unmistakable in their attributes of power and swiftness, the Nineveh sculptor had done all that was required of him and all that he knew. It was at any rate immensely

graphic, though as intensely rude in its imitative power as any barbaric art; always excepting the ornament, which has some fair claim to possess invention, and is more symmetrical though less ingenious and complex than the carvings of the New Zealanders.

We may sum up Assyrian sculpture with the opinion of M. Charles Blanc (*Grammaire des Arts du Dessin*, 1870).

“Inferieur au style égyptien, l'art de Ninive et de Persepolis est plus réel sans être plus vrai, plus violent sans être plus terrible. Il est puissant, il est énergique, mais il a moins de grandeur: il est chargé d'ornements inutiles, et il n'atteint ni au sublime par le calme, ni à la beauté par le mouvement.”

Greek.—The Greek style, as it was developed by Pheidias and the great sculptors of his time, may, as we shall see in tracing its history, be said to have derived some of its characteristics from the Egyptian and some from the Assyrian. The ideal of sublime impassionate existence, as we see it portrayed in the countenance and attitude of Zeus, of Athena, of Apollo, Artemis, and Hera, seems to be kindred to the Egyptian ideal. The strong feeling for action, and the vigorous naturalism of living men and animals characteristic of all archaic Greek work—the fierce death-struggles of the Lapithæ with the Centaurs, of the Amazons with men, of the Gods with the Titans—show much of the feeling of the Assyrians. The connection of styles will be further understood in tracing the advance of sculpture historically.

Sufficient has perhaps been said to denote the general principles upon which sculpture is based. More than can be said in words remains to be found out in presence of the great examples, especially those of Athenian art at its highest—those grand fragments of the Parthenon, of which, as Montaigne said of Ancient Rome: “La ruine même est glorieuse; et encore retient elle, au tombeau, les marques et l'image de l'empire.” The surpassing beauty of these will be noticed in the descriptive references to them. There are many points of great and inex-

haustible interest on this side of our subject which will occur to the student, but these may only be hinted at within the limits at our disposal.

As to the remarkable development of beauty in plastic form, and refinement of style, that characterize ancient Greek art, it may be remarked, that the Hellenic race was naturally gifted with a finer sense of beauty of form and its expression than the Asiatic race. The admirable grace of line as well as precision of execution to be observed in some of the earlier ceramic paintings show this ; and it is more particularly to be noticed in those instances where the ceramic painter has left his work in the preparatory stage of outline. There is in the British Museum a small patera, with the outline in this state, which is quite marvellous in its freedom and beauty of line, as well as excellent in knowledge of the figure. Yet there is no name of any celebrity recorded, unless it be that of Dibutades, of whom the pretty legend of the lover's portrait is told. We must conclude, therefore, that these were artists of the simplest native growth ; they seem to have sprung from the soil and never to have had any centre of teaching or study formed around any distinguished man of their craft, as the bronze workers and marble sculptors had. If we compare the fictile and painted work of the Egyptian and the Assyrian, more especially of the latter, with the Greek vase paintings, the great superiority of the Greek artist will be strikingly seen. Yet the ornamental work of the early Greeks is obviously traceable to Assyrian models ; although in their designs of the figure the resemblance is less manifest.

As to the mutual reaction of literature and sculptural art and the general temperament of mind in those ancient days, a vast field of deep interest is to be traversed in the elaborate writings of the great historians and essayists, which sculptors and all art students would do well to explore. It is from reading in this direction the modern artist may learn that—"The value of vigour and passion, of vividness of all kinds, was at least as

amply recognized in theory and exemplified in practice by the artistic genius of that age as by that of any other; but its larger view never lost sight of the supremacy of measure and harmony, the powers whose gracious influence was present in every great effort of the Hellenic mind." *

The change gradually arising in sculpture when Scopas and Praxiteles divided the honours, was attributable to the spirit of the times, which tended away from the severity and implicit belief of the age of Pheidias, who of all sculptors was the first and the only one who had worthily represented Zeus and Athena. The inclination of opinion, led as it was by the schools of philosophy, was antagonistic to the ancient religious belief. The universal questioning and doubt which had arisen with the intellectual culture of Athens under Pericles, was like the beginning of that eclipse of faith which has been observed in our own times.

The dawn of a materialistic and searching spirit of inquiry was shown in the philosophy of Thales (about 550 B.C.) and his followers of the Ionian school, which may be regarded also as the origin of speculative philosophy. Euclid and the Megaric school followed, and further developed the logical method. At Athens, Socrates, who was a sculptor,—his group of the Graces in the Acropolis is mentioned by Pausanias,—was in the fifth century (about 406 B.C.). accused of despising the tutelary deities of the State and of putting others in their place. He believed himself inspired by a divine voice within him (his 'demon' or 'genius'), obviously the first germ of the doctrine of Conscience in opposition to that of the Spirit of Nature (*Kosmos*). Out of his teachings came Plato, a greater master of thought, who expanded and advanced his view, and after him Aristotle, the father of investigative or experimental and observative philosophy, to which has since been accorded the

* 'Æschylus,' in 'Hellenica' Essays; by Ernest Myers, M.A., 1880.

name of Science. Diogenes and the Cynics may be noticed as conspiring to aid the general tendency towards the sweeping away of the ancient theogony and mythology as a religious faith, although the poetry and the art proved indestructible, both having survived to be renovated, revived, and revered as a faith by all worshippers of the beautiful.

Nothing in history is more remarkable than the spell of beauty which has hung for ages over the ruined master-pieces of ancient art, whether in Egypt, Assyria, Greece, or Rome. Had it not been for this protective influence and charm of beauty how much would never have been known! Countless works of art have been sought for and recovered at great expenditure of national treasure, and amazing personal enterprise and study. Preserved like the fossils of prehistoric life buried for ages in the earth, or built into the walls of the ancient castles, these relics, though the art and the artists are alike extinct, are yet accepted as the test and model of a civilization which has scarce any other sympathy with them. More than this, the long-buried seed brought to the light of day has fructified, in producing not like beauties unfortunately, for that would seem impossible, but other beauties in the creation of the art of painting. Raffaello and Michelangelo—were they not the pupils of Pheidias, of Alcamenes, of Polycleitus, and of Myron? The inspiration, if not the laws of beauty, they first learnt from the works of those masters. That which followed the Italian Renaissance was a repetition in its kind of the movement in favour of emotional and sentimental expression, of which Scopas and Praxiteles were the leaders. The sculptors, amid the general seeking for new things and more soul-stirring efforts of art, were influenced and encouraged to attempt works of over-refinement; and strained their art for new creations with more of living beauty, energy of movement, and emotional display, both in the countenance and the muscular action of the figures. The Niobe and the Laocoon are examples. With this came the

feeling for that mode of beauty which we call 'grace'—suavity of expression, representing the beauty of humanity in preference to the gravity and sublimity of the divine as conceived by Pheidias. We notice this in the Venus de' Medici, the Diana of the Louvre, and the Apollo Belvedere. The change is further observable in the altered character of the statues of Bacchus, from the bearded to the youthful head and form; of Venus Aphrodite as in the statue of Melos and the Venus de' Medici; of the Eros of the Parthenon frieze and Cupid and Psyche of the Capitol (see *Examples*), and in many other instances.

Thus Greek art passed from the embryo condition of archaism and the hieratic form, through much tentative work, to its perfect development under Pheidias; then after a period of glory, fell away into repetition and borrowing from past great works, and thus gradually declined in power, till copying, portraiture, and the manufacturing of art work without any sense of beauty completed the general degradation.

Something must here be said upon what might perhaps be called the *Æsthetic of Physiology*—those effects upon the living form which are the result of brain and nerve force, and which produce action, attitude, gesture, facial expression of the countenance, and intonation of the voice.

No writer upon the expression of the human form, whether from the artist's point of view or from that of the ordinary scientific observer, has gone so completely to the root of the matter as Sir Charles Bell, who was an excellent artist, in his great work.* As a physiologist he will for ever hold a high place as the discoverer of the distinct functions of the nerve centres and the nerve branches, and of the mode in which certain actions of the muscles are produced involuntarily, those which have the most marked effect in giving expression to the face as well as to the limbs and the attitude of the body—to all in fact that comes

* 'The Anatomy and Philosophy of Expression' (1844).

under the definition of 'action' in the figure. A few quotations from his invaluable book will throw more light on the subject than all that could be taken from the lectures of professed Sculptors and Painters. "Anatomy, in its relations to the arts of design, is in truth the grammar of that language in which they address us. The expressions, attitudes, and movements of the human figure are the characters of this language, adapted to convey the effect of historical narration, as well as to show the working of human passions, and to give the most striking and lively indications of intellectual power and energy."

Alluding to the notion of Winckelman and other writers that "supreme beauty resides in God,—that the idea of human beauty becomes more and more perfect in proportion to its conformity and its harmony with the Supreme Being,"—Bell says we must deal with what "stands materially before us, to be seen, touched, and measured." "With what *Divine* essence," he asks, "is the comparison to be made? The idea of representing Deity is palpably absurd; we know nothing of form but from the contemplation of man. The only interpretation of Divinity in the human figure as represented by the ancient sculptors is that the artists avoided individuality; that they studied to keep free of resemblance to any individual; giving no indication of the spirit or of the sentiments or affections; conceiving that all these movements destroy the unity of the features, and are foreign to beauty in the abstract." "Whatever is peculiar to the human countenance as distinguishing it from the brute is enhanced." "Not only is the forehead expanded and projecting, and the facial line more perpendicular, but every feature is modelled on the same principle. The mouth, the teeth, the lips are not the mere instruments of mastication, but of speech and human expression. So of every part; whatever would lead to the resemblance of the brute is omitted or diminished." "Human sentiment prevailing in the expression of a face will always make it agreeable or lovely. Expression is even of more consequence than shape; it will light

up features otherwise heavy ; it will make us forget all but the quality of the mind."

While referring to bas-relief in the previous section, it was reserved to say something of its more æsthetic relations. The beauty of form in sculpture is told by emphasizing the contour of the figure ; even in the round the sculptor criticizes his work by observing closely the profile, so to speak, at any side. He is not satisfied till he has succeeded in giving to his figure or group the utmost that he can conceive it capable of, in the composition or arrangement governing the attitudes or pose. The flow of line must be harmonious, graceful, noble or full in the forms, not angular, sudden, abrupt, or opposed in one line or form to another near it, unless the expression demands this. But there are parts in the human figure, where Nature especially enforces the beauty and grace of form in almost pure line, where she shows to a certain extent the profile. These are to be observed only where there are cavities, and it is remarkable that these are reserved almost entirely for the head, and especially for the face or 'countenance,' as it is so finely called in one expressive word. The eye is the most noticeable of these, the mouth the next so, then the nostrils and the ears ; all the avenues of the senses but the one of touch, which has for its prime minister the hand—an organ only second in its expressive power to the countenance.

The beautiful effect of profile is often very remarkable in heads which seen in full or three-quarters are not so beautiful. This is frequently to be observed in the heads of Angels and Saints by some of the earlier Italian masters : in the works of Giotto and Fra Angelico especially. Profile seems to belong to the severer style, and that in which technical mastery has not been attained. It is therefore almost universal in Greck vase-painting. The *intaglio* affords another example of the value of the relief obtained by sharply cutting the profile of a figure at the surface of a plane.

Much valuable matter upon bas-relief will be found in 'Contributions to the Literature of the Fine Arts,' by Sir C. Eastlake, P. R. A., in which is pointed out the "principle of suppressing the relief within the extreme contour which, with the strong marking of the outline itself, mainly constitutes the style of basso-relievo." It follows, as will readily be seen, that since 'foreshortening' is the representation of the hiding, or absorption, as it were, of parts further from the eye by those which are nearer, it cannot be employed properly in bas-relief. It is therefore never found in antique sculpture.

See Map of Ancient Greece, Fig. 50, pp. 88, 89.

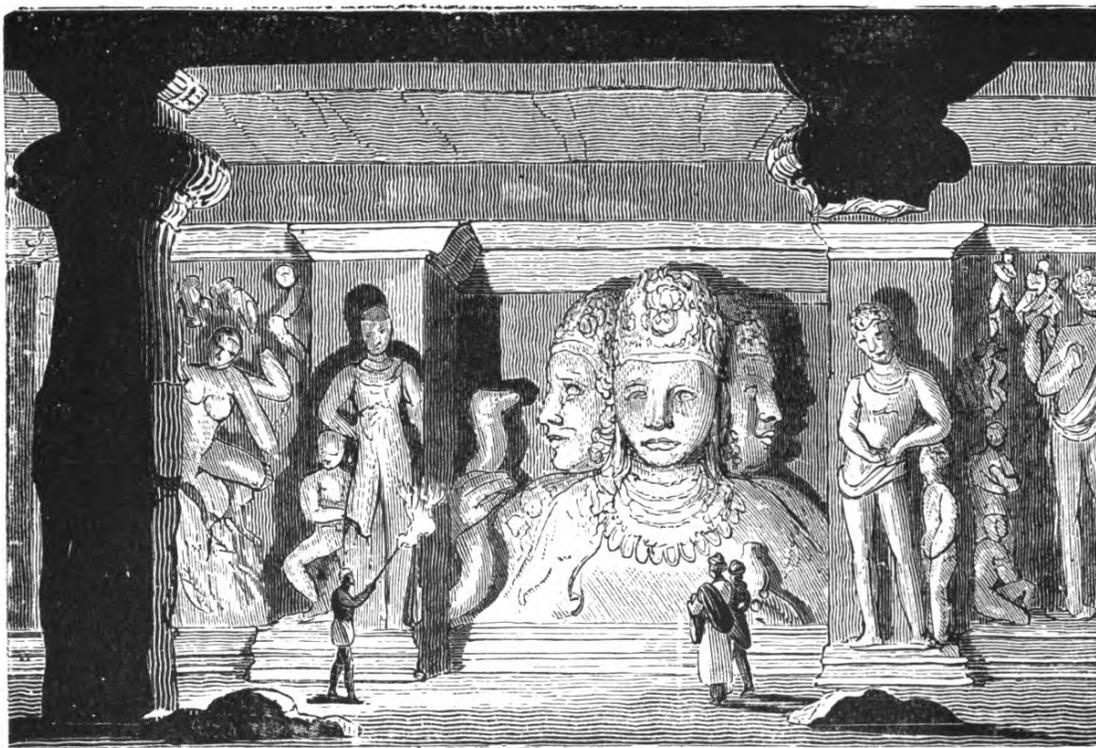


FIG. 45.—COLOSSAL ROCK-CUT SCULPTURES IN THE CAVES OF ELEPHANTA.
In a small Island in the Bay of Bombay.

SECTION III. HISTORIC AND DESCRIPTIVE.

IT has already been shown that history refers abundantly to primitive works in wood, clay, and stone as the original sources of the plastic art. To go further into any descriptive account of these would be foreign to our purpose in considering sculpture as a branch of art of the highest aim in the expression of ideal beauty and the representation of natural beauty of form. It is interesting, however, to observe the great similarity amongst all objects of primitive design—whether works of barbaric ornament or attempts to imitate the human and brute form, although they may be the productions of widely different nations and ages. In the work even of savages is to be found a certain innate feeling for some elementary forms of material beauty; but no effort to render the human, or even the brute figure, as beautiful

as it is in nature, is to be seen in these barbaric attempts. Although in ornament the true principles of beauty were touched, yet these primitive carvers and moulders failed utterly before the figure. The rude images of Phœnician plastic work are clumsy, monstrous, grotesque, without any idea of proportion, and they are so similar to those found in ancient Peru and Mexico that they might easily be mistaken for them. The archaic figures discovered in Cyprus by Mr. Lang and others, before Cesnola's important researches there, show this strong inter-resemblance (Fig. 64). And of those dug up deep in the buried ruins of the supposed Troy by Dr. Schliemann it may be said the same family likeness is observable, while Mr. Newton assures us that these are of the same character as many found at Ialysos. There are numerous examples of Etruscan work which show similar archaic character (Fig. 58). The heads have the same naturalistic, imitative, rude portrait-like character—often the same smile peculiar to Egyptian statues made ages before and preserved afterwards in the later and much more artistic sculpture of Selinus (Fig. 68), and Ægina (Fig. 74). The bodies were thick, and the limbs were clumsy, without any perception of the rule of proportion which had been long before settled and acted upon by the Egyptian sculptors with far finer results, and followed by the greatest masters ever since.

Leaving Etruscan sculpture, of which something more has to be said as to its characteristics in the examples still in existence, a glance may be taken over those regions which were outside the great centres of civilization of ancient times—Egypt, Assyria, and perhaps other parts of Asia. It may be conjectured that as population went on radiating in every direction, towards the shores of the Mediterranean, where the sea for a time would offer some obstacles, and into the vast Continents of the East and the South, such powerful settlements would be formed as those which developed into the nations of the Medes, the

Chaldæans, the Phœnicians, the Persians. The Chinese seem to have been content to wander off without ever thinking of returning to plunder their neighbours; but their records, if we are to credit them with the antiquity they claim, show that they were a factor in ancient civilization, though their sculptural and architectural art is speedily summed up without finding a trace of feeling for beauty. Had they ever mingled in the ambitious game of war and heroic enterprise that led to so much power in other peoples; had they even felt a spark of chivalric feeling, they might perhaps have had an intellectual form of art. But of them, as of all Asiatics in regard to art, it is to be said, that their bodily organization and temperament, their food and climate, led them to spend their efforts in the luxurious development of ornamental forms and the beauties of colour; all of which refer to the gratification of the senses and not the intellect. Though they perceived by instinct the influence of colossal size, they failed in the proportions of their figures and the symmetry of their buildings, and relied upon a profusion of symbols and detail of curiously-beautiful ornaments, often worked in costly material. Beyond this they never advanced. It must be borne in mind, moreover, that the best ornamental art-work of China, Japan, India, and Persia is comparatively modern, and that those monuments, of figure sculpture especially, which are ancient are barbaric in character, with no feeling for ideal and but little of material beauty.

In endeavouring, therefore, to take any comprehensive view of the development of sculpture, we arrive at the conclusion that the period of the barbaric in sculpture was common to all nations, and that art in that barbaric form was probably indigenous; but that while some nations advanced to certain degrees of improvement and there stopped, others endowed with a superior organization went on developing their art in proportion to their intellectual advancement, and step by step with their cultivation of literature.

EGYPTIAN SCULPTURE.

THE Egyptians, inhabiting a flat uniform country of pure and salubrious climate, working as sculptors before a written language was invented, carved their colossal Sphinx almost

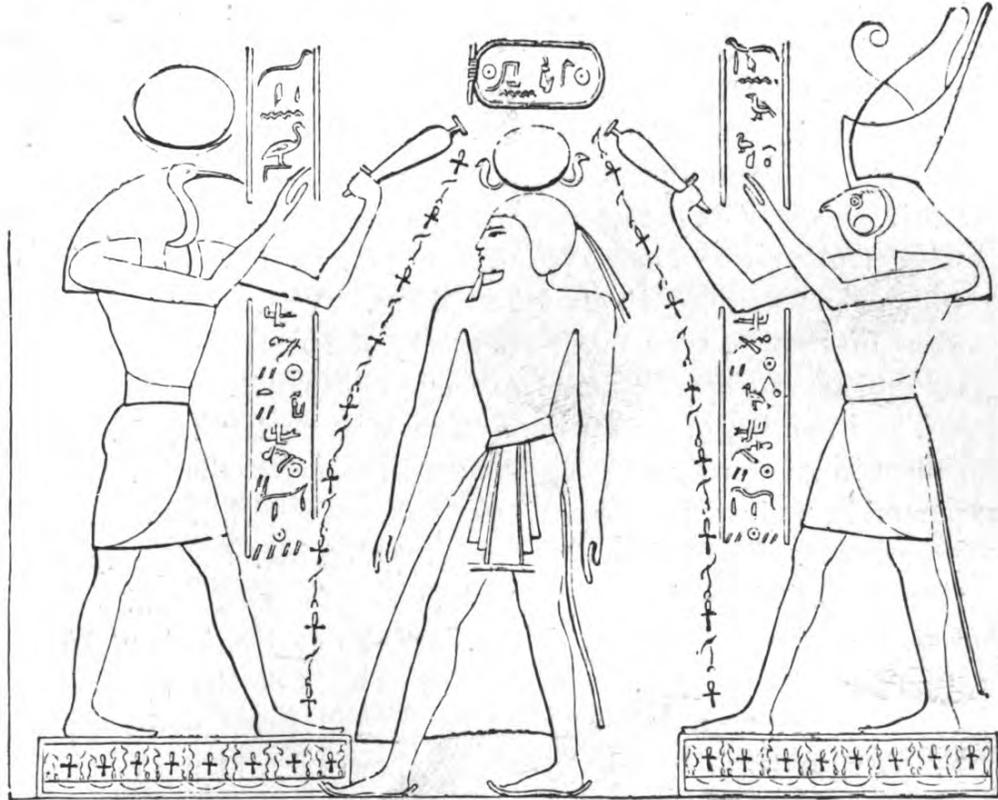


FIG. 46.—CAVO-RELIEVO. RHAMSES III. WITH THE GODS THOTH AND HORUS POURING OVER HIM THE SYMBOLS OF POWER, PURITY, STABILITY, AND THE KEYS OF ETERNAL LIFE.

From an Alabastron. Found at Luxor.

entirely out of the living rock; an amazing example of symbolic sculptural representation, combining the human with the brute form of the lion.* The date of this first great work is

* The Sphinx is 180 feet long. There are several kinds of Egyptian Sphinxes—the man-headed, the woman-headed, the ram-headed. The Greek Sphinx had sometimes the man's, sometimes the woman's head, with the body of lion or dog, and often wings.

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probably earlier than that of the earliest of the pyramids—that built by Chofo king of Memphis, the Cheops of Herodotus, and the larger one by Nef Chofo his son. M. Renan, speaking for M. Mariette, states that a tablet was found by him recording that Nef Chofo did certain repairs to the Sphinx; so that since it required repairs, it must already have existed for a considerable time.* All small barbaric or archaic work of the ancient Egyptians in sculpture has perished in the vast lapse of time. But this one monument, raised at least 4000 years before the Christian era, stands to prove with its companion pyramids, the wonderful power of conception, the energy and practical skill which characterized the early Egyptians. What they lacked in ideas of beauty, they made up for by the simple grandeur of colossal size and perfection of execution (Fig. 47).

The intention of producing a monument to last for ever was shown in an equally striking manner in the construction of the pyramids, and with an exercise of science and skill even more remarkable. Following the chronology of Mr. Sharpe in his 'History of Egypt,' Egyptian art in the form of architecture was, after the pyramids of Ghizeh, further developed about 1650 B.C. under Osirtesen I., who built the oldest of the temples at Thebes. Columns and obelisks were then invented, and the *cavi relievi* were largely used. Statuary, however, did not advance until after the Phœnician Shepherd Kings—a body of wandering Arabs, so called, who conquered Upper Egypt for a time—were driven out by Amosis, king of Thebes, about 1450 B.C.

Passing over Amunothph I. and his successor Thothmosis I., of whom there is a fine statue in the Turin Museum, we come to Thothmosis II., whose reign marks a period of vast development, as he married Nitocris, the last queen of Memphis, capital of Lower Egypt, and thus united the two kingdoms, about 1340 B.C. The great avenue of Sphinxes leading to the temple of Karnak was made in his reign, and there is a statue of Thothmosis II.

* 'Revue des deux Mondes,' 1865, p. 675.

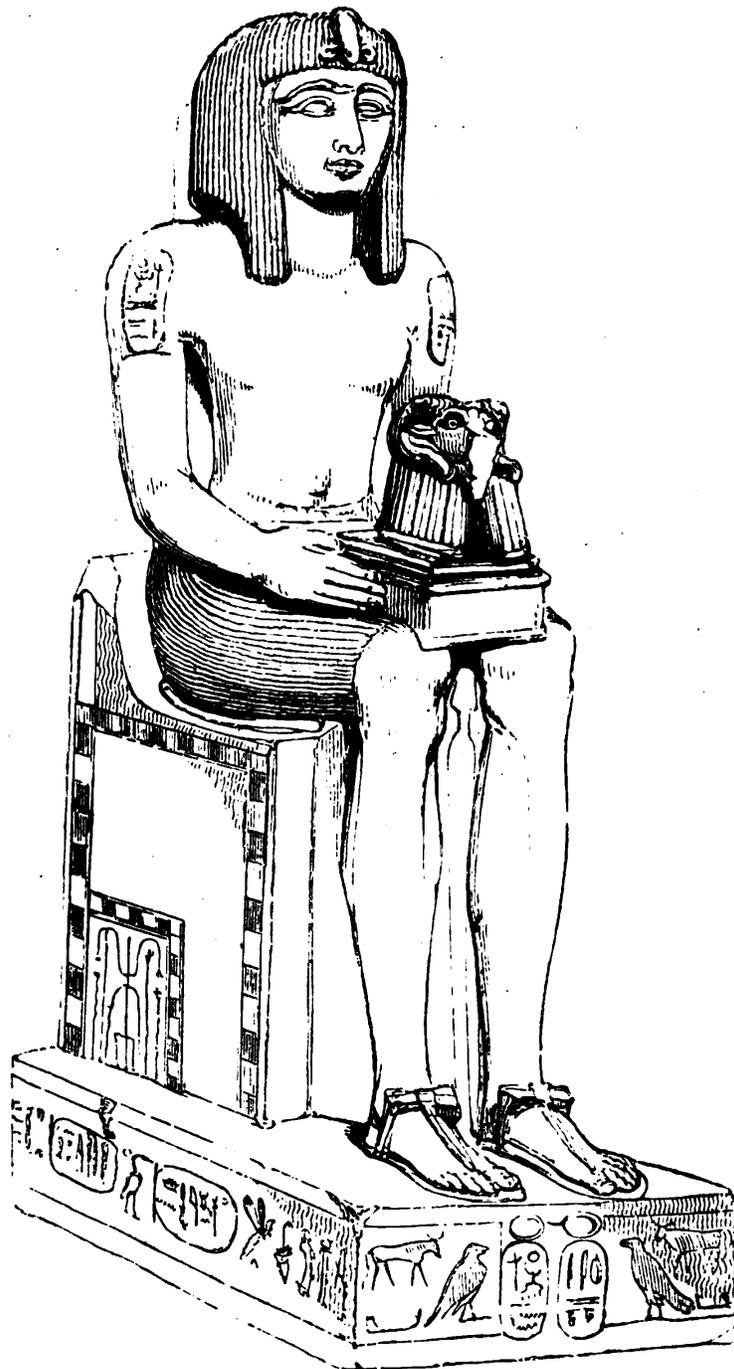


FIG. 47.—EGYPTIAN STATUE [SHOWING FINE STYLE OF WORK AND GOOD PROPORTIONS].
THE HEAD OF THE REFINED COPTIC FEATURES, THE LIPS NOT THICK, AND THE
NOSE NOT FLAT, NOR TURNED UP, AS IN THE ETHIOPIC TYPE.

In black basalt, heroic size. British Museum.

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a seated figure 7ft. 9in. high, in good proportions, of about seven heads high, the fingers and toes straight, not showing the knuckles, and the legs sharply chiselled at the shins, not showing the small bone on the outside of the leg, as in statues of the later time of Amunothph III. (about 1260 B.C.). The statue of this latter king,* brought to England by Belzoni, should be studied as showing the conventional style followed by these mechanical workers, in the representation of the knee-cap (patella) as well as the small bone of the leg. The patella especially is wrong anatomically; instead of being broader at the upper part and narrow at the lower, it is equally large at the top and bottom. The famous colossus, called the musical Memnon, one of the two still standing in the desert near Thebes, more than 50ft. high, is of this period. These statues are not in good proportion, being too short in the waist. The two fine lions carved in red granite, belonging to this time, which Lord Prudhoe brought over and presented to the British Museum, are remarkable as examples of fine typical treatment of the lion. They show much grandeur of feeling, and, compared with the modern naturalistic sculpture of lions—for example, in the Papa Rezzonico monument in St. Peter's, Rome, by Canova—they are superior as examples of monumental art.

In 1170 B.C. reigned Ramses II., the greatest of the Egyptian kings, under whom was invented all the wonderful adaptation of the lotus and papyrus plant to the design of columns, as seen in the famous colonnade of the hall of Karnak. His statue in the Turin Museum is in the finest style of ancient Theban art; it is a seated figure carved out of a block of black granite, but is not colossal, being only 5ft. 7in. high. The point to be noticed in this statue is the effort at action, which is not seen in earlier works. The right hand is raised to the breast holding the short sort of crosier of the god Osiris; the left hand, strongly clenched, resting on the knee. The colossal statue of Ramses as Osiris

* No. 21, British Museum.

(Fig. 48) with that of the Memnon in the British Museum may be taken as examples of the sculpture of this time. The large Sphinx in the Louvre bears the name of Ramses II. The four seated colossi, carved out of the living rock at the

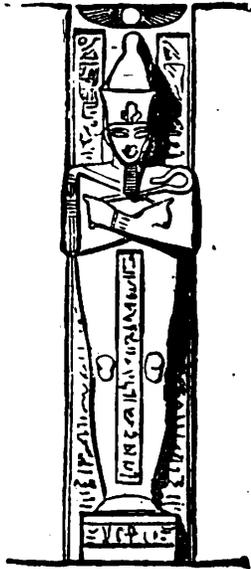


FIG. 48.—COLOSSAL STATUE
OF RAMSES AS OSIRIS.
At Thebes. 47 feet high.

entrance of the great temple of Abou Simbel in Ethiopia, represent the same king. They are between 60 and 70ft. high, and wonderfully well sculptured, but the proportions are not so good as in some smaller statues, as they are six heads only in height, and short in the waist and thick in the limbs, showing no attempt at any close or correct imitation of nature. They look straight before them with a calm smile of confident power and contentment. These statues and others which are to be seen in museums are not equal to those of the time of Amunothph III., previously referred to; they are not so well carved, and the features are heavy, with thick noses and lips, while the limbs are clumsy, and without any at-

tempt at accurate modelling.

It will be observed, therefore, that Egyptian sculpture may be classed broadly into three styles. 1. The Egyptian proper, reaching its finest period in the reign of Amunothph III. 2. The Ethiopic Egyptian. 3. The later Egyptian, leading to the decline of that style of sculpture. Of the first it should be noticed that the general proportions of the figure were more accurately considered than the relative proportions of hands and feet to the limbs, which are generally incorrect. There are, however, some examples of excellent proportion, as in a colossal arm and fist in the British Museum. This arm belonged to a statue of Thothmes III., and came from Memphis. It is about 10ft. long. The fist also came from Memphis, and measures 4ft. across.

The heads of statues of this period are of the pure Coptic type, with a nose somewhat aquiline, and the lips comparatively thin. The eyes, however, were always carved in full in profile representations; the feet, one in advance of the other on the same plane. The details of form at the knuckles and legs are well indicated.

In the Ethiopic-Egyptian statues, general proportion is lost sight of; the figures become dumpy, being only six heads high; the limbs are clumsy and wanting in modelling; the hands and feet stiff and not marked by details at the joints; nor do they show the small bone of the leg. The heads are more of the Negro type, with turned-up noses and thick lips.

In the later Egyptian it is remarkable that with more attempt to imitate nature in the modelling of the muscles, the forms of the trunk and limbs became unnaturally puffed. More is added in symbolic attributes; heads of the cat, the hawk, and the ape are placed on the human body; the dress is more elaborate, that of the head especially, on which a disc for the sun was often placed, as on the god Osiris (Fig. 17). From the fall of Thebes, about 1000 B.C., to the conquest of Egypt by the Persians, 523 B.C., sculpture became more and more degraded, and soon lost its original style of simplicity and grandeur of form.

After some two centuries of rule, the Persians were conquered by Alexander the Great, 332 B.C., but there are no statues of Greek style of this date found in Egypt; and under the Ptolemies, his successors for 300 years, new temples of inferior but still Egyptian style were built, such as those at Phile, Edfou, and Denderah, and many statues were made, but nearly all have been destroyed, and there is not one of any king or queen of the Ptolemies.

After Egypt became a Roman province, in 38 B.C., Egyptian sculpture in a debased form was still continued upon the decoration of the temples, but the statues were then in the hands of Greek artists. Still later, there is the well-known statue of Antinous as an Egyptian, the work of a Greek sculptor of the time of the Emperor Hadrian (A.D. 117—138).

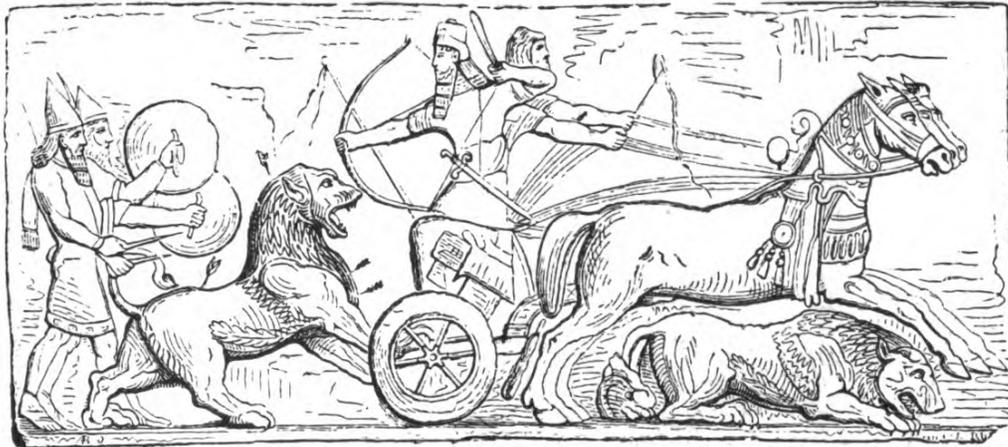


FIG. 49.—LION HUNT: PART OF AN ASSYRIAN BAS-RELIEF.
From Nimroud.

ASSYRIAN SCULPTURE.

ASSYRIAN sculpture is a discovery of recent times, first made in 1842-3 by M. Botta, the French consul at Mosul on the banks of the Tigris, and almost simultaneously by Mr. Layard, who though he had seen the ruins of Nineveh in 1840 did not get permission to examine and excavate till 1845. The sculptures differ widely from any in Egypt in being nearly all in bas-relief and high relief. There are very few statues, carved in the round, that stand either with a support practically or on the legs. There are no colossi nearly approaching in size the Egyptian and Greek colossal statues, none being higher than 18ft., while as we have seen 60ft. was a moderate height for an Egyptian or Greek colossal figure, and some were higher. The colossal human-headed bulls and lions with wings, at the portals of the king's palace, are in high relief on huge slabs, one on each side, facing





PONTUS EUXINUS

BYZANTIUM

PAPHLAGONIA

MYSIA

LYCAONIA

AEGEAN SEA

ÆGYPTUS

Chersonesus

Apollonia

Heraclæa

Lemnos

Lesbos

Pergamos

Chios

Samos

Ephesus

Icaria

Miletus

Halicarnassus

Naxos

Cos

Rhodus

Xanthus

PAMPHYLIA

Selinus

Salamis

PAPOS

Damascus

Sidon

Tyrus

Hierosolyma

Ascalon

Helionolis

NINE NIMR KHOR BAD, a 400 mi further

BABY about 630 mi further

PERSEPOLIS 1200 mi further

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outwards, and one on each side on the wall, with the head turned to look to the front. It does not appear that any principal figure was set up in an interior, either of these compound animals, or of any deity or king. There is the headless seated statue of Shalmaneser in black basalt, found by Layard in the great mound of Kalah Shergat, the primitive capital of Assyria, now in the British Museum, which is life-size, and resembles the Egyptian figure; and a statue of a Priest, larger than life (Fig. 51), also in the Museum. How these were placed is not known. No colossal seated figures like the Egyptian statues have been found. The standing figures carved in relief differ entirely in the expression of the countenance and motive of the figure from the Egyptian. They have all some action; the king grasps a captured lion, or as chief priest he walks with his staff which he holds firmly, while the left hand rests on the hilt of his sword. It is true that the legs are on one plane, and the feet in a position that could not support the body; still the intention to show action and life is there. There is none of the desire to express majestic, calm, eternal repose and content which is so characteristic of Egyptian sculptured statues. Throughout the great number of slabs in the British Museum and in the Louvre there is a very vigorous descriptive power displayed in carving figures of men, horses, chariots, battles, sieges of cities, hunting scenes, processions, rivers with men swimming on inflated skins, with fish and boats; implements, weapons, chairs, baskets, trees, birds, buildings, with a close resemblance to the real objects that is very distinctive of the Assyrian style (Fig. 53). The



FIG. 51.—STATUE OF A
PRIEST.

In the British Museum.

quadrupeds and birds are much better done than the human figures: the character of some of the mules is faithfully given, and there is much feeling for nature in some of the lions in the hunting-scenes. There is no doubt, also, that this naturalistic realism was carried further by painting the sculptures. In none of these painted reliefs, however, is there anything of the careful carving and delicate delineation of the Egyptian *cavi relievi*; they are all boldly done, and with a good deal of skill, but by hands that would seem to have been self-taught, and at liberty to represent as they pleased so that the conventional attributes and symbolic objects were duly made clear. There is scarcely any regulated use of typical forms; and in the proportions of the figures especially there is no rule. The principal figures are about $6\frac{1}{2}$ heads high, and in others the heads are often larger, while the arms and legs are out of all proportion gigantic, the muscles being exaggerated into masses at the calf and knee, and the shin-bone absurdly prominent. All truth seems to have been sacrificed for the sake of conveying a violent look of immense strength. The battle-scenes remind us of some of the puerile representations by mediæval workmen of a poor style, or the debased Roman work seen on sarcophaguses. The Assyrians, unlike the Egyptians, were "mighty hunters," consequently horses were favourites with the Assyrian carvers, as they were with the Greek sculptors afterwards; they seldom have more than one fore-leg and one hind one, but their heads are carefully carved, and all the trappings show the same intention to obtain exact resemblance as is displayed in the dress and ornaments of the kings and other figures (Fig. 52). It is important to observe that these sculptures are very equal in merit; there is no sign of improvement, and little of falling off. As to the date of these sculptures, they are much later than all the Egyptian work of the finer style. According to Mr. Fergusson, who is guided by Gutschmidt's reading of the text of Berosus,* the Medes conquered the Chaldæans 2458 B.C., and were driven out again by

* Rheinischer Museum, vol. viii. p. 252

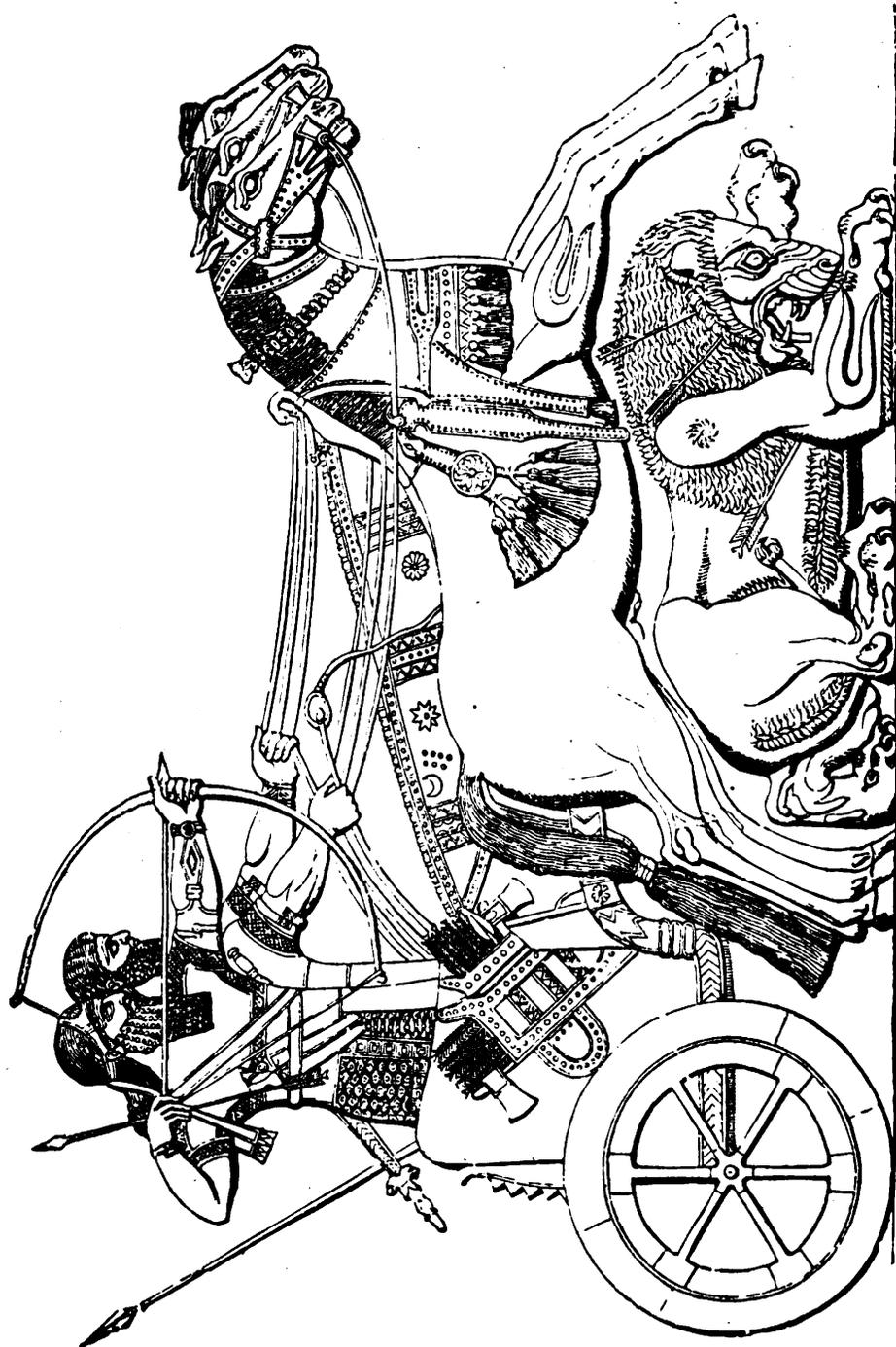


FIG. 52.—WARRIORS HUNTING.
Assyrian Bas-relief in the British Museum.

the Chaldæans, probably under Nimrod, about 2235 B.C. After 700 years they were invaded again from the West (possibly by the Egyptians of the eighteenth dynasty), and soon afterwards arose the Assyrians, founding the kingdom of Nineveh about 1273 B.C., ; while the Chaldæans were under this Western power. The Assyrians, in turn, were conquered by the Chaldæans about 652 (the second Chaldæan kingdom), and then a century after came the Persian conquest under Cyrus in 538 B.C. The sculptures recovered from Nimroud, Koyunjik, and Khorsabad belong to the period from 1290 B.C. onwards to some later date before the total destruction of Nineveh in 538 B.C.* Therefore it is important to remember that the great works in sculpture due to the old civilization of Egypt belong to an age that had passed away long before the dawn of history in Babylonia. The earliest date we have of Assyrian history is 2458 B.C., the earliest in Egyptian may be taken as 4000 B.C. As we have seen, all the great statues of Egypt were made many centuries before 1200 B.C., while the Assyrian sculptures are placed at the earliest after 1290 B.C. as a beginning.

It may be concluded that the Assyrian palaces, with their sculptured walls, took a much shorter time to build than the Egyptian, as they were built of sun-baked bricks, with ornamental slabs below, and wooden beams and columns above, all which structures have perished leaving only the stone slabs. The dates of the reigns of the Assyrian kings have been so clearly determined by Sir Henry Rawlinson, that we know that a period of about three centuries sufficed for all that was done during the high prosperity of Assyria. The soft nature of the stone, which is a kind of grey alabaster, extremely suited to carving in the manner employed, afforded the facility that influenced the style and enabled the carvers to indulge their inclination for

* According to Mr. S. Birch, "The monuments from Kouyunjik may, with due allowance for the uncertainty of Assyrian chronology, be placed between 721 B.C. and 625 B.C." (British Museum 'Guide-book').

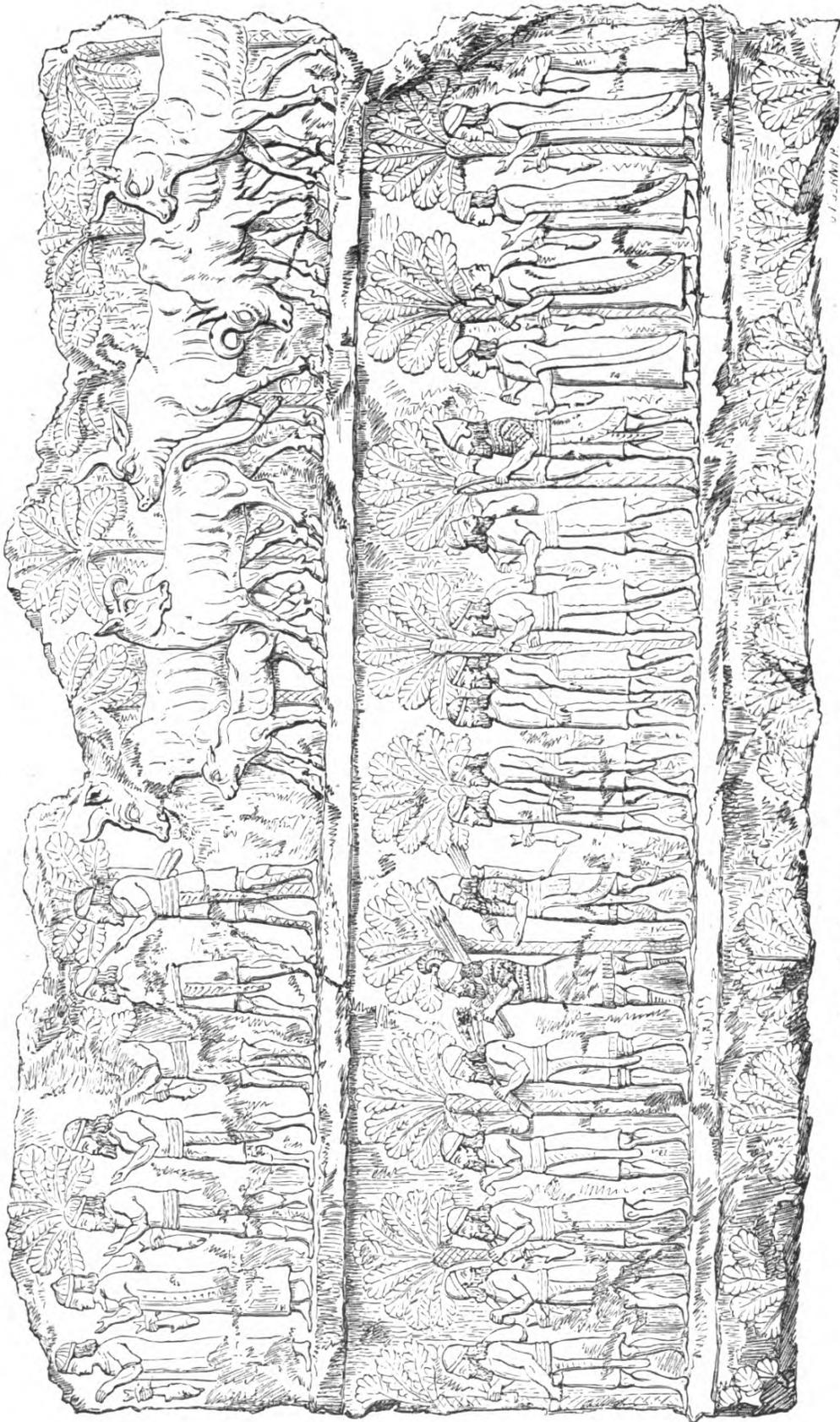


FIG. 53.—PROCESSION WITH PRESENTS TO SARDANAPALUS.
In the Louvre.

realistic detail. They do not appear to have sought for fine coloured hard stones as the Egyptians did, nor do they show the same desire to make their work monumental and enduring. There is only one example of hard stone being used, and that is in the kind of obelisk of black marble in the British Museum, known as the obelisk of Divanubara, which bears sculptures and arrow-headed inscriptions referring to Assyrian kings named in the Bible, and the date of which has been fixed as 885 B.C.

Assyrian sculpture was always archaic, though at the same time more vigorous in what might be called graphic sculpture, and truer in imitation of nature than Egyptian, which rarely attempted action in the figure or facial expression. There is, however, no alliance between the two styles, and there was never likely to be, as the Assyrians were not a people of poetic and abstract ideas, but of facts, circumstances, and action. They thought of the present glory, and did not trouble themselves about the future. The same characteristics will partly account for the absence of any kind of reference to a future state. The tree of life with the priest ministering before it and holding fruit is to be seen; but it is remarkable that no sepulchral monuments have been found; no tomb or mark of regard in any shape for the welfare of the dead hereafter has been discovered.*

It is remarkable that neither in Assyrian nor Persepolitan sculpture is the female figure to be found. Thus we can readily see how it happened that the Assyrians never had any high ideal, such as distinguishes the art of the Egyptians and Greeks. Like the Hindoo, they saw that nature was infinite in power and mystery, but they never perceived her beauty. Bearing in mind that the Assyrians were never a statue-making people, and never attempted to follow the example of the Egyptians—do we find them influ-

* The tomb of Darius, at Naksh i Rustam, given in Fergusson's 'Architecture,' is an exception, but it only proves that the people were not a tomb-revering people; it contains no monumental effigies, and is simply of an architectural character.

encing the sculptural art of any other people in work like that of the Assyrians? This question is answered at once by the remains found at Persepolis, where there are to be seen similar winged and human-headed lions and bulls, and sculptured slabs, but no statues either in the round or in alto-relievo.



FIG. 51.—KING AND ATTENDANT.

BAS-RELIEF, SHOWING THE PROFILE STYLE, AND THE CONVENTIONAL FOLDS OF DRAPERY PECULIAR ALSO TO ARCHAIC GREEK SCULPTURE.

From Persepolis.

The ruins of the palaces of Cambyses, Darius, and Xerxes, the date of which is from 560 B.C. to the conquests of Alexander the Great (331 B.C.), show only sculptural remains left after all the soft brick walls and the wooden beams and rafters have long perished. Persian sculptural art since those days never

advanced to the dignity of statuary, but like its Assyrian predecessor stopped short where Greek art began to develop. The same is to be observed of that ramification of the Assyrian arts which is to be traced in the building of the temple of Jerusalem under Solomon, which, however, was some five centuries before the time of Cambyses, and about the same length of time after the settling of the Israelites in the Delta of the Nile (1550 B.C.). The law of Moses was sufficient to prevent any sculpture in the likeness of living things; but the cherubim, with their wings, seem to have been borrowed from the Assyrians. The temple was, no doubt, built of stone and cedar-wood after the manner of the Assyrians, and with a profusion of ornament in carving of valuable marbles, wood, and embossed work in precious metals.

The colossal sculptures in the rock-cut temples of India, whether taken as derived from the Assyrian centre or not, may be classed with that style as semi-barbaric and naturalistic, with a superadded symbolism which only led to the most extravagant deformities of the human figure* to express the power and attributes of a deity. Statuary proper never existed in any shape of beauty like the human form, throughout Persia, India, and China, and there is no sign of any disposition amongst the Asiatics to learn the art from their European conquerors; it is not in their nature.

* See the statues in the Elephanta cave (Fig. 45).

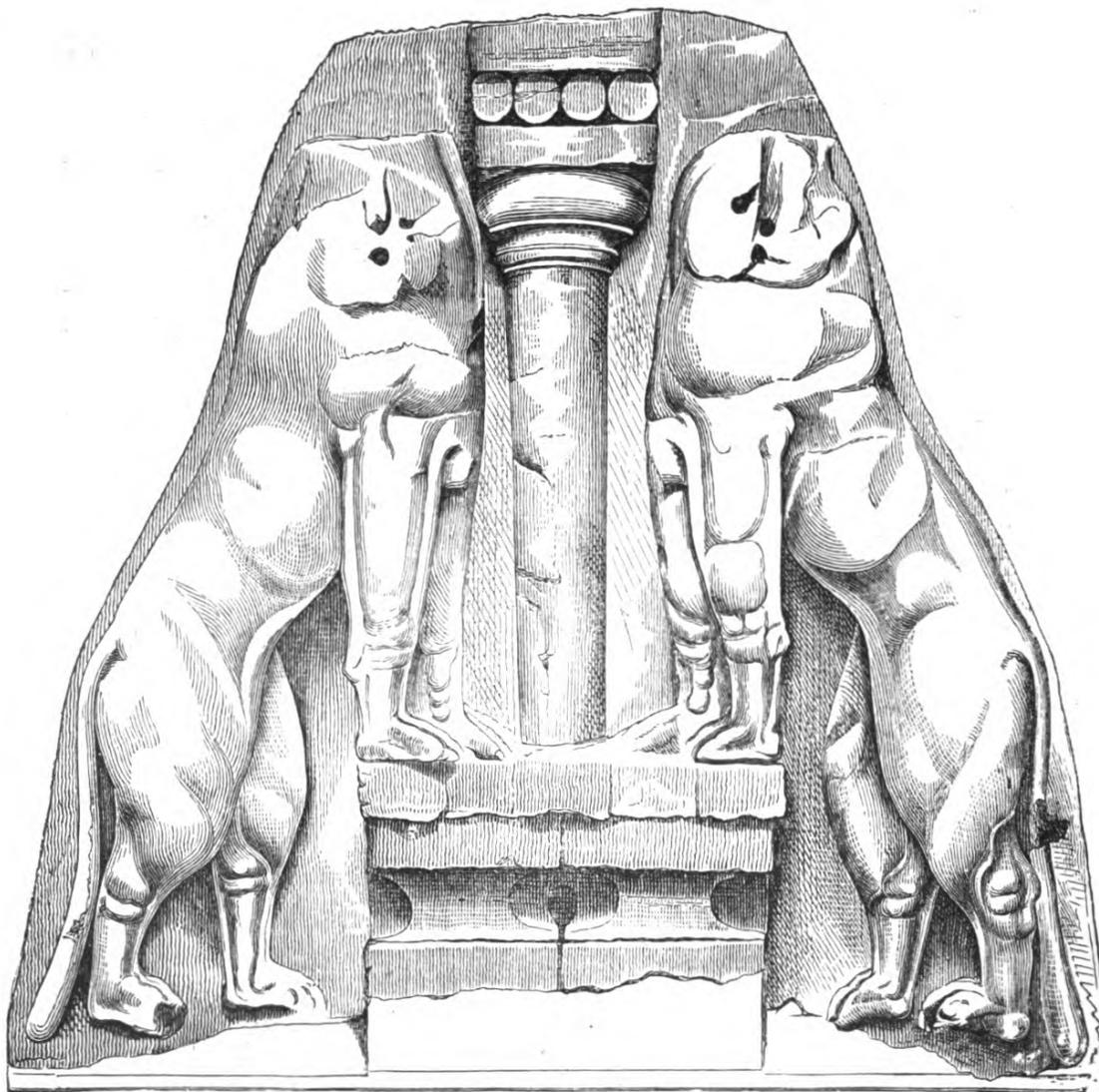


FIG. 55.—THE GATE OF LIONS AT MYCENÆ.
10 feet high and 15 feet wide; of greenish limestone.

GREEK SCULPTURE.

BUT while no advance in the art of sculpture is to be observed in the direction of Eastern civilization—and while Egyptian sculpture was losing its individuality of style—a new world of art had been gradually growing amongst those people who had been for centuries pushing their way in conquest and commerce

Northward and to the West, in every direction along the shores and amid the islands of the Mediterranean (*see* Map, pp. 88, 89). The history of this period is necessarily obscure, and for the most part legendary, but it is very generally agreed that the earliest migrations under leaders whose names are handed down in the early history of Greece are traceable to Egypt.

Thus Inachus came with his followers at the expulsion of the Shepherd Kings in the seventeenth and eighteenth dynasties—about 1830 B.C. He was the leader of a Libyan colony, the first king and most ancient hero of Argos.—Cecrops, a Pelasgic hero, whose name sounds Egyptian, was king of Attica, and while he reigned, it is said, occurred the contest between Poseidon and Athena, long afterwards represented in the sculptures of the pediment of the Parthenon. Attica was called Cecropia after him. His period is supposed to have been about 1556 B.C. Danaus, whose name was applied by the poets to all the Greeks, is said to have been the brother of Sesostris, and his migration is placed at the accession of the nineteenth dynasty, 1436 B.C.—Cadmus, who is generally considered to be of Phœnician origin, is said to have come from ancient Thebes, and the tradition of his inventing letters would connect him with Phœnicia and Egypt about 1312 B.C. But it is also maintained that he was a Pelasgic deity. It is remarkable, however, that the Greek city of Thebes, the founding of which is traditionally attributed to him, should bear the name of the Egyptian city.—Pelops, whose name was given to the southern peninsula of Greece, Peloponnesus, is said to have been a native king, though the name resembles those of Egyptian kings. It is of interest to remember that under him, as king of Elis and Olympia, about 1261 B.C., were established the great national games which made Olympia one of the chief centres of Greek art. Statues of the victors in the Olympic games were set up there year after year.

These references may suffice to show briefly that the origin of the arts of Greece has been generally ascribed by her own early

records and traditions to Egyptian influences. The evidence derived from the style of art followed at this early period tends to confirm tradition. The earliest coins of Greek work with the head of Athena show a striking resemblance to the heads of Isis.*

There are many examples of vases, painted with figures representing in the most primitive forms the oldest mythological heroes and deities, which closely resemble the Egyptian *cavi relievi* and paintings; they are in profile with the eye full, and the feet turned both in the same direction, or when the figure



FIG. 56.—EARLY COIN OF ATHENS, HEAD OF ATHENA; THE EYE FULL, AS IN EGYPTIAN RELIEFS.



FIG. 57.—COIN OF ATHENS AFTER THE TIME OF PHEIDIAS. WITH THE HELMET INTRODUCED BY PHEIDIAS.

is full-face as in some bas-reliefs (Fig. 68, Selinus), the feet are in the impossible position of profile, and both on the same plane. In painting, the absence of all attempt to represent shadow, either in the forms or in the cast shadow, and the use of a strong black outline, sometimes incised and having the colour filled in as a flat tint, are other points of affinity between the early Greek work and the Egyptian.

Etruscan bears a strong resemblance, in many respects, to archaic Greek art. But strictly the term Etruscan should be applied to that only which belongs to Etruria, not in Greece, but a wide tract extending from the western shores of Italy towards the Apennines. The origin of Etruscan art is also

* Overbeck, 'Geschichte der Griechischen Plastik.'

traced from Egypt; through the followers of Tarchon who came from Lydia, and who was of the Pelasgic race. There is much obscurity as to the Hellenes, Pelasgi, and Etrusci, but there is little as to the art-work to which the general term Etruscan is applied. It is all similar in its primitive and naturalistic character. Early Roman art was Etruscan, and differed from contemporary Greek work in the cities of Greece in being of

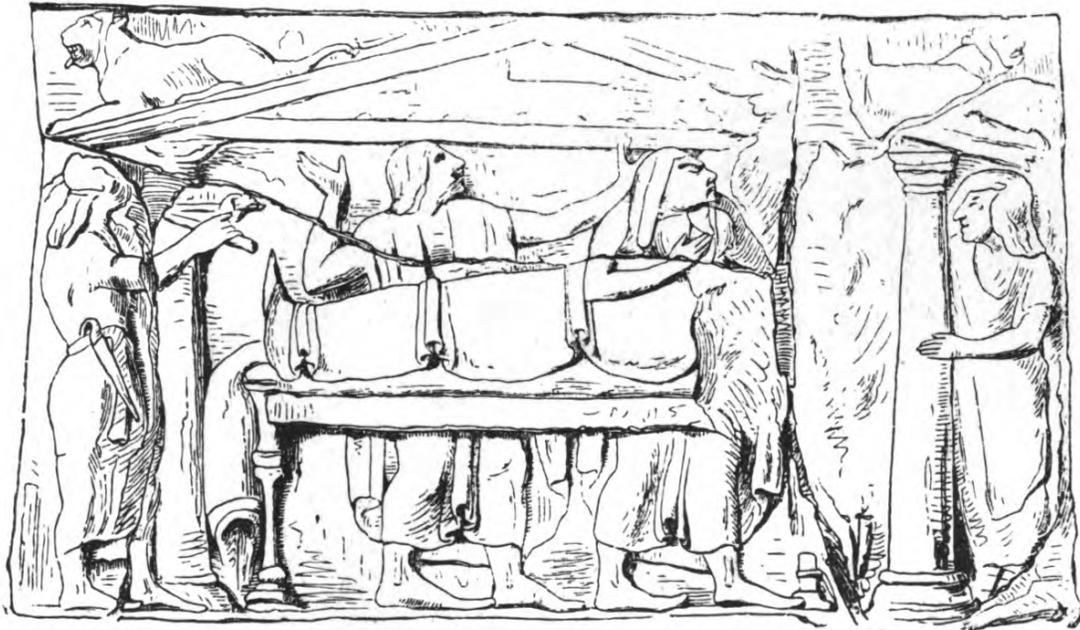


FIG. 58.—ETRUSCAN BAS-RELIEF. A TOMB WITH FUNERAL CEREMONIES.

bronze, terra cotta, and stone covered with stucco instead of marble.

The museums of Italy contain many examples of Etruscan art, one of the most interesting being the she-wolf in bronze suckling the infants Romulus and Remus, preserved in the Capitol at Rome. The two children are considered to have been added in later times. Several examples of early Etruscan art are in the archaic room of the British Museum; among the most remarkable are No. 50, a large sepulchral cist in terra cotta, with two figures modelled in the round, having the hair and

eyes painted, found at Cervetri; and No. 51, a small figure from a tomb near Vulci.

But it is important to bear in mind, in a historical consideration of the question, that it was in Ionia that the arts were promoted long before Athens had begun to show any advance; and all the names, handed down by the traditions taken up by Diodorus Siculus, Pausanias, Pliny, and the late Greek writers, are those

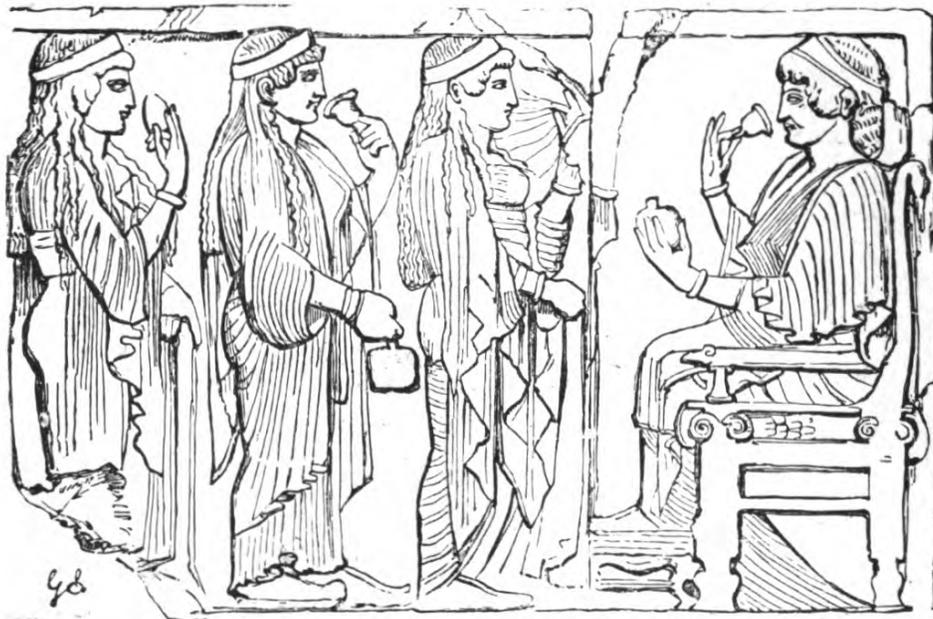


FIG. 59.—BAS-RELIEF ON THE HARPY TOMB. THE FIGURES IN PROFILE, AND WITH THE PRIMITIVE DRAPERIES.

In the British Museum.

of sculptors working in the islands near the Asiatic shore and in the towns upon the mainland. Thus in the objects found by Cesnola in Cyprus, consisting of statues and other sculptures, incised gems, and metal-work of the hammered-out or *repoussée* kind, the resemblance to the art of Assyria is remarkable. Mr. Newton has pointed out that certain *repoussée* circular metal plates are found equally at Nimroud, Cyprus, Palestrina, Cervetri, and Perugia, all having a decided family likeness.

But besides the workmanship there is more decisive evidence in the choice and treatment of the subjects; these tend to confirm the same view.

The bas-reliefs upon the Harpy tomb (Fig. 59), as it is called, which was discovered in 1838 by Sir C. Fellows, were at first supposed by Gibson the great sculptor and student of classic sculpture, to have for their subject the Harpies flying away with the daughters of king Pandarus, as related by Homer ('Odys.'



FIG. 60.—BAS-RELIEFS ON THE HARPY TOMB.

In the British Museum.

lib. xx.). Pandarus was king of Lycia. But archæologists are not agreed upon the point: more recent opinions conjecture that the subject is simply funereal, and the Harpies emblematic of untimely death are bearing off the souls of mortals. The Harpy figures are more especially Assyrian in the character of the work. The date of these Lycian sculptures is not later than 500 B.C. In the other reliefs which are now on the walls of the New Lycian room, in the British Museum, there are sieges, chariots, processions, and many figures in the energetic action so remarkable in the Nineveh sculptures. The two lions sculptured in

the round resemble the Assyrian lions in style. All this is told in the same graphic manner as on the Nineveh slabs, and it is most interesting to compare these two series of sculptures in the British Museum.* It will be observed that most of the figures are in profile, and that the eyes are nevertheless shown in full; the same peculiar smile prevails in all, which is a distinguishing feature in Etruscan works and in the Æginetan and other sculptures we shall have to notice. This is also seen in the coins of



FIG. 61.—JUNO.



FIG. 62.—NEPTUNE, FROM THE RELIEF ON THE PUTEAL IN THE CAPITOL, ROME.

Pseudo-Archaic Drapery.

the time, and is a feature which has, of course, some similarity to the Egyptian, but not less to the Assyrian style. The long, straight folds and zigzag edges of the draperies are also archaic forms which belong to these Lycian sculptures, as well as the sculptures found at Selinus in Sicily; and to a draped figure

* Recent authorities suppose the Ionic monument in the new Lycian room to have been erected in the first half of the fourth century B.C., in honour of the Satrap Pericles, who captured the town of Telmessus.

found on the Acropolis at Athens in the ruins of temples and buildings which were erected there before the Parthenon.* These were destroyed by the Persians in the early battles of the Athenians against their old enemy. Their date is considered to be about 560—490 B.C., when Pisistratus was ruler at Athens, Croesus at Sardis, Tarquin at Rome, Amasis in Egypt, and Cyrus in Persia.

The archaic Artemis of the Naples Museum in bronze (Fig. 63) shows the zigzag form of drapery, which is also seen on a similar figure in the Dresden collection. The false archaic drapery of the Macedonian period is shown in Figs. 61, 62.

It has been said these archaic statues are Egyptian in style, yet it is difficult to see this character in them beyond the general rigidity and the calm smiling look of the features. But in this respect they are equally like the Assyrian, and for the simple reason that to give any expression to the countenance requires a higher exercise of art, and this these sculptors were not sufficiently skilled to do. The Egyptians could perhaps have done it, but it was not in keeping with their intention and the genius of their art. The Assyrians were very rough expressionists, rather vulgar and puerile in their imitative sculpture, but, as we have observed, inventive, and with more feeling for design than the Egyptians in their ornament.† Seeking for other signs of Egyptian teaching in early Greek sculpture, it is remarkable that not a single example can be pointed out of *cavo-relievo*, such

* Such as the ancient temple of Athena, called the Hecatompedon (100 feet in length by 100 feet in width).

† So also in their metal work, of which many fine specimens of ornament are to be seen in the British Museum, Layard Collection. Here we are met with the similarity to some forms of Greek ornament. The ornament known as the Greek honeysuckle, found so profusely employed upon the fictile vases, which are called Etruscan, is much more beautiful than the similar ornament seen in Assyrian work. Whether it is derived from Asiatic art or is native to Etruria is a question of great interest. The resemblance between the two is too remarkable to be lost sight of.



FIG. 63.—ARTEMIS, FOUND AT POMPEII. BRONZE.

Showing the archaic style of drapery folds.

In the Naples Museum.

as the Egyptians adopted so universally. Though effective, durable beyond all other forms, and capable of carrying colour, yet it never was employed by Greek carvers or architects early or late; nor, as has been pointed out, was the *cavo-relievo* ever employed in the Assyrian reliefs.

Turning next to the statues—the seated and standing figures carved universally with some supporting part of the work at the back and not in the round—the examples of similar statues in Greece are extremely rare. There are as yet only the headless seated Athena in the Museum at Athens,* and ten draped seated statues found in 1858, by Mr. Newton, at Miletus on the Asiatic shore of the Ægean, all headless but one; † of which it will be remarked that they are equally like the Assyrian seated figure found by Layard at Kalah Shergat. ‡ They formed a sort of avenue leading from the harbour to the Temple of Apollo. The date assigned to the Miletus or Branchidæ statues and the two lions is 580—520 B.C. An inscription on the chair of one—“I am Chares,” &c.—decides the date, and marks this as the oldest portrait statue in Greek art. These seated statues are of the heroic size, not colossal.

It may be observed that amongst the small objects found in Greece there are not any of those miniature figures of Deities precisely like the large Egyptian statues which abound in Egypt. To these some importance must have been attached, since they are found in every mummy-case, often rolled up with the cerecloths, and probably intended as amulets or protecting charms.

From all that we learn of the Egyptians, through such exhaustive researches as those of Sir G. Wilkinson, it would seem that the sculptors and the carvers of hieroglyphics were a distinct class or caste, descending from father to son, and always under the close control of the priestly rule. It is not likely that they would ever become colonists and travel away from their city.

* See Overbeck, ‘Geschichte,’ &c., figure No. 24.

† British Museum, Archaic Room, No. 2—13. ‡ B. itish Museum.



FIG. 64.—COLOSSAL, 34 INCHES HIGH.



FIG. 65.—STONE, 9½ IN.
HIGH.



FIG. 66.—STONE, 12 IN.
HIGH.



FIG. 67.—STONE, 14 IN.
HIGH.

Heads found by Cesnola in the Temple of Golgoi, Cyprus.

Those who did wander off with Cecrops and Cadmus were not any of them sculptors, or we should have found some trace of their work. The Egyptians were a religious, not a commercial, people, and not colonisers. They devoted themselves to a life of ease and luxurious repose; they were dreamers over the abstract, and only entered into wars to defend themselves and their territory.

The Phoenicians are sometimes spoken of as teachers; but they never developed any art in the direction either of beauty of form or energy of expression. As the earliest and most expert metal-workers, they taught their neighbours, and carried the materials both along the coast and to the islands of the *Ægean*. In Cyprus abundant examples have been found in the discoveries of General Cesnola of Phoenician and Graeco-Phoenician work.

Let us endeavour to trace in other monuments that remain, the influence of Egyptian and Assyrian art, as shown in the work of the Pelasgi and Etrusci. Those which are simply barbaric, as we have already pointed out, have no value for sculptural art in helping us to identify any foreign influence, since they belong to no individual style. Neither is much to be learnt from sepulchral structures such as the tumuli common to the plains of Troy and the far west of Europe, as well as the far east of India; nor from the underground structures known as 'treasuries.' Sculptural art did not take its great spring in advance from any of these, as no statues of any value in art have ever been found in them.

At Mycenæ, once perhaps in the days of Homer (850—800? B.C.) the most important city of Greece, there are sculptural works in the remains of two lions over the entrance-gate (Fig. 55), which are examples of Pelasgic art. The height of these is about 10ft., and the width 15ft. The stone is a greenish limestone. The holes show where the metal pins held the heads, long since decayed. Fragments as they are, they show

an Assyrian rather than an Egyptian influence in the strong marking of the muscles and joints, softened though it is by decay, and in the erect attitude, which denotes action, such as is not seen in Egyptian art of this kind. Whether it is a column they support or an altar is doubtful; but the four round projections above the capital resemble the wood structure



FIG. 68. —PERSEUS KILLING MEDUSA.
SELINUS METOPE.
In the Museum at Palermo.
Cast in the British Museum.



FIG. 69.—HERCULES CARRYING OFF
THE CECROPES (*Robbers*).
SELINUS METOPE.
Cast in the British Museum.

of the Lycian tombs. The peculiar tail of the lions, with the knob at the tip, is exactly such as we see in the Assyrian lions. These lions should be compared also with the wounded lion in the British Museum, Nineveh collection (Fig. 52). Of this 'gate of the lions,' which has long been known as a most ancient work of early Greek sculpture, it must be noticed that it is not in the round but only in high relief. And this is the case with all the earliest works, just as it is with the Assyrian sculptures. They tend to show therefore that the Greek sculptor had not

yet learnt to model and carve in the round in marble and stone.

There are early records of statuary being made in marble. Pliny says the first of all distinguished for marble carving were Dipoenus and Scyllis, who worked together at Sicyon. They were born in the island of Crete during the existence of the empire of the Medes, before Cyrus began his reign in Persia, about the fiftieth Olympiad (Plin. lib. xxxvi. c. 5). As the Olympiad reckoning began from the victory of Coroebus in the foot-race at the games in the year 776 B.C., this would be about 580 B.C. Pausanias says (lib. ii. p. iii. 9), they were pupils or followers of Daedalus. They are named also by Clemens of Alexandria as the sculptors of statues of Castor and Pollux at Argos, of Hercules at Tiryns, and Diana at Sicyon. It is also related by Cedrenus, that in the time of the Emperor Theodosius at Byzantium, was to be seen a statue of Minerva Lindia* of 'smaragdus' stone (verde antique?) four cubits high, the works of Scyllis and Dipoenus, which had formerly been sent by Sesostris, the Egyptian tyrannus, to Cleobulus of Lindus. These references are so far interesting and important as showing with fair probability that these statues were sculptures in the round. There is no doubt the Phoenicians at Tyre and Sidon produced much work in bronze and other metals of an ornamental character, like the shield of Achilles described by Homer, before this time, but no statues are known, and neither Homer nor Hesiod ever mention such works. Many names of sculptors in these early times are mentioned by Pausanias and Pliny, but it is impossible to discover precisely what their works were, and as most of them are said to be disciples of Daedalus, it may be concluded that their works were of the very primitive character previously described.

* Lindus was a town in the Island of Rhodes. Angelion and Tectaeus are two sculptors named by Pausanias as learning from Dipoenus and Scyllis, and the makers of the wood statue of the Delian Apollo.



FIG. 70.—WARRIOR OF MARATHON.
Inscribed εργον Αριστοκλες.
Found in Attica.
In Athens Museum.



FIG. 71.—ULYSSES (?) MARBLE.
Inscribed in Oscan Characters.
In Naples Museum.

Those who are curious upon this point will find full references in the great work of Junius *De Pictura Veterum*, Fol. 1694. Numerous examples of archaic sculpture in bronze and marble,

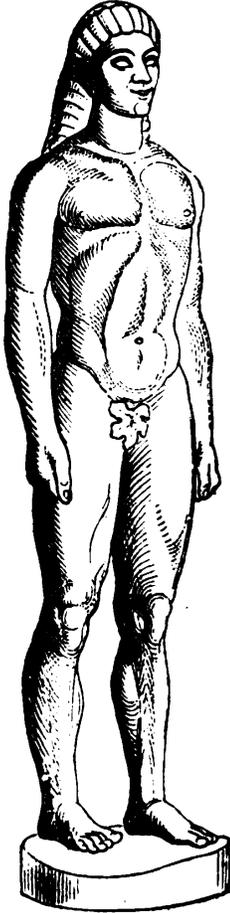


FIG. 72.—APOLLO OF TENEA.
Munich Museum.

some of hammered-out work, are to be seen in all the museums, a large proportion of which are bas-reliefs representing the figure in profile. Good examples are Figs. 70, 71, which show a general resemblance to the Assyrian sculptures rather than Egyptian, as well as those found at Selinus (Fig. 68). But the examples in the archaic room, at the British Museum, must be studied in order to come to any clear understanding of the characteristics. Particularly should be studied, the casts of the Selinus reliefs (Nos. 16—19), and No. 27, a relief found at the Acropolis, Athens. No. 28, the Leucothea relief in the Villa Albani, Rome, should be compared with the Harpy tomb reliefs. Nos. 30 and 31, small nude statues of Apollo, without the legs; very stiff, and showing the muscles of the abdomen and chest divided into square regular masses, the edges of the rib cartilages being marked with straight lines at an acute angle to the median line, and the hips narrow in proportion to the trunk. The sharp features with the turned-up nose and smiling mouth, and the short, crisp, formal curls at the forehead, are also characteristic of

archaic Greek work, and are seen again in the small full-length Apollo represented in Fig. 72, where we also notice the stiff attitude with one leg slightly advanced.

Among the remains found by General Cesnola in Cyprus, are numerous representations in bas-reliefs and in incised gems of the most ancient Greek heroes, such as Perseus and Hercules,

S

I

and of the deities, Athena, Hera, and Aphrodite. This representation of the ancient Greek myths which is universally found in Etruria also, in paintings on the oldest terra-cotta vases, in bas-reliefs and bronze figures, is remarkable; and it must not be overlooked that this is peculiar to those parts through which the people we call Pelasgi, Etrusci, and Hellenes traversed and settled. Nothing of the kind has been found in the Assyrian sculptures. Whatever may have been the primitive art of the people of Etruria before the arrival of Demaratus with his colonisers from Corinth, in 664 B.C., it took from that time the Greek style of the archaic form then practised, and adopted the Greek subjects. How far the mythology is derivable from the Egyptian theogony is another question, too wide to be entered into here.

The important point to bear in mind is the general archaic condition of sculpture prevailing at a time extending from the first Olympiad 776 B.C. to the middle of the sixth century B.C.; examples of which, all more or less resembling each other, have been found at Mycenae, Xanthus, Miletus, Ephesus, the islands of Cyprus and Rhodes on the Asiatic side of the Ægean; at Selinus in Sicily, and throughout Magna Graecia; in Italy at Palestrina, Perugia, Cervetri, as well as in all Etruria far up on the west coast of Italy; in Greece proper, in the Peloponnesus at Sparta, Sicyon and Argos, Athens, and Ægina—then an independent island and always possessing a very vigorous school of sculpture, in bronze especially, though destined to yield the palm when Athens rose to her high state.



FIG. 73.—TEMPLE OF ATHENA AT ÆGINA.

ÆGINETAN SCULPTURE.

IN Ægina a temple of Athena was begun about B.C. 480—478;* therefore, about 26 years before the Parthenon was begun at Athens, and about the same time as the victories of the Greeks over the Persians at Plataea and Mycale, and the battles of Thermopylae and Salamis. It was also about the time when the poet Æschylus wrote. The ruins of this temple were explored by the late Mr. Cockerell, R.A., the distinguished architect, in 1811. The temple, and with it the statues, had been all thrown down by an earthquake long before. Baron Haller, MM. Linkh, Stackelberg, Forster, and Brönsted assisted in the discovery of the broken statues which had belonged to the pediments. The temple was built of sandstone, and coated with stucco, in a method resembling that employed in the temple at Selinus in Sicily. These statues, and those of the Parthenon, are the only examples as yet found of a complete pediment series, as

* According to Mr. Newton.

they were designed to fill the architectural space. The Niobe figures in the Florence Museum are supposed to have formed a similar composition; but this is not yet a settled point, though they have been placed in this form. These Æginetan statues (Fig. 74) are of marble, and were purchased by the late King Ludwig of Bavaria, and placed in the Glyptothek at Munich, after having been very much restored by Thorwaldsen at Rome. (Casts are in the British Museum arranged in the pedimental form.) The western pediment is that given in our illustration; and the subject, formerly thought to be the contest for the body of Patroclus, is now thought to be the fight of Greeks and Trojans around the body of Achilles, who lies at the feet of Athena.* These eleven figures are in better preservation than those of the eastern pedi-

* It may be remarked in favour of the subject being the death of Achilles, as first pointed out by German writers, that the kneeling figure with the Phrygian cap and close Asiatic armour, may be Paris, who shot the arrow that hit the only vulnerable part of Achilles. But the subjects represented and the personages are still undetermined.

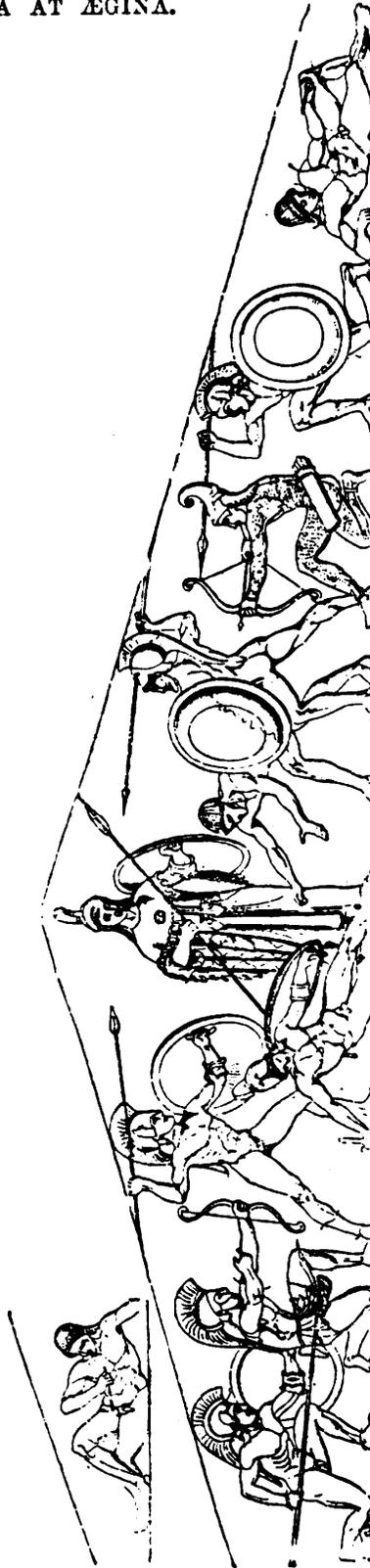


FIG. 74.—WEST PEDIMENT OF THE TEMPLE OF ATHENA AT ÆGINA. Munich *M. seum.* [Height of *Atlera*, 5 ft. 6½ in.]

ment, which was so far destroyed that only five could be put together. Those of the east pediment are rather larger. They represent either Hercules and his companions fighting over the body of Laomedon, or an incident of the expedition of Hercules and Telamon against Troy. Athena is represented closely after the hieratic type, considerably larger than the other figures, with her feet turned sideways, but her face to the front; while the mortal combatants are placed in various attitudes of strong action, but with most of the heads in profile. These statues are all carved in the round, and are, consequently, most interesting as showing the great step in advance that had been made in technic capabilities. The study of the figure will be noticed as singularly accurate, even to the veins and tendons, and the anatomy of the joints. This vigorous naturalism is carried out also in the spirited attitudes, and in the fallen and falling combatants. Still greater realism was obtained by making the weapons—spears and bows—(shown as replaced by modern ones in the cut) as well as other parts of the details, of bronze. On some of the figures of the eastern pediment the hair of the beards was finished with curls of metal wire attached; while the eyes were painted, and the bloody wounds were also coloured. This may have been an improvement of a later taste, but, whenever applied, portions of the colour remain still to be seen. The figures of sturdy, robust, and gladiatorial forms, are short in the proportions and are under the size of life. The heads are particularly significant of the art of the time, carved with artistic skill, but all of one type, and having no other expression than the same complacent smile. Whether attacking to the death, or whether in the last agony, there is the same smile. This was so probably because the sculptor did not allow himself to depart from the received type of the heroic countenance. It was not that he was incapable, or how could he have modelled the body so exact'y with an accuracy that perhaps even approaches to dryness? Still, it was not the portrayal of beauty that was the

aim, but a forcible representation of a scene of historic interest, with all the accentuation and emphasis that exact imitation could give without the expression of the countenance. As to the sculptor of these remarkable statues, two names are recorded as celebrated by Quintilian—Callon (Καλλων), and Hegesias; but whether both were engaged upon them, as if one did the eastern and the other the western pediment, it is not related. Onatas was also one of the early sculptors at Ægina.

Two small statues of draped female figures showing the archaic form of drapery, which were found with the Ægina statues, are thought to have stood one on each side of the apex of the pediment. For further illustration of the style of this period the bas-reliefs in the Museum at Athens, The Charioteer and others, casts of which are in the British Museum, should be noticed. The remarkable style in which the athletic points of the figures are displayed by the sculptor, has been attributed to the knowledge of the figure which he gained when he witnessed the Olympic games, the victors in which were honoured by having statues made of them, often at the expense of their city or state, to be placed in the groves of the temples.

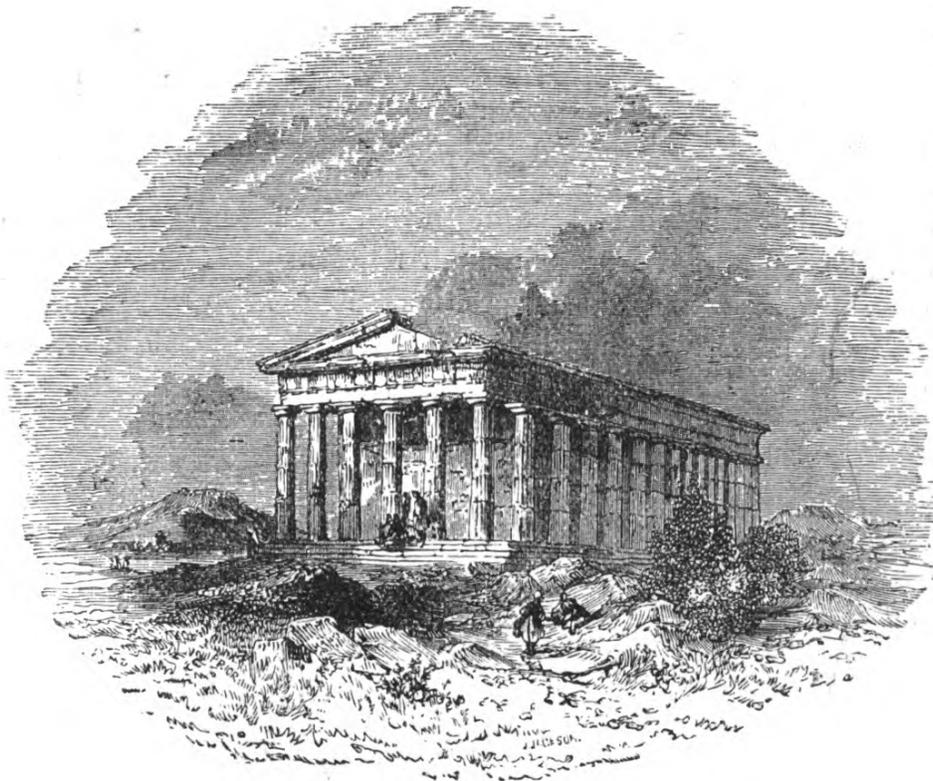


FIG. 75.—TEMPLE OF THESEUS, ATHENS.

THE ATHENIAN STYLE.

AT Athens we have already seen what the style of sculpture during the time of Peisistratus and his successors was in the stiffness and archaic forms of the draperies (560—490 B.C.), and we have noted the absence of any sculpture in the round in marble, at least so far as discovery has hitherto gone. But art and especially architecture had advanced; the *Hecatompedon* had been raised upon the Acropolis, though doomed with other buildings to speedy destruction by the Persians. This, however, only led to greater efforts to mark the national power when they had conquered their invaders. When the bones of Theseus were found in Scyros, one of the islands of the *Ægean*, by Cimon in 469 B.C., the oracle directed that Athens should be their guardian;

and the temple called the Theseum (Fig. 75) was built to do honour to the remains of the great hero and king of Athens. The pediment of this temple, which is of Pentelic marble, contained statues; but they have been destroyed. Some of the metopes, and the sculptured friezes in high relief at the east and west ends, are still in their ancient position. Figs. 76 to 79 show some of them, and casts of the whole series are in the British Museum.

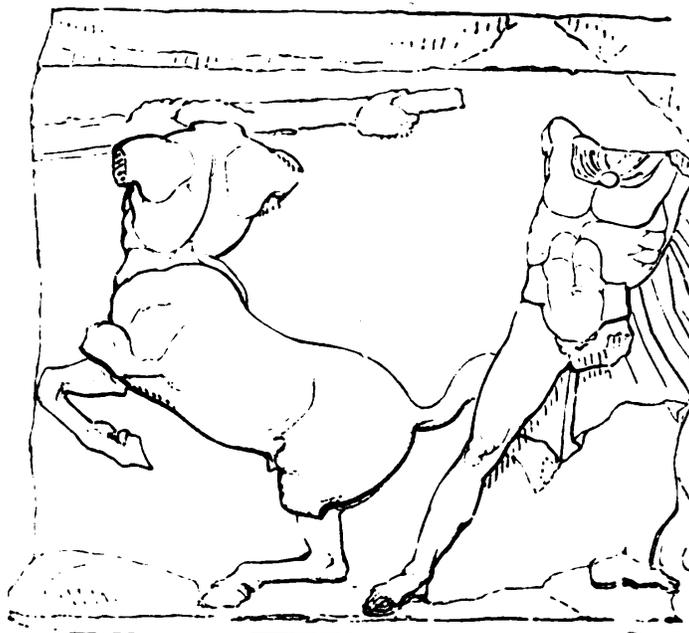


FIG. 76.—METOPE; FROM THE TEMPLE OF THESEUS, 29 IN. HIGH.

The subjects of the frieze are, at the east end, the battle of the gods and the giants, and at the west Theseus fighting with the Centaurs. Theseus, it will be remembered, killed the Minotaur, conquered the Amazons, and subdued the Centaurs at Thebes. Referring to the illustrations it will be observed what an extraordinary advance there is in these figures from the style of the Æginetan statues; the forms are well-proportioned, the head not too large, and the muscles displayed in the swelling, life-like movement of muscles in action. The one figure in which

the sculptor evidently intended to show his knowledge of the anatomy of the back, perhaps the most difficult of any, is most remarkable (Fig. 79). There is nothing finer than this throughout the Parthenon frieze. Indeed, it will be admitted on comparing these Theseium sculptures with those of the Parthenon, that the former are of such excellence as to have been well worthy of being examples to the sculptors who, a few years afterwards, were engaged under Pheidias. Mr. Scharf* remarks upon "the

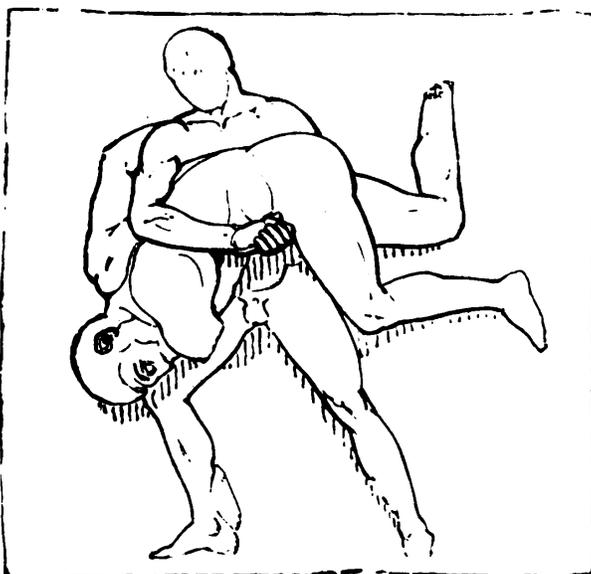


FIG. 77.—METOPE; THESEUS OVERCOMING THE WRESTLER CERCYON.

silence of writers, with the exception of Dodwell, upon their merits;" pointing out, also, how completely they anticipated the Parthenon sculptures in the original conception of the Centaur, which till then had been represented in the most archaic fashion as an animal with a complete human form, and only the body and hind quarters of the horse, as Chiron is seen upon painted vases (Fig. 42). In the drapery also, "instead of folds encircling motionless limbs, or hanging straight down, they

* 'Handbook to the Greek Court in the Crystal Palace,' p. 26.



I.



II.

FIGS. 78, 79.—TEMPLE OF THESEUS FRIEZE. I. THE GODS WATCHING THE BATTLE. II. THE BATTLE OF THE GODS AND GIANTS

are made to flow and assume every variety of direction in accordance with the subject, and by their arrangement to set off the figure to the greatest advantage."

It is, therefore, important to understand that these sculptures of the Theseium must have been studied by Pheidias and his contemporaries, and that they must have raised the art to a very high standard, such as would inspire the loftiest ambition in those who were afterwards entrusted with the works of the Parthenon. It is not known whether Ageladas the master of Pheidias was the sculptor who designed these fine works; but if he were, we might imagine that some of these figures are to be ascribed to his pupil, destined to become the master famous for ever as the greatest in classic sculpture. Other able sculptors of the time were Onatas of Ægina, and Calamis, whose name is associated with bronze work, and who is distinguished as the sculptor of the Apollo Alexicacus.

It is known that Pheidias finished his great statue in ivory and gold in the Parthenon in the third year of the 85th Olympiad, 438 B.C., when he must have been about 58 or 60 years old,* if born as presumed between the 70th and 72nd Olympiads (Raoul Rochette, Lectures); therefore it is quite possible that he might have been engaged upon the sculptures of the Theseium as a young man. That he must have acquired the reputation of being the first sculptor in Athens at the time the Parthenon was determined upon by Pericles, is only what is to be concluded; otherwise, such an important work would not have been placed in his hands. The strong action of many of the figures in the Theseium sculptures, and especially the cast of the flying draperies, would seem to be not unlike the first great work of a young sculptor in the full vigour and flush of genius. The gravity and reserve of power so distinctive of the Parthenon pediment figures,

* In the figures fighting the Amazons, sculptured on the shield of Athena, alleged by his enemies to be portraits of Pericles and himself, and for which he was accused—Pheidias was represented as a bald oldish man.

and the perfect grace and dignity of the motives, would mark the work of an accomplished master well assured of his power and working well within his resources. The question whether Pheidias had any hand in the Theseium sculptures is one that is full of the deepest interest, and it has not hitherto received the attention it calls for. It will be admitted, at any rate, that some great innovator was at work upon the sculptures of the Theseium.* All the archaisms we have before noticed were cast aside in favour of a direct study of nature—and this not only in representing the figure in strong action with great beauty and truth, but remarkably so in the draperies. “The sculptures of the Theseium display a wonderful advance beyond all previous attempts. No period during the whole course of Greek art affords so striking an instance of sudden progress” (Scharf, *loc. cit.*). It remains to be said that some doubt has been raised by German archæologists as to the date of the Theseium, and whether it was not later than the Parthenon.

* Myron has been named as the sculptor, but Mr. A. S. Murray (*‘Hist. of Greek Sculpture,’* 1880, p. 252) says this “cannot well be supposed. They may have his faults and his peculiarities, but not the style of so great a master. A pupil could have executed them, and it may reasonably be doubted if any but a pupil of his could.” But Pheidias was the fellow-pupil of Myron, and unquestionably the greater master.

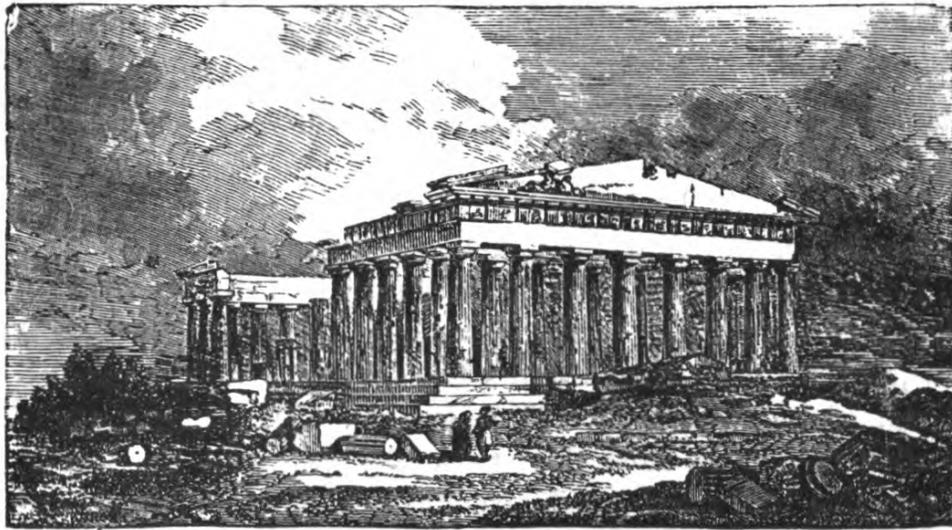


FIG. 80.—THE PARTHENON. TEMPLE OF ATHENA AT ATHENS.

THE GRAND STYLE OF PHEIDIAS.

WE have arrived now at a period in ancient art when at Athens, the centre of the civilization of the world, the Parthenon, the most beautiful example of architecture, adorned with the grandest works of sculpture, was created. Pheidias was entrusted by Pericles with the general design and direction of this great national work (454—438 B.C.), while two architects, Ictinus and Callicrates, are also recorded as the practical builders and probably the designers, with Pheidias, of the temple. The whole world of art, ancient and modern, has always with one voice extolled the architecture and the sculpture. It has been pronounced "of all the great temples the best and most celebrated; the only octa-style Doric temple in Greece, and in its own class undoubtedly the most beautiful building in the world. It is true it has neither the dimensions nor the wondrous expression of power and eternity inherent in Egyptian temples, nor has it the variety and poetry of the Gothic cathedral, but for intellectual beauty, for perfection of proportion, for beauty of detail, and for the exquisite perception of the highest and

most recondite principles of art ever applied to architecture, it stands utterly and entirely alone and unrivalled—the glory of Greece.”*

Pausanias (lib. I.) is the author to whom we owe the most authentic description of the temple, and its sculptures.

It is not within our limits to enter fully into the architectural details of the temple; but it is necessary to say that in plan it was, as the ruined edifice shows to this day, a regular parallelogram of 228ft. long by 101 wide (Fig. 81), giving the proportion of a little more than twice the width for the length. Upon this base stood 8 columns $34\frac{1}{2}$ ft. high, at each end, and showing 17 at each side, forming a colonnade all round, or

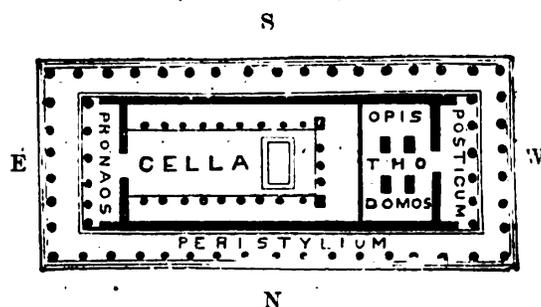


FIG. 81.—PLAN OF THE PARTHENON.

peristylum. These columns supported the roof and pediments: and the frieze in which the *metopes* (Fig. 87), sculptured in high relief, occupied spaces between the *triglyphs* all round the building. The interior of the temple, called the *cella*, in which stood the altar (see plan), was 15ft. distant from the columns on each side. The very beautiful and celebrated frieze, sculptured in rather flat relief, occupied the upper part of the outer wall of the cella close up to the ceiling. This frieze was therefore seen from below, by the light coming in between the columns and reflected from the pavement and other surfaces around. It ran all round—525ft. in length—

* Fergusson's 'History of Architecture,' 1865.

and represented the Panathenaic Procession to sacrifice at the shrine of Athena, and offer to her a new veil (*peplos*) on her birthday, which was celebrated every fifth year (Fig. 85). Of this frieze 335ft. still remain, nearly all of the Western sculptures being still in position on the temple. Casts of these are arranged in order on the walls of the Parthenon-room in the British Museum, together with some original slabs, and casts of those which are in the Museum at Athens, and the Louvre, and part of one in the Vatican, with other fragments obtained from private collectors who had become possessed of them; so that the whole work is there to be studied.

The temple was in early Byzantine times converted into a Christian church; and afterwards, when the Turks were masters at Athens, 1455-6, it was turned into a mosque, with little alteration of the Basilica form given to it by the Christians. A plan made by Fanelli in 1687, given in the great work of De Quincy,* shows that a semi-circular apse had been made at the east end, and the inner row of six columns, which formed the front of the *pronaos*, removed; the east end being thus entirely closed, and the entrance made at the west, according to Christian usage. But the Christians, requiring light in the apse, made an aperture by breaking through the pediment, and thus displaced and left to destruction the noble group of statues which occupied its centre. The most serious and extensive damage which has ever befallen the Parthenon was done during the siege of Athens by the Venetians in 1687, when a bomb-shell fell and exploded a powder-magazine within the temple.†

* 'Restitution des Frontons du Temple de Minerva.' 1825.

† The state of the Parthenon sculptures previous to the siege of 1687 is shown in the drawings of Jacques Carrey, in the Louvre Library. They are drawings of the frieze, the metopes, and the pediments, done by Carrey for the Marquis Ollier de Nointel in 1674. Copies of some of these drawings of the actual size will be found in the works of James Barry, R.A., 1809.

After the siege the victorious general Morosini tried to carry off the statues of the western pediment, which were still comparatively uninjured; and in the process of removal many of these were allowed to fall from the pediment, and were broken to pieces. The fragments were utilized by a builder, who burned them to make mortar. Those which remained on the pediment were among the sculptures removed by Lord Elgin in 1803, which in 1816 came into the possession of the Trustees of the British Museum.

The subject of the Parthenon sculptures has received an immense amount of learned investigation, particularly by the German archæologists, and especially by Michaelis,* who may be said to have almost exhausted the materials. It would be impossible, within any practical limits, to place before the reader the arguments as to the identification of the various figures. We shall therefore content ourselves with a brief statement of the conclusions arrived at, and for further information reference can now be made to the new 'Guide' to these sculptures just published by the authorities of the British Museum, which affords the indispensable advantage of being compared with the sculptures themselves. In this Mr. Newton, the accomplished director of the Department, has with the utmost perspicuity and completeness set before us all that can at present be told; giving also the tabular statement arranged by Michaelis of the various opinions which have been held as to the personages represented in the pediments and the friezes, from the time of Spon, 1678, to Brunn, in 1874. All the slabs of the frieze, the metopes, and the pediments in the British Museum being numbered, the student is now enabled to follow out the course of the Procession, and to understand the whole design in all its amazing beauty of the work and intellectual meaning.

THE FRIEZE. It should be understood that the frieze as it

* 'Der Parthenon,' Leipzig, 1871.

is viewed on the walls of the Museum is seen in the reverse position to that it occupied on the cella of the temple, where it was placed outside. The effect of the lighting from above is also different from that intended by the Greek sculptor. It should be borne in mind also, that the bronze trappings, arms, and ornaments, some of which were probably gilt, are gone; and that colour was probably employed upon the plain surfaces and some parts of the figures.



FIG. 82.—FROM THE FRIEZE OF THE PARTHENON, $47\frac{1}{2}$ IN. HIGH.

“On the birthday of the Goddess the Procession which conveyed the *peplos* to her temple assembled in the outer Kerameikos (quarter of the modellers), and passed through the lower city round the Acropolis, which it ascended through the Propylæa. During its passage through the Kerameikos the *peplos* was displayed on the mast of the ship which was propelled on rollers. On the eastern frieze the delivery of the *peplos* is represented in the presence of certain deities (Fig. 85).

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Towards this central point converge two lines of procession, which, starting from the west side of the temple, proceed along its northern and southern sides towards the centre of the eastern front.* Beginning with the western frieze, the start of the horsemen under the direction of one of the marshals, and the figures of men in various attitudes of mounting and riding, display the wonderful power of the ancient Greek sculptor in representing the horse and his rider (Fig. 82).

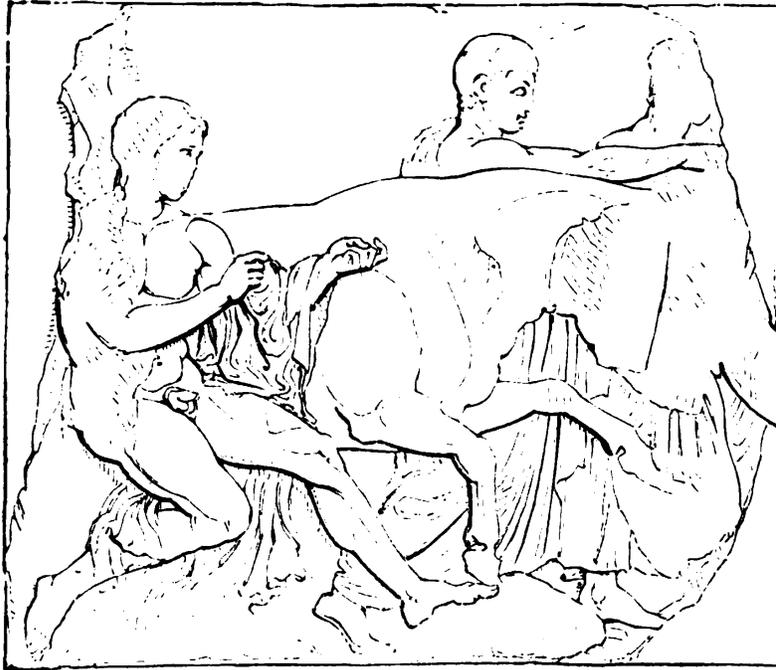


FIG. 83.—PART OF THE SOUTHERN FRIEZE OF THE PARTHENON.

Nothing can be finer in composition than many of these groups of complex forms, or more striking than the effect given with such very low relief. Along the northern frieze the horsemen are continued in crowded though admirably composed throngs. Amazing inventive faculty is shown in the variety of attitude and unflagging spirit and life-like energy characterising the figures. As Mr. Newton remarks—"In the 125 mounted figures in this cavalcade we do not find one single monotonous

* 'British Museum Guide to Sculptures of Parthenon,' 1880.



FIG. 84.—FRIEZE OF THE PARTHENON. HERMES, APOLLO, ARTEMIS, AND ARES.

repetition . . . A rhythmical effect is produced by the contrast of the impetuous horses and their calm steadfast riders" (Fig. 86). Slabs IX. and X. should be noticed for the figures of elderly citizens bearing olive-branches (*thallophori*), who are preceded by four flute-players, *auletæ*, and four lyre-players, *kitharistæ*. Several figures carrying vases, others with trays holding offerings of cakes, and others leading the cows to be sacrificed, are remarkable for freedom and naturalness (Fig. 83). These last were the offerings contributed by the colonies to the great festival. On the eastern frieze we see the two great lines of the Procession

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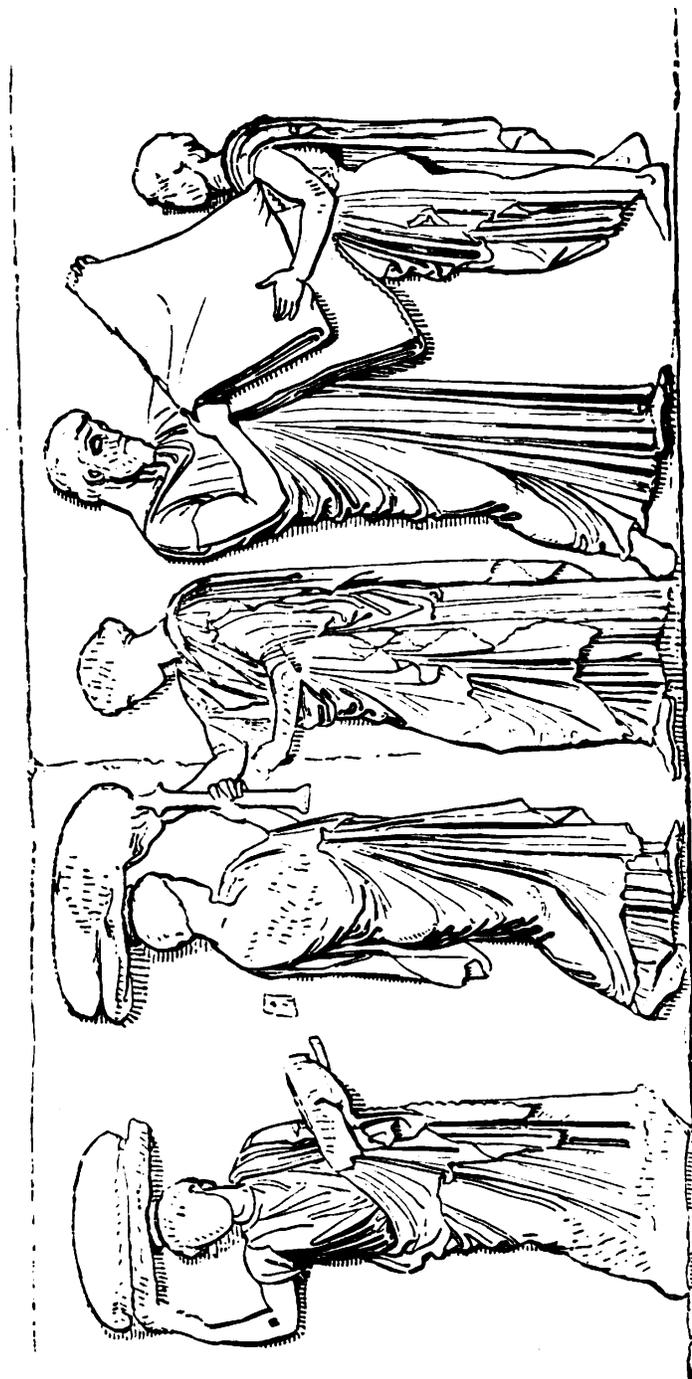


FIG. 85.—FRIEZE OF THE PARTHENON. OFFERING THE PEPLOS.

meeting over the entrance, where a group of magistrates receive the advancing procession on either side. Here are two groups of twelve seated male and female figures in pairs, six on one side and six on the other. Between these are five standing figures (Fig. 85), representing the offering of the *peplos*. The beautiful maidens of Athens, draped and carrying jugs (*oinochoe*), are noble figures in graceful and stately attitudes.

The central portion of the eastern frieze has been the subject of much discussion, but, the faces as well as the attributes and other indications by which they could be identified having



FIG. 86.—FROM THE FRIEZE OF THE PARTHENON ($47\frac{1}{2}$ IN. HIGH WITHOUT THE ARCHITRAVE AND $52\frac{1}{4}$ WITH).

suffered much injury, it is very difficult to judge the true interpretation. The explanation of Michaelis is accepted by Mr. Newton with certain changes suggested by Flasch. The seated male figure to the left of the cut 86 is undoubtedly Hermes, wearing the high boots (*endromides*) and having the *petasus* on his knee; a hole in the hand shows where the *caduceus* was once placed. The figure leaning on his shoulder has his knees placed as if clasping those of the female deity. Flasch believes these two figures to represent Apollo and Artemis, and Mr. Newton remarks that the "singular interlacing of their limbs would thus be a symbol of their twin birth while the torch (held by Artemis) is an attribute as fitting for Artemis as for Demeter." The youthful seated figure on the left of Artemis is probably Ares. Another most interesting portion of the frieze is that group of five—three women and two men (Fig. 85)—which relates to the offering of the *peplos* (Nos. 30 to 34, B. M.) It is not clear whether the elder figure is receiving the *peplos* from or handing it to the youth, or whether they are engaged in folding it; but evidently this represents the important object of the procession, and the bearded figure is either the chief Archon or one of the treasurers of the sacred property of Athena. The meaning of the three female figures is yet unexplained. The grand female figure next the bearded man is probably the priestess of Athena, who takes from the head of the maiden the cushioned stool, *diphros*, another being borne on the head of the other figure, who holds in her hand some object too much broken to be made out. The legs of the sacred *diphros* have been lost, but a hole in the arm shows where they were fixed, and they may have been of bronze. The lower stature of the two bearers indicates probably their subordinate rank. Other interesting details will be understood on seeing the frieze with the aid of the Museum 'Guide Book.'

The southern frieze is occupied with the chariots and the sacrificial cows and sheep, the offerings of the colonies, with

numerous figures of drovers and others in every beautiful variety of attitude (Fig. 83). Each charioteer is accompanied by an armed warrior either in the chariot or at its side, not as in the northern frieze stepping into it. The horsemen on this south side are in more regular order, and not in a tumultuous throng as on the opposite side, and therefore it has been supposed they are the trained cavalry of Athens (*Hippeis*). This part of the frieze is much injured.

THE METOPES. These are the blocks sculptured with groups partly in high relief and partly in the round, which occupy the spaces, *metopæ*, between the ornaments called, from the parallel vertical channels cut in them causing three projecting lines, *triglyphi*. They were on the outside of the temple, above the architrave, and were continued all round, 92 in number, viz. 14 at each end beneath the pediments and 32 at each side. Fifteen of them, brought from Athens by Lord Elgin, are on the walls of the Parthenon-room, while one other was obtained by M. Choiseul Gouffier, the contemporary French ambassador at Constantinople, and is preserved in the Louvre. All these sixteen are from the south side of the temple; some of the others remain in such a very ruined condition on the building that they can scarcely be understood, while many are destroyed and are only known by the drawings of Carrey. Of the 32 on the north side only 12 remain in their original position and three of these cannot be made out. The explosion of the bombshell and powder magazine in 1687 destroyed 20, leaving only a few fragments. A model in the British Museum shows the state of ruin produced.

The metopes on the South side have for their subject the contest of the Centaurs and Lapithæ at the marriage feast of Peirithous. The twenty-eighth metope in the original series (No. 13, B. M.) is pointed out specially by Mr. Newton—"for dramatic power in the conception and truth in the modelling of the forms this metope is unrivalled" (Fig. 87).

The metopes of the North side are so much damaged that their subjects cannot be made out, but it is conjectured by Michaelis that they may have represented a scene from the taking of Troy; while Mr. Newton suggests they may have been a continuation of the series of combats of Centaurs and Lapithæ.

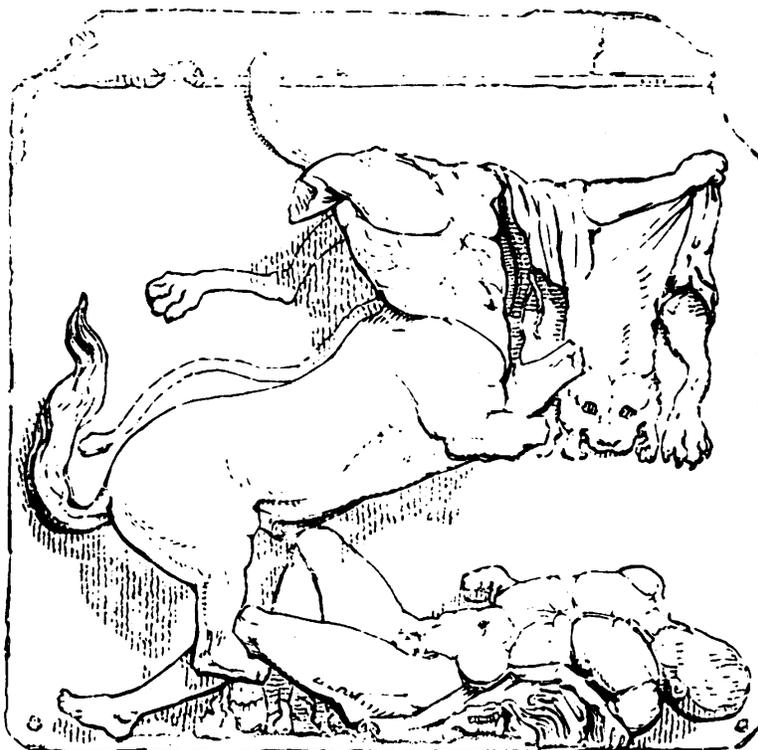
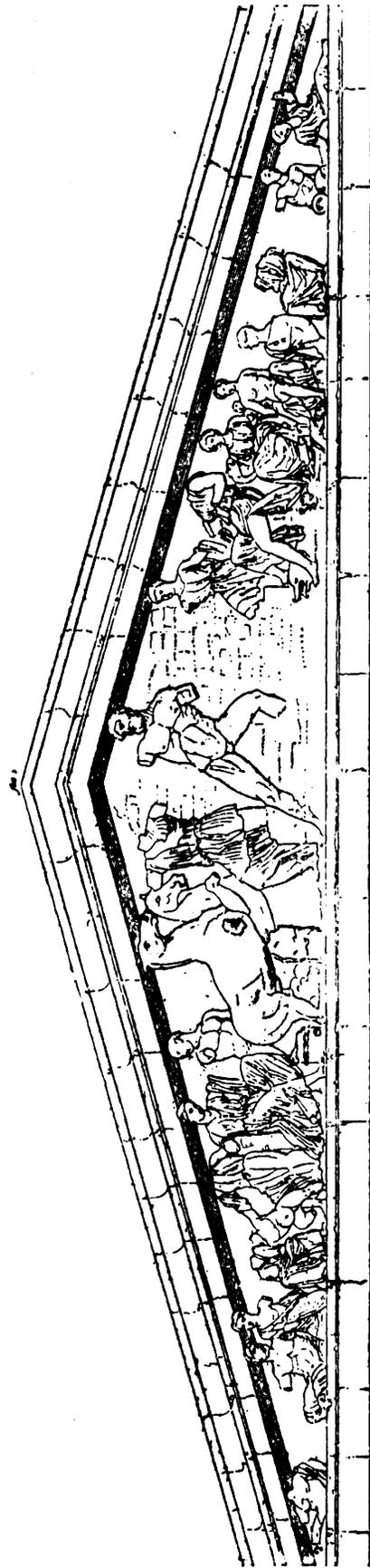


FIG. 87.—CONTEST BETWEEN THE CENTAURS AND THE LAPITHÆ.
ONE OF THE METOPES OF THE PARTHENON.

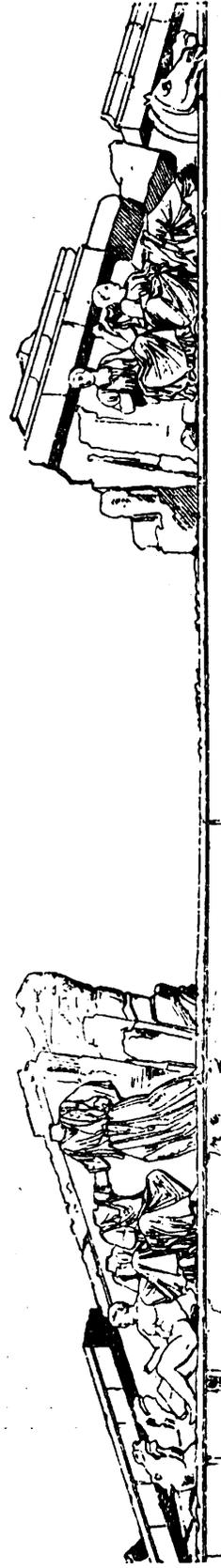
Of the metopes on the West front, all except two remain in position, but are too much injured to be made out: the subject appears to refer to the battles of Greeks with Amazons. (No. 19, B. M., is a cast from one of them.)

The metopes of the East front are all in position on the temple, though much injured. The subject, however, is known to be the battle of the gods and giants, the *Gigantomachia*.

To follow out the design of these metopes, discussing each as to its composition and particular treatment of the figure, would be impossible without the fullest illustration by those that remain, which is entirely beyond the scope of the present volume. The student should however avail himself of the ample descriptions now to be had, which with the original marbles and the casts in the British Museum will enable him to master the subject. It may be remarked of the technical qualities of the metopes, that as examples of inventive power in design and variety in the treatment and grouping of the figures they are of the highest order. The placing of the metopes in contrast with the straight lines of the entablature of the Parthenon and the triglyphs, showed a perfect perception of what could be most effective in sculpture. Statues in the round would have been out of place and well nigh impossible from the amount of projection required; while bas-relief and even mezzo-relievo would have been scarcely forcible enough when coming immediately into comparison with the strong work of the pediments. The metopes being a sort of compromise between the round and the alto-relievo—the figures in each being partly in complete relief, and quite in the round in the salient members of the group—keep their importance with the pedimental figures, and at the same time gain in vigour from the quiet and reposing lines of the architectural parts near them. The filing of the small spaces with groups of such extraordinary vigour of action, displayed in combats of two figures only, without one instance of feebleness or anything approaching repetition, are points of the greatest importance for study, as examples of striking power of conception and composition, and knowledge of the form displayed in the work of the figures. It is not known who was the sculptor of the metopes, and from the inferiority of some of them, it does not appear probable that they were all done by the same hand; but it has been thought by Mr. Newton, and so suggested by him in his recent valuable lectures upon



A B C D E F G H I L M O P Q R S T U V W
FIG. 88.—WESTERN PEDIMENT OF THE PARTHENON. THE CONTEST OF ATHENA AND POSEIDON FOR THE SOIL OF ATTICA.



A B C D E F G H I J K L M N O
FIG. 89.—EASTERN PEDIMENT. THE BIRTH OF ATHENA.

The gap was filled by the lost group of the Birth of Athena; the composition of which is unknown. The suggestion of M. de Quincey taken from an ancient bronze Etruscan engraved patera will be seen in Fig. 95.

Copied from the drawings by Jacques Carrey made in 1674, now in the Louvre, Paris.

N. B.—The letters refer to the statues as they are marked in the British Museum, and in the description in these pages.

Greek art, that the style of Myron is recognisable in some of the groups.

THE SCULPTURES OF THE PEDIMENTS (Figs. 88, 89) represented, as Pausanias describes, over the eastern end, above the entrance to the temple, the birth of Athena, and over the western end the contest of Athena and Neptune for the soil of Attica. The broken statues and fragmentary parts are preserved in the British Museum.

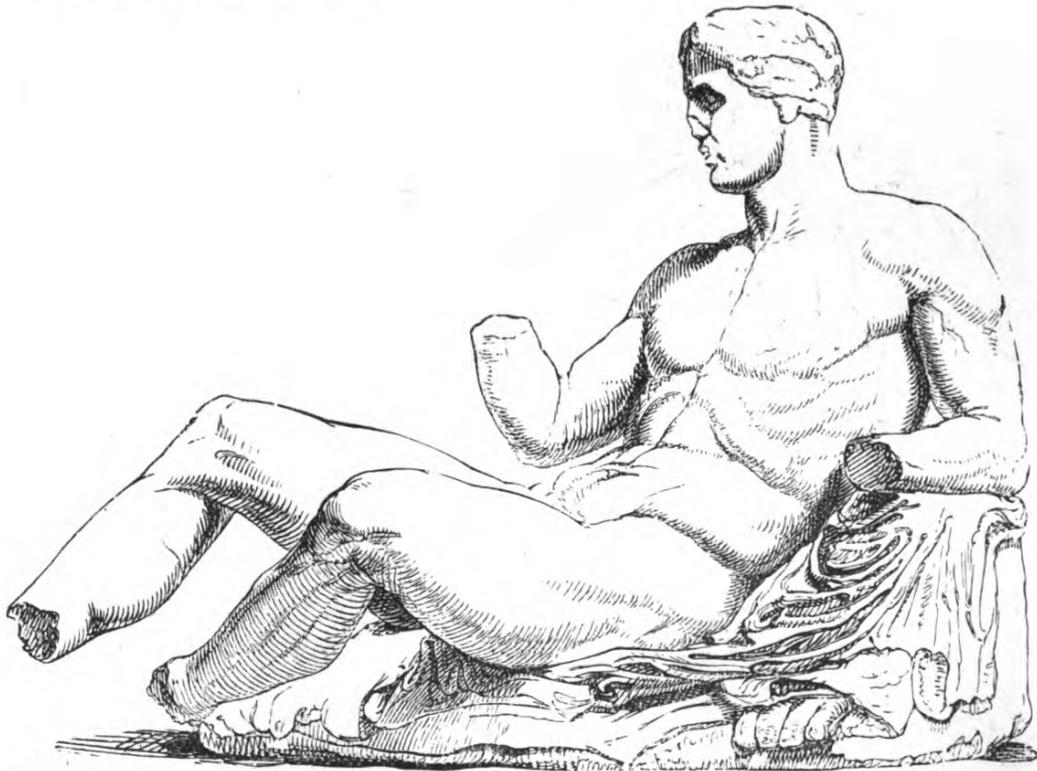


FIG. 90.—THE THESEUS, SOMETIMES CALLED THE IDAËAN HERCULES.

The group which still remains on the pediment at Athens is considered to be that of Cecrops and Aglaurus. The heads are gone. These are the statues once supposed by Dr. Spon and Sir G. Wheeler to be Hadrian and Sabina his empress, a mistake that was followed by Stuart and Fauvel, who was fifteen years at Athens, and who pronounced them to be of different work.

The identification of each of the figures of the pediment sculptures must still be a matter of discussion; and as we cannot pretend to give a statement of the various opinions that have been given, we must refer the reader to the writers who have devoted so much attention to the subject. The drawings by Carrey afford, after all, the only trustworthy evidence as to

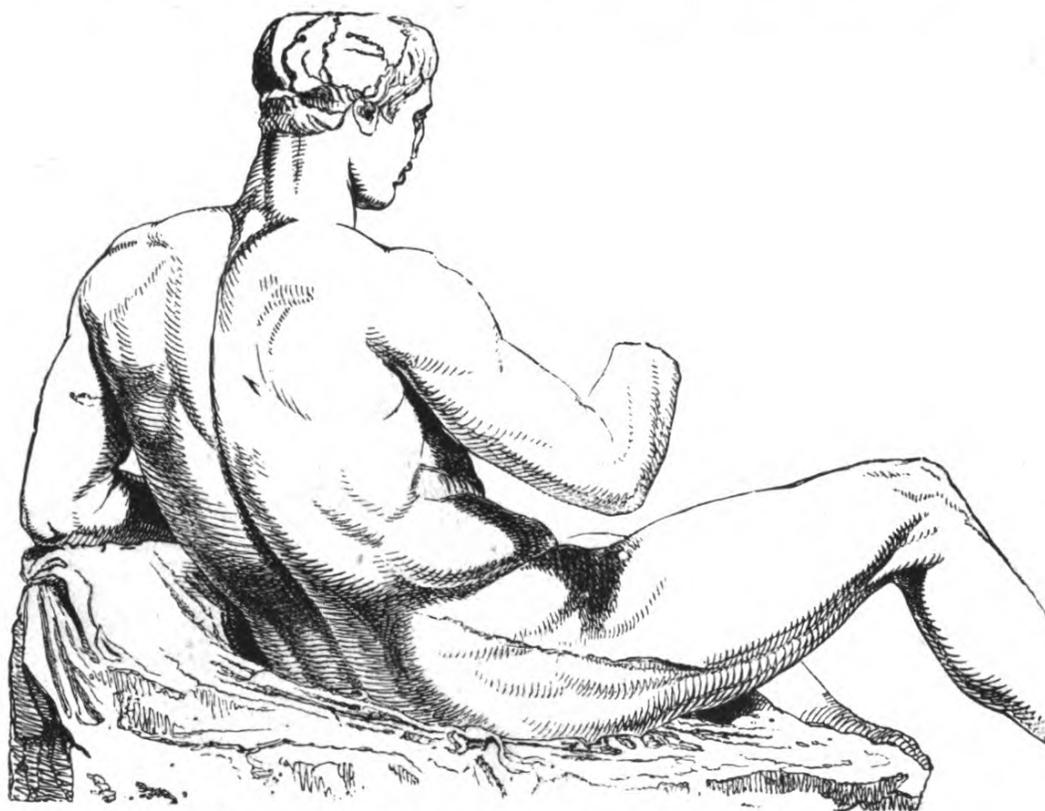


FIG. 91.—THE THESEUS OR IDÆAN HERCULES.

the position of the statues; which are to be seen in their fragmentary condition in the British Museum arranged as far as possible according to these drawings.

THE EASTERN PEDIMENT.

The names given to the broken statues above mentioned are those which were proposed by the archæologist Visconti in 1816

in the memoir he read to the Institute of France at the time when the Parthenon marbles were acquired by the British Museum. The various conjectures which have since that time been made



FIG. 92.—IRIS. ON THE EASTERN PEDIMENT OF THE PARTHENON.

are shown in the tabulated form by Michaelis, to be found in the 'New Guide Book' of the British Museum, with the addition of the opinions of Petersen, published in 1873, and Brunn in 1874.

As to the *Iris* (G.), all agree with Visconti except Brunn, who proposes that it may be Hebe, and he also suggests that the whole subject was the moment before the birth of Athena. To this it must be an obvious objection that the figure displays the action of rapid movement upwards and away from the central group. Hebe as the daughter of Zeus and Hera would not be an appropriate personage at the birth of Athena, while Iris as the messenger of the god has a most significant part, and fills up the fine poetic conception of the subject.

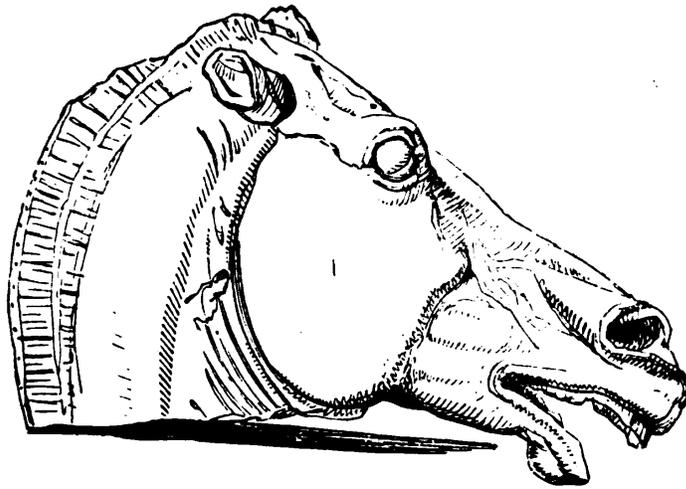


FIG. 93.—THE HORSE'S HEAD. CAR OF SELENE.

The Horse's head. (O. British Museum.) Of the two heads of the horses belonging to the car of Selene (N.), this has fortunately been preserved in much of its original beauty. The other, which remains on the pediment, is described as now a mere shapeless mass; though as it was hidden behind the head now in the British Museum which is seen in Carrey's drawing it may never have been so highly wrought as its fellow. Some interesting points are to be noticed in this grand head. It is inclined downwards, as in the descent of the departing Night before the advancing horses of the Day at the opposite angle,



FIG. 94.—THE FATES. ON THE EASTERN PEDIMENT OF THE PARTHENON.

whose fiery heads are tossed as they spring into the air out of the waves. "In the whole range of ancient art there is perhaps no work in marble in which the sculptor has shown such complete mastery over his material. The nostrils 'drink the air' as if animated with the breath of life" (*Newton*). It was highly praised by Goethe. It is a remarkable example of the genius of Greek art in uniting exact imitation of nature with the higher beauty of an ideal type, or in the words of Goethe, "seems the revelation of a prototype; it combines real truth with the highest poetical conception." This head, as seen in Carrey's drawing, projected in front of the cornice, and the marble has been cut away to allow of this. There are also some drill-holes behind the ears and on the nose, showing that a metal bridle was originally fitted to it, and the crest of the hogmane has holes which served to fasten some ornament.

The three Fates. (K. L. M. British Museum.) Though headless now, two of them are seen in Carrey's drawing with their heads, the one nearest the angle turned towards the horses of Selene, the other towards the central group. The right arms of two were then only partially injured, but are now lost. These three figures correspond with the triad at the other side, of Theseus, Demeter, and Persephone, and the reclining figures, Theseus and the draped female (N.) next the horses, appear to be similarly inattentive to the great event, while the figures nearest the centre are as if were listening (*Newton*).

The Nikè, Victory. This figure, not in Carrey's drawing, was found lying on the ground below the pediment, and Visconti naturally concluded it had stood as "Victory" present at the birth of Athena. Some most interesting discoveries have been made amongst the fragments brought with the Parthenon marbles by Lord Elgin. In 1860 Mr. Watkiss Lloyd identified the thigh of this Nikè, and in 1875 the knee was recognised, and these have since been added to the statue. Wings of marble

were attached to the shoulders, where are to be seen the deep sinking for their attachment with holes for metal dowels. The position of the Nikè in the pediment would depend on these wings; as if they were much raised it must have stood nearer the centre than it is placed in the Museum.

Prometheus or *Hephaestus* (H. British Museum, a cast). A torso in the Museum at Athens, which was found on the east side of the Parthenon in 1836 and was unknown to Visconti.



FIG. 95.—BIRTH OF ATHENA,
ON A PATERA OR CUP.

“The action of the shoulders and muscles of the back suggests the notion of a figure about to strike with both arms lifted above the head” (*Newton*). It is considered to be either that of Hephaestus, who according to the ancient myth cleaved the head of Zeus with his axe to accomplish the birth of Athena,—as represented on the patera (Fig. 95), showing him standing with his axe—or that of Prometheus, to whom Attic tradition preferred to attribute the deed.

De Quincy proposed that this patera might be taken as an authority for the central group of the pediment, and he gives a restoration from it in his great work above referred to.

THE WESTERN PEDIMENT.

The mutilated statues of the western pediment as seen in Carrey's drawing (Fig. 88) are sufficiently complete to indicate the subject; but they were reduced to mere fragments and torsos before Stuart saw the Parthenon (A.D. 1751).

The general conclusion come to, first by De Quincy and Visconti, is that the composition of this pediment was arranged as

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if embraced between the two rivers of Athens—the Ilissus and Cephissus—the figures on the left hand side of Athena being Attic deities or heroes, while those on the side of Poseidon are marine deities, his allies as ruler of the ocean. The various opinions as to the different personages may be seen in Michaelis's table in the 'British Museum Guide Book.'

The numerous fragments collected in 1833, after many years' neglect, were placed in a magazine on the Acropolis, and casts of them are to be seen in the Parthenon-room of the British Museum. In 1835, in clearing the ground, parts of the horses of the chariots, let fall under Morosini's attempt to lower them, and the crouching figure (V. Fig. 88) were found.

It remains to be said of these wonderful sculptures of the Parthenon, that it is impossible they could all have been by the hand of Pheidias; or, that they could have been done in the time of certainly not more than sixteen years, by any one man. A very decided opinion is given by M. Rochette: "These sculptures which emanated from the mind of Pheidias, and were most certainly executed under his eye and in his school, are not the works of his hand. Pheidias himself disdained or worked but little in marble. His most skilful pupils were Alcamenes and Agoracritus, and it was most probably the latter who executed the sculptures in alto-relievo in the two pediments. And they were artists without name, but certainly not without merit, who produced from the designs of Pheidias the bas-reliefs of the frieze."

It is in vain to attempt to pronounce as to which of the beautiful fragments of the Parthenon statues is by the hand of Pheidias; but by the common consent of critics the Theseus, the Ilissus or Cephissus of the nude figures, and the Fates and Ceres and Proserpine of the draped figures, are acknowledged to be the grandest examples of sculpture ever achieved. That Alcamenes, who was taught by Pheidias, must have been

esteemed a great man, is shown by his having contended with Pheidias in a competition for a statue of Athena. He competed also with Agoracritus for a statue of Venus; and his work was preferred—"non opere sed suffragiis civitatis contra peregrinum suo faventis" (*Pliny*, lib. xxxvi.)—"not for the work, but by the votes of the city, preferring its own man to a foreigner." His Venus, which was called "Venus of the Garden" (*Ἀφροδίτη ἐν κήποις*), was his most celebrated work; but it was so because it was known that Pheidias had given a finishing touch to it, "Huic summam manum ipse Pheidias imposuisse dicitur" (*Pliny*). Pausanias also mentions the statues of Juno, Mars, Bacchus of ivory and gold, Hecate tricorpor, Aesculapius, Hercules, and a Centaur, all by Alcamenes (lib. i. p. 33). Agoracritus, another pupil of Pheidias, was almost equally esteemed.

It is evident, therefore, that Alcamenes and Agoracritus were considered in their day to be second only to Pheidias, and they are well worthy to share with the great master the renown of the Parthenon sculptures. Mr. Newton thinks that the style of Alcamenes is to be seen in them and in the sculptures of the Nikè-Apteros (Wingless Victory).

We have next to notice the other great works of Pheidias, which, though utterly destroyed, were fortunately seen by Pausanias, whose descriptions of them remain. There were three great statues of Athena on the Acropolis. 1. The one of ivory and gold in the Parthenon, about 37ft. high not including the pedestal, which was about 10ft. 2. A bronze known as the Lemnian because it was made at the cost of the people of Lemnos; this Pausanias and Lucian describe as the most beautiful, and on this Pheidias inscribed his name: it is not stated to have been colossal. 3. The bronze colossal statue known as Athena Promachus, which stood between the Propylæa and the Parthenon; it was between 50 and 60ft. high,

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and probably gilt, and it was cast from the spoils of Marathon. The crest of the helmet and the point of the spear could be seen far out at sea. The shield of the goddess was carved by Mys from the designs of Parrhasius the great painter. It was still erect in 395 A.D., and is said to have struck terror into the barbarian soldiers of Alaric. It is to be seen on the coins of Athens, and it was probably copied by the sculptors of the well-known statues, the Minerva or Pallas of Velletri, in the Louvre, and the Giustiniani Minerva. Demosthenes spoke of it.

The still more famous colossal statue by Pheidias, the Zeus at Olympia in Elis, was his last great work. It was made between B.C. 438, the date of the consecration of the Parthenon statue, and B.C. 432, the year of his death, at Elis.

This was a seated statue (Fig. 16), of ivory and gold, 55ft. high including the throne. Strabo remarks, that "if the god had risen he would have carried away the roof," and the height of the interior was about 55ft.; the temple being built on the model of the Parthenon at Athens, which was 64ft. to the point of the pediment. Pausanias (lib. v.) has given a minute description of this renowned statue, from which we learn what an extraordinary amount of sculptured work was bestowed as accessory to the statue. Pausanias is particular to say that Pheidias put his name to the Jupiter of Olympia: "Καὶ ἐπίγραμμα ἐστὶν ἐς μαρτυρίαν ὑπὸ τοῦ Διὸς γεγραμμένον τοῖς ποσὶ, Φειδίας Χαρμίδου υἱὸς Ἀθηναῖος μ' ἐποίησε." "And there is for a witness this inscription written below the feet of Zeus, 'Pheidias, the son of Charmides, the Athenian, made me.'"

The statue was also seen in its temple by Paulus Aemilius in the second century B.C. In the time of Julian the Apostate (A.D. 361—363) "it continued to receive the homage of Greece in spite of every kind of attack which the convert zeal of Constantine had made against Polytheism, its temples and its idols." (Rochette). This is the last notice we possess giving authentic information of this grand statue. "It has been said, however,

by some Byzantine writers, and repeated on the authority of Winckelmann, that the Jupiter of Olympia, the Venus of Cnidus, and the Juno of Samos were to be admired at Constantinople * in the eleventh century, and only perished in the taking of the town by the Crusaders A.D. 1204. From more creditable accounts the greater number of these works were destroyed in the burning of the Palace of Lausus, about 475 A.D., under the Emperor Bascilicus, but there is nothing to prove that the Jupiter was ever transported to Constantinople."

WE may now notice some examples of sculpture of the time of Pheidias and of the later Athenian style about the middle of the 5th century B.C., which have been discovered at Olympia within the last few years in the researches made under the direction and at the expense of the German Government. Olympia, it was known by the history of Pausanias, had its Temple of Zeus, the pediments of which were filled with statues by Alcamenes, who was a pupil of Pheidias, and by Paeonius,† and some of these pediment statues have been recovered in a very broken state and put together. The most important discoveries, however, are a heroic statue of Hermes carrying the infant Dionysus by Praxiteles (Fig. 96), and a Victory, the head and arms of which are lost, the work of Paeonius.‡

The subjects of the sculptures in the pediments of this temple are described by Pausanias. In the eastern pediment the Contest between Pelops and Oenomaus was by Paeonius, whose name has now been discovered carved in the marble;

* It is also stated in Smith's 'Dictionary of Antiquities,' under *Pheidias*, that the statue of Zeus had been removed to Constantinople by Theodosius I. and destroyed in a fire in 475 A.D.

† This sculptor, though contemporary with the architect of Ephesus, must not be mistaken for him.

‡ Discovered by Dr. Hirschfeld in 1878. Casts of both the *Hermes* and *Victory* are in the British Museum.

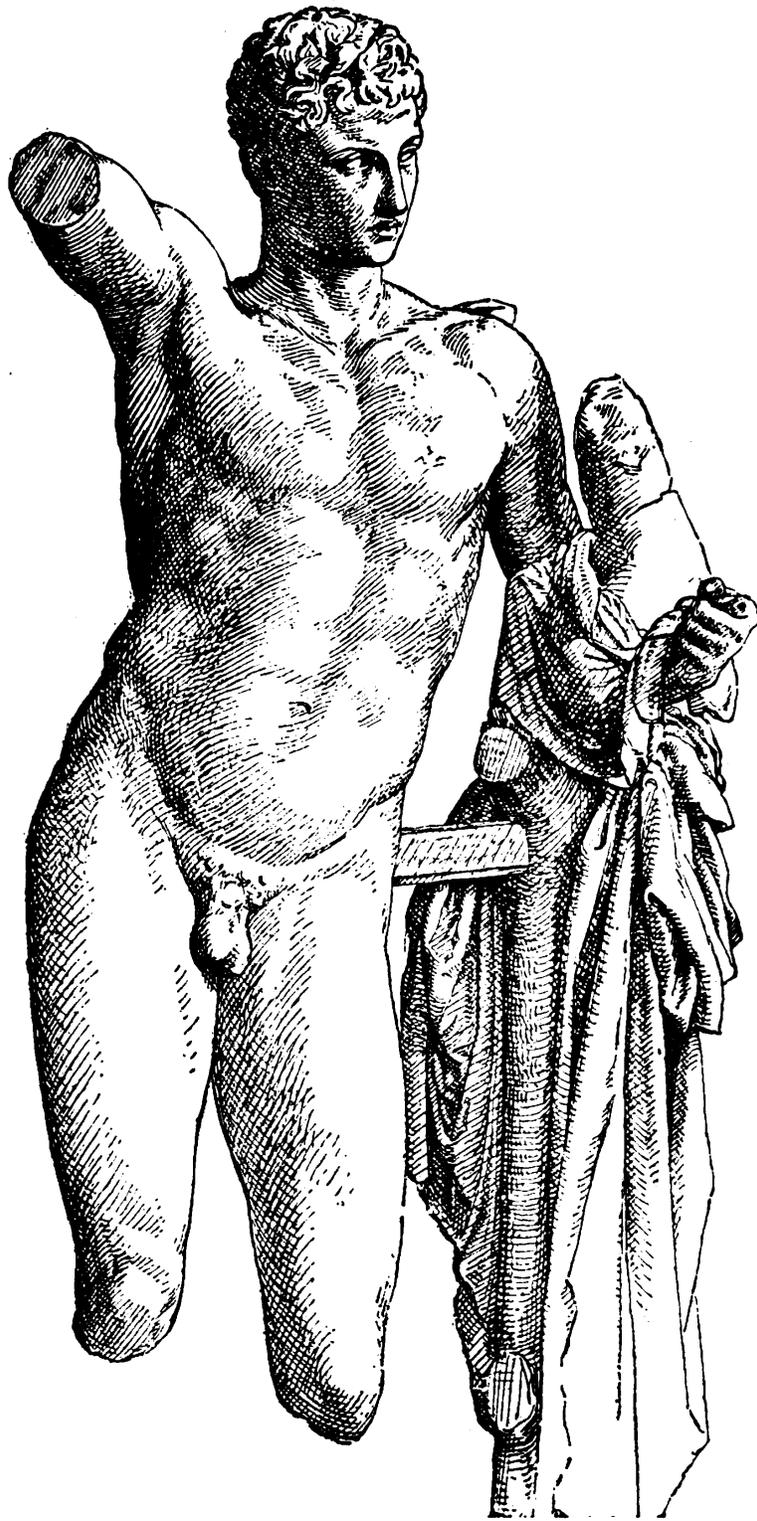


FIG. 96.—HERMES CARRYING THE INFANT DIONYSUS. BY PRAXITELES.
Recently discovered at Olympia. A cast is in the British Museum.

and in the western pediment the Battle between the Centaurs and Lapithae was by Alcamenes. These works have been critically described by Mr. Newton in a valuable lecture before the Royal Academy (Feb. 1880). Of the Victory, Mr. Newton said that "the flying drapery was well expressed, though dry and meagre in parts, yet showing the influence of Pheidias. The pedimental sculptures by him (Paeonius) are inferior. Those by Alcamenes are better preserved, but though bold and original, and fine in design, yet bordering on the extravagant and wanting in harmony. In both the same shortcomings in the execution are observable; the draperies turgid with bloated folds, and the forms of the figures not understood. The two great sculptors, he thinks, left them to be executed by half-trained local sculptors who 'scamped' their work. The Metopes found are of a better school, but austere as Peloponnesian art is generally."

The Hermes with the infant Dionysus was in the Heraeum (Temple of Juno), according to Pausanias, who speaks of it as the work of Praxiteles. Mr. Newton says "all the finer and more delicate traits which distinguished the style of Praxiteles, that play of passing emotion in the features, that robustness tempered by grace, the consummate technical skill, concealed, not vauntingly displayed, which ancient critics state to have been the special excellence of Praxiteles, are apparent in this statue."

It should be stated that it was Winckelmann who induced the French Government to explore Olympia. So far back as 1820 some fragments were then found and deposited in the Louvre. But the recent recovery of the Hermes and the pediment statues by Alcamenes and Paeonius is of far greater importance, as enabling us to identify the work of Praxiteles, the sculptor of the famous Venus of Cnidos. The style and works of Praxiteles, however, will come in for consideration further on, while some other sculptures of this period require to be here noticed.

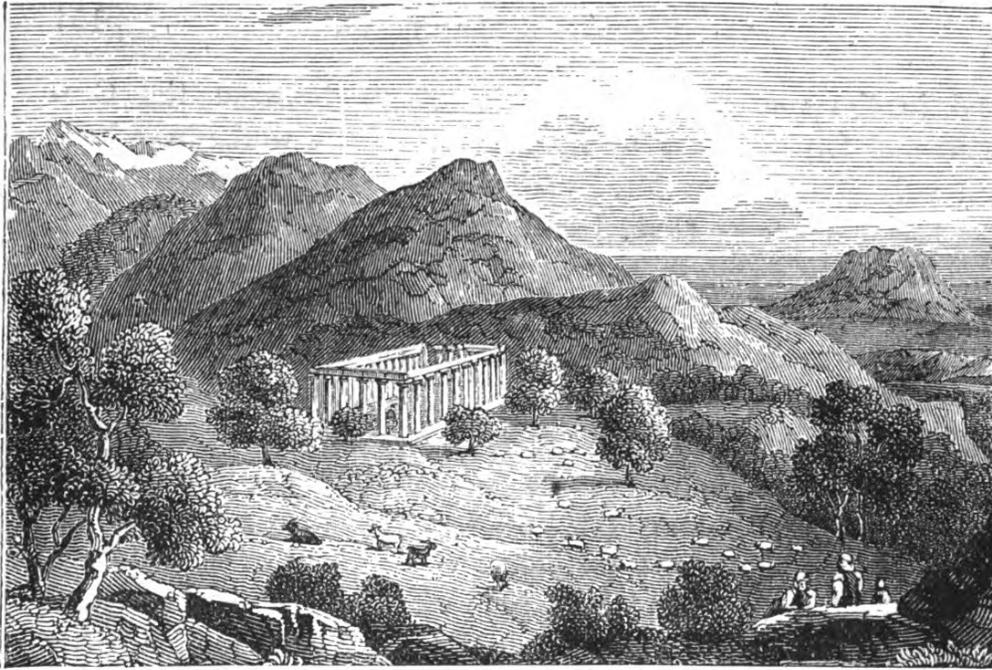


FIG. 97.—TEMPLE OF APOLLO EPICURIUS. PHIGALIA.

TEMPLE OF APOLLO AT PHIGALIA.

ICTINUS, the architect of the Parthenon, was employed to build a temple to Apollo Epicurius near the ancient Phigalia in Arcadia at the time after the plague in 430 B.C. (Fig. 97). The frieze of this temple is in the British Museum, placed round the walls of the room in which are the casts of the Ægina pediments, called the Hellenic Room. They decorated the interior, and the figures are in high relief, showing very strong action, with draperies much contorted and exaggerated in the curves of the folds, as if the sculptor having noticed the fine effect in the Parthenon figures had tried not only to imitate but to surpass them, and thus failed while becoming too artificial, and departing from the true forms sanctioned by Pheidias. There is, however, much power and originality in some of these works, as in Fig. 98, of the Amazon being dragged from her horse. The name of the sculptor or sculptors of these is not known. There are twenty-three slabs, eleven representing the battle between the Centaurs and Lapithæ, the rest the contest of the Greeks and Amazons.

This frieze was placed about 23 feet from the ground, being a little more than two feet in height. There were originally twenty-four slabs extending about a hundred feet in length, so

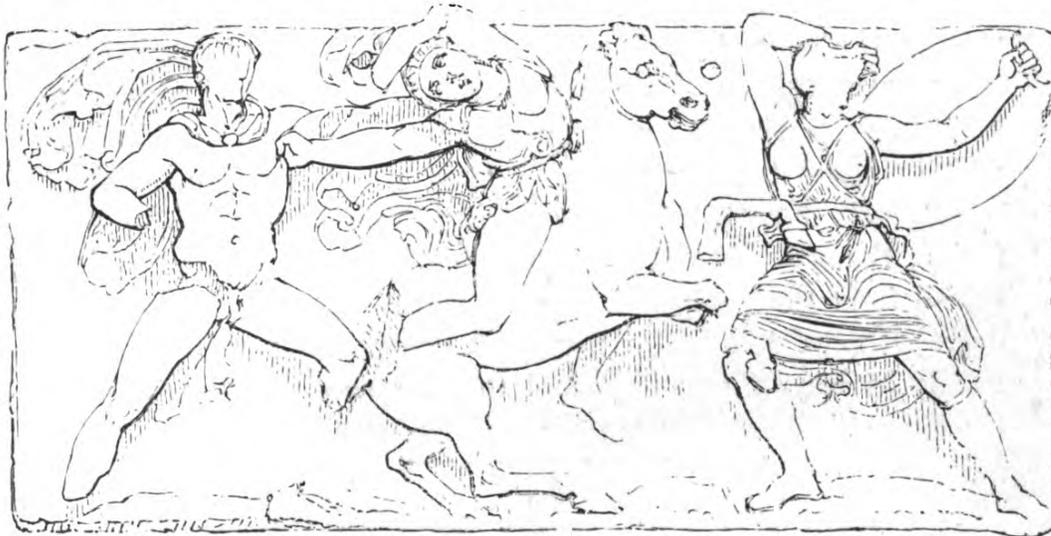


FIG. 98.—FRIEZE OF THE TEMPLE AT PHIGALIA, 27 $\frac{1}{4}$ IN. HIGH. *Brit. Mus.*

that one is lost. The ruins were discovered in 1812 by the late Mr. Cockerell, R.A., Mr. Forster, and two Germans, Messrs. Haller von Hallerstein and Linkh, to whom we owe the recovery



FIG. 99.—FRIEZE FROM THE TEMPLE OF PHIGALIA.

of the Ægina marbles. These were purchased by the English Government for £15,000 and brought here in 1815, when they were put together by Mr. Westmacott. Opinions of critics differ as to the merits of these sculptures. Flaxman thought they were of the same age as the Parthenon, but inferior in style and work generally, though in parts of the draperies equal to them; "but in proportions they are unequal to the Parthenon marbles, which possess truth united with form, which is the essence of sculpture." Mr. G. Scharf remarks, "There is a fatness in the forms; the attitudes of some of the figures seem to be ignorantly copied from the Temple of Theseus; and there is a remarkable degree of flourish in the drapery upon the background, introduced merely by way of ornament and to fill spaces between some of the figures."

TEMPLE OF NIKÈ-APTEROS (WINGLESS VICTORY).

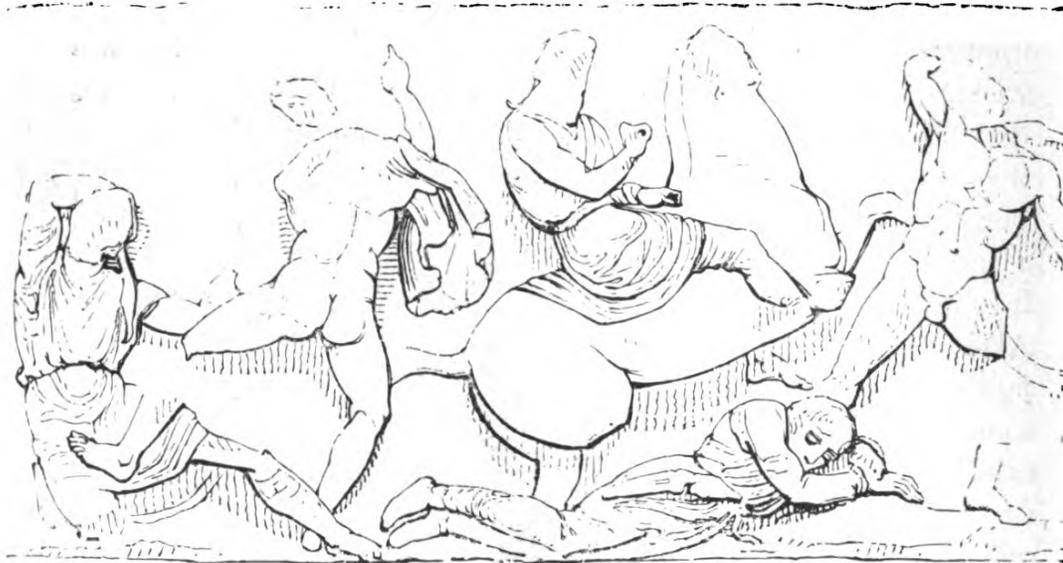


FIG. 100.—UPPER FRIEZE OF THE TEMPLE OF NIKÈ-APTEROS, 48 IN. HIGH.

PORTIONS of a frieze (now in the Elgin Room of the British Museum) from the little temple of Nikè Apteros, near the

Propylaea of the Acropolis at Athens, built in the time of Cimon, B.C. 450, should be noticed as showing work of the Pheidonian period. The drapery is larger in style than in the Phigalian reliefs, which these sculptures somewhat resemble. There is also a similarity to the Lycian sculptures. They are placed for comparison above the Parthenon frieze. They belong to an upper and a lower frieze, four from the upper being the original marbles, and the fifth a cast representing, in high relief, Athenian warriors fighting with men, some in Persian, others in Greek dress. The four casts from slabs of the lower frieze represent five figures of 'Victory,' two



FIG. 101.—FROM THE FRIEZE OF THE TEMPLE OF NIKÈ APTEROS.
 VICTORY LEADING A BULL.
A cast is in the British Museum.

of which (partly seen in Fig. 101) are leading a bull to sacrifice. "These reliefs are all in the finest style" (*Newton*). The grand treatment of the draperies is especially remarkable in the beautiful figure with the one foot raised as if to tie the sandal (Fig. 102), in which the form is finely shown beneath the drapery.



FIG. 102.—FROM THE FRIEZE OF THE TEMPLE OF NIKÈ APTEROS.

(About 48 inches high.)

THE MAUSOLEUM AT HALICARNASSUS.

THE discovery by Mr. Newton, in the year 1857, of the ruins with sculptured figures in the round and friezes belonging to the famous tomb of Mausolus (died 353 B.C.)—which was raised to his memory by his wife Artemisia at Halicarnassus in Caria—was an event of very great interest. It brought to light the works of no less than five sculptors whose names had long been known through Pliny's account (lib. xxxvi. c. 5) of the structure which gave the name "Mausoleum" to all tombs that approached this in importance and magnificence of decoration. The Greeks called a tomb of this kind *Heroon*, and this particular one so surpassed all others that it was named amongst the seven wonders of the world. It was of Parian marble, 140ft. high, pyramidal in form of steps, supported on a peristyle of Ionic columns on a lofty basement. The whole was surmounted by a colossal group of a chariot and four horses, with Mausolus standing in it, and another figure—supposed to be either a goddess as charioteer or Artemisia herself, who died before the completion of the work. This group was the work of Pythis or Pythius, who was also the architect; while the various statues, lions, and reliefs—of which fragments more or less broken are to be seen in the British Museum—were by Scopas, Leochares, Bryaxis, and Timotheus. The east side was the work of Scopas, the north of Bryaxis, the south of Timotheus, and the west of Leochares, as described by Pliny, who also names Pythis as the sculptor of the quadriga and figures on the summit. In style these sculptures resemble the Phigalian reliefs, having similar strong action and flying draperies (see *Index*). All these sculptors belonged to the later Athenian school; and it will be observed in their works, fine as they are, how far the art had already begun to decline. The head of Mausolus, Mr. Newton remarks, is "not of the Hellenic type,

as he was a Carian," but it is remarkable in characteristic expression and as a portrait. The date of these works is about B.C. 352.

The sculptors were selected from those who had already distinguished themselves. Scopas was a native of Paros, and he and Praxiteles, after the time of Pheidias, were heads of the school of architecture and sculpture at Athens, which arose subsequent to the Peloponnesian war. His name is repeatedly mentioned by other ancient writers besides Pliny and Pausanias — by Cicero ('De Divin.' lib. i.) and by Horace ('Car.' b. iv. ode 8)—



FIG. 103. — FROM THE FRIEZE OF THE TOMB OF MAUSOLUS, HALICARNASSUS (29 IN. HIGH).
British Museum.

“Quas aut Parrhasius protulit aut Scopas ;
Hic saxo, liqui dis ille coloribus.
Solers nunc hominem ponere, nunc Deum.”

It is doubtful whether he or Praxiteles was the sculptor of the Niobe Statues (Fig. 140) which were in Pliny's time in the temple of Apollo Sosianus in Rome. A Greek epigram upon the Niobe is extant in which Praxiteles is thus named :

*Ἐκ ζωῆς με θεοῖ τεύξαν λίθον· ἐκ δε λίθοιο
Ζωην Πραξιτέλης ἔμπαλιν εἰργάσατο.*

“I am she whom the gods from life had changed into marble.
Praxiteles by his art woke me from stone into life.”

Bryaxis was of the school of Rhodes, where he made five of the smaller bronze colossal statues of the Sun God (Plin. l. xxxiv. c. 7). In Cnidus he made other statues. Clemens of Alexandria says that some attributed works of Pheidias to him, while Columella includes him with such masters as Polycleitus, Lysippus, and Praxiteles.

Timotheus and Leochares appear to have been Athenians. Pausanias mentions the latter as the sculptor of several statues in bronze, and in ivory and gold. Plutarch speaks of his Rape of Ganymede as his masterpiece. Of this a copy in marble is in the Vatican collection—a fine group of a figure, nude except a mantle across the neck falling down behind, raised by the eagle through the air, while his dog looks upwards from the ground.

An interesting illustration of the way in which the discovery of one example of sculpture leads to the identification of others, may be noticed in connection with these works from Halicarnassus. When the twelve slabs sculptured with the battle of the Greeks and Amazons, which were discovered in 1846 built into the walls of the fortress of Budrum, were afterwards removed by permission of the Porte to be presented to the British Museum, they led to researches directed by Mr. Newton on the site of the Mausoleum. Here four more slabs were found. It was soon observed that these sculptures bore a close resemblance to a solitary slab which had for years been in the possession

of the Marchese Serra at Genoa; it was soon decided that it belonged to the series; and the result was that this slab was purchased by the Museum Trustees, and once more placed amongst its companion sculptures from which it had been so long separated.

It will have been seen from what has been said of the works of sculpture which are known to have been executed by the sculptors contemporary with Pheidias, and by others who followed in the school which arose around him, and who formed what is spoken of as 'the later Athenian School,' that none approached the great examples of the Parthenon. Sculpture then reached the highest point in the grandest style, whether in the treatment of the statue in the round or of bas-relief as in the frieze, or alto-relievo as in the metopes. As to the Chryselephantine statues of Pheidias, it may be concluded without hesitation that though we are compelled to rely upon descriptions only, they must have been works of the great master even more beautiful than the marbles. There is every reason to conclude that although colour was applied, and the eyes perhaps even made to resemble life very closely by means of enamel of some kind, yet such was the perfection of form obtained, that these were minor adornments only adopted to give the appearance of real life and complete the illusion in the minds of the worshippers. It may be difficult to reconcile the minute execution of detail in the work of Pheidias with his grand ideal of the beautiful in simple form. But the descriptions recorded prove that he carried "finish" to its extreme point, as Leonardo and other great artists after him have delighted in doing, as if to bestow the utmost of his art was a point of devotion and worship. Nicephorus Gregoras ('Hist. Byzant.' lib. viii.), writing in the 14th cent., said, *Φειδίας ἐν Ἑλλησι μέγας ἔκ τε τῆς μελίττης, ἔκ τε τέττιγος*, "Pheidias among the Greeks great at bees and grasshoppers," alluding to his having sculptured these insects in bronze with such exact

resemblance. Of the few statues that can be confidently attributed to the contemporaries of Pheidias, some are described amongst the examples, of which the engravings will afford a general idea. The attention of the student should be given



FIG. 104.—BAS-RELIEF OF MERCURY, EURYDICE, ORPHEUS.

Similar to the one at Naples, which bears the inscription in sharply-cut letters.

to those two important statues (Fig. 125) in the Hellenic room in the British Museum, representing the one, an athlete of full life-size, the other a youth; each winding a fillet round his head, and considered to be copies from the celebrated

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statues of Polycleitus, called the Diadumeni, mentioned by Lucian and Pliny.

Certain bas-reliefs, resembling in style the art of Pheidias, are to be found in the museums, such as that in the Naples collection, of *Orpheus*, *Eurydice*, and *Hermes* (Fig. 104), in-

HPMHΞ ΞΥΡΥΔΙΚΗ ΣΥΕΦΡΟ

scribed in letters of the time, two repetitions of which exist, one in the Louvre, the other in the Villa Albani; the alto-relievo of Perseus and Andromeda in the Capitol at Rome, a cast of which is in the Crystal Palace Collection; a large relief, in Pentelic marble, of two combatants and a horse, in the Villa Albani, a cast of which (No. 34) is also in the Crystal Palace.

The bas-relief of Eleusis, discovered in 1859 (Fig. 105), may perhaps also be considered to be of about this time. The names of the sculptors of these works are, however, unknown.

The influence of the sculptures of the Parthenon is seen in many directions, as has already been observed in referring to the Phigalian, the Halicarnassian, and the Olympian sculptures; but besides these, it will be seen in comparing the frieze of the monument called the Nereid monument, at Xanthus, on the walls of the New Lycian Room in the British Museum, the date of which is considered to be about 350 B.C. In some of these slabs the resemblance to the Parthenon figures is remarkable, as in Nos. 38 and 37.

In the works of the later Athenian school, at the head of which were Scopas and Praxiteles, the sublime ideal of Greek art was no longer sustained by any new creations that can be compared with those of the Pheidian school; no rivalry with those great masters seemed to be attempted. The severe and grand was beyond the comprehension, or probably uncongenial to the spirit of the age, which inclined towards the poetic, the graceful, the sentimental and romantic, as we have already

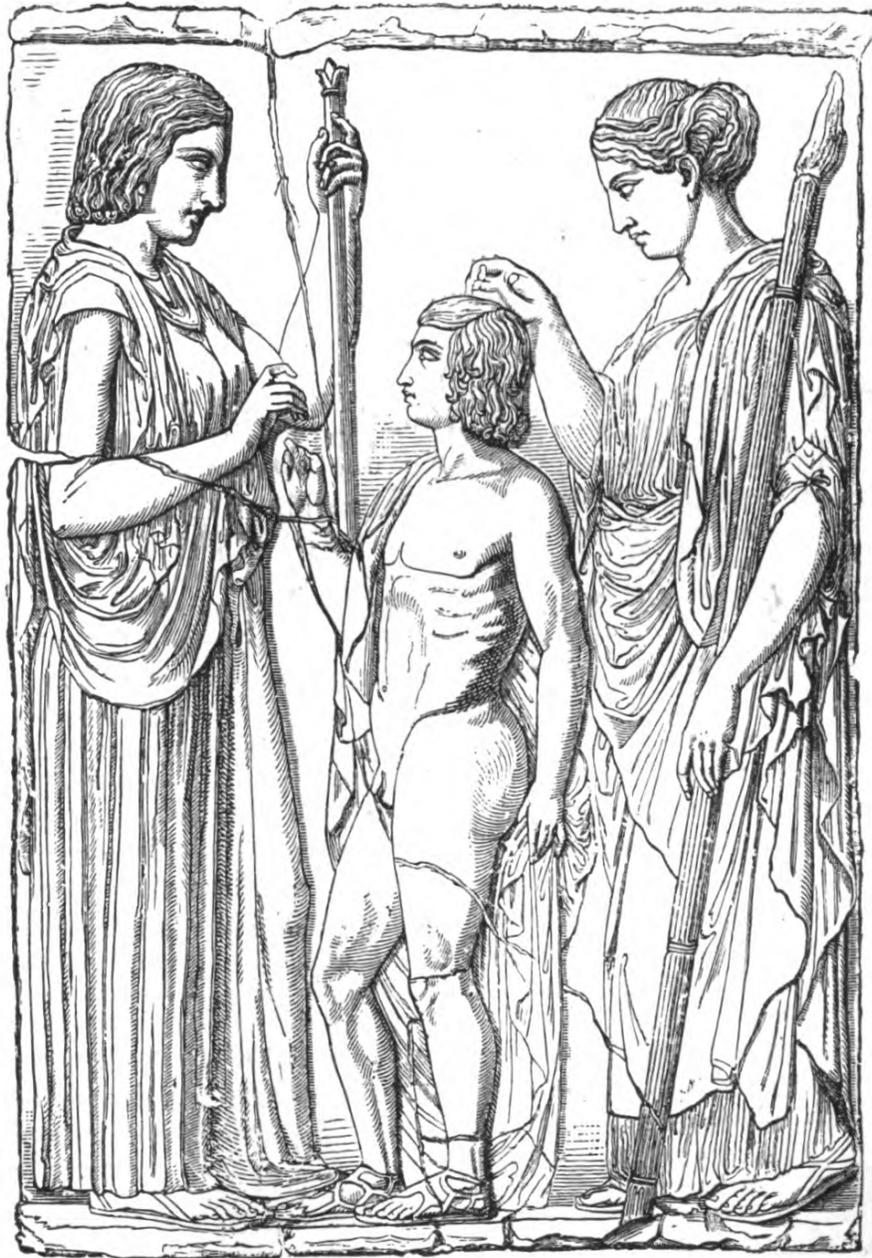


FIG. 105.—BAS-RELIEF OF ELEUSIS. CERES. TRIPTOLEMUS. PROSERPINE.
Discovered 1859. In the Museum at Athens.

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observed in speaking of the æsthetic tendencies of that period. The whole range of the beautiful myths found abundant illustration in forms entirely different from the ancient archaic representations, and in these the fancy of the sculptor was allowed the freest and fullest indulgence. Nymphs, Nereids, Mænads, and Bacchantes occupied the chisel of the sculptor in every form of graceful beauty (Fig. 106).



FIG. 106.—ICARUS : FORMERLY CALLED EROS.

Marble: In British Museum.

Found on the Acropolis, Athens.

In the style of Praxiteles.

After this epoch, to which so many of the fine statues belong—repetitions in marble of famous originals in bronze—Greek sculpture took another phase in accordance with the social life and the taste of the age, which inclined towards the feeling for display that arose with the domination of the Macedonian power brought to its height by the conquests and ambition of Alexander the Great. Lysippus, a self-taught sculptor of Sicyon, was the leading artist of his time. He was evidently a student of nature and individual character, as he was the first to become celebrated for his portraits, especially those of Alexander. He departed from the severe and grand style, and in the native conceit of all self-taught men sneered at the art of Polycleitus in the well-known saying recorded of him, "Polycleitus made men as they seem to be, but I make them as they



FIG. 107.—THE CYMBAL-PLAYER. A FAS-BELIEF IN THE VILLA ALBANI.
Style of Scopas.

ought to be." He seems to have been the first great naturalistic sculptor. Pliny says that he made the heads of his statues smaller than the ancients, and defined the hair especially, making the bodies more slender and sinewy ('*corpora graciliora siccioraque*'), by which the height of the figure seemed greater. The *Apoxyomenos* (see Fig. 121) may be regarded as a good example of his work; this however was in bronze, and so probably were all his statues. The taste for colossal statues was met by many from his hand, such as the *Hercules of Tarentum*, and a colossal *Zeus*, besides many others, to the number of several hundreds, as related by Pliny and Pausanias. The famous *Colossus of Rhodes* has been also attributed to him, though more probably it was the work of his pupil *Chares*. His great bronze equestrian group of *Alexander* and the horsemen who fell at the battle of the *Granicus*, was brought to Rome by *Metellus* (146 B.C.) to be shown in his 'triumph.' Such was the general influence of *Lysippus* under the high patronage of *Alexander the Great*, who only permitted him and *Apelles* the painter to represent him, that the style which then prevailed and retained its influence until the time of *Augustus* has been generally called 'Macedonian.'

A peculiar treatment of the hair in two strong rising curls above the centre of the forehead is characteristic of this period. This arose from *Lysippus* having in his portrait busts and statues adhered so closely to this peculiarity in *Alexander*. It is seen in the head of the *British Museum* (*Mausoleum Room*) and on the coins. It was to flatter *Alexander* that he gave this peculiarity to all his heroic figures and to the gods, and it is seen in the head of the *Colossus of Rhodes*, as on the coins and again in the heads of the colossal marble figures of *Castor* and *Pollux* on *Monte Cavallo*, at Rome, which—though bearing the names of '*Pheidias*' and '*Praxiteles*,' absurdly carved upon the pedestals in letters of a kind not used before the time of *Sixtus V.*—are fine works, not of very high pretensions, but probably copies from bronze statues of the *Macedonian* period.



FIG. 108.—A MÆNAD. BAS-RELIEF. IN THE BRITISH MUSEUM.
Fine example of drapery. Attributed to Scopas.

Visconti considered them to be Roman works of the time of Nero, but Mr. G. Scharf expresses an opinion that they are copies from bronze originals of the Macedonian epoch. Anyhow, they are in a fine style of art: the heads are full of life and youthful vigour, and their workmanship is admirable.* Flaxman accepted the names given to them on the pedestals, finding in them a resemblance to a figure in the Parthenon frieze, and "because the animated character and style of sculpture seem peculiar to the age in which those artists lived."

In the same room with the Halicarnassus marbles above referred to there is a cast of a metope, the original of which was for some time placed in the South Kensington Museum with Dr. Schliemann's collection. It is of marble, and represents the Sun God, Helios, in his four-horsed chariot (quadriga). It is a work which, though small in size—being about a quarter that of the life—shows excellent design and good work, but not of any originality; it is evidently of that borrowed style which always follows upon the great achievements of a school like that of Pheidias. This metope was found at Ilium Novum in 1872, and is said to have belonged to a Doric Temple. It is the most important, in an artistic point of view, of any of the sculptures recovered by Dr. Schliemann, and as to style has been compared with the works of the school of Lysippus.

In the frieze round the Choragic monument of Lysicrates at Athens, sculptured in the year 334 B.C., the subject of which is Dionysus transforming the Tyrrhenian pirates into dolphins, a certain softness in the forms and picturesque action suggests

* These statues, complete with the horses, were cast for the Crystal Palace collection, and erected at great expense; it is much to be regretted that they are hidden under the great orchestra, and that the difficulties and cost of removal are considered to be too serious to be undertaken. Such important and interesting examples would find a more fitting place in the British Museum, and might possibly be acquired at a merely nominal cost.

These reliefs be the Praxiteles, regards date they might be attributable. They are certainly not like the work of Lysippus (Fig. 109). The entire structure is seen as a cast in the Crystal Palace.

The discovery at Ephesus by Mr. Wood in 1873, of the ruins and sculptured columns of the famous temple of Diana, built B.C. 323, brought to light the "*columnæ celatæ*" described by Pliny. The lower drum of one, six feet in diameter, is now in the Elgin Room of the British Museum. Six figures on this are full life-size in



FIG. 109.—BAS-RELIEF (12 INCHES HIGH) ROUND THE CHORAGIC MONUMENT OF LYSICRATES.
In the style of Praxiteles.



FIG. 110.—BAS-RELIEF IN THE VILLA ALBANI, ROME. MAENADS AND BACCHANTES. By Scopas.

mezzo-relievo, and in the Hermes and the winged Thanatos the style of Lysippus may, it is thought, be recognized (*Newton*). That Scopas sculptured one of the columns is related by Pliny, but that any of these fragments in the Museum are to be attributed to him is not at present decided. Pliny gives the number of columns as 127, each the gift of a king, and says that 36 of them were *celatae* (sculptured in relief); their height was 60ft. Roman. Mr. *Newton* remarks that the surface of some of the square bases, which are sculptured in high relief, show the marks of a column having rested, and that "we thus have the combination of a richly-sculptured shaft resting on a richly-sculptured square pedestal, a combination which may have been the prototype of Trajan's and other triumphal columns."

The pediments of this temple no doubt were filled with statues, as in other instances, but Mr. Wood did not succeed in finding any fragments belonging to them, if they ever existed. The temple, which, as 'The Artemisium,' was celebrated as one of the seven wonders of the ancient world, in Roman times had become the depository of an immense treasure of works of art of all kinds, none of which have been as yet discovered.* The Goths burnt and plundered the temple in A.D. 262. A comparison between the sculptures of the *columnæ celatæ* with those of the Mausoleum and the Priene Temple now in the British Museum, will show that they belong to the same school and are quite worthy of the age of Scopas (*Newton*). It may be remarked, however, that there is about the Ephesus columns, which are unique of their kind, a certain Asiatic taste which is also shown in the more ancient sculptures of the old temple dedicated to the Asiatic Artemis. She was represented in the temple statue with many rows of breasts, her robe ornamented with bees, flowers, fruit, heads of animals, and the modius (corn measure) for her crown, as the Mother of all life. Many Roman repetitions of this Artemis exist. There is now, however, in these sculptures recovered by the explorations of Mr. Wood sufficient to enable us to judge of the style, and it is therefore feasible to speak of the school of Ephesus as one in which a vast amount of architectural sculpture was produced together with innumerable statues in bronze, silver, and gold, many of a votive character. These it may be concluded were more allied to the style of

* Though Mr. Newton is compelled to ask, "When we think how much history has gained by this exploration, partial and inadequate as it has been, of the ruins of Ephesus, when we review the marvellous discoveries which have recently taken place in Cyprus and the Troad, and actually now going on at Olympia and Mycenæ—why, with all the appliances, and with boundless wealth at the command of individuals, if not of governments, do we grudge for these great enterprises the money which is daily wasted on trivial and ignoble objects?" ('Essays on Art and Archæology.')

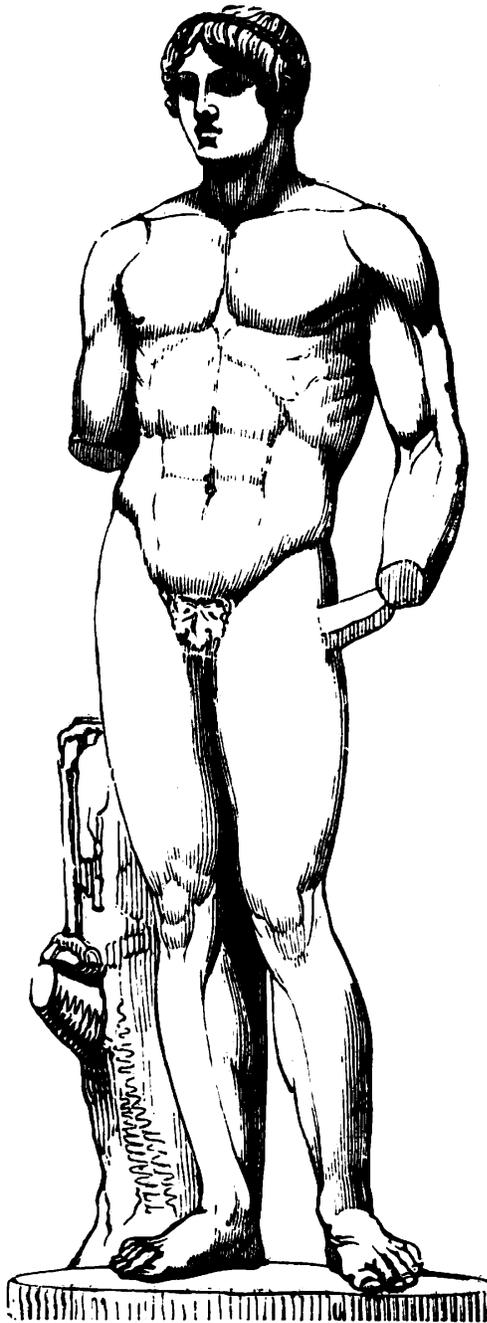


FIG. 111.—APOLLO,
Heroic size. Marble. British Museum.

Lysippus and the Alexandrian than to the grand works of the Pheidian school.

Connected with the spread of the naturalistic taste in sculpture, of which Lysippus was the most distinguished master, as Scopas and Praxiteles were of the feeling for the pathetic and emotional in general, we have to notice a singular retrograde movement in favour of the archaic forms. This may have arisen in protest against innovations and departure from the austere symmetry and severe beauty of the classic Athenian style, somewhat as the Preraphaelite painters of our day took up the manner of the early Italian schools. This style is known as the pseudoarchaic, in which the ancient "Hieratic treatment is prolonged for the sake of religious associations" (*Newton*). It is to be observed remarkably in bas-reliefs and coins after the Macedonian period, and in some statues, as that of the Apollo (Fig. 111), possibly a work of Roman times, which has the hair in the stiff curls of the true Archaic Apollo placed near it in the Museum.

Rhodes had unquestionable right to give her name to a school of sculpture, both from the great antiquity of the origin of the culture of the arts in the island, and from the number, of more than one hundred, the colossal statues in bronze, of the Sun God, at the head of which stood the great Colossus by Chares, who was the most renowned pupil of Lysippus.

The Rhodian school is also distinguished by those remarkable examples of sculpture in marble of large groups of figures—the Toro Farnese (Fig. 141) and the Laocoon (Fig. 136). In these works—which are described amongst the EXAMPLES—there is the same feeling for display of artistic accomplishment that has been noticed as characteristic of the Macedonian age, with that effort at the pathetic, especially in the Laocoon, which belongs to the finer style of the later schools, as displayed in the works of Scopas, and Praxiteles, as seen in the Niobe figures and others.

At Pergamus, another school allied in style to that of Ephesus arose, of which the chief sculptor was Pyromachus, who, according to Pliny, flourished in the 120th Olympiad, B.C. 300—298 with Eutychedes, Dahippus, Cephisodotus, and Timarchus. Pliny also mentions a great work by many artists (*artifices*) representing the battles of Attalus against the Gauls, in which Pyromachus, Isigonus, Stratonicus, and Antigonus were engaged (lib. xxxv. c. 8). Pergamus was raised to the highest importance under Attalus (B.C. 247—197), and Eumenes II. his successor, who adorned it with many fine buildings and founded the famous library. A statue of Æsculapius by Pyromachus was a work of some note in the splendid temple at Pergamus, and is to be seen on the coins of that city. It is also conjectured that the well-known Dying Gladiator and the group of Paetus and Arria of the Villa Ludovisi are copies of bronzes by Pyromachus (*Scharf*). However this may be, the subjects are evidently taken from scenes that occurred at this time, and were characteristic of the Gauls, who constantly slew themselves and their wives and children rather than allow them to fall into the hands of their conquerors.

The vigorous naturalistic style of these statues, surpassing anything of preceding schools in the effort at expression, may be taken as characteristic of the school of Pergamus, then completely under Roman influence, and destined to become more so. But all question as to the nature of the sculptures was set at rest by the discovery of many large works in high relief by the German expedition at Pergamus in 1875. These are now in the Museum at Berlin. They are of almost colossal proportions, representing, as Pliny described, the wars of Attalus and the Battles with the Giants. In these the nude figures especially show the effort to display artistic ability and great energy in the action. In these points there is observable a connection

with the well-known and very striking example of sculpture of this order—the Fighting Gladiator, or more properly the Warrior of Agasias, who, as is certain from the inscription on his work, was an Ephesian.

The equally renowned statue of the Apollo Belvedere, finely conceived and admirably modelled as it undoubtedly is, bears the stamp of artistic display which removes it from the style of the great classic works of sculpture (see *Examples*).

ΑΓΑΣΙΑΣ.
ΔΩΣΙΘΕΟΥ
ΕΦΕΣΙΟΣ
ΕΠΟΙΕΙ



FIG. 112.—FIGURE ON THE FRIEZE OF THE MONUMENT OF LY SICRATES.

Thought to resemble the Theseus of the Parthenon.

GREEK INSCRIPTIONS.

STATUES, bas-reliefs, engraved gems and cameos, coins, metal mirrors, and many other things ornamented by ancient artists and art-workmen, frequently have names of deities, heroes, kings, and places, with sometimes the name of the sculptor. Examples of this are to be seen in many of the descriptions here given of statues, bas-reliefs, coins, and gems.

The form of letter and the manner of writing changed with time; consequently, by observing these, the date of a work of art may be found approximately. In early times letters were scratched, as it were, very rudely into clay, marble, or bronze, and were thin and irregular; if painted with a brush as on vases they would be thick and perhaps blotchy. "It is probable that the custom of engraving words on stone or metal began among the Greeks soon after they became familiar with the alphabet which they borrowed from the Phoenicians. What may have been the date of those very early Greek inscriptions which Herodotus and Pausanias describe as written in Cadmeian characters, and which they believed antecedent to the first Olympiad, 776 B.C., we have no sure information" (*Newton, Essays, 'Greek Inscriptions'*). On the leg of one of the colossi at Abou Simbel is a Greek inscription in archaic letters recording the names of Greek mercenaries who served under king Psammetichus I. or II., either B.C. 611 or 589. Very ancient Greek letters may be seen on some of the statues brought from Branchidæ in the Archaic Room of the British Museum. Compared with the Abou Simbel writing these are considered to be of about the same date, between 580 and 520 B.C. In the islands of Thera, Melos, Crete, Paros, and Naxos very early inscriptions have been found "which want the four double consonants Ξ , Ψ , Φ , χ , which the Greeks added to the Phoenician alphabet from some other source" (*Newton*). These are of the seventh century B.C. The lists of the treasure of the

Parthenon from Pericles to the fall of Athenian supremacy, cut into slabs of marble, still exist, dating from 434 B.C. to 404 B.C.

Early Greek writing was written from left to right on one line, and from right to left on the next, in the manner which, from its resemblance to the turning of an ox in ploughing, is called the '*Boustrophedon*' (from βους, an ox, and στροφή, turning), as in the following inscription :

ΦΑΝΟΔΙΚΟ	φανοδικο
ΧΟΜΠΟΤΙΜΕ	εμι τορμοκ
ΡΑΤΕΟΣ ΤΟ	ρατεος το
ΗΜΗΟΧΟΡΗ	προκουνη
ΞΙΟΚΡΗΤΗΡ	σιοκρητηρ
ΧΗΝΙΛΑΧΑΔΑ	α δε και υποκ
ΡΗΤΗΡΙΟΝ:Κ	ρητηριον: κ

which is the beginning of the celebrated Sigean inscription in the British Museum, "a genuine specimen of Greek writing in Asia Minor, contemporary or nearly so with the Branchidæ inscriptions."

On coins and bas-reliefs the letters read in some words backwards, in others forwards (as in the above), which are examples of the thin kind of letter. The famous chest of Cypselus at Elis, Pausanias describes as having *boustrophedon* writing, and winding characters difficult to read. "The letters for the two long vowels *e* and *o*—H and Ω—were in use on the West Coast of Asia Minor in early times long before Simonides used them, and before the Persian war" (*Newton*). The *Kappa* (our K) is the first letter of Corinth and Croton, and the Digamma F is the first in Elis on the coins, but they were not used in the time of Pheidias. The early forms of the letters Γ, Λ, Α, Ν, Θ, were \nearrow \searrow \wedge \vee \otimes . The letter H was in early writing used as an aspirate as we use it. An epitaph of 432 B.C., in the British Museum, shows this, also that the genitive *ou* is written as O, and the datives are marked by the I *adscript*. The Ω is not used.

In shape letters varied much. The M is straggling and widely spread out, the N has the first limb longer than the second and third; the A has very short legs, the circle is very low in the stem of Φ, and the O is always small (see Fig. 26). The letters on the archaic bas-relief (Fig. 71) are in Oscan characters.

s

N



FIG. 113.—STATUE OF AUGUSTUS. *Marble. In the Vatican.*

ROMAN SCULPTURE.

THE history of Roman sculpture is soon told. If it have any real roots, they are to be traced in the ancient Etruscan ; for all

that was really characteristic in it as art is associated with that style. This is shown in that intense naturalism which became developed so strikingly in the production of portrait statues and busts, and in those great monumental works in bas-relief which are marked by the same strong feeling for descriptive representation of the most direct and realistic kind, upon their triumphal columns and arches.

As has already been stated, early Roman sculpture, if such it can be called, was entirely the work of Etruscan artists employed by the wealth of Rome to afford the citizens that display of pomp in their worship of the gods and the triumphs of their warriors which their ambition demanded. All important works were made of colossal size. Some of the early Roman (quasi-Etruscan) statues have before been mentioned; others which are spoken of by the historians are a bronze colossus of Jupiter, made by Carvilius of the armour taken in the Samnite war—so large that as it stood on the Capitol, it was seen from the Alban Hill. Pliny refers to an Etruscan bronze colossus of Apollo, 80ft. high, in the Palatine Library of the temple of Augustus. A portrait statue of an Orator in the toga, and a Chimæra, both of bronze, are in the Florence Museum. Sculpture, from the love of it as a means of expressing the beautiful in the ideal form of the deities, or the heroic and the pathetic of humanity, never existed as a growth of Roman civilization. The inclination of the Roman mind was towards social, municipal, and imperial system and ordering; in this direction the Romans were inventors and improvers upon that which they borrowed from the Greeks. But in art they began by hiring, and they ended by debasing the work of the hired.

They took away the bronze statues of Greece as trophies of conquest, covered them with gold, and set them up in the palaces and public places of Rome. They subsidized the sculptors of Greece who under Roman influence had fallen away from their high traditions; they did nothing for the sake of art,

N 2

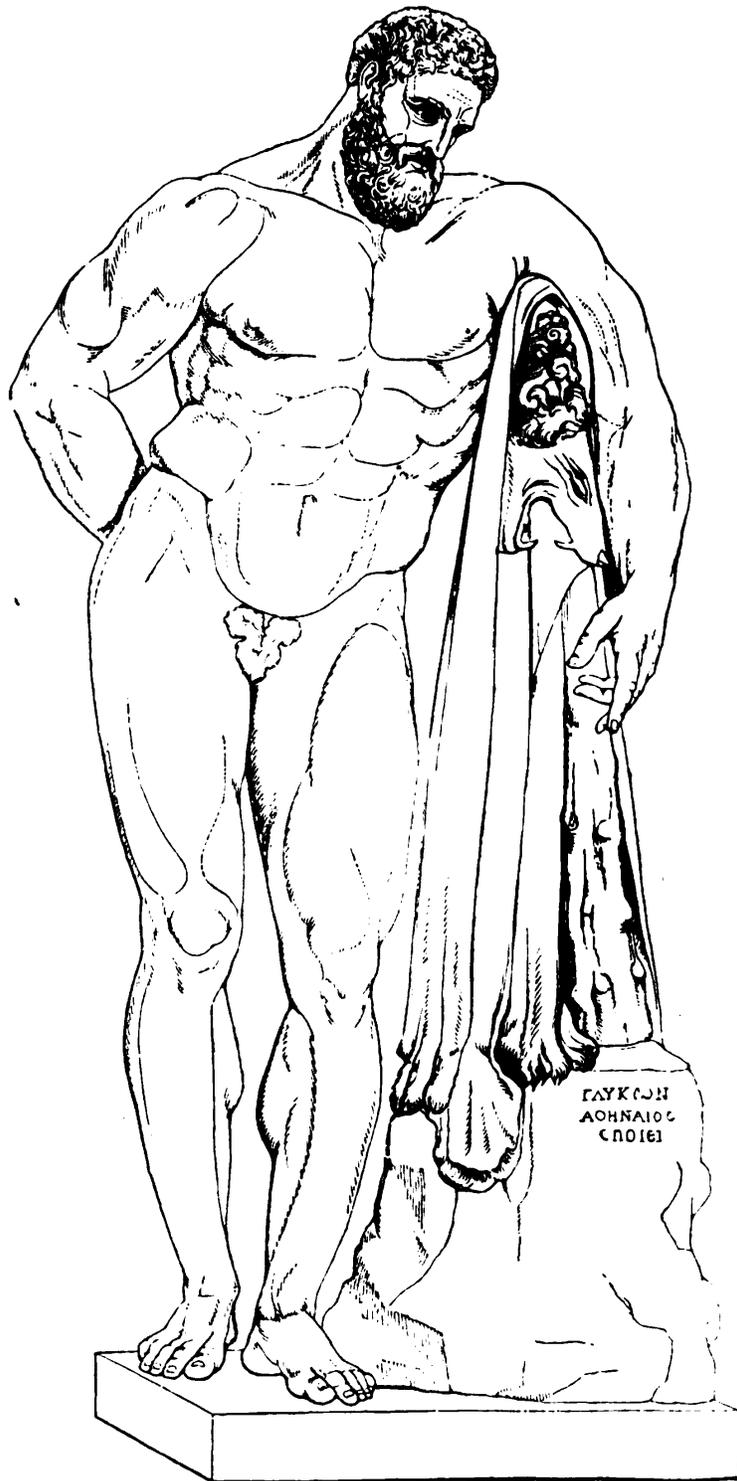


FIG. 114.—THE FARNESE HERCULES. COLOSSAL.
Grechetto Marble. Height, 12 ft. Naples Museum.
(Described in *Examples*.)

but simply manufactured, as it were, copies and imitations of Greek statues for their own use. Happily we have to be grateful for the fact, though we cannot honour the motive. Had it not been for this bestowal of their wealth in the gratification of their taste for luxury and display, many of the renowned statues of ancient Greek art would have been known only by the vague mention of them by Pausanias and Pliny, by the early Christian writers of the Church, or the poetic allusions of the Greek Anthologists and the Latin Epigrammatists.

In architectonic sculpture, as well as in architecture, the Romans proved themselves real inventors, whatever may be the estimate in point of æsthetic merit. To cover with descriptive sculpture the whole of the lofty marble columns of Trajan and Marcus Aurelius Antoninus, in a continuous spiral round the shaft, was a work in every way most remarkable and most valuable, in recording great events of history; and to surmount them with colossal statues of these Emperors was another innovation, especially Roman.

The column of Trajan * was the great work of Apollodorus, the favourite architect of the Emperor, dedicated in A.D. 114. It is $10\frac{1}{2}$ feet in diameter and 127 feet high, made of thirty-four blocks of white marble, twenty-three being in the shaft, nine in the base which is finally sculptured, and two in the capital and *torus*. The reliefs at the base are smaller than those towards the top, being two feet high, increasing to nearly four as they approach the summit; this was, of course, to enable the more distant subjects to be seen equally well with the others, a singular illustration of the intensely practical turn of Roman art in its application. There are about 2500 figures not counting horses, representing the battles and sieges of the Dacian war. The whole of the reliefs are engraved beautifully in the work of Pietro Santi Bartoli. The column of M. Aurelius Antoninus,

* A cast of this column in two sections is now in the South Kensington Museum.

erected A.D. 174, is similar in height, but the sculptures, although in higher relief, are not so good. They represent the conquest of the Marcomans.

The 'triumph' of Paulus Æmilius after the conquest of the Macedonians, 168 B.C., accurately described by Plutarch, took place when Eumenes was king of Pergamus, Ptolemy of Egypt, Antiochus of Syria, and Pharnaces of Pontus; but though he brought vast treasure in gold, silver, and vessels, and jewelled cups, no statues are mentioned. In the next great 'triumph,' however, that of Metellus, 146 B.C., the famous equestrian group of Alexander and his horsemen and foot-soldiers, by Lysippus, was carried in the procession. Mummius, called Achaicus, as conqueror of the Achaian League at Corinth, is said to have done more in destroying and selling works of art in Greece than any of his Roman predecessors; either being entirely ignorant of art, or valuing money higher, he sold all the paintings and sculptures he had captured, many to the king of Pergamus. Polybius relates that, during the destruction of Corinth, he saw Roman soldiers playing at draughts on the far-famed picture of Dionysus, by Aristides. After this victory over Achaia, Pliny records (lib. xxxvii. c. 1, 2) how the rage for works of art of every kind arose in Rome, and he enumerates many incised gems by such great artists as Dioscorides, Apollonides, and Cronius, with statues in bronze and in gold of Minerva, Mars, and Apollo, which had been taken by the conquerors. A statue of Apollo, by Scopas, was brought by Octavius after his victory at Antium, and placed in the temple on the Palatine Hill: while Sylla despoiled Athens and Olympia; and Verres, as Cicero accused him, took many works of sculpture from Sicily and Asia Minor.

The Augustan age (B.C. 36—A.D. 14), favourable as it was to literature, only contributed to the multiplying of copies of the Greek statues, such as we see in so many instances, some of which are of great excellence, and inestimable as reliable evidence of fine Greek sculpture. These copies were sometimes varied

by the sculptor in some immaterial point of detail, as is noticeable in the two statues of Apollo Sauroctonos, one in the Vatican, the other in the Louvre; in the Jason of the Munich collection, that of the Louvre, that of the Vatican which is smaller; and that at Lansdowne House. There are also five Discoboli, as many Wounded Amazons, and four of the Boy with a Goose (Fig. 115), all found in one place, showing how these were



FIG. 115.—BOY WITH GOOSE.

made for sale as popular works. Where the Laocoon was discovered, there were near it the pieces belonging to another group, apparently precisely of the same design.

Nero (A.D. 54—68) is said to have adorned his Golden House with no less than 500 statues brought from Delphi. In the Baths of Titus, still in existence (they were built on the ground of the house and gardens of Maecenas), many valuable statues have been discovered. The arch of Titus furnishes an excellent example of bas-relief of that time, in which the golden candlestick and other spoils from the temple of Jerusalem are shown.

Hadrian (A.D. 117—138) encouraged the reproduction of the Greek statues, for his famous villa at Tivoli, with great success as regards execution. And besides these are the statues of his favourite Antinous, which are the most original works of the time. That in the Capitol and that in the Naples Museum are the best, while the colossal figure having the lotus flower on the

head, in the Lateran Museum, and a half-draped statue holding a thyrsus, may be named as among the best works of their kind. Hadrian's imperial and liberal promotion of sculpture, gave an immense impetus to the production of statues of every form. All the towns of Greece which he favoured made bronze portrait statues of him, which were placed in the temple of Jupiter Olympius at Athens, and the enclosure round more than half a mile in extent was filled with its many statues. He made his own tomb in the building now called the Castle of St. Angelo at Rome, and adorned it with many statues of men and horses, which were destroyed by the Goths. Many fine broken statues were recovered near the building, amongst them the famous heroic-size statue of a Sleeping Faun now in the Munich Museum, known as the Barberini Faun.

Among the Greek sculptors of some eminence who were attracted to Rome there is mentioned by Pliny, Pasiteles, who carved an ivory statue of Jupiter for the temple of Metellus. Colotes, mentioned by Pausanias,

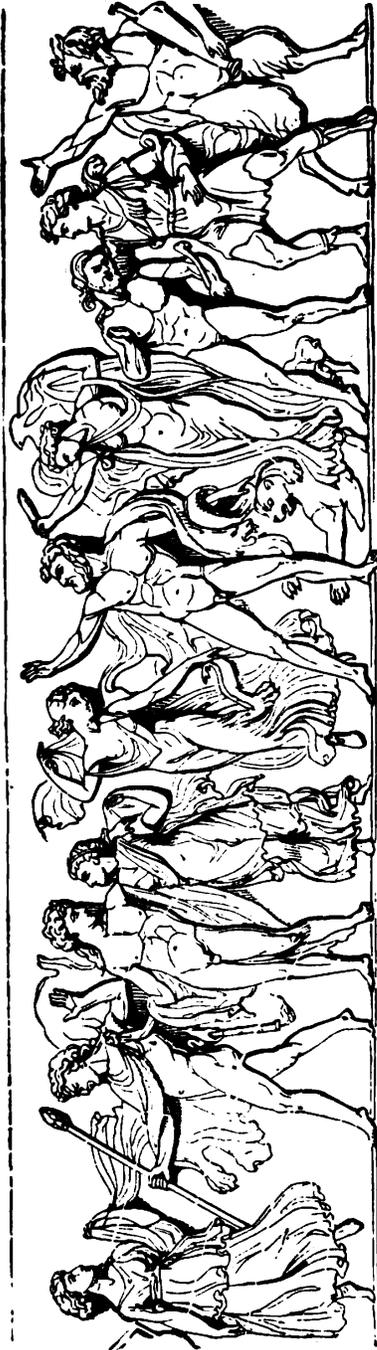


FIG. 116.—BAS-RELIEF ROUND A VASE IN THE BRITISH MUSEUM.

as a sculptor of Paros, was pupil of this Pasiteles (Plin. lib. xxxv. c. 12).

The learned Varro speaks of Arcesilaus as the sculptor of Venus Genetrix, in the forum of Cæsar, and of a beautiful marble group of Cupids playing with a lioness, some leading her, others beating her with their sandals, others offering her wine to drink from horns. Olympiosthenes is named by Pausanias as having sculptured statues of three Muses on Mount Helicon (lib. ix.). Pliny mentions Strongylion as the sculptor of an Amazon, which from the beauty of her legs was called *Eucnemon*. Pausanias speaks of a Diana and three Muses by him, and says that he sculptured horses and oxen admirably. Possibly some of those preserved in the Hall of Animals in the Vatican may be works of this sculptor.

Under the Antonines arose the outrageous fashion of representing noble Romans and their wives as deities, and this was carried so far that the men are not unfrequently nude as if heroic. The bas-reliefs on the arch of Septimus Severus at Rome, and that which goes by the name of Constantine—though made chiefly of reliefs belonging to one raised in honour of Trajan—show the poor condition of sculpture at that time. The numerous sarcophagi, some made by Greek sculptors for the Roman market, and others by those working at Rome, are other examples of the feeble style of imitators and workmen actuated by no knowledge or feeling for art. Some of these are still to be seen in the collections at Rome, sculptured with mythological subjects, the heads being left unfinished, so that the portraits of any family could be carved when required.

The rule of Constantine was however far more disastrous to art on the removal of the seat of the Empire to Byzantium. Most of the finest statues accumulated in Rome were removed there only to be lost for ever in the plundering of wars and the fanatical rage of the Christian Iconoclasts.

“The Olympic Festival though shorn of its ancient splendour

was still maintained with a certain dignity during the reign of the Emperor Julian. In the year A.D. 394 the games were finally suppressed by Theodosius. Whatever remnant of pagan worship had been preserved at Olympia up to that date must have been abolished, and such sacred lands and treasures of the temples as had not been previously appropriated by Constantine the Great must have been confiscated. Christian iconoclasm, while destroying the statues of the gods, may have spared those which commemorated agonistic victors; but we may be sure that nearly all the works in metal which the Christians spared were melted down by the barbarous hordes of Gothic invaders, who under Alaric occupied the Morea about A.D. 395." (Newton, *Essays, &c., Olympia.*)

With this glance at the complete decadence of art in late Roman times and the coming darkness that preceded its revival, we approach the subject of Sculpture as connected with the rise of Ecclesiastical religious art, which necessarily comes in for consideration in another volume.



FIG. 117.—COIN OF CARACALLA.
With the Hercules of Glycon.
In the British Museum.

SECTION IV.—EXAMPLES.

DESCRIPTIONS OF STATUES.

ARRANGED ALPHABETICALLY.

[*Abbreviations : m., marble : b., bronze.*]

ACHILLES. The *Borghese Achilles*. Heroic, m. ; ht., 6ft. 11½in. Louvre. A fine statue, nude with a helmet ; a form combining power with youthful vigour and activity ; the trunk rather turgid in the muscles, but the legs especially are finely modelled, as if to warrant the epithet of 'swift-footed' applied to him. The ring round the right ankle has been supposed as a protection to the only vulnerable part of his body. Winckelmann suggested it was the remains of a fetter, as there was a statue of Mars chained at Sparta. It may have been an ornament worn in foot-racing. The attitude is that of one about to start in the race. There was a celebrated bronze by Alkamenes, of which this may be an imitation (*Visconti*). It was formerly in the Borghese collection, which was sold by Prince Camillo Borghese to Napoleon in 1806, and sent to the Louvre in 1808, since which time the Borghese Palace has acquired another collection.

Restorations.—Left fore-arm, fingers of right hand, and tips of the toes.

ADONIS. m. Grechetto ; ht., 5ft. 8in., life-size. In the Vatican. This graceful statue is thought to have been originally an Apollo or Eros, but the arms were restored by Albacini with part of an arrow in the right hand, and it was called an Adonis. The head had been separated, but is antique ; and with the body, especially the shoulders, is very beautiful. It was found in the Via Labicana in 1780.

Restorations.—The nose, the hands and arms from the shoulders, the right leg, and left foot.

AMAZON, m.; 6ft. 5in. Berlin. This claims to be a copy of the bronze of Polycleitus, and one of the five made in competition for the Temple of Artemis at Ephesus, by Polycleitus, Pheidias, Ctesilas, Cydon, and Phradmon. At least seven are known besides this: two in the Vatican, one of which, the Mattei statue, also claims to be after that of Polycleitus; two in the Capitol, one in the Louvre, one in Vienna Museum, and one at Petworth House. They all bear some resemblance one to the other, but are different, some being wounded. The Vatican statue (No. 265, *Mus. P. Clem.*), distinguished as the "Mattei Amazon," is loosening her bow, with the right hand over the head, a quiver at her left side, a shield by the right leg on the tree-trunk, the battle-axe, and a helmet at her feet. On the left ankle is a spur, as in the Berlin figure. The other Amazon of the Vatican is Wounded, has the right arm raised over the head, while the left falls by her side. A very fine Head of an Amazon is No. 150, British Museum.



FIG. 118.—WOUNDED AMAZON. M. Berlin Museum. Differs from the others chiefly in having no quiver, or shield, and the left arm supported on a pillar. Much restored.

ANTINOUS. Heroic; m. Carrara; ht., 6 ft. 6½ in. Capitoline Museum, Rome. This fine statue of the favourite youth of the Emperor Hadrian, who was drowned in the Nile A.D. 122, represents him as a Mercury, in the attitude adopted for the messenger of the gods. The right hand originally held the Caduceus. The treatment of the hair also shows the intention of the sculptor. It was found in Hadrian's villa.

Restorations.—The right leg below the knee; the left foot and left fore-arm; two fingers of right hand.

Several other statues of Antinous are in the museums. One at Naples, in a similar attitude, in which the iris of the eye is carved. The arms and legs of this are, however, modern. A cast is in the Crystal Palace collection (No. 288). Antinous as a good genius (Agathodaimon) is a heroic st. of Parian m. in the Berlin Museum, formerly at Sans Souci. It is an important example, as having the hands and feet perfect, except one finger of the right hand. The hollow sockets of the eyes show that it had originally eyes of coloured glass or precious stones. A cast is in the Crystal Palace (No. 314).

The statue called the Braschi Antinous is colossal; in the Lateran Museum, formerly in the Braschi Palace, Rome. It was found at the end of the last century, by Gavin Hamilton, near Palestrina. It is a half-draped statue, holding a Thyrsus or pine-cone staff in the left hand, and with the lotus flower on the head. A cast of the bust is in the Crystal Palace (No. 347). The statue in the Vatican, called the Egyptian Antinous, from the head-dress and the loin-cloth, is 7ft. 6in. high; m. The arms are held straight at the sides, and the hands clenched, in the fixed attitude of Egyptian statues. It has been regarded as a standard of proportion. It was found in Hadrian's villa about the middle of the last century. A fine bas-relief is in the Villa Albani, Rome, of the upper part of the figure of Antinous, larger than life, crowned with the lotus, restored, as are also some of the fingers. This was in Hadrian's villa.

APOLLO BELVEDERE. Heroic size ; m. Carrara. Ht., 7ft. 2in. Vatican. Once thought to be a repetition in marble of a bronze, by Calamis,* but now considered to be of the time of Lysippus. Being of Carrara marble, it was most probably executed at Rome. Formerly considered to be the most beautiful of antique statues, but since placed in an inferior rank in art. It may represent Apollo either as the destroyer of the Python and protector from evil, or, as Pausanias described the statue of Apollo by Calamis, as the protector after the plague had left Athens, having the serpent, the emblem of the healing art, twining round the Delian olive (lib. i. p. 6, 20). Visconti took this view, while Winckelmann thought he had just discharged the arrow that killed the Python. The small snake upon the trunk, however, would not warrant the latter opinion, and evidently refers to the healing power of the god, as it does in statues of Æsculapius. A bronze statuette in Count Stroganoff's collection has the Ægis in the left hand as in the figure, No. 119.

It was found at the close of the fifteenth century in the ruins at Antium where the Gladiator or Warrior of Agasias was, and was purchased by the Cardinal delle Rovere, afterwards Julius II., being one of the first works of the Vatican collection.

Restorations.—The entire right fore-arm and left hand were supplied by Montorsoli when employed by Clement VII. Therefore it is entirely a matter of conjecture whether the original statue in bronze held a bow or the Ægis, or simply had the hand extended.

* The statue of Hermes bearing a kid on his shoulders, in the Wilton House Collection, is attributed to Calamis.

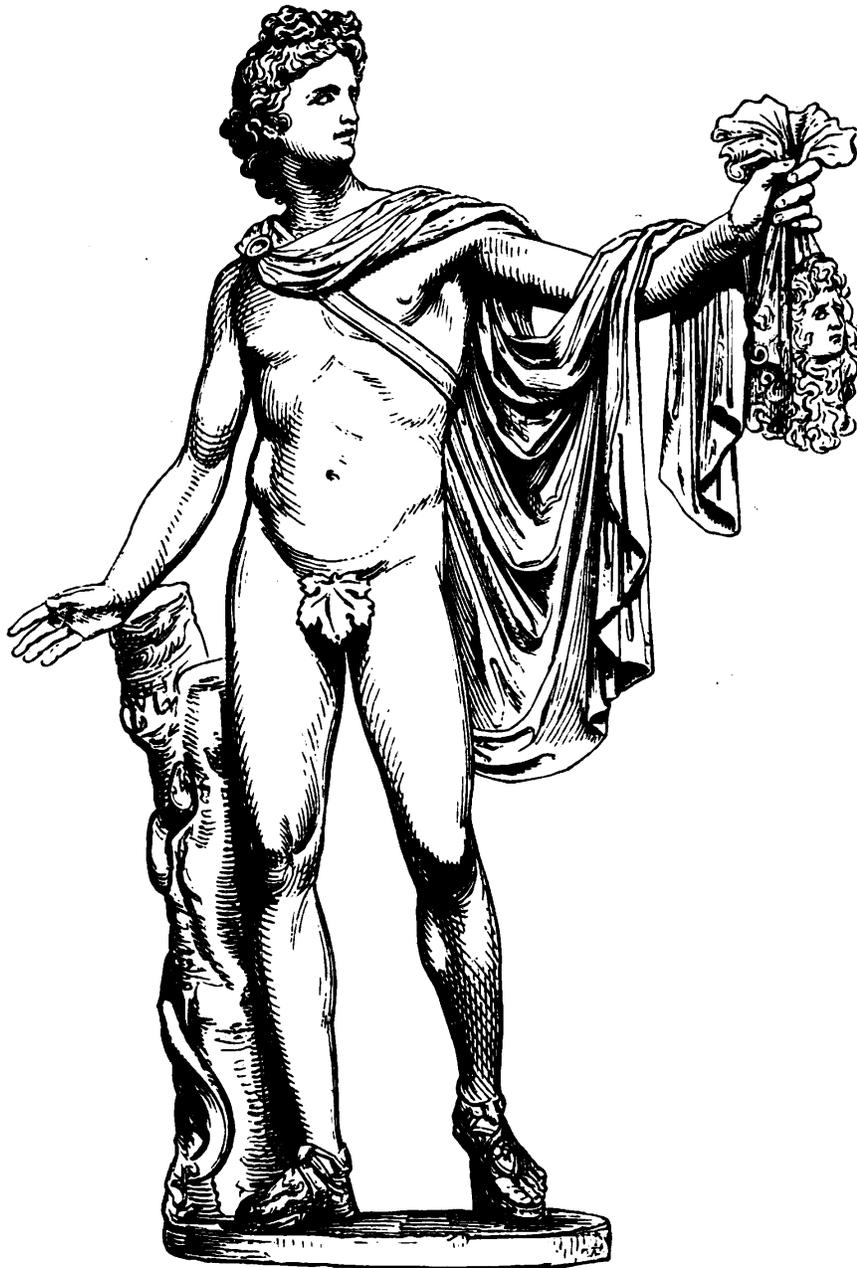


FIG. 119.—APOLLO BELVEDERE.

In the Vatican.

The left hand restored in this cut as holding the Ægis.



FIG. 120.—APOLLO SAUROCTONOS. *Parian Marble.* Villa Albani. Cast *In the Vatican.* Copy of the bronze by Praxiteles. No. 373, Crystal Pal.

APOLLO SAUROCTONOS. Life size; m. Parian; ht. 4ft. 10½ in. Vatican. One of the best copies from the celebrated work of Praxiteles in bronze described by Pliny: "Fecit et puberem Apollinem subrepenti lacertæ cominus sagitta insidiantem, quem Sauroctonon vocant" (lib. xxxiv. c. 8). The right hand held a dart. Found in 1777 in the Villa Magnani on the Palatine Hill, Rome. Resembles the statue in the Louvre (No. 70) from the Borghese collection.

Restorations.—The right arm above the elbow, left hand, part of face and neck, left leg from knee, right from the middle of the thigh, tree-trunk and lizard except the tail. A bronze statue, 38 in. high, is in the

APOXYOMENOS.
 Heroic; m. Greek.
 Ht., 6ft. 5 $\frac{1}{4}$ in. Vatican. This fine statue is an example of the school of Lysippus, and considered to be taken from the famous bronze mentioned by Pliny as removed by Tiberius from the baths of Agrippa to his own palace, and restored in consequence of the clamour of the people. It is also remarkable as representing an athlete using the *strigil*. The dice held in the right hand is an addition of the modern restorer.

This copy of the celebrated statue was found in the Viccolo della Palme in the Trastevere, Rome, in 1849, and, though in many pieces, nearly complete.

Restorations.—Part of the nose, and the fingers of the right hand with the dice.

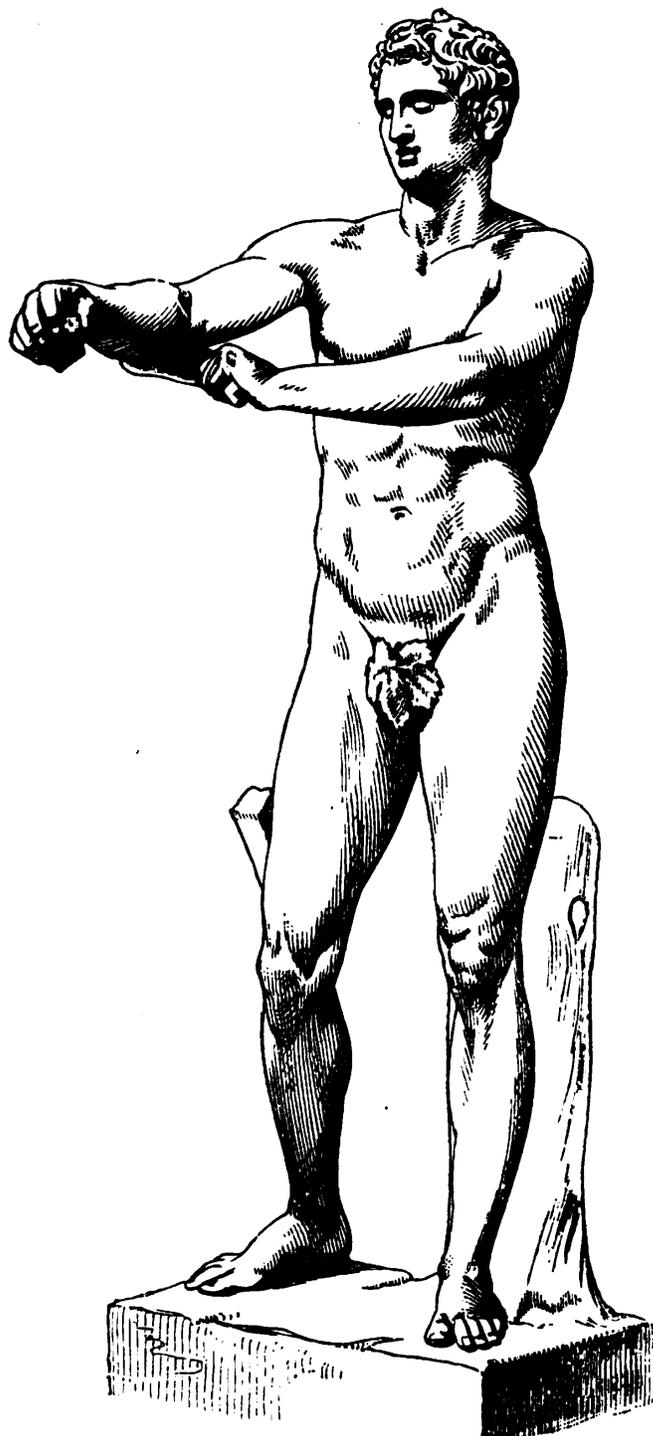


FIG. 1-1.—THE APOXYOMENOS. *Vatican.*
Athlete using the Strigil.

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THE APOLLINO. Small life size, m. ; ht., 4ft. 8½ in. Florence Museum. The young Apollo. The most beautiful and perfect statue of a youth. The forms are so graceful and soft that it has been attributed to the hand of the great sculptor, Praxiteles, and it resembles a bronze in the Villa Albani by him ; but the attitude and details are the same as the Lycian Apollo worshipped at Patara, a copy of which stood in the Lyceum (Lucian Dialog. Anarcharsis). It stands with the Venus dei Medici in the tribune of the Florence Gallery, and is thought to resemble the style of that renowned statue.

It represents the god in his amiable character, the form being feminine and delicate, differing widely from the Apollo Belvedere. It is almost entirely antique, and therefore most precious. The attitude of the Lycian Apollo corresponded with this apparently—the right arm over the head, the left holding a bow, and the figure leaning against a column. The Florence statue leans on a tree. The coins show the Lycian Apollo.

Restorations.—Both hands and wrists, and the nose.

ARIADNE. Heroic ; reclining, partly draped, m. Parian ; ht., 5ft. 2in. ; length, 6ft. 10in. Vatican. This beautiful statue has been called a Cleopatra from the snake coiled round the arm ; but as this was no doubt intended simply as an armlet ornament, it is also called Ariadne asleep, deserted by her lover Theseus. Statues representing eternal repose, as this does, were intended for tombs. It got the name of Cleopatra from the Latin poem written by Castiglione when it was first found (Fig. 43). There is a similar statue in the Madrid Museum, and a smaller one in the Louvre, No. 238, formerly in the Villa Borghese.

Restorations.—The nose, mouth, right hand and wrist, and part of the left, several toes, and parts of the drapery.

It formerly ornamented a fountain at the end of a corridor in the Vatican. It was from this statue that Raphael took his Dying Cleopatra, which Marc Antonio engraved from the original drawing.

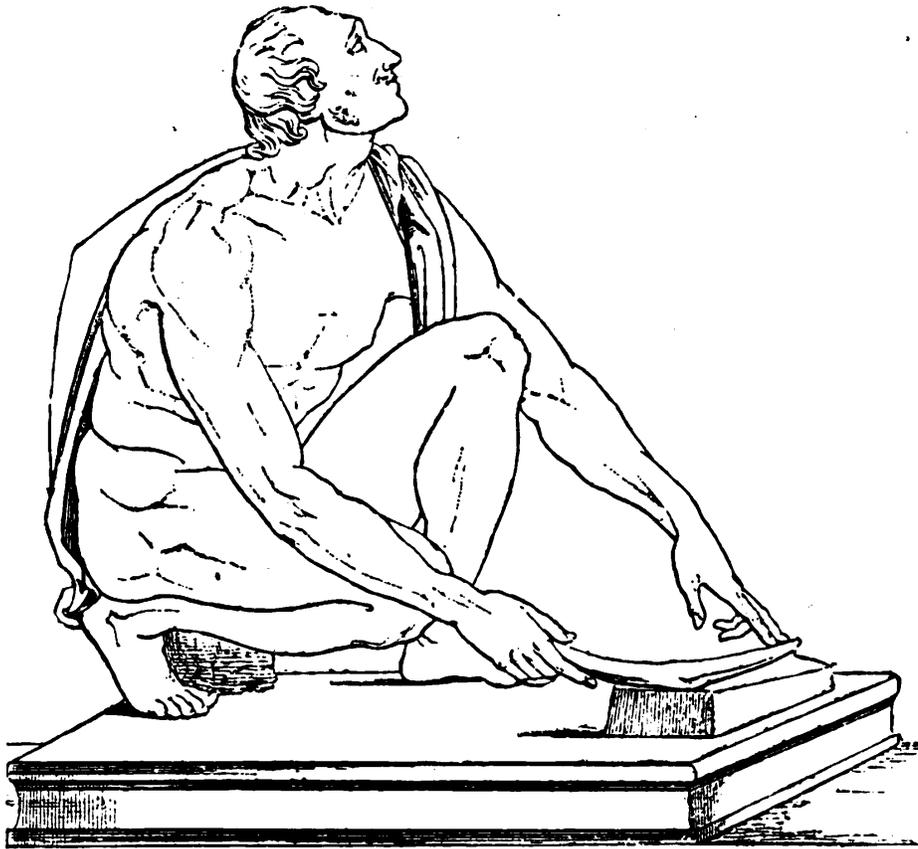


FIG. 122.—THE ARROTINO; A SCYTHIAN, OR LISTENING SLAVE.
In the Florence Gallery.

THE ARROTINO. Life size; m. Ht., 37 inches. Florence. This statue is considered to belong to a group of Marsyas about to be flayed; the Scythian sharpening his knife to execute the command of Apollo. The subject is common in antique sculpture, and is seen on coins and sarcophagi. The figure is kneeling with right knee, the other being bent only, and looking up. Almost entirely nude, a slight drapery only over the left shoulder. Cast No. 13, in the Crystal Palace.

Restorations.—Some of the fingers only, and part of the knife.

ARTEMIS. See **DIANA.**

ATHENA. See **MINERVA.**

BOY AND GOOSE. (See Fig. 115.)

BOY EXTRACTING A THORN, *or* SPINARIO. Bronze. Ht., 2ft.



4in. Capitoline Museum. One of the finest bronzes. Considered to be a youth who has got a thorn in his foot while racing in the Stadium. It was in the Museum before 1652, as it is mentioned by Aldroandi. It was amongst the statues taken to the Louvre. A similar statue in marble is in the Florence Gallery.

Restorations. — The nose and some toes of the right foot are the only parts added.

It has been attributed to Pasiteles.

FIG. 123.—BOY EXTRACTING A THORN.
In the Museum of the Capitol.

CENTAUR OF THE CAPITOL. (Fig. 44.); m. Bigio Morato. Ht. 54½ in. One of the two found in Hadrian's Villa. The other is old and bearded.

CUPID AND PSYCHE; m., Parian. Ht., 4ft. 1¼ in. Capitoline Museum, Rome. Found on the Aventine. Emblematic of the union of the body and soul.

Restorations.—Nose, chin, right hand, left foot of Cupid. Psyche remarkable as being without wings.

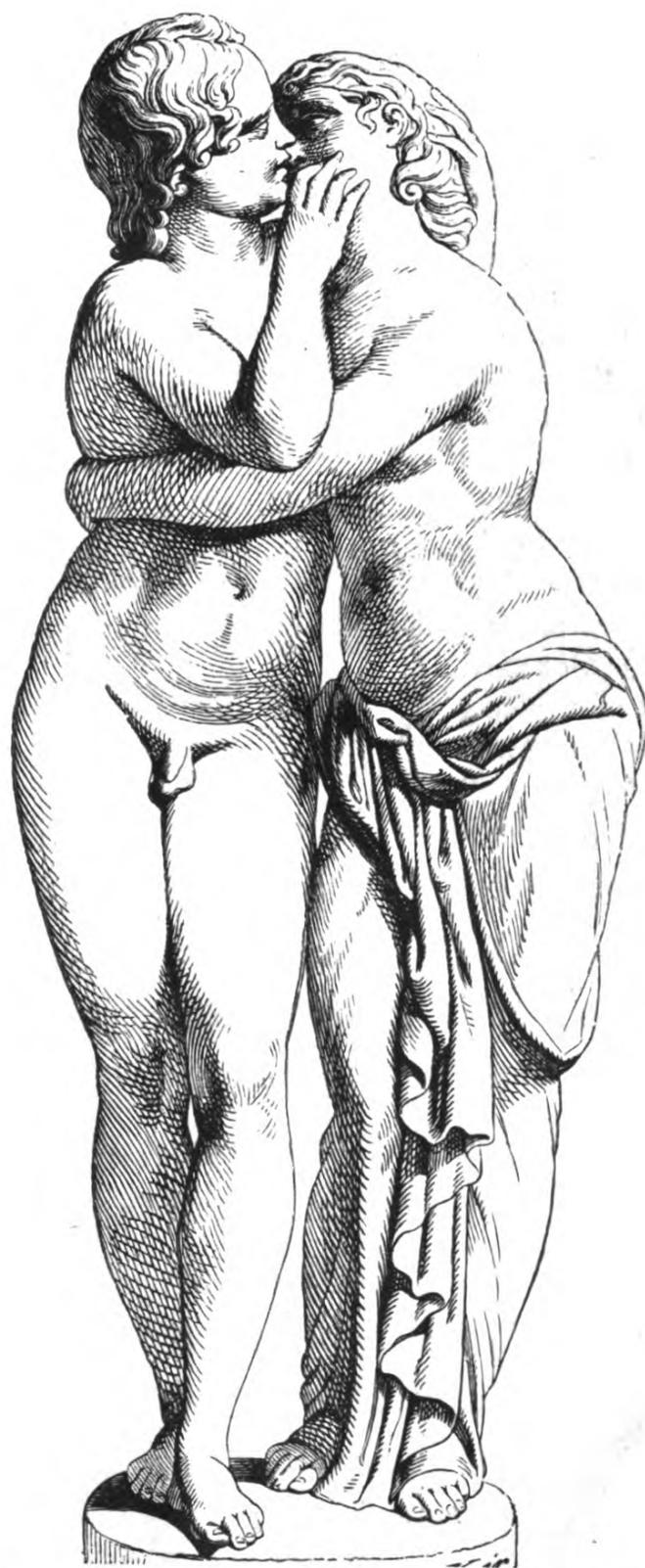


FIG. 124.—THE CUPID AND PSYCHE OF THE CAPITOL

DIADUMENOS. Life-size; m. There are two Diadumeni in the British Museum; this one, known as the Farnese statue, and the other as the Vaison statue, from having been found at that place in France. Both are supposed to be copies of the statues by Polycleitus referred to by Pliny (lib. xxxiv. c. 8), one of a young man—“*Diadumenum fecit molliter juvenem*”—the other of a youth of manly form “*idem et Doryphorum viriliter puerum.*” This Farnese statue may be the soft and graceful figure, the Vaison statue, the strong, square-built, young athlete. The last-named is also defective in the left hand and the fillet. Both rest with one leg at ease, an attitude peculiar to statues by Polycleitus, and seen in the Doryphorus at Naples.

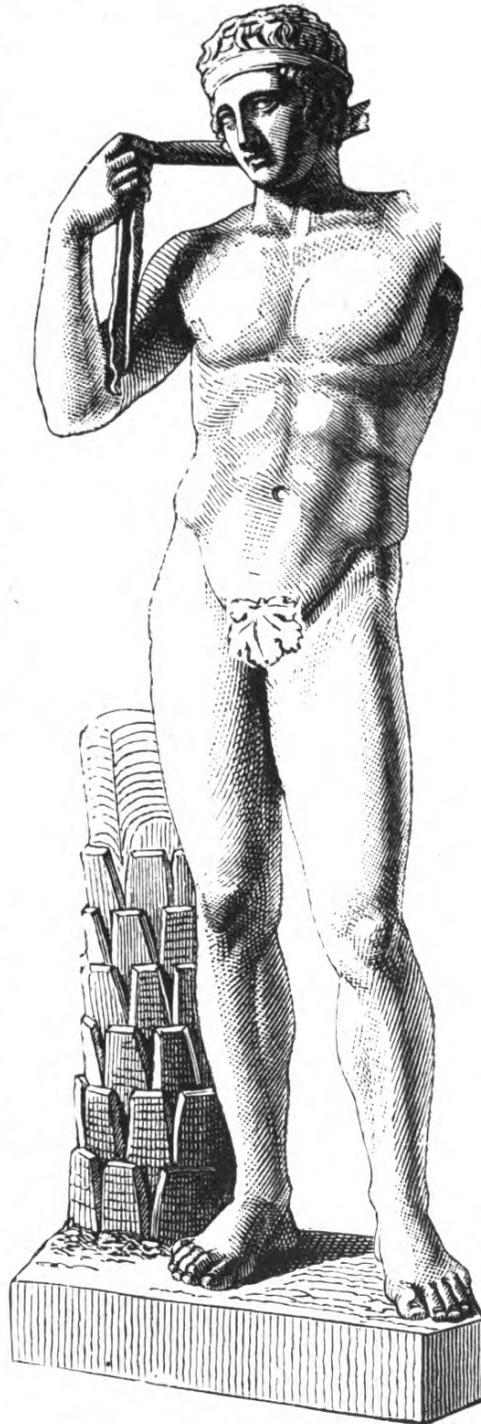


FIG. 125.—THE DIADUMENOS.—The left arm and shoulder lost.
Marble; life-size. British Museum.

DIANA *with the Stag*. Heroic, m. Parian ; ht., 6ft. 7in. Louvre. It is not known where or when this statue was found ; it has



FIG. 126.—DIANA WITH THE STAG OF BRAZEN FEET (*Ceryneia*).
In the Louvre.

been in France a long time, and was probably one of the 184 that Primaticcio brought from Rome for Francis I. It was once at Versailles, hence called 'Diane de Versailles,' also 'Diane à la Biche.'

Restorations.—Barthélemy Prieur is said to have done a little too much to the surface, the feet having got something of the style of Germain Pilon and Prieur (*Clarac*). The left arm is by the sculptor Lange of Toulous, done in the Louvre before 1809. *Restorations.*—The nose,

ears, part of neck, right hand, half of fore-arm ; left, with arm to the deltoid ; right foot and upper part of leg. Stag, nearly all.

A work of 1st cent. A.D., if not by the same sculptor, probably of the same period as the Apollo Belvedere (M. Fröhner, Louvre Cat.). Many repetitions exist, one at Holkham.

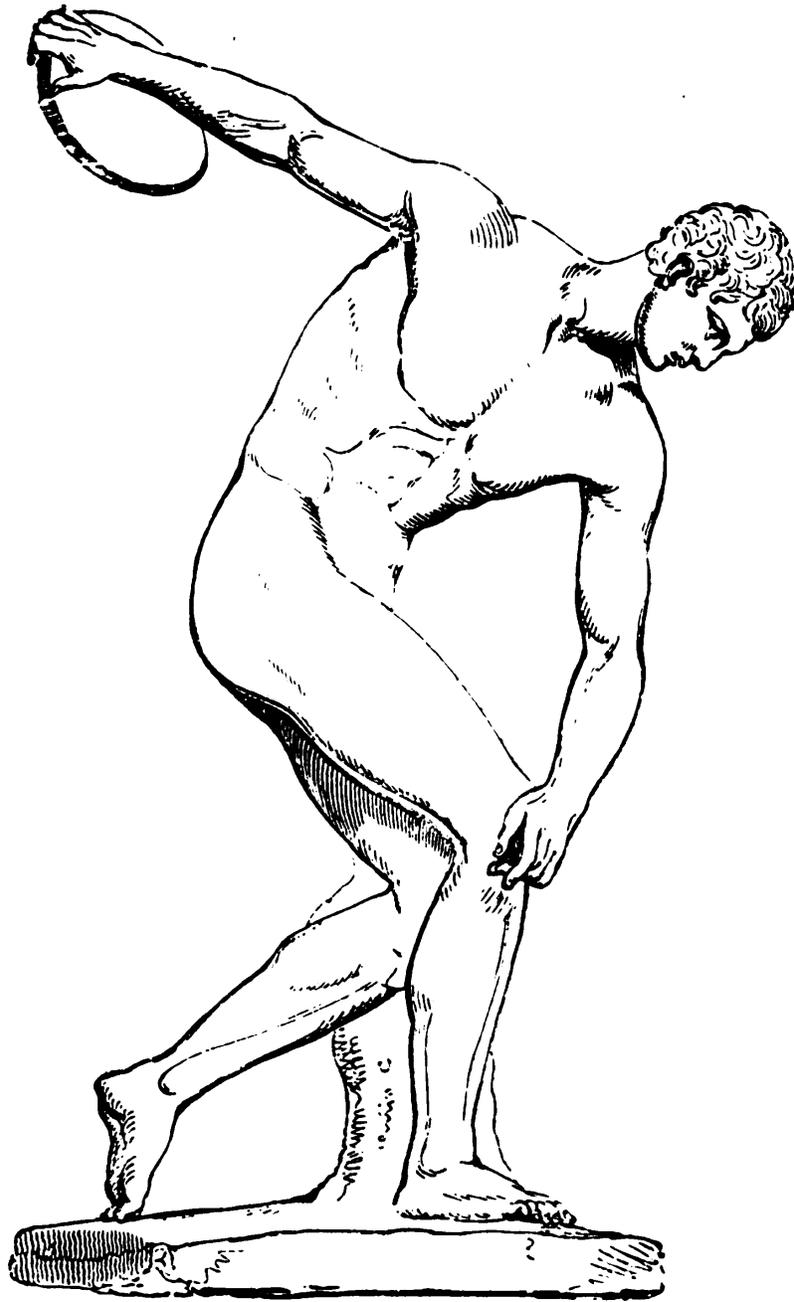


FIG. 127.—THE DISCOBOLUS. *British Museum.*

DISCOBOLUS OF MYRON. Above life-size ; marble ; height, 5ft. 8in. *British Museum.*

There are no less than five statues like this, all copies of the famous bronze by Myron, which is described by Quintilian (A.D.

40) and afterwards by Lucian (A.D. 120), and copied on to gems and coins still in existence (*see* Fig. 128). Has the head less turned back than the Vatican figure, but it does not belong to the statue, though "it seems to be antique" (*Newton*). It was found in 1791. The Vatican statue has the head, arms, and right leg modern. Another in Turin Mus., and one in Naples Museum.

The Discobolus in the Palazzo Massimi at Rome is the best preserved of any; the head in this is turned more backwards. It was found in the Villa Palombaro on the Esquiline Hill in 1781. A small bronze in which the head is turned back is in the Munich Museum.

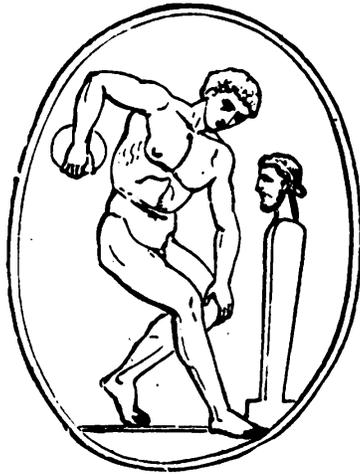


FIG. 128.—ON A GEM.

See Visconti, Vol. I. p. 120, and eventually destroyed or lost.
Tassie's Gems, No. 7967.

In the bronze the figure would not have required the tree-trunk to support it. Upon this part is sculptured a 'strigil,' used as a scraper by athletes (Fig. 121). The action and motive of the figure are readily understood, and could not be more concisely described than in the words of Lucian, who saw it at Athens. "The discus-player (*δισκείωντος*) bending down as if about to throw, and looking back towards the hand that holds the discus, with one knee bent as if prepared to rise after the cast. That is the Discobolus, the work of Myron." Also praised by Quintilian. Mr. Newton thinks that the work of Myron may be recognized in the metopes of the Parthenon ('Lectures on Greek Art,' 1880).

DISCOBOLUS OF NAUCYDES. Life-size; m. Pentelic. Ht., 5ft. 7in. Vatican. The quoit-player in the attitude of measuring his distance before casting. Mentioned by Pliny as the work of the Argive sculptor Naucydes (B.C. 350—326): "Naucydes Mercurio, et Discobolo, et immolante arietem censetur" (Plin. 1. xxxiv. c. 8). "Few antiques have suffered so little injury as this; it has no fracture, but the surface is corroded by damp; the tenons remain undisturbed. Were it not that the statue in many parts is unfinished we might fairly conclude this to be the actual work of Naucydes, such is its superlative excellence" (*Scharf*).

It was found at Colombaro on the Via Appia, eight miles from Rome, where the emperor Gallienus is said to have had a villa, by Gavin Hamilton, and was placed in the Vatican by Pius VI.

Restorations.—None.

Another statue similar but more erect is in the Borghese Palace; and another is engraved in Cavaceppi (v. 1, pl. 42), which was then in England, and came from the Villa Montalto.

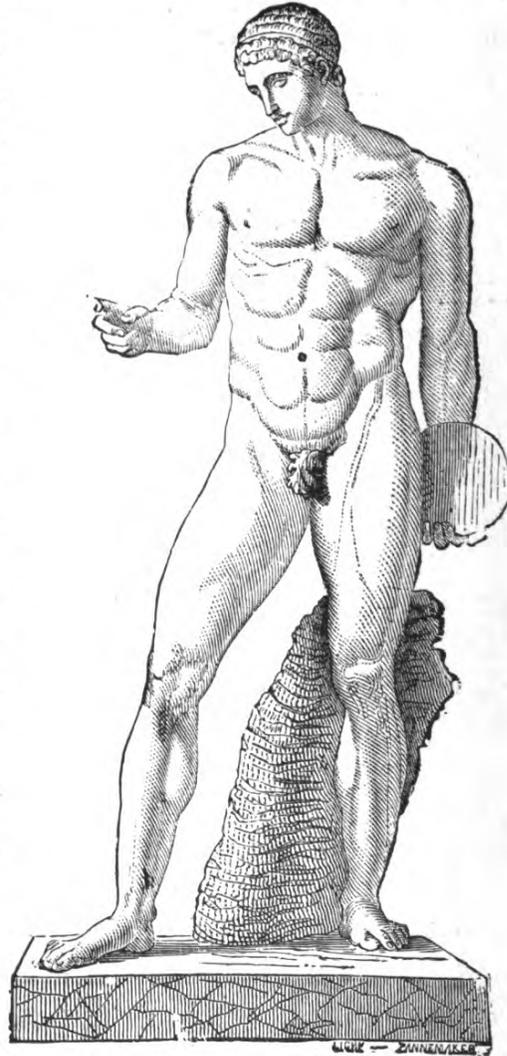


FIG. 129.—DISCOBOLUS OF NAUCYDES.
Vatican.



FIG. 130.—FAUN OF PRAXITELES. *Capitol, Rome.*

FAUN OF THE CAPITOL. Life-size; m. Pentelic. Ht., 5ft. 7½ in. Capitol, Rome. Often called "the Faun (or Satyr) of Praxiteles," being thought to be a copy of the famous bronze so far famed that it was spoken of at the time as *περιβόητος*. Many repetitions of it were made, some slightly varied. The folds of the skin sometimes erroneously called the *nebris*, but which is that of the panther, indicate the sharper forms which would be chosen by an artist working in bronze. The grace of line in the figure, amounting to what would be termed elegance, and the expression of the head, mark the style as that of the later Athenian sculptors. The Faun of the Vatican, which closely resembles this,

also called by the name of Praxiteles, differs in being higher (6ft.), having the right foot a little more behind the left leg and more bent, the head inclined to the right (of the figure); the right hand holds a short *pedum* or crooked stick instead of the flute, and the skin hangs down behind the left leg to the ancle. Another like this of the Vatican was in the Palazzo Ruspoli, the head of which bore a pine-branch. Winckelmann counted thirty similar statues in Rome.

It was found near Lanuvium (Avita Lavinia), a villa of Marcus Aurelius, in 1701, and was formerly in the Villa d'Este, from which it was removed to the Capitol in 1753 by Pope Benedict XIV.

Restorations.—The left arm and part of the right, and the nose.

THE PIPING FAUN. Small life-size; m. Ht., 4ft. Vatican, Rome. This graceful little statue, often repeated, is considered to be one of the best. It somewhat resembles the so-called Faun of Praxiteles, in having the legs crossed, but differs much in the attitude, the figure leaning with the left shoulder against a tree-trunk, upon which hangs the skin fastened over the shoulder. He holds the flute with both hands. The figure is nude except where the skin passes across the shoulders.

It was found in the ruins of the Villa of Lucullus in the Circæan lake.

FAUN WITH PATERA, Fig. 131.—LAUGHING FAUN, Fig. 132. These statuettes in marble are in the British Museum.

THE CLAPPING FAUN, FIG. 39. m.; life-size; Florence Museum. Has been attributed to Praxiteles. The head and arms restored by Michelangelo.



FIG. 131.—FAUN WITH PATERA.
M. Statuette. In the British Museum.



FIG. 132.—THE LAUGHING FAUN.
M. In the British Museum.

THE DYING GLADIATOR. Above life-size, m. Height, 33in. ; length, 66in. In the Museum of the Capitol, Rome. Though long called 'The Dying Gladiator' to distinguish it from the 'Fighting Gladiator,' this fine statue is now more properly called a Dying Gaul, or a Gaulish Herald, who has been mortally wounded, or may have slain himself. The large horn on the ground within which he lies, as though it had slipped off his shoulders, has been considered to be that carried by heralds. The twisted ring of metal round the neck is a 'torque' such as was worn by the Gauls. The expression of the face and the whole figure is finely portrayed, and with strong realistic truth, very characteristic of the Pergamus school. It was found in the ruins of the Garden of Sallust in 1770, and was once in the gallery of the Villa Ludovisi, Rome. It was purchased by Clement XII., and was taken to Paris among the spoils of Napoleon. It is considered to be a work of the time of Hadrian.

Byron alluded to this statue, and has described it with admirable perception of the expression, and great beauty of language—

“ He leans upon his hand—his manly brow
Consents to death, but conquers agony.”

Sir Charles Bell points out the remarkable truth of observation with which the sculptor had studied his subject: “He seeks support to his arms to fix them that their action may be transferred to the chest, and thus assist the labouring respiration.” This would be the action in a strong man dying from a mortal wound.

It should be observed that the muscular action, though so thoroughly understood, is not in any degree forced, though the appearance of effort to breathe, and restrain a cry of pain, is strongly marked. The veins are prominently shown on the ancle and arms.

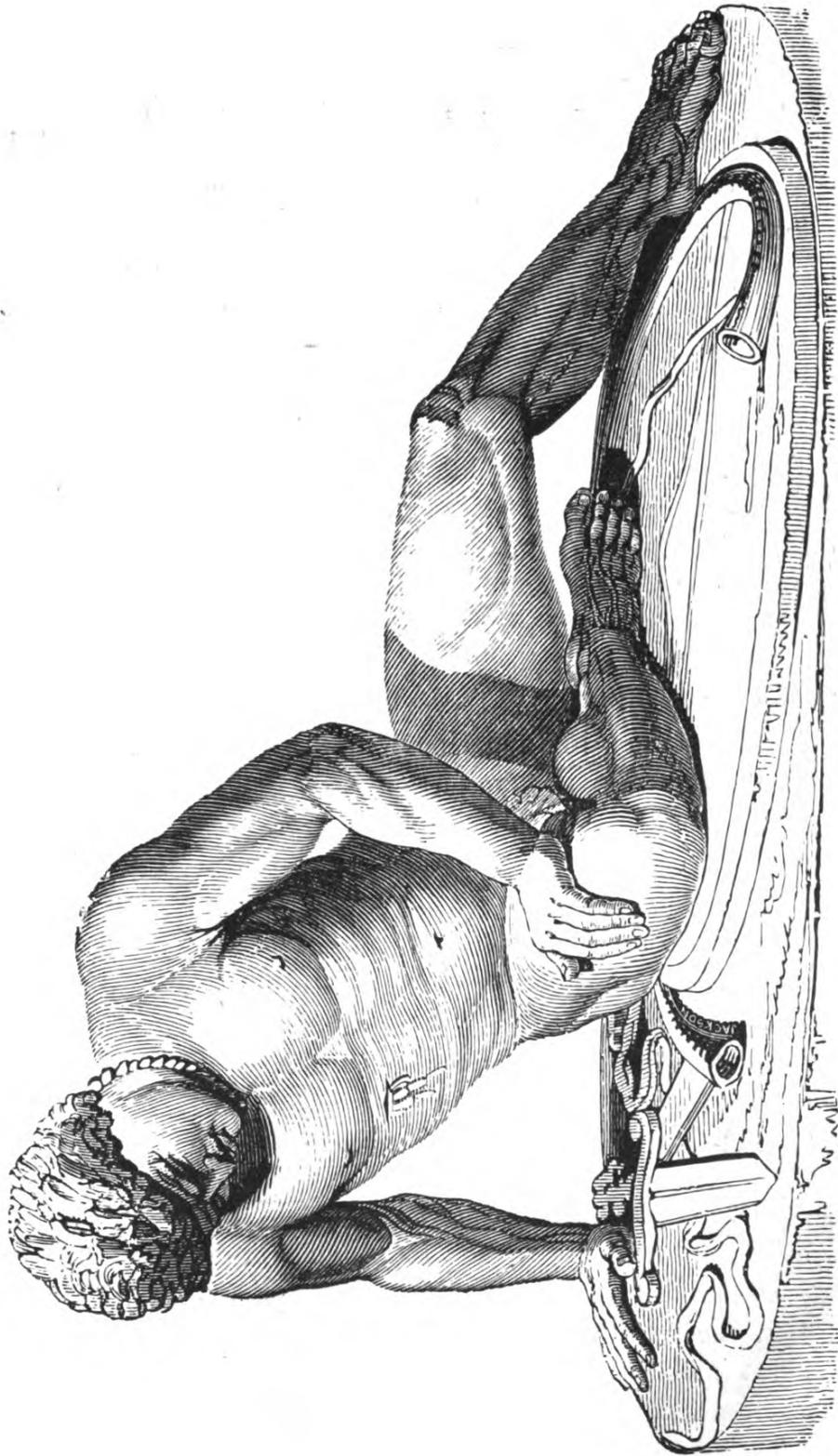


FIG. 133.—THE DYING GLADIATOR. M. In the Capitoline Museum, Rome.

Restorations.—The right arm, and toes of both feet.

Pliny speaks of a bronze statue by Ctesilaus of a wounded man dying, and perfectly expressing how much life remained in him. Montfaucon and Maffei have supposed it to be a copy of that statue. There are several inferior statues of the same subject varied (*see* Duruy, 'Hist. des Romains').

THE FIGHTING GLADIATOR: The Warrior of Agasias: The Borghese Gladiator. Life-size; marble; height, from left foot to head, 5ft. 4in. By Agasias of Ephesus. Louvre.

Though commonly called The Fighting Gladiator it is more probably a hero fighting on foot against an antagonist on horseback, as the upward look of the head suggests. There is no statue of a gladiator perfectly nude. The handle or belt of the shield still remains on the left arm, while a sword was no doubt held with the right hand. It might therefore be an Achilles, only that the rather thin and sinewy form is not such as would be chosen for the famous hero of the Greeks.

The name of Agasias is cut on the supporting part of the marble (*see* p. 175). But Agasias is not mentioned by Pausanias or Pliny, so that his date is probably not as supposed 330 B.C. The name of Heraclides, son of Agasias, is on a statue of Mars in the Louvre. This statue was formerly in the Borghese Palace at Rome, and was taken to Paris and exhibited in the Louvre, first in 1815. It was found in 1620 at Antium on the coast of Italy where the Apollo Belvedere was found, and on a spot where there was once an ancient Roman Palace. The right arm was wanting.

Restorations.—The right arm and ear.

It has been thought to be a copy from a bronze statue; and there is in the collection of the Duke de Blacas, a small antique bronze in the same attitude, but wearing a helmet, with the hair short and curly, supposed to be Deiphobus defending himself from Achilles on the night of the taking of Troy.

HERMES — MERCURY of the BELVEDERE — formerly called *Antinous* of the Vatican, *Theseus*, *beardless Hercules*, and *Meleager*. Heroic; m. Parian. Ht., 6ft. 6in. Vatican. That this fine statue is in the style of Praxiteles is presumable from



FIG. 134.—THE HERMES OF THE
VATICAN.

the discovery of the beautiful broken statue of Hermes with the infant Dionysus at Olympia, known to be by Praxiteles. The character of the head, with the short curly hair, and its inclined attitude as of obedience to the message of the gods, although without the *petasus*, suggests a Hermes. The supple, muscular limbs also denote activity without the winged heels. Visconti first named it a *Hermes*, though Winckelmann thought it a *Meleager*, and Gerhardt thought it could not be an *Antinous* as the style is superior to the time of Hadrian. The slight drapery carried round the left arm is significant of Hermes as seen in the Olympia statue.

Several statues resemble this. One in the Glyptothek, Munich; another in the Lansdowne collection; another in the Louvre with remains of a caduceus; another in the Museum at Athens; and one in the British Museum (171),

might represent Mercury as god of the *palæstra*, but the hair is not that of an athlete as in a *Hermes Enagonios* (*Newton*).

Restorations.—None.

S

P

HERCULES—the Farnese Hercules. Colossal. M. Grechetto. Naples Museum. Formerly in the Farnese coll., Rome. Found in 1540, in the baths of Caracalla, much broken and without legs, which were discovered long afterwards in 1787. (See Fig. 114.) A copy is in the Pitti Palace, Florence.

Restorations.—Half the fore-arm and hand, toes of both feet, but the hand with the apples is antique. Guglielmo della Porta supplied the legs when it was discovered, but the present legs are antique.

HERMES AND INFANT DIONYSUS, BY PRAXITELES. See Fig. 96.

JASON. Life-size, 4ft. 7in.; m. Pentelic. The head of Grechetto m. Louvre. Formerly called Cincinnatus, from the ploughshare and one shoe at the base, but Winckelmann saw that it was Jason, who was a farmer on the banks of the river Anaurus, and having forded the river he tied on one sandal and forgot the other, hurrying to assist king Pelias in a sacrifice. The oracle had warned Pelias to



FIG. 135.—COIN.
Showing Jason.

beware of a man with one shoe, and it was this Jason who in the end slew him, though he was sent away to get the golden fleece. A more acceptable fable is told by Phericides, that he left the plough to undertake the Argonautic expedition at the bidding of Pelias. This has led to the supposition that the statue was intended for a Cincinnatus.

Many varied repetitions exist—one in Munich Museum, one smaller in the Vatican, and one in Lord Lansdowne's collection. They may be taken from a statue by Lycius, son of the famous Myron, who is related to have sculptured one of the Argonauts.

Restorations.—The head though antique does not belong to the figure, as is the case also with the Munich statue. The left arm, right hand and part of arm, and the ploughshare are modern.



FIG. 136.—LAOCOON AND HIS SONS.

The work of the Rhodians Agesander, Athenodorus, and Polydorus.

In the Vatican. But with the arm as restored by Montorsoli.

The right arms and legs of the sons restored by Cernacchini.

THE LAOCOON.—Heroic; Grechetto marble; ht., 5ft. 10in.; in the Vatican, Rome. This fine group was found in 1506 in the Baths of Titus where Pliny said it was placed—not in a

P 2

vineyard on the Esquiline Hill as stated by F. di Sangallo. This was in the pontificate of Julius II. while Michelangelo was engaged upon his great works at the Vatican. That great sculptor is said to have called it "a wonder of art." Pliny speaks of its being in the palace of the Emperor Titus (lib. xxxvi. c. v.). Michelangelo, who with Christoforo Romano was directed to examine it, pointed out that it was not of one block, but of three,—one for the son on the left, another for the figure of Laocoon to the knees, and the third for the rest of the group. It has, however, been since found to be made of six blocks. When dug up, the right arm of Laocoon was gone as well as the shoulder and the pectoral muscle; the right arm and foot of the younger son, and the same parts of the elder, were also broken off and lost.

Restorations.—The right arm of Laocoon was supplied in terra-cotta by Bernini, according to Winckelmann. But according to Fea ('Misc.' vol. i.) the arm at present on the Laocoon was made by Cornacchini (see below). But Montorsoli (Giovan' Angelo), a pupil of Michelangelo, about 1527, also designed an arm which was left unfinished, and is still to be seen in the Vatican where it used to lie near the group. Montorsoli observing a projecting fracture of the marble at the back of the head, conjectured that the hand grasped the hair here, and he therefore made his arm bent back in such an attitude (see Fig. 136). This is certainly a much finer conception, and more in harmony with the composition. The existing restored arm makes the group lean to one side, and with the hand grasping the serpent and stretching out its long coil, the line of the arm is repeated as no great master would have done. Canova had remarked that this arm was wrong. Vasari relates also that Baccio Bandinelli made an arm in wax in 1525, but this was never adapted upon the original, although he took it in his well-known copy of the group in the Uffizi which has the arm stretched out. Bandinelli's arm appears in Marliani's engraving of 1544, so Winckel-

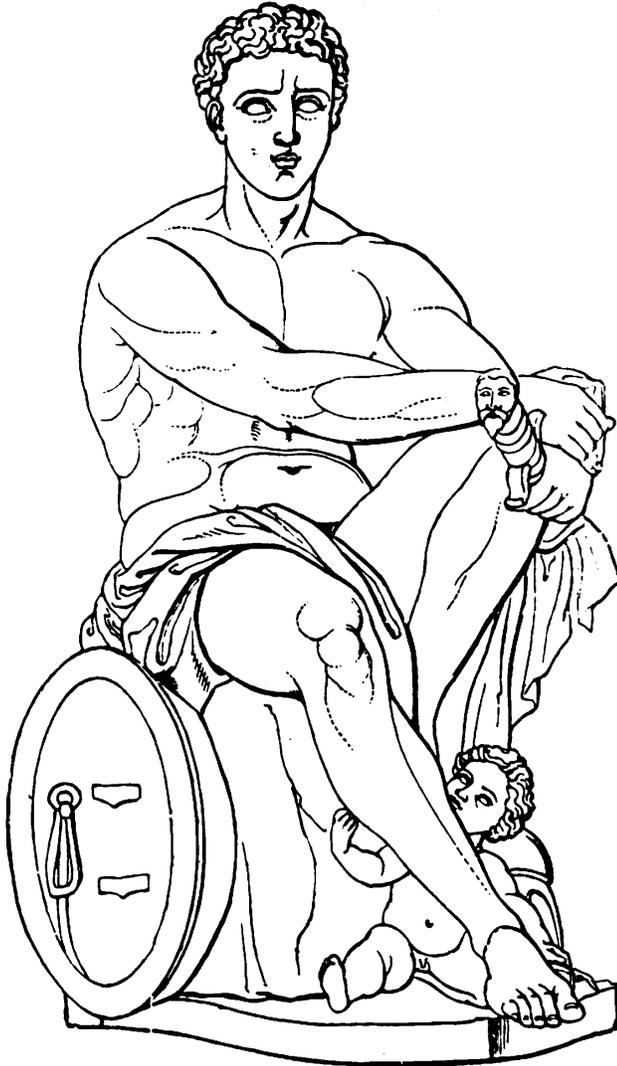
mann cannot be right in attributing it to Bernini, who was not born then. Marliani probably copied the copy at Florence. The antique group had been promised to Francis I. by Leo X. at Bologna, but he repented and ordered Bandinelli to make the copy which he intended to present instead; but it was not finished before his death, and was in hand during the Papacy of Adrian VI. The copy, however, in the Florence Gallery is not an accurate one, being varied in several of the forms. It should be remembered also that the antique group was removed to Paris by Napoleon with many other of his Italian art spoils; and the catalogue of the Musée of 1815 states that the missing parts were then supplied at Paris. "Le bras droit du père et deux bras des enfans manquent: sans doute un jour on les exécutera en marbre; mais provisoirement on les a suppléés par des bras moulés sur le groupe en plâtre, restauré par *Girardon*,* qui se voit dans la Salle de l'Ecole de peinture."

The arms and feet of the two sons are the work of Agostino Cornacchini of Pistoia, who is said to have simply followed the restoration designed by Bandinelli, who was a great favourite with Pope Clement VII., and had rooms in the Belvedere while he was engaged in these restorations. It was he who designed and executed the right fore-arm and hand of the Apollo Belvedere, according to Vasari, who however in another place names Montorsoli. Clarac remarks that the head of the Laocoon has been doubted, as the fragments of a similar group were found in the ruins of the Palace of Titus; but a close examination since made showed that the neck had never been broken through (Schaf, 'Crystal Palace Handbook'). A head of the Laocoon is in the Brussels Museum, considered by some to be antique, but by others as modern.

Mr. Ruskin's criticism upon the Laocoon is: "I suppose that no group has exercised so pernicious an influence on art as this."

* François Girardon, the great French sculptor of the 17th cent. (died 1715) went to Rome to study and returned to Paris 1650.

MARS. The Ludovisi Mars. Seated statue, heroic, m.; ht., 4ft. 10in. In the Villa Ludovisi, Rome. A warrior resting, holding his sword, with his shield lying by his side. The



Cupid is a modern addition by Bernini, who restored the statue. It was found in the portico of Octavia. The attitude is similar to that of Ares in the Parthenon frieze, No. 26, in the eastern frieze in the British Museum. It is no doubt taken from some fine original work, probably in bronze. The pose of the figure is strikingly grand, denoting the design of a great master. The execution of this marble is however not of high excellence.

Restorations.—Both arms and hands, and the handle of sword.

FIG. 137.—THE LUDOVISI MARS.
In the Villa Ludovisi, Rome.

MARSYAS. — Life-size, m. Lateran Mus. The arms erroneously restored in this cut as for a dancing satyr. Probably belonged to a group of Athena and Marsyas about to seize her flutes, of which a bas-relief exists. Pausanias saw such a group in the Acropolis,

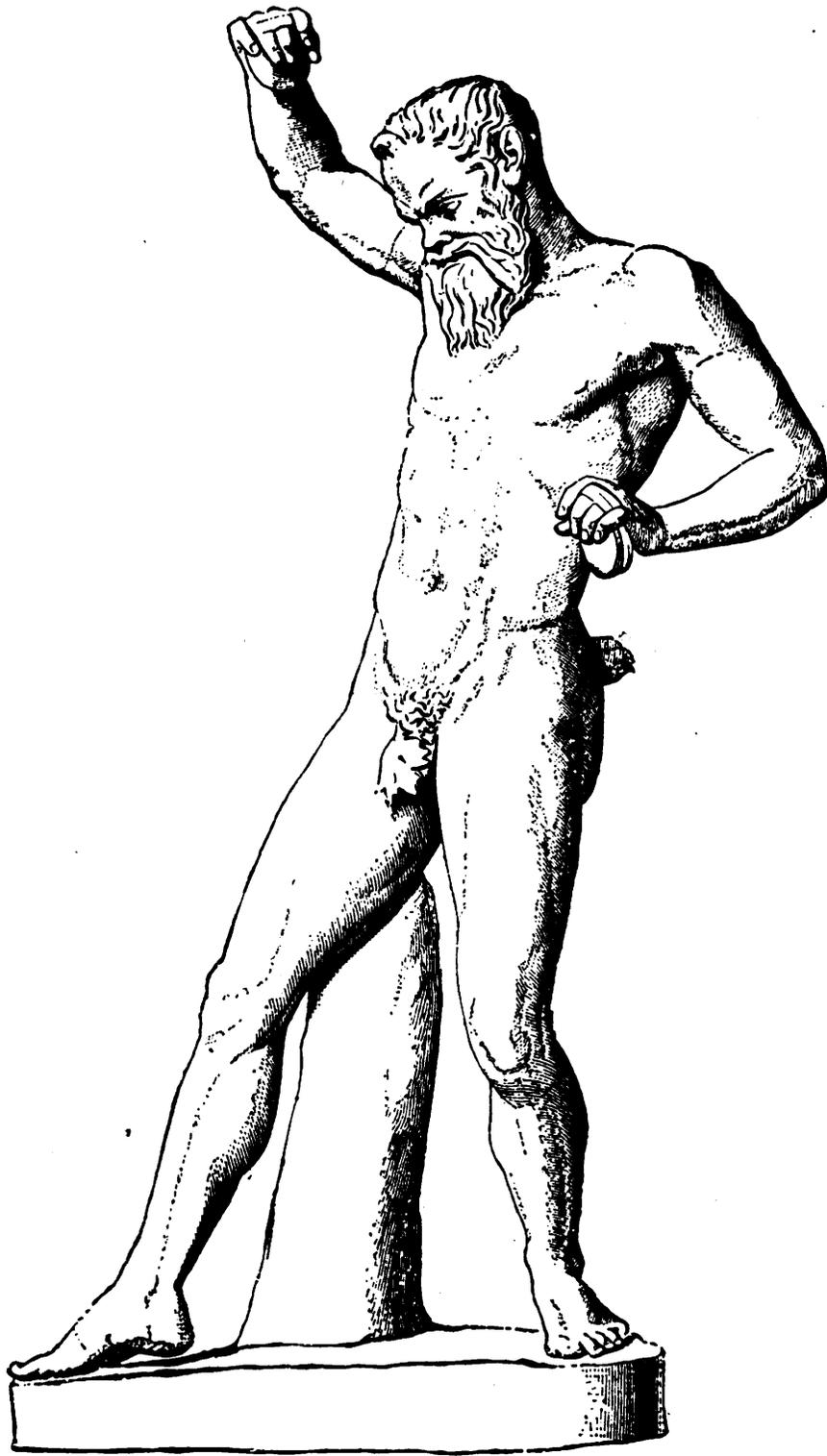


FIG. 138.—MARSYAS. *Lateran Museum, Rome.*
Attributed to Myron. The arms modern.

Athens, and Pliny speaks of a work by Myron—"Satyrum admirantem tibias et Minervam" (xxxiv. 57). A small bronze in the Brit. Mus. with the arms is a similar figure. The attribution of this marble to Myron is at present not accepted.

MINERVA—THE PALLAS OF VELLETRI. Colossal; m. Parian; ht., 9ft. 10in. Louvre. A very noble statue, the head of severe and commanding character, though somewhat benign in expression. The goddess wears the helmet; the tunic has a belt of serpents, and has the Ægis with scales and numerous small serpents round the border, and the Medusa Mask. The right foot is in advance, and the sandals are of the kind called Tyrrhenian, with five soles. It is a Roman copy from some famous Greek statue in bronze, and thought by M. Fröhner to be of the 1st century A.D. (Louvre Catalogue). The marble is in six blocks. It was found in 1797, in a vineyard about a mile from Velletri, the ancient Velitrae, between the road from Naples and that to Coni, where another statue of Athene was also found. Traces of red colour are on the eyes and lips. A bust in the Munich Museum, from the Villa Albani, resembles this.

Restorations.—Both hands, half the right foot, toes of left with part of sandal, and some small parts of the Ægis, drapery, serpents, and helmet.

MINERVA, known as THE FARNESE MINERVA. Heroic, draped; m. Greek; ht., 6ft. 11in. Naples Museum. This resembles somewhat the Louvre statue, and is thought to have held a figure of Victory in the hand. The arms however are modern. It was found at Velletri. A similar statue is in the Hope collection at Deepdean, and another is engraved in Cavaceppi, called Pallas Albani.

MINERVA—THE PALLAS OF THE VATICAN. Heroic, draped; m. Parian, ht., 6ft. 10in. This statue has been restored with the attributes of 'Minerva Medica,' the serpent raising its head by her side, a spear in her right hand, the arms, the Corinthian helmet and Ægis, with mantle over the shoulders. It was found in the temple of Minerva Medica on the Esquiline, Rome.

This statue was for a long time in the possession of the Giustiniani family, and afterwards passed into the collection of Lucien Bonaparte, from whom it was eventually purchased by Pope Pius VII., and added to the Gallery of the Vatican. It represents the goddess as the beneficent protector and preserver of health by her wisdom. The drapery is an especially good example of the grave dignity given to the figure by the toga so admirably sculptured.

The form of the helmet is not that of the Athena of Pheidias, seen on the coins of Athens, but that found on the coins of Corinth.

Restorations.—Right arm and hand with spear and the serpent, emblem of health and long life, as seen in statues of Æsculapius.



FIG. 139.—THE MINERVA OF THE VATICAN.

THE NIOBE GROUP—14 figures. Life-size; m. Florence Gallery. A very celebrated group of statues, which once adorned the temple of Apollo Sosianus at Rome. They were referred to both by Horace and Pliny as the work either of Scopas or Praxiteles.

Probably none of the original figures remain; those that are at Florence are only a part of the copies made, for some do not belong to the subject and have merely been supplied to make up the number. The Pedagogue and Son are not at Florence, but in the Louvre, and are a very inferior group found at Soissons in France.

The head of Niobe is proverbial almost as an example of the pathetic (Fig. 140). It was the favourite study of Guido, as is seen in his pictures.

There is a head of Niobe in Lord Yarborough's collection which is considered to be finer than that of the statue.

In the Vatican there are two 'Daughters of Niobe' from another group. In the Munich Museum is a very fine nude kneeling figure in Parian marble much injured, the arms and head lost, of the Son of Niobe looking up, which is called 'Ilioneus' (125, Glyptothek Cat.). There is also one of the sons lying on the ground. In the Capitol Museum, Rome, there is one of the kneeling sons.

Most of these statues were discovered before 1583, at Rome, and placed in the Villa Medici, having been obtained by the Medici family, in whose palace they were, till Pierre Leopold had them removed to Florence in 1776.

It is not decided whether the statues belong to the same group and whether they formed a pedimental or merely a semi-circular arrangement. Also it is a question whether Apollo and Artemis did not belong to the group; and there is in the British Museum a bas-relief of the subject with those deities.

Restorations.—These are so very numerous in arms, hands, feet, and some legs that it is impossible to name them all.



FIG. 140.—NIOBE AND HER CHILDREN. (Centre Group.)
Now in the Florence Gallery.

TORO FARNESE. Colossal group; m. Grechetto; ht., 12ft. 4in., on square base. Naples Museum. By Apollonius and Tauriscus of Rhodes. This is the group described by Pliny, representing Dirke being tied to a bull by Amphion and Zethus, the sons of Antiope, who thus revenged the insult of their mother, whose husband, Lycus king of Thebes, had forsaken her for Dirke. Antiope, according to some versions of the story, interposed to save her rival, but according to others Dirke was dragged about by the bull till she was dead, and was then thrown into a well, which to this day is called "the well of Dirke."

So much that is expressive in the heads and figures not being due to the ancient sculptor, but to the restorer Bianchi under the direction of Michelangelo, the group is chiefly valuable as an example of the ambitious style of colossal work which characterised the later Rhodian school after the time of Lysippus, when it was brought to the extreme by Chares in his Colossus. The lyre hung upon the tree and the Pandean pipes are in allusion to Amphion's skill in music: "Movit Amphion lapides canendo" (Hor. Car. III. xi.). The wild animals, with sheep and oxen carved on the base, describe the pastoral life led by the sons of Lycus on Mount Cithæron when expelled by him with their mother.

Pliny tells us (lib. xxxvi. c. v.) this grand work was brought from Rhodes to Rome, and that it was cut out of a single block of Greek marble, and that Asinius Pollio purchased it in the time of Augustus. It was much broken, and some parts entirely gone—as the head of the bull, for example. It was placed in the court of the Farnese Palace, where Michelangelo superintended the restorations by Giov. Battista Bianchi. In 1786 it was removed to Naples and suffered further injuries in the transport, which had to be restored; it was then placed in the Villa Reale, and after remaining exposed to the weather for many years it was removed to the Royal Museum by order of Francis I.

It was found at Rome in the Baths of Caracalla, with the Hercules of Glycon (Fig. 117), during the Pontificate of Paul III.



FIG. 141.—TORO FARNESE.

In the Naples Museum.

Restorations.—All of Dirké above the waist; the head and neck of Amphion, the arms, part of hands, the legs to above the knees, only three toes being antique. The head of Zethus, the left leg from foot to thigh at the tree, right knee and part of leg,

right arm between wrist and shoulder, left fore-arm with drapery, hand, and cords. Head and neck of Antiope, arms, hands, and parts of leg. The bacchanal boy's head less restored, but arms, legs, and goat skins, &c. modern. The head of the bull. The dog is new all but one paw, and the base is much restored by Bianchi. A cast of this fine work is in the Crystal Palace.

THE TORSO BELVEDERE. Heroic; m. Pentelic; ht., 5ft. 1½ in.

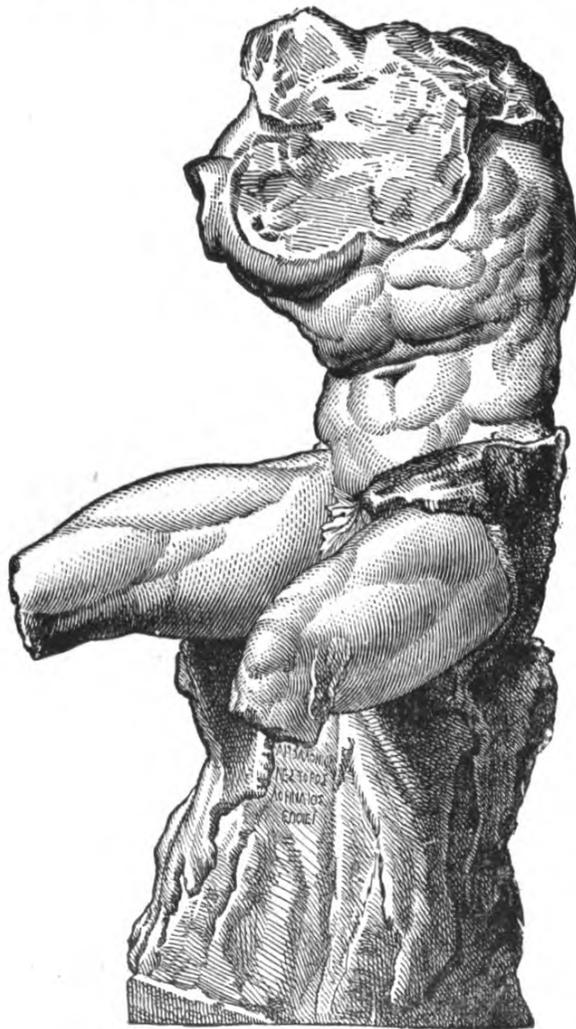


FIG. 142.—THE TORSO BELVEDERE.
In the Vatican.

Vatican. By Apollonios, about 336 B.C. The celebrated torso often called after Michelangelo because he studied it so profoundly, and made it his great example for sculptors. Flaxman borrowed it for one of his compositions of the Apotheosis of Hercules. That it is a Hercules is shown by the remains of the Nemean lion's skin on the thigh and the rock. On the rock is cut the name of the sculptor—*ΑΠΟΛΛΩΝΙΟΣ ΝΕΣΤΟΡΟΣ ΑΘΗΝΑΙΟΣ ΕΠΟΙΕΙ*—who was careful to show he was an Athenian. He was not the Apollonios who with Tauriscus made the *Toro Farnese*.

It was found in the Campo dei Fiori, near the theatre of Pompey, at the end of the fifteenth century.

It is remarkable that so fine a work should not be mentioned by Pliny or any of the ancient writers. There is another fine torso in Naples Museum (*described below*), known as the Farnese Torso, which is sometimes spoken of as a rival of this one, but being a Bacchus it is different in character, yet it may fairly be compared. There is also a colossal torso in the Naples Museum which is a fine work, though the forms are somewhat fleshy. It is a Bacchus, from the fillets on the shoulders.

TORSO, *known as the FARNESE TORSO*. Life-size; m. Greek. Naples Museum. This beautiful *torso** of a seated figure is almost as celebrated as that of the Vatican collection—the Torso Belvedere. It is remarkable for the full and noble form, and the grand style of the treatment of the figure. It has been thought to be a Narcissus, or more probably Bacchus from the curling hair falling on the neck, and the fillets of the vine (*vittæ*). The head was turned away towards the left, the inclination of the figure being to the right. The neck is firmly set on, a portion of the right arm remains, and part of the thighs. There are indications of a staff (*thyrsus*), upon the thigh and belly. It was removed from the Farnese Palace in Rome to the collection at Naples. Poussin the French painter is said to have especially admired and studied this statue. Engraved in Clarac Musée, pl. 683. This is not to be confounded with the other torso in the Naples Museum which is colossal in size, and perhaps a Bacchus but of inferior style. Casts of both may be compared in the Crystal Palace, No. 188 and 193, the Farnese Torso.

THESEUS of the Parthenon—(see Fig. 91).

* *Torso* means the trunk from which the head and limbs have been torn off.

VENUS. Life-size; m. Florence Gallery. A half-draped standing figure, holding the drapery with the left hand, the other being raised and touching a lock of hair. A diadem on the head showing traces of red and gold, with holes for jewels, and the ears are pierced. A bracelet is carved on the right arm.

VENUS OF ARLES. Heroic; m. Greek, of Hymettus. Ht., 6ft. 5½in. Louvre. This statue resembles the Venus (Fig. 147), having the drapery round the hips and over the left arm, her right arm raised as if to dress the hair which is bound into a fillet, the head turning as if towards a mirror or flask held in the other hand. The mirror and the apple with the arms and hands are, however, modern. It has been considered by some to be a Venus Victrix, but M. Fröhner does not admit this. He thinks it and the Townley Venus in Brit. Mus. belong to the school of Praxiteles, and are from the same original.

It was found in 1651 at Arles in France where the worship of Venus was especially followed; *Julia Arelatensis*, the name of the town, referring to the descent of the family of *Julia* from Venus and Anchises. It was found in sinking a well in the ruins of the ancient theatre, and was placed in the Great Gallery at Versailles in 1685, after having been brought to Paris in the care of Jean Dedieu, a sculptor of Arles and pupil of Puget.

Restorations.—The head was broken off the neck, but part only of the fillet is new. The right arm, the left fore-arm, the two hands with the apple and mirror handle, and many parts of the drapery, were done by Fr. Girardon in 1684.

VENUS. Colossal bust. This beautiful work, in Parian marble, was found at Arles. It belonged to a statue. It is in the Museum of that town, and was presented by the Duc de Luynes. It is considered to be of the same school as the Venus of Melos, and may be regarded as of the Praxitelean style.

VENUS OF THE CAPITOL. Heroic; m. Parian. Ht. $6\frac{2}{10}$ ft. This statue has a nobler character in the form and is altogether a more complete work than the Medici Venus, than which it is much larger. It has the special interest of being nearly as perfect as the ancient sculptor left it. Flaxman said, "an example of more dignified and less insinuating beauty than the Venus dei Medici, and certainly a copy from one of the three enumerated by Pliny among the works of Praxiteles." It has, from the form of the hair in a knot on the top of the head, been thought to be an Artemis.

Restorations.—Only the tip of the nose and two of the fingers.

It was found at Rome towards the end of the 18th century near the "Suburra di monti."

The statue (Fig. 143), British Museum, is very similar but inferior. Another is in the Louvre (152), one of the Borghese statues. The height of this, however, differs from the Capitol Venus, being 6ft. 9in., and it is much restored—right arm from elbow, left fore-arm, right foot and ankle, heel and half of left foot. Several other copies exist. "All



FIG. 143.—VENUS.
*Resembling the Statue in the Capitoline
Museum, Rome. British Museum.*

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are probably repetitions of the Knidian Venus of Praxiteles, modified to please Roman taste" (*Newton*).

VENUS OF CAPUA. Heroic; m. Greek. Ht., 6ft. 7in. Naples Museum. Half-draped, similar attitude to the Venus of Milo, Venus of Arles, and Townley Venus, but having a tiara or frontlet on the head. It is a fine statue taken probably from a Greek original of the type *Venus Victrix*.

Restorations.—The arms have been supplied by wooden ones, and a Cupid in plaster added, as some traces of small feet are seen on the plinth.

VENUS or Dione. Heroic; m. Greek. Ht., 6ft. 7in. British Museum. This fine statue is commonly spoken of as the Townley Venus from the name of the collector from whom it was acquired. It is nude to the waist. The right arm is raised gracefully while the left holds the drapery, but as this is a restoration it is doubtful "whether the left hand held up a mirror, a diadem, or a small flask, *alabastos*, containing unguent. It may possibly be a work of the Macedonian period, though it may with more probability be referred to the Augustan age" (*Newton*). It is in two pieces of marble joined at the drapery. It was found in the ruins of the baths of the Emperor Claudius at Ostia, 1776.

Restorations.—The left arm, right fore-arm, tip of nose, and parts of drapery.

VENUS GENITRIX. Life-size; m. Parian. Ht., 5ft. 4½in. Louvre. This is a standing draped statue of Venus as the mother of the Romans (Genitrix) as on the medals. She holds the apple; the drapery is very thin, without girdle or sleeves, showing the figure, the ears are pierced, and she wears sandals. Flaxman thought it copied from the draped Venus of Cos by Praxiteles which the people bought of him. Similar statues are in the Naples Museum, and one at Holkham (Lord Leicester's), holding a vase in the left hand, which is modern.

Restorations.—The head fixed on: the left hand and apple in the right, with the part of the drapery held in it, are modern.

VENUS OF CNIDUS. Heroic; m. Greek. Ht., 6ft. 8in. Vatican. Presumed to be a copy of the famous Venus of Praxiteles, described by Pliny (lib. xxxvi. c. 5), made of Parian marble, standing in a little temple open on all sides, so that it could be seen all round. Lucian describes the mouth as open and smiling, admires the beauty of the hair, the well-pencilled eye-brows and swimming softness and vivacity of the eyes (*ὀφθαλμῶν το ὑγρὸν ἄμα τῷ φαιδρῷ*). The original was destroyed in the burning of the Lausium Palace at Constantinople in 475 A.D. Imperial medals struck at Cnidus have Caracalla and Plautilla, and on reverse this Venus. The position is reversed in the figure taken from the engraving by Episcopus (or Bischof, 17th cent.), which is not very accurate. The statue in the Vatican has a modern stucco drapery from the loins, put on by order of the Pope, with which it has been ignorantly engraved in the Museo Pio Clementino.

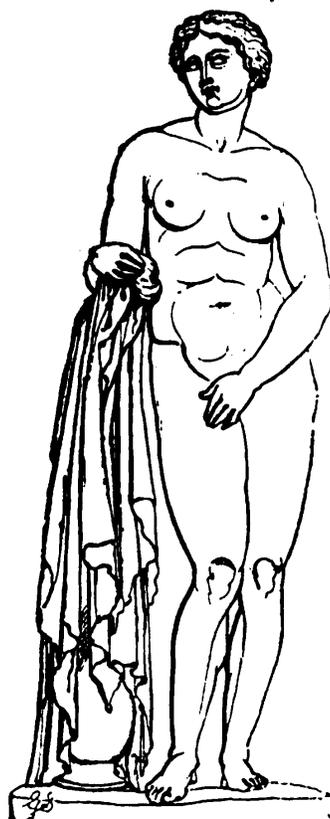


FIG. 144.
THE VENUS OF CNIDUS.
Vatican.

Another statue, considered to be much finer, is in the Glyptothek, Munich, which is life-size and of stone; found in a vineyard at Rome at the end of last century.

A bronze statue of the celebrated Venus was made by Praxiteles, destroyed in the reign of Claudius by a fire at Rome. ('Hist. Nat.' lib. xxxiv. c. 8.)

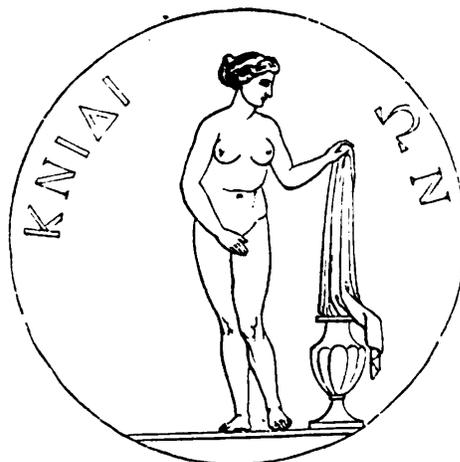


FIG 145.—COIN OF CNIDUS. VENUS.
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VENUS DE' MEDICI. Life-size ; m. Parian. Ht., 4ft. 11½in. Florence, in the Tribune of the Uffizi ; by Cleomenes of Athens.

In allusion to the birth of the goddess from the foam of the sea, is the Dolphin, on whose back are sporting the two boy deities, Eros and Himeros. The hair is bound up as the Horæ were said to have done it. The ears are pierced and no doubt once had ear-rings, and on the left arm is the mark of an armlet.

It was found in the Forum of Octavia or Hadrian's Villa at Tivoli about 1680, with other beautiful statues, amongst which was the knife-sharpener 'L'Arrotino.' (Fig. 122.)

It was brought to Florence in the Pontificate of Innocent XI., in the reign of Cosmo III. di Medici, and placed in the gardens of the Medici in the sixteenth century, and was placed in the gallery of the Uffizi in 1680.

Restorations.—It was broken into thirteen pieces ; the head was off, the trunk injured, the thighs broken, the feet, the arms, and hands almost entirely gone. Fortunately the fractures were so regular that the pieces were easily joined with the exception of some parts in the trunk. The right arm and hand and the left from the elbow were quite lost, and these parts were supplied by Bernini. This accounts for some of the affectation shown in the position of the arms and hands. These are not at all of the antique character, and the statue is much grander without them, as indeed it should always be when studied from. The plinth is also modern, the ancient one having been too much broken to be used. The Greek inscription was accurately copied.

“Cleomenes, son of Apollodoros the Athenian, did it.” He is spoken of by Pliny as a sculptor of the highest repute for his female figures. The son of this sculptor is thought to be him whose name is cut upon the tortoise at the foot of the statue called Germanicus in the Louvre, No. 184.

It is thought to bear some resemblance to the famous Venus



FIG. 146.—VENUS DE' MEDICI.
In the Tribune of the Uffizi Gallery.

ΚΛΕΟΜΕΝΗΣ ΑΙΟΛΑΔΩΡΟΥ
 ΜΟΗΝΑΙΟΣ ΕΠΩΞΕΝ

of Praxiteles, the first representing the goddess nude, of which some idea is obtained from the coins of the time of Caracalla and Plautilla (see Fig. 145). Old copies in marble of the Venus of Cnidus are in the Vatican (Fig. 144), and an especially good one in the Glyptothek at Munich. An antique marble copy of the Medici Venus in the Louvre (156) has the arms, which are modern, slightly different from Bernini's in the Florence statue. The left foot and some toes of the right are also new. This belonged to the Campana collection, and was found at Porto d'Anzo (Antium).

A statue in the Dresden Museum closely resembles the Medici Venus, the legs however being lost from about half of the thighs. A small bronze in the Brit. Mus. is in this attitude.

VENUS OF MILO *or* MELOS, the name of the island in which it was found. (Venus Victrix.) A half-draped heroic-size statue, the arms and left foot broken off. Marble. Height, 6ft. 8in. In the Louvre; No. 136. Corallitic marble, like ivory in colour, and very close in the grain.

The name of the sculptor is not known, but this beautiful statue is considered by Clarac to be of the school of Praxiteles. But being partly draped some think it to be of an earlier time. Others have attributed it to Alcamenes and to Agesandros. By Overbeck it is considered to be of so late a time as that of Augustus. Mr. Newton would place it about 250 B.C. It was found in 1820 by a Greek peasant in getting up the roots of a tree, when the whole fell through into a hollow place which proved to be a tomb in the rock. The bust was first found, and then the trunk in two parts, separated where the drapery begins, at the hips; but the head was not separate, being perfect with the exception of the nose; the left foot was quite lost. A hand holding an apple was found, and a fragment of a plinth was also found near the statue, inscribed with the last letters of a name, . . . ΑΝΔΡΟΣ, supposed to be part of the name *Ἀγησανδρος*, and the rest of the inscription *Μηνιδου* (*Ἄντ*) *ωχευς ἀπὸ Μαιάνδρου ἐποίησεν* (Clarac Inscip. pl. 54). "The son of Menides of Antioch near the river Maeander has done it," all in letters of the best period. This fragment, according to M. Clarac, fitted the broken plinth on which the statue stood. The statue was purchased by the Count Marcellus (the friend and secretary of Chateaubriand when he was in London), and presented by him to the French nation.

Restorations.—The nose, and the left foot. The plinth has been let into a new block of marble, and until within the last ten years the figure had an inclination out of the perpendicular caused by the lower part of the plinth not being quite true. This has been rectified, and the statue is much improved by it, but in all the old casts the defect will be noticed.



FIG. 147.—VENUS OF MELOS. *In the Louvre. The left foot added.*

It may be noticed that the attitude suggests that some object was held resting on the knee, such as a shield. A bronze statue in a somewhat similar attitude, now in the Louvre, is a winged figure of Victory holding a shield, and inscribing it, which was found at Brescia about twenty years ago. There is also a resemblance in attitude to the Venus of Capua in the Naples Museum. M. Fröhner is of opinion that the left hand with apple belongs to this statue, but the right hand held the drapery. M. Claudius Tarral, sculptor, has made the most accurate investigation of the fragments, and agrees in this opinion. He notices that certain irregularities in the forms show that the sculptor was not a copyist but essentially an originator, working from his own ideal. The right cheek is rather larger than the left, and the corners of the mouth are not exactly alike, and the drapery is simple and finely designed so as to avoid all folds not essential to the position and not interfering with the harmony of the figure (*see* Louvre Cat., p. 171).

VENUS KALLIPYGE. Life-size; m. Greek. Ht., 5ft. 2½in. Naples Museum. A nude statue holding drapery in front, and in the attitude of looking back over her shoulder as if admiring her own beautiful back, from which the statue takes its name (*καλλιπυγος*).

It was formerly in the Farnese collection with most of the sculptures at Naples, and was found in the ruins of the Golden House of Nero. It was once placed with all the Venuses in the Naples Museum in a separate room called after the name of this statue, and kept from the public view.

It has some few good points in the work of the body, but is not entitled to the reputation it has held of being copied from one of the Venuses of Praxiteles.

Restorations.—The head, the right leg and hand, part of the left arm, the hand and the breast are modern, and the work of the sculptor Albaccini.

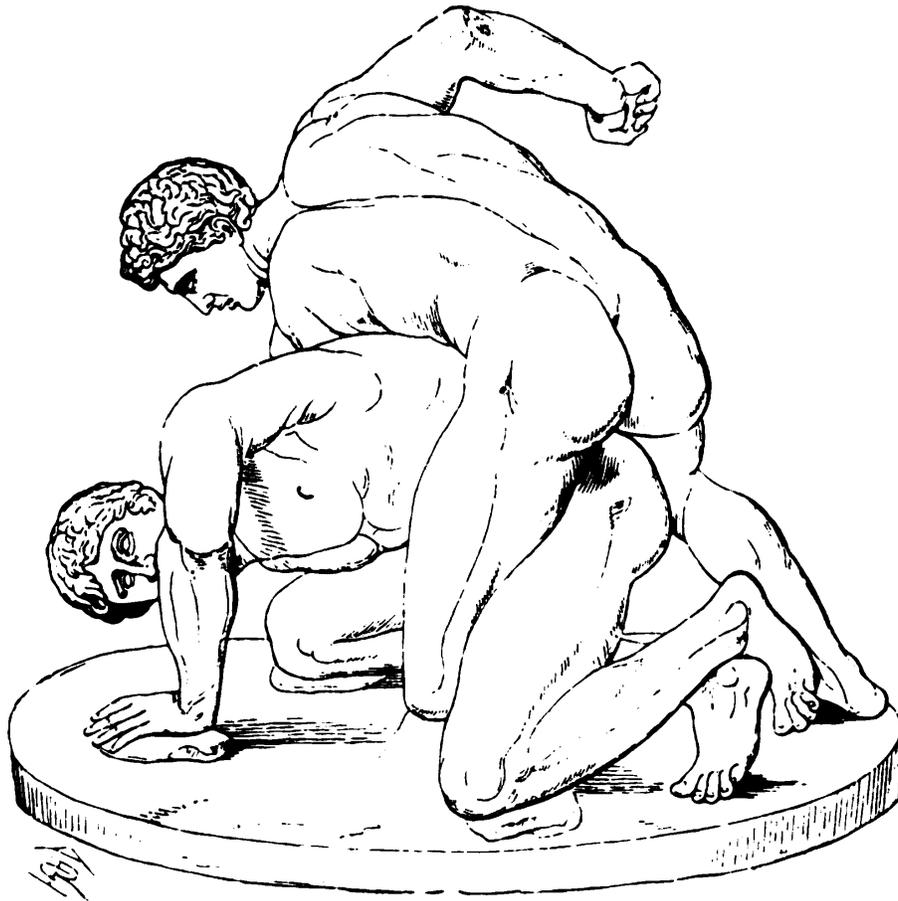


FIG. 148.—THE WRESTLERS.
In the Tribune of the Uffizi.

THE WRESTLERS. Group; m. Ht., 2ft. 10½in.; length, 3ft. 11in. Florence Gallery. A most remarkable group, although much of it is new. The immense difficulties of such a work are surmounted with wonderful skill, and the knowledge of the figure shows a great mastery of the technical part of the art. It represents a deadly struggle, not a mere throwing to the ground, which was another kind of game; in this the upper figure is about to deal a finishing blow upon his victim. It is a good example of choice of motive. It belongs to the later style of Greek art, and has been connected with the Niobe figures from having been found in the same place, and sold in one lot with them to the Medici family. Winckelmann thought

they belonged to that group in accordance with another account of the Niobe catastrophe, which says that the sons were wrestling when it happened. In treatment it recalls the Laocoon group, and is classed in the School of Rhodes by some German critics.

Restorations.—The heads, the left arm and foot, right leg from knee of the upper figure, the right arm and leg above knee of the lower are modern. It is, however, maintained that they are antique; the head of the conquered wrestler being retouched only.

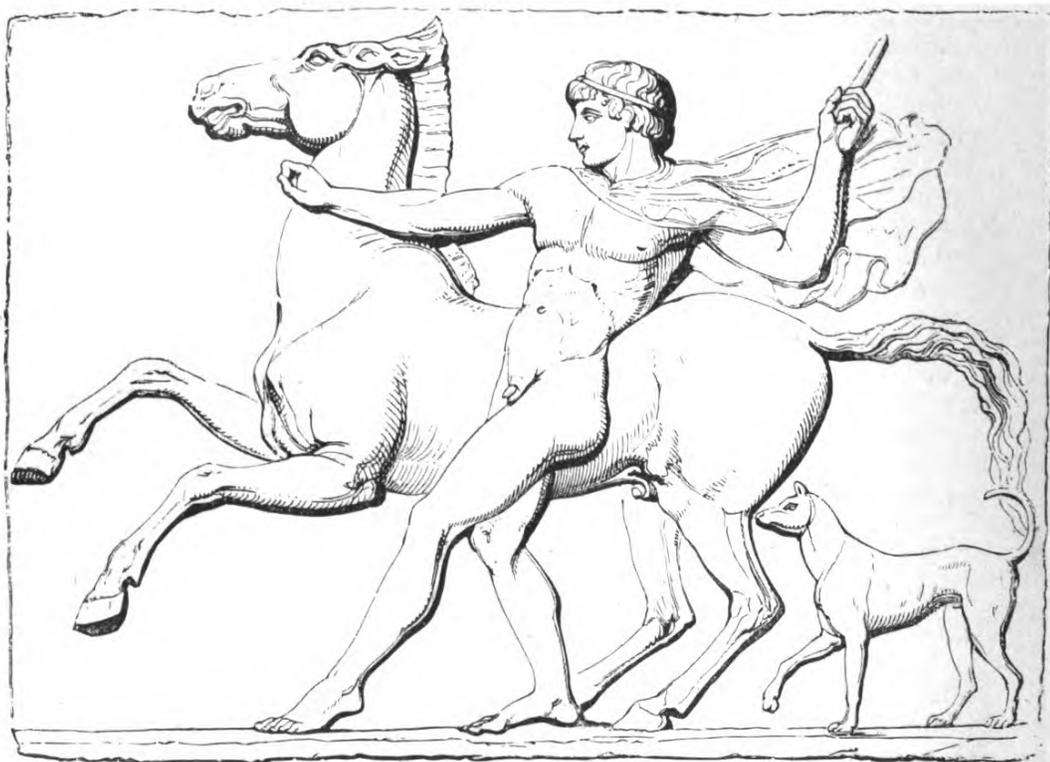


FIG. 149.—CASTOR. Bas-relief in British Museum.
Said to be Archaic.

A CHRONOLOGICAL LIST
OF
ANCIENT SCULPTORS,
AND THEIR WORKS.

In this list the names of the sculptors and their works are spelt as in Greek. In the text they are given as the Greek names were spelt by Latin writers.

The names of Egyptian sculptors of the earliest times (B.C. 5000) who designed those grand works still existing in so perfect a state, are not recorded. The same is to be said of the Assyrian sculptures, and of those called Phœnician.

The Shield of Achilles, described by HOMER, and the Shield of Herakles, the description of which is attributed to HESIOD, were worked in thin metal, embossed and chiselled; but no names of the sculptors are recorded. The date of Homer and Hesiod is doubtful. The middle of the 9th century B.C. may serve for the time of Homer; Hesiod was about a century later, about 735 B.C. The date accepted for the capture of Troy is B.C. 1184.

Certain names of Greek sculptors working in the primitive manner to which the general term "Archaic" is applied, are mentioned by Herodotus, Pliny, and Pausanias as traditional, but their precise date is not known.

HERODOTUS was born at Halikarnassos 484 B.C., and wrote when an old man of 77. The date of his death is not known. PLINY was born at Verona A.D. 23, and perished in the eruption of Vesuvius in the year 79. PAUSANIAS (a native of Lydia?) wrote in the time of the emperor M. Aurelius, 161—180 A.D.

ABBREVIATIONS: St. = Statue. W. = Wood. T. C. = Terra cotta. M. = Marble. B. = Bronze. G. = Gold. I. = Ivory. E. = Ebony.

B. C.

665? **Butades** or **Dibutades**—*Corinth*—Bas-relief in baked clay—Portrait of his daughter's lover—Said by Pliny to have been still at Corinth when sacked by Mummius.

666—**Eucheir**—**Diopos**—**Engrammos**—From *Corinth* to *Etruria*—Model-
500? lers in clay.

Damophilos—**Gorgasos**—From *Corinth*?—Statues in T. C. in the Temple of Ceres, Rome—Pliny, xxv. cap. 12—"Plastæ laudatissimi" &c. Those on the right were by Damophilos, and the left by Gorgasos.

B. C.

- 600 ? **Rhœkos**—*Samos*—Figures of Women in the Temple of Artemis at Ephesus, one called "Night" by the Ephesians.
Theodoros, son of **Rhœkos**—*Samos*—Labyrinth of Lemnos, and Temple of Artemis—Theodoros, said to have learned the Egyptian canon of proportions in Egypt.
Telekles, brother of **Theodoros**—*Samos*—Statues in B. and W.
- 560 ? **Theodoros**, son of **Telekles**—*Samos*—St. in B. and W., and gem engraving.
- 630 ? **Glaukos**—*Chios*—Iron-stand, or large vase with figures, at Delphi.
Bupalos—*Chios*—St., M., Tyche, at Smyrna. St., G., The Graces draped.
- 580—**Dipœnos**—**Skyllis**—*Crete*, and to *Sikyon*—M., I., and E. St., The
548 ? Dioscuri at Argos. St. of Artemis, Athena, Herakles, &c.
Tektæos—**Angelion**—*Sparta*—W., I., and G. Apollo at Delos. St., Athene. St., Artemis.—Kallon of *Ægina* was pupil of these.
Klearchos—*Rhegium*—St., B. and W., Zeus at Sparta.—Master of Pythagoras the sculptor.
- 560—**Smilis**—*Ægina*—I. and G. Group of the Seasons.
- 550 ? **Endœos**—*Athens*—St., W., I., and M., of Artemis, for Temple at Ephesos. Athene Polias. St., W., with the Graces and the Seasons in M.
,, **Gitiadas**—*Sparta*—St., B., Athene, in Temple at Sparta. Two tripods at Amyklæ.
,, **Bathykles**—*Magnesia*—W., B., and G. Statue and Throne of Apollo at Amyklæ.
- 521—**Ageladas**—*Argos*—1. Chariot group, at Olympia, B. 2. St., Ath-
455 ? letes, named. 3. Infant Zeus, at Ithone and *Ægion*. 4. Herakles, at Melite.—The master of Pheidias, Myron, and Polykleitos.
Aristomedon—*Argos*—Colossal statues at Delphi.
- 500—**Glaukos**—*Argos*—St. at Olympia—Groups of Amphitrite; Poseidon,
467 and Hestia—Mentioned by Herodotus.
Dionysios—*Argos*—St., Groups of Deities and Hesiod and Homer. St., Mare and groom, of Phormis, at Olympia—These horses and figures were of diminutive size.
Simon—*Ægina*—St., Horse and groom, at Olympia, in the Altis.
,, **Kanachos**—*Sikyon*—B., W., I., G., M.—St., B., Apollo at Branchidæ. St., W., Apollo at Thebes. St., G. and I., Aphrodite at Sikyon. St., A Muse. St., group, Boys riding.
Aristokles—*Sikyon*—St., A Muse at Sikyon—Marble Stele of a Warrior (fig. 70), bearing his name.
- 523—**Kallon**—*Ægina*—St., Persephone at Amyklæ. St., Athene at
480 ? Træzen.

B. C.

477? **Onatas**—*Ægina*—St., Group (10) at Olympia—of Greeks casting lots to challenge Hektor. St., Group at Delphi. Chariot for Hiero of Syracuse at Olympia. St., B., Herakles at Thasos. St., B., Apollo at Pergamus. St., B., Hermes with a ram at Olympia. St., B., Demeter—‘the black draped Demeter’ at Phigaleia, a woman with head of horse. The marble statues of the *Ægina* Pediments in Munich Museum (fig. 74) may be by Onatas and Kallon. (*Brunn.*)

485—**Glaukias**—*Ægina*—Chariot group, Gelo victor in the race at Olympia. St., B. (3), of victors at Olympia—A base was found at Olympia inscribed ΓΛΑΥΚΙΑΣ ΑΙΓΙΝΑΤΑΣ ΕΠΟΙΕΣΕ.

Theopropos—*Ægina*—St., B., Bull at Delphi.

Philesios—*Eretria*—St., B., Bull at Olympia—The base of this bull has been found at Olympia, bearing his name.

510 **Antenor**—*Athens*—St., B. (2), Harmodios and Aristogeiton.

480 **Kritios**—**Nesiotes** (*misread Nestocles*)—*Athens*—St., B. (2), Harmodios and Aristogeiton at Athens.

Amphion—*Knossos in Crete*—Chariot group at Delphi.

Demokritos—*Sikyon*—St., Boy of Hippos, Victor at Olympia.

Amphikrates—*Athens*—St. of Leæna as a Lioness without a tongue, in allusion to her secrecy.

Hegesias or Hegias—*Athens*—St., Castor and Pollux at Rome, and Boys on race-horses.

480? **Kalamis**—*Athens*—St., Race-horses for the chariot by Onatas at Olympia. St., Aphrodite (Sosandra) at Athens. St., Boys, at Olympia. St., Ammon. St., Apollo Alexikakos. St., Colossal Apollo at Apollonia. St., Zeus Ammon at Thebes. St., Hermes Kriophoros at Tanagra. St., M., Dionysos at Tanagra. The Quadriga on the Akropolis, Athens. Nikè Apteros at Olympia. St., Alkmene. St., Hermione. St., G., I., Asklepios—Famous for his horses.

Kallimachos—*Athens*—Surnamed ‘Katatexitechnos.’ Inventor of the Corinthian Capital.

Praxiteles (the Elder)—*Athens*—St., The charioteer for the quadriga of Kalamis.

Kleoitias—*Athens*—St., Warrior at Athens. Group of Zeus and Ganymede at Olympia.

480 **Pythagoras**—*Rhegium*—St., B., Philoktetes at Syracuse. St., B., Astylos, a runner of Crotona, at Olympia. St., B., Euthymos, a boxer, Olympia—The marble base discovered at Olympia inscribed with the names Pythagoras and Euthymos. St., B., Leontiskos, a wrestler, Olympia. Europa on a Bull at Tarentum (Marble of this is in Brit. Mus.). St., Mnaseas. St., Group, Etiokles and Polyneikos. St., Perseus. St., Apollo. Group (8 figs.) in the Temple of Fortune at Rome in Pliny’s time.

B. C.

- 470 **Myron**—*Athens*—St., W., Hekate at Ægina. St., Dionysos with Apollo and Muses, on Mt. Helicon. St., Erectheus, Athens. St., Colossal group, Zeus, Athene, and Herakles at Samos. St., group, Athene and Marsyas. St., Perseus and Medusa, Acropolis. St., R., A Cow lowing. St., Oxen (4). St., A Dog. St., Boy boxer Philippos. St., The runner Ladas. St., B., Diskobolos and other Athletes. St., Apollo (2). St., Herakles.
- 400 **Polykleitos**—*Argos* and *Sikyon*—St., B., Doryphoros, The Diadumenos. St., G. and I., of Hera at Argos, seated. St., B., Amazon, copy in the Vatican, and another. St., M., Amazon, Vienna Mus. St., M., Amazon, at Berlin Mus. B., Group of Astragalizontes. St., B., Aphrodite at Amyklæ. St., B., The Apoxyomenos, and another Athlete.—The author of the canon called after him. Coins of Argos represent his Hera. A Doryphoros is in Naples Mus.
- 464? **Pheidias** (b. 490? d.—?)—*Athens*—St., B., colossal, of Athene Promachos. St., B., The Lemnian Athene. St., colos., I. and G., in Parthenon. St., I. and G., collos, Zeus at Olympia, Altis. The above four all destroyed—A small m. statue found at Athens, 1880; copied from the famous one in Parthenon. St., B., Amazon—leaning on a lance; copy in the Vatican. The sculptures of the Parthenon. Those of the Pediments especially attributed to him (figs. 88, 89). St., M., Venus Urania. St., I. and G., Venus Urania, Elis. St., Apollo Parnopius, Athens. G., Athene and Apollo with the Heroes (Eponymi). The last four named by Pausanias.
- 460? **Strongylion** (Στρογγυλίων). St., Amazon, called 'Euknemon,' from the beautiful legs. St., A Boy. Plin. l. xxxiv. c. 8. St., Artemis. Group, Three Muses. Paus. l. 9.
- 440—**Agorakritos**—*Paros*—St., B., Aphrodite, called Nemesis Rhamnusia.
- 428? St., B., Athene Itonia. St., B., Zeus.—Pupil of Pheidias.
- 444—**Alkamenes**—*Athens*—St., B., Aphrodite 'of the Garden.' St., B., 400? Athene. St., B., Hephaistos. St., Centaur. St., Hera—Juno. St., Ares—Mars. I. and G., Dionysos. B., Hekate Tricorpor. St., Asklepios. St., Herakles, colossal. St., Eros. Sts. of the W. Pediment of the Temple of Zeus at Olympia. M., Battle of the Centaurs and Lapithæ (discovered 1879).
- 435 **Paionios**—*Mende in Thrace*—Sts., M., in E. Pediment of Temple at Olympia—The contest between Pelops and Oinomaos—Discovered 1879. St., M., Victory with wings—A cast in Brit. Mus.
- 432—**Phradmon**.—*Ephesus*—St., B., Amazon.
- Ktesilas** (**Ktesilaus**, **Desilaus**)—*Lacedæmon*—St., Amazon wounded—The statue in Capitol, Rome, a copy (?). St., Perikles Olympius. St., A Doryphore.
- 415 **Pyromachos**—*Athens*—Frieze of Temple of Athene Polias—Named as Pyromachos, *φυρομαχος*.—Grk. Anth., lib. iv. c. 12.

B. C.

- 379 **Pythis (Pythios)**—*Athens*—M., Group on the Tomb of Mausolus—Discovered by Mr. Newton, 1857. In Brit. Mus. called Halicarnassus marbles.
- Leochares**—*Athens*—M., The sculptures of W. side of tomb of Mausolus—Also named by Pausanias as the sculptor of a Zeus, Apollo, and other statues.
- Bryaxis**—*Rhodes*—The sculptures of N. side of Mausolus tomb—A Pasiphae, Asklepios, and Hygeia Liber Pater at Knidos.
- Timotheos**—*Athens*—The sculptures of S. side of Mausolus tomb—A Diana at Rome. A Ganymede; copy in Vatican.
- Scopas**—*Paros*—The sculptures of E. side of Mausolus tomb. 1. Venus, Pothos, and Phaeton. 2. Apollo Palatinus. 3. Poseidon, Thetis, and Achilles—In the shrine of Cn. Domitius Via Flamm. Rome. 4. Colossal Ares, seated. 5. Aphrodite Pandemon—Bronze. 6. Niobe group (?)—in Pliny's time at Rome. 7. Eros, Pothos, and Imeros at Megara—Same work as Venus, &c., No. 1? 8. Artemis. 9. Asklepios and Hygeia. 10. M., Herakles. 11. M., Hecate. 12. M., Drunken Bacchus. 13. One of the Columnæ celatæ of the Temple at Ephesus (?), begun B. C. 394. Architect of Temple of Athene Tegea.
- Praxiteles**—*Athens*—M., Aphrodite (Cnidian Venus)—carried to Constantinople. M., St. of Phryne, one gilt. M., Eros—carried off by Caligula; restored by Claudius; taken again by Nero to Rome, where it stood in the schools of Octavia; burnt in that building, reign of Titus. Faun—'Nobilem Satyrum,' *περιόηρον*. M., Group, Harmodios and Aristogeiton—taken by Xerxes, and restored by Alexander. St., Sauroctonos. Group, Ceres and others, once at Rome. Flora, Triptolemos, Boni Eventus, Menades, Caryatides, Sileni, Apollo, Neptunus, Diana, and Latona.—The Niobe statues also attributed to him. M., Hermes and Dionysos, found at Olympia, 1879. Cast of, is in Brit. Mus.
- Kephisodotos**, son of **Praxiteles**—*Athens*—Group at Pergamos ('*symplegma*')—perhaps the Florence 'Wrestlers.' St., Latona. St., Venus. St., Æsculapius and Diana—once at Rome, named by Pliny.
- 350? **Naukydes**—*Argos*—St., Discobolos, in Vatican. St., Hermes. St., Hekate. St., I. and G., Hebe.
- 330 **Polykleitos** (the younger)—*Argos*—A younger sculptor of the name, of the time of Lysippos.
- 340 **Lysippos**—*Sikyon*—(time of Alexander the Great—b. 356; d. 323; æt. 32)—B., Statues of Alexander (celebrated), one holding a lance. Many of Hercules. B., Hercules of Tarentum—Colossal Zeus at Tarentum. Equestrian Group of Alexander and the horsemen who fell at the battle of the Granicus, 334 B. C.—brought to Rome by Metellus, 146 B. C. St., B., Apoxyomenos—The statue in the Vatican considered to be copy of this. St., Hephaistion. —He is said to have made 1600 works, mostly in bronze.

B. C.

- 300 **Polykles**—*Athens*—Amyntas, wrestler. Hermaphrodite—whether recumbent is doubtful, but he is said to be the inventor of this kind of statue, one of which is in the Louvre, another in the Villa Albani, and another in Florence Museum.
- 290 **Chares**—*Lindus in Rhodes*—B., Colossus of Rhodes, erected 224 B. C.—Pupil of Lysippos.
- Eutyichides**—*Sikyon*—Eurotam (River). St., Liber Pater. St., Timosthenes Eleus. St., Tyche (seated), with Orontes river as a youth at her feet, Seleucus and Antiochus crowning her.—Pupil of Lysippos.
- Lysistratos**, brother of **Lysippos**—*Sikyon*—Said to have invented the taking of casts of the face. Plin., cap. viii. sec. 44.
- 240—**Pyromachos**—*Athens* and *Pergamus*—St., B., Asklepios. Groups of
295 battles of Attalus and Eumenes, with other sculptures.
- Isigonos**—**Stratonikos**—**Antigonos**—*Athens* and *Pergamos*—Worked with Pyromachos—Alto-reliefs, discovered at Pergamos, now in the Museum at Berlin. The school of Pergamos was founded on these.
- 160 **Timokles**—**Timarchides**—*Athenians*, worked at Rome—St., Asklepios. St., Athene Promachos at Elatea.
- Kleomenes**—*Athens*—St., M., Aphrodite—'Venus dei Medici.' M. group, Thespiades—belonged to Asinius Pollio.
- Kleomenes**, son of the above—*Athens*—St. of Germanicus in the Louvre—The base inscribed as by Kleomenes, son of Kleomenes.
- 100? **Apollonios**, son of **Nestor**—*Doubtful* where from—St., M., Torso Belvedere—Inscription on the torso.
- Agasias**, son of **Dositheos**—*Ephesus*—St., The Fighting Gladiator in Louvre—the name upon the work. Agasias is not mentioned by Pausanias or Pliny.
- 90 **Pasiteles**—*Magna Græcia*—St., I., Jupiter in the temple, for Metellus.
- Kolotes**—*Paros*—None known—Pupil of Pasiteles. Another of the name said to have assisted Pheidias on the Zeus, Olympia.
- 80? **Arcesilaus**—*Greek*—St., Venus Genitrix, for the Forum of Cæsar. St. or B. rel., M., Lioness with Cupids, for Lucullus—Praised by Varro.
- 50 **Sauros**—**Batrachos**—*Greek*—Sculptures in the Portico of Octavia. They carved a lizard and a frog, to signify their names, on this work. (Plin.)
- 30? **Glykon**—*Athens*—St., M., Colossal Hercules, found in the Baths of Caracalla, Rome—His name not mentioned by Pliny or Pausanias, but his only work known bears his name. (Fig. 114.)
- 26 **Diogenes**—*Athens*—Worked on the Pantheon of Agrippa. Caryatides by him.

A. D.

- 50? **Apollonios and Tauriskos**—*Tralles*—Colossal Group, M., Dirckè tied to the Bull, in Naples Mus. (Fig. 146.)
- 79 **Agasander—Apollodoros—Athenodoros**, son of **Agasander**—*Rhodiens*—Group, M., Laocoon, in Vatican (fig. 116). The work of these three sculptors in the time of Titus.
- 60 **Zenodoros**—*A Gaul*—St., B., Coloss. of Nero—110 feet high, which stood before the Golden House. Afterwards dedicated as a Sol, in A. D. 75.
- 117—**Papias—Aristeas—Aphrodisias**—M., Two Centaurs in bigio marble.

Many more names might be added to this list, but those above given are the most important.

The great work of Franciscus Junius, '*De Pictura Veterum*' Fol. Rotodami 1694, affords an almost exhaustive collection of quotations from Greek and Latin writers referring to Sculptors and their works, with a very full catalogue, which will be found invaluable to students.

R

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SOME OF THE ATTRIBUTES SEEN IN ANCIENT SCULPTURE.

Ægis and spear of Minerva—Athene, as protecting and armed for combat. She sometimes in early works carried a lamp, in allusion to her wisdom.

Caduceus of Mercury—Hermes, a short round rod, with a pair of wings near the top, and two serpents twining opposite each other. Originally an olive branch served with the ribbons as the emblem of a messenger of peace. The ribbons (*στέμματα*) were changed into two entwined snakes, said by some to have been once separated while fighting by Hermes. It is seen also in a much simpler form as a staff with two short curved spiral ends at the top. A staff of this kind was carried by heralds and ambassadors in war. *The wings* of course told of speed, and are always seen on the cap or **petasus**, and attached to the heels as **talaria**, for the messenger of the gods to fly down to earth. As the god of commerce also they have a meaning.

Diadem—*σφενδόνη*—to Juno—Hērē.

Eagle and thunderbolt of Jupiter—Zeus;—as the messenger and the weapon of the almighty god. The ruler of Olympus is represented seated with a figure of winged Victory standing in his right hand, and a sceptre in his left, with a 'patera' signifying culture; and with the Modius.

Modius—bearing the 'modius,' a measure for corn, on his head, as the Jupiter Serapis, all-bountiful. Pluto also has the modius as Serapis, the name of the corresponding deity in Egyptian mythology.

Hammer and pincers at his anvil, to Vulcan—Hephæstos.

Lyre, to Apollo, as the god of the day and of poetry. **The bow and quiver** also to him as the destroyer.

Mirror and flowers belong to Venus—Aphrodite—with the **tortoise and dolphin**.

Peacock to Juno, and the **Cuckoo** on her sceptre.

Pedum—the shepherd's crook-stick, is often given to satyrs and to Pan; sometimes to fauns and bacchanalians; to Thalia, as the goddess of pastoral life. The Centaur of the Capitol has one.

Pomegranate, fruit and flower to Proserpina—Persephone.

Poppy and wheat-ears to Ceres—Demeter.

Spear, two-pronged, to Pluto—Hades, who is sometimes represented with the **modius** on his head.

Thyrsus of Bacchus—Dionysos—a staff with a fir-cone on the top, tied with ribbons; given to Bacchante and other figures. The fir-cone is said to have been chosen on account of its giving the resinous flavour to wine which was so relished.

Torch belongs to Diana—Artemis, whose quiver and bow are later attributes. The spear and hound also belong to her. Ceres also carries a torch, signifying her search for Proserpina in Hades. *The torch reversed* is always funereal.

Trident of Neptune—Poseidon—as the sort of harpoon used by fishermen in the earliest times.

Turrets on the head of Cybele—Rhea.

GLOSSARY OF NAMES GIVEN TO STATUES, &c.

- Apoxyomenos**—The Athlete scraping himself with the strigil (from ἀποξύω, to scrape).
- Diadumenos**—Athlete wearing the victor's fillet (or diadem).
- Dioscuri**—Twin sons of the god Zeus (Castor and Pollux).
- Discobolus** The Quoit (or Disc) thrower.
- Doryphorus**—The Spear-bearer.
- Gigantimachia**—Wars of the Giants with the Gods.
- Panathenæa**—Festivals in honour of Athena.
- Parthenon**—From παρθένος, a virgin. The Parthenon was dedicated to the virgin goddess Athena.
- Sauroctonos**—Apollo the lizard slayer (from Σαῦρος, a lizard, and κτονος, one who kills, from κτείνω, to kill).

CORRESPONDING NAMES OF MYTHIC PERSONAGES IN ROMAN AND GREEK NOMENCLATURE.

ROMAN	GREEK	ROMAN	GREEK
Æsculapius . . .	Asklēpios	Mars . . .	Arēs
Aurora . . .	'Ēōs	Mercury . . .	Hermēs
Bacchus . . .	Dionysos	Minerva . . .	Athēnē
Ceres . . .	Dēmēter	Mors (Death) . . .	Thanatos
Cupido <i>or</i> Amor . . .	Erōs	Neptune . . .	Poseidon
Cybele . . .	Rhea	Pluto . . .	Hades
Diana . . .	Artēmis	Pollux . . .	Polydeukes
Parcæ (the Fates) . . .	Moirai	Proserpina . . .	Persephonē
Flora . . .	Chloris	Saturn . . .	Chronos
Furiæ (Furies) . . .	Eumenides	Somnus . . .	Hypnos
Gratiæ (Graces) . . .	Charities	Sol . . .	Hēlios
Hercules . . .	Herakles	Venus . . .	Aphrodīte
Juno . . .	Hērē	Vesta . . .	Hestia
Jupiter . . .	Zeus	Victoria . . .	Nikē
Latona . . .	Leto	Vulcan . . .	Hephaistos
Luna . . .	Selēnē	Ulysses . . .	Odysseus

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