The broken funerary stele presents one of the typical and widespread funerary banquet scenes of the Hellenistic and early Roman periods. This banquet scene, according to the cultural historian Paul Veyne, made two comments to the living: “What a fortunate life they led” and “This is the way to live, for life is short.” When the table arrangements accented a family, as here, there was the additional affirmation of the observation of convention — a microcosm of the stability of the state and the contribution to it made by the deceased. Sometimes the public expression of a central reclining man and peripheral seated woman with child, and with a dog under the couch, was used simply as an indication of this observance of conventionality, without it necessarily being the actual state of affairs (whether stable, married or child-rearing).

The broken stele still retains its socket at the base that would have set the stone into a stable foundation. Missing is the face where the inscription giving the name(s) of the deceased would be found — that is, probably on the borders of a simple carved pediment that evoked the front of a temple. The inscription may have confirmed or challenged the usual scholarly suggestion that the deceased was a pig farmer. The archaeologist William Calder in 1933 photographed the stone at Honaz (the neighbouring town to the ancient site of Colossae). He described the lower relief in his notebook as “one hog and two hoglings”. The stone is now held at the Denizli Müze (Museum) (K 350).