

## A FUNERARY CONSTRUCTION IN THE WESTERN NECROPOLIS OF TRALLEIS<sup>1</sup>

The funerary construction discussed in this article was unearthed during the excavations in the Western Necropolis of Tralleis in 2007<sup>2</sup>. During this work 50 tombs of different periods were opened; however, due to the incompleteness of the excavations, the chronology and stratification in this part of the city is still unclear. The tombs opened in 2007 contain, *inter alia*, tile graves for extended burials of adults<sup>3</sup>, *sarcophagi*, an inscribed *stele* of a gladiator<sup>4</sup>, *amphorae* used as cremation containers, *urnae* containing remains of charred human bones, *pithoi* used for burials of children, *unguentaria*<sup>5</sup>, pots, lamps, tankards etc. These rich finds, which date to the period between the late fourth century B.C. and second half of the fourth century A.D., shed light on the social life in Tralleis and also provide significant evidence concerning the development of ceramic production between the early Hellenistic and early Roman periods.

Another important find of the excavations of the year 2007 in the Western Necropolis is a funerary construction with an inscription<sup>6</sup>. It is a typical example of the tombs with five *klinai* in Anatolian *nekropoleis*. The tomb consists of two rooms, while, in addition to the five *klinai* along with skeletons, it yielded rich finds including an inscribed block *in situ* (see *infra*), some *unguentaria*, lamps and *urnae*. The characteristics of the funerary construction and the objects found in it seem to indicate that the tomb, in which both cremation and inhumation were practised<sup>7</sup>, was in use during the period from the early Hellenistic period to the end of the 1<sup>st</sup> century A.D.

The inscription, which was found *in situ* outside of the grave chambers described above, is carved on a huge block of coarse grained white marble with projecting mouldings at the bottom. Height 0.945; width 1.385; thickness 0.23; height of the letters varying between 0.03 and 0.043 m (figs. 1 and 2).

1 For a brief history of Tralleis see M. H. Hansen and T. H. Nielsen (eds.), *An Inventory of Archaic and Classical Poleis* (2004), 1135, no. 941 (Flensted-Jensen); G. M. Cohen, *The Hellenistic Settlements in Europe, the Islands, and Asia Minor* (1995), 265–8) and D. Magie, *Roman Rule in Asia Minor* (1950), 129–130.

2 It is a pleasure to record here our gratitude to Prof. A. Yaylalı who served as the head of the excavation of Tralleis between 2006–2008. For the excavations in Tralleis in 2007 see A. Yaylalı, 30. *Kazı Sonuçları Toplantısı*, Ankara 2009, 17–40 also including a report (pp. 27–34 with figs. 11–14) by A. Saraçoğlu and M. Çekilmez concerning the work at the Western Necropolis where also the inscription published here has been announced (p. 33).

3 The discovery of some coins dated to the reigns of Constantinus II, Constantius II and Constans in the tile graves testify that the Western Necropolis was still in use in the middle of the fourth century A.D. (see Yaylalı, *op. cit.*, 28).

4 See A. Saraçoğlu – M. Çekilmez, *EA* 43 (2010), 57–8.

5 For Hellenistic and Roman *unguentaria* from the Western Necropolis see A. Saraçoğlu, *Anadolu/Anatolia 37* (2011), 1–42 with more detailed information about both the Western Necropolis in general and on the funerary construction discussed in this article.

6 For a picture showing both the funerary construction and the platform where the inscribed block was unearthed see Yaylalı, *op. cit.*, fig. 11 on p. 39.

7 On the fact that in some tombs in Asia Minor both cremation and inhumation may be practised within the same family see S. Ahrens, in *Death and Changing Rituals. Function and Meaning in Ancient Funerary Practices* (ed. by J. R. Brandt – M. Prusac – H. Roland) (2015), 189 with bibliography.



Fig. 1

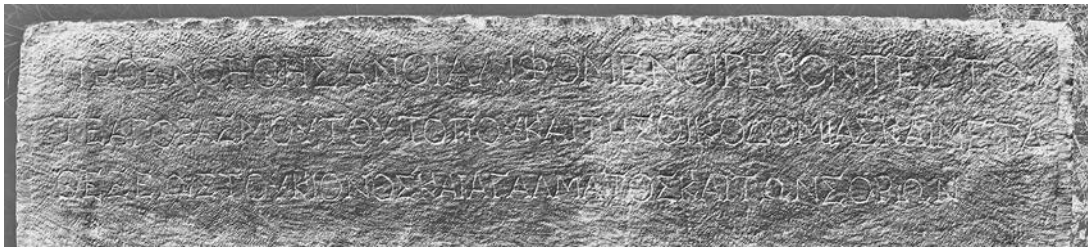


Fig. 2 (detail)

προενοήθησαν οἱ ἀλιφόμενοι γέροντες τοῦ  
 τε ἀγορασμοῦ τοῦ τόπου καὶ τῆς οἰκοδομίας καὶ μετα-  
 θέσεως τοῦ κίονος καὶ ἀγάλματος καὶ τῶν σορῶν

*The purchase of the land and the construction and the transposition of the column and the statue and the coffins was supervised by the Elders who use the gymnasium.*

This is the last part of a funerary inscription which must have started on another element (a block ?) placed above.<sup>8</sup> It provides some information about what the tomb contained: a column (κίων), a statue (ἄγαλμα) and some sarcophagi (σοροί). The column mentioned in the inscription is lost; however, it may have been used to support the ἄγαλμα.<sup>9</sup> The term ἄγαλμα, which usually means “statue in honour of a god” (LSJ), seems here to refer to an image or portait-statue of

<sup>8</sup> The holes on its top support this idea (see fig. 1).

<sup>9</sup> For ἀγάλματα or ἀνδριάντες supported by κίονες in or outside of tombs see J. Kubińska, *Les monuments funéraires dans les inscriptions grecques de l'Asie mineure* (1968), 122–4 and Ch. Naour, *Tyriaion en Cabalide: épigraphie et géographie historique* (1980), 68.

the dead person. The occurrence of the term ἄγαλμα in the funerary context, where one would rather expect ἀνδριάς, is not frequent but not unparalleled<sup>10</sup>. The plural σοφοί (*sarcophagi*), on the other hand, has to be taken as an indication that the complex was originally constructed to serve as a family tomb<sup>11</sup>.

The purchase (ἀγορασμός) of the land and the construction (οἰκοδομία) of the funerary monument and the transposition (μετάθεσις)<sup>12</sup> of some elements was supervised by some members of the *gerousia*, (οἱ γέροντες, “the Elders”) who are qualified as ἀλειφόμενοι<sup>13</sup> because they used the athletic facilities of the gymnasium<sup>14</sup>. The *gerousia* of Tralleis is already attested by many inscriptions dating to the first three centuries A.D.<sup>15</sup> One of them, recording honours to a gymnasiarch by the Council and People and *gerousia* of Tralleis, informs us about the existence of three *gymnasia* (τριῶν γυμνασίων) in the city in the first or second century A.D.<sup>16</sup> This makes it highly probable that the *gerousia* of Tralleis had a gymnasium of its own.<sup>17</sup> As the beginning of the inscription is missing, we know nothing about the person for whom this tomb was originally constructed by the Elders using the gymnasium. Their close attention seems to point to an eminent person who took part in the activities, probably in the early imperial period, around the *gerousia* and the *gymnasia* of Tralleis.

### Özet

Makalede, Tralleis'deki Batı Nekropolü'nde 2007 yılında yapılan kazılarda ortaya çıkan buluntular hakkında bilgiler verilmektedir. Buna göre, bu kazılarda farklı dönemlere tarihlenen 50

10 See J. Kubińska, *op. cit.*, 124, cf. also the following instance from Tralleis: Στρατονεῖκ[η] / Ἀπολλωνίου / ἀνέθηκεν τὸ ἄγαλμα Ἀπολλωνίου / τοῦ Σωκράτους / τοῦ γενομένου / αὐτῆς ἀνδρός / (F. B. Poljakov, *IvTralleis und Nysa I* [I.K. 36,1], no. 181). For ἄγαλμα for a human being see also K. Rigsby, *Ancient Society* 44 (2014), 4, note 10.

11 On funerary terms see in general J. Kubińska, *op. cit.*, see now also S. Ahrens, *op. cit.*, 185–222.

12 The change of the position (μετατιθέναι) of parts of tombs was normally forbidden: see e.g. TAM V, 2, 1116 (Thyateira); V, 3, 1838; G. Petzl, *IvSmyrna I* (I.K. 23), nos. 205 and 210 (= M. Riel, *The Inscriptions of Alexandria Troas* [I.K. 53], no. 153). For another legitimate case of μετάθεσις as our inscription see P. Herrmann – H. Malay, *New Documents from Lydia* (2007), no. 40 (Charakipolis) = SEG 57, 1148 (transfer of bones).

13 Note the itacistic pronunciation ἀλιφ- for ἀλειφ-.

14 The term οἱ ἀλειφόμενοι is frequently attested in inscriptions in connection with *aleipteria* and *gymnasia*: see C. Foss, *GRBS* 16 (1975), 217–226 (J. and L. Robert, *Bull. ép.* 1976, 133: “les usagers du gymnase”) and C. P. Jones, *ZPE* 124 (1999), 89. In Thyateira, the users of the same gymnasium were called both οἱ ἀλειφόμενοι ἐν τῷ τρίτῳ γυμνασίῳ (TAM V, 2, 968) and [οἱ] μετέ[χον]τες [τοῦ] τρίτου γυμνασίου (TAM V, 2, 975).

15 The earliest record of the *gerousia* in Tralleis goes back to the time of Augustus (*IvTralleis*, no. 35, cf. J. H. Oliver, *The Sacred Gerusia* (Hesperia Suppl. VI), 1941, 35, note 14). By the way, in another honorific inscription from Tralleis, published by M. Aydaş in *EA* 37 (2004), 121–2 (*Bull. ép.* 2005, 427), the honours would likewise have been paid by [οἱ ἀλειφόμενοι] γέροντες rather than [καὶ] οἱ γέροντες οἱ ἐν Τράλλεσι (see already SEG 54, 1171 where Th. Corsten reasonably offers καὶ οἱ νέοι instead of the editor's οἱ ἐν Τράλλεσι).

16 *IvTralleis und Nysa I*, no. 75, cf. Oliver, *op. cit.*, 35.

17 See Oliver, *op. cit.*, 35, note 14. For some epigraphic attestations of *gymnasia* owned by different groups (i.e. *paides*, *epheboi*, *neoi* and elders) in some cities of Asia Minor see S. Şahin, *IvPerge I* (I.K. 54), 80, note on line 3 of no. 56 and M. Wörrle, *Chiron* 46 (2016), 403–51. For some epigraphic records on “gymnasion of the *gerousia*” and “gymnasiarch of the *gerousia*” see Oliver, *op. cit.*, 87, no. 5 (= *IvEphesos*, no. 702) and 105, no. 20 (= *IvEphesos*, no. 1587); G. Petzl, *IvSmyrna II,1* (I.K. 24,1), 194, on lines 16–20 of no. 697, cf. also S. Dmitriev, *City Government in Hellenistic and Roman Asia Minor* (2005), 39.

adet mezar açılmış ve aralarında lahitlerin, bir gladyatöre ait yazıtlı mezar taşının, içlerinde kremasyon artıklarının muhafaza edildiği amphoraların, yine içlerinde kömürleşmiş kemiklerin bulunduğu *urnaların*, çocuk gömüsü için kullanılmış *pithosların*, *unguentariumların*, günlük kapların, tasların, kandillerin vs. yer aldığı çok sayıda buluntu ele geçmiştir. İ.Ö. 4. yüzyıl ile İ.S. 4. yüzyıl arasına tarihlenen bu zengin buluntular hem antik Tralleis kentindeki sosyal yaşama ışık tutmakta ve hem de bu dönemde kentteki seramik üretiminin gelişimine ilişkin önemli bilgiler vermektedir.

2007 yılında Batı Nekropolü'nde ortaya çıkarılan diğer önemli bir buluntu da, iki odadan oluşan bir mezar binasıdır. 5 adet *kline*'ye ek olarak, birçok küçük buluntunun ve bir yazıtın ele geçtiği bu mezar binasının Hellenistik devir boyunca kullanımda olduğu anlaşılmaktadır. Mezar odalarının dışında *in situ* durumundaki bir mermer blok üzerindeki üç satırlık Grekçe yazıtın çevirisi şöyledir:

“Arazinin satın alımı, binanın yapımı ve sütun, heykel ve lahitlerin yerlerinin değiştirilmesi işleri gymnasiumu kullanan Yaşlılar Meclisi üyeleri tarafından denetlendi”.

Bu yazıt, başlangıç kısmı üstteki bir başka blokta (?) yer alan bir yazıtın yalnızca son kısmıdır. Yazıtta göre mezarda ayrıca bir sütun (*kion*), bir heykel (*agalma*) ve bazı lahitler (*soroi*) bulunmaktaydı. Burada sözü geçen sütun, yazıtta *agalma* olarak adlandırılan bir heykelin kaidesi olarak işlev görüyor olmalıydı. *Agalma* terimi genelde tanrı heykelleri için kullanılmaktaysa da, elimizdeki yazıtta mezarda yatan kişinin heykelinin ifade edilmiş olması daha olasıdır. Öte yandan, çoğul “lahitler (*soroi*)” ifadesi bu yapının bir aile mezarı olarak kullanıldığına işaret etmektedir.

Mezarın yapım ve düzenlenmesini Tralleis'deki Yaşlılar Meclisi'nin (*gerousia*) bazı üyelerin üstlenmişlerdi. Yazıtta bu yaşlıların *al(e)iphomenoi* olarak nitelenmeleri onların gymnasiumda aktif olarak spor yapan kişiler olduklarını göstermektedir. Bir onurlandırma yazıtında Tralleis'deki “üç gymnasium”dan söz edildiğine göre, bu kentteki epheblerin, gençlerin ve yaşlıların ayrı birer gymnasiumları vardı. Erken imparatorluk dönemine tarihlenebilecek olan yazıtın büyük bir kısmı kayıp olduğu için, mezar sahibinin kimliği hakkında birşey bilmek mümkün değildir. Ancak gymnasiumda spor yapan Yaşlılar Meclisi üyeleri (*gerontes*) onun mezarına bu kadar yakın bir ilgi gösterdiklerine göre, bu kişi Tralleis'deki *gerousia* ve gymnasium çevresindeki etkinliklerde yer alan seçkin biri olmalıydı.

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