Two new inscriptions from Alexandreia Troas

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TWO NEW INSCRIPTIONS FROM ALEXANDREIA TROAS

The two inscriptions presented here were seen at Dalyan Köyü near the site of Alexandreia Troas in August 1998. The first one was discovered in the vicinity of the ancient theatre and the second one near the ancient harbour. Both are presently housed in the restaurant belonging to Osman Toptamış.

The new texts constitute a welcome addition to the epigraphy of the leading Troadic city in the Hellenistic and Roman period¹.

1. White-marble block with a square dowel hole connected to the cast channels on the top surface, 0,155 m high, 0,365 m wide and 0,30 m. thick. Elegant apicidal letters 0,045 m high. The inscription was damaged by pickax on the right side. Pl. 1.

Date: first/second century AD

\[
\text{Psalmus}
\]
\[
\text{Vlvir aug(ustalis)}
\]

This block is just a part of the original monument. The missing upper block contained at least the praenomen and the nomen of the dedicant. It is not impossible that the original inscription was continued on the other adjoining block(s), below or next to the preserved one. The exact nature of the monument cannot be determined with certainty. However, on the basis of other monuments set up by seviri augustales elsewhere, we can infer that it was rather an honorary inscription or a dedication than a funerary stone.

1. Prior to this discovery, there were only six attestations of the rare name Psalmus (Ψάλμος): four in Athens², and one each in Dalmatia³ and North Italy⁴. If we bear in mind the statistics that 8-9 out of 10 serviri Augustales were freedmen⁵, we are perhaps warranted to the same conclusion concerning the legal status of our dedicant, especially since his name points in the same direction⁶.

2. This is the first appearance of the title servir Augustalis in Alexandria Troas. Previously, we had one certain and one possible attestation of the title Augustalis⁷. The Augustales flourished in large commercial centres, mostly in the west part of the Empire. The presence of serviri Augustales in the prosperous Roman colony of Alexandria Troas, with its busy commercial port, is to be expected. However, the cities in which both serviri Augustales and individual Augustales are attested are rare. R. Duthoy names 25 such instances, which make up 6% of the 376 cities where one of the titles is attested⁸. To this list we can now add Alexandria Troas and also the Roman colony at Patras⁹.

It is generally held that there were three separate organisations on occasion coexisting with one another: serviri Augustales, Augustales and magistri Augustales, each of them with a role in the cult of genus Augusti/numen Augusti¹⁰. Serviri Augustales were as a rule relatively wealthy freedmen, members of an official collegiate body yearly(?) nominated by the municipal decurions. Upon entering their office they paid a summa honoraria to the municipal aerarium, unless a special decretum decurionum released them from this obligation. Furthermore, they were

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² IG II² 2018, 138: ephebe Βέγετος Ψάλμος (120/1 AD); ibid. 2128, 180 and 2129, 20: ephebe Δωριών Ψάλμος (184/5 AD); ibid. 13082: ο Πυθαγόρης Ψάλμος. Cf. LGPN II, s.v.
⁴ CIL V 160. In Pap. Masp. vol. II 67143, 4 (VI AD) we find the form Ψαλμως (cf. F. Priesigke, Namenbuch, Heidelberg 1922 [Amsterdam 1967], s.v.).
⁶ Cf. H. Solin, Die griechischen Personennamen in Rom, vol. III, 1982, pp. 1176-80, for the other names derived from the sphere of music, such as Molpe, Hymnus, Ode.
⁷ IK 53, nos 44-5.
¹⁰ On the long-standing discussion over the meaning of the various attested titles for the Augustales and on the history of the relevant research, cf. Duthoy, op. cit. in note 8, 1255-57, 1260-93; P. Kneissl, Chiron 10 (1980) 291-3, 316-7; S. E. Ostrow, Historia 1985, 1, 64-72.
expected to contribute a separate sum *ob honorem seviratus*. The *insignia* to which they were entitled (accompanied by *lictores* with *fasces*, they wore a *toga praetexta* and sat on a *sella curulis* or a *tribunal*) underlined their official position in the city. In time, they formed an *ordo* comparable to that of *equites* in Rome, confirming their position between the local *ordo* and the mere *plebs*.

II. Marble block with a rim above, broken on the left side and below, damaged on the right side, 1,41 m long, 0,32 m high and 0,15 m thick. Apiced lettres 0,055 m high. Pl. 2.

Date: third century AD.

\[
\text{name, ethnic name} καὶ Τροφαδεύς, Βουλευτής, ἔθνικα
\text{τὴν σοφὸν ἐν τῇ ὑπὸκάτω ὑποκειμένη μέσῃ καμάρα ἔμαθε[ν]}
\text{τῷ καὶ}
\]

This considerably damaged block comes from a funerary complex belonging to a distinguished family of Alexandria Troas in the Imperial period. The missing left part of the first line contained the name of the owner. Judging by the conjunction καὶ preceding the ethnic Τροφαδεύς, the person in question was a citizen of at least one other city. Cases of multiple citizenships are not uncommon at this age, particularly among distinguished athletes and artists. For Alexandria Troas itself, we have two epigraphically attested instances of foreigners honoured by its citizenship.

The ethnic name Τροφαδεύς was the prevalent one in Alexandria Troas ever since foundation of the Roman colony on its site. The attestations of the simple place name Τροάς and of the corresponding ethnic name are numerous, in authors as well as in inscriptions. In the Hellenistic period, on the other hand, we consistently encounter the name Ἀλεξάνδρεια, whether alone or coupled with Τροάς and Ἄλωλίς.

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11. It is possible that the block published here is a part of a monument erected by Psalmus ob honorem seviratus.
13. To the attestations collected in *IK* 53, add the case of Ὑσόφιλος πιστὸς νίς Ἐὐσεβίου Τροαδέως (*SEG* XXXVII, 1069, V-VI AD, Büyükkada, Bithynia).
The anonymous owner of the funerary complex was a municipal councillor, a 
βουλευτὴς. Two βουλευταὶ of Alexandria Troas were already on record\(^{14}\), while the 
municipal βουλή features in seven inscriptions from the Imperial period\(^{15}\) and two 
from the Hellenistic period\(^{16}\). In view of the fact that Alexandria Troas was a Roman 
colony, the term βουλευτὴς should be understood as the Greek variant of the Latin 
decurio\(^{17}\).

The verb τίθημι used in the same context appears in several funerary inscriptions 
from Alexandria Troas\(^{18}\). In most cases it refers, either explicitly or implicitly, to 
a sarcophagus. The new inscription furnishes us with the first attestation of the well-
known funerary καμάρα in this part of the Troad\(^{19}\). Previously, the only comparable 
term in Alexandria was τὸ μνημεῖον ("the tomb")\(^{20}\). The term καμάρα usually 
designates a vaulted family funerary chamber\(^{21}\). They were constructed to receive 
one or more sarcophagi, and the inscriptions naming them are as a rule engraved on 
stone slabs placed next to the chamber or built into it. In our case, there are two 
possibilities: 1. if we accept the restoration ἐν τῇ ὑπὸξόκατῳ ὑποκειμένη μέσῃ κα-
μάρᾳ, this means that the block with the inscription stood above the kamara 
containing the sarcophagus. The adverb ὑπὸξόκατῳ may seem redundant in view of the 
immediately following ὑποκειμένη, unless it is to be understood as being equivalent 
in its meaning to ὑπάρχουσα\(^{22}\); 2. if we restore σύν τῇ ὑπὸξόκατῳ ὑποκειμένη μέσῃ 
καμάρᾳ, then the new block comes from the side of a sarcophagus which originally

\(^{14}\) *IK* 53, nos. 98, 140.

\(^{15}\) *Ib.* nos. 42, 43, 50-52, 98, 140.

\(^{16}\) *Ib.* nos. 3-4.

\(^{17}\) *Ib.*, p. 12-13. *Decuriones* (mostly in the formula D.D.) appear in the following 
inscriptions: 12, 14, 19, 20, 23, 24, 34, 37, 39, 47, 49, 106, 137, 138, T120.


\(^{19}\) Cf. the diminutive form καμάριον in Assos (R. Merkelbach, *IK* 4, no. 71).

\(^{20}\) I.K. 53, nos. 83 and 113, possibly also no. 98; cf. J. Kubinska, *Les monuments funéraires 
dans les inscriptions grecques de l’Asie Mineure*, 1968, 97. Mnemeion is usually composed of 
several parts, including a kamara.

\(^{21}\) Cf. Kubinska, *op. cit.*, 94-99; P. Boned, in *Actas del VIII Congresso Español de 

\(^{22}\) For the meaning of the verb ὑπὸξειμα, cf. *LSJ* s.v., II. 8.b. Another ὑπὸξόκατῳ καμάρᾳ 
appears in an inscription from Lydian Troketta (J. Keil, A. von Premerstein, *Bericht über eine 
24): Μητροφάνης Ἀρίω τῇ γυναικὶ καὶ αὐτῷ τὸ μνημεῖον καὶ τὸν σοφὸν. Χρήσται δὲ ὃ 
κληρονόμος μου καὶ οἱ ἀπελεύθεροι οἱ ἐμοὶ καὶ τῆς γυναικὸς μου τῇ ὑπὸξόκατῳ καμάρᾳ, 
... cf. also τὸ ὑποκημ[α]ριον in Lykia (*TAMII*, no. 45).
stood on top of the kamara. A comparable case is found in an inscription from Smyrna mentioning a kamara built under the θωρακείον supporting three sarcophagi.\textsuperscript{23} I prefer the first interpretation.

Since the new inscription mentions a μέση καμάρα, we conclude that there were at least three chambers in the same complex. Cases of more than one chamber in the same funerary complex are common.\textsuperscript{24}

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\textsuperscript{23} IGR IV 1474: ἀγοράσας τὸ θωρακείον καὶ τὰς ἐπ’ αὐτῶ σοφοὺς τρεῖς καὶ προσεκατοκεύσας τὴν κατ’ αὐτοῦ καμάραν.

\textsuperscript{24} Kubinska, \textit{op. cit.}, 98.
ΠΕΡΙΛΗΨΗ

ΔΥΟ ΝΕΕΣ ΕΠΙΓΡΑΦΕΣ ΑΠΟ ΤΗΝ ΑΛΕΞΑΝΔΡΕΙΑ ΤΡΩΑΔΑ

Στό άρθρο δημοσιεύονται δύο ἀνέκδοτες ἐπιγραφές ἀπό τῇ ῥωμαϊκῇ ἀποικίᾳ ποὺ ὑπῆρχε στὴν Ἀλεξάνδρεια Τρωᾶδα. Ἡ πρώτῃ -τὸ πιθανότερο ἀναθηματική καὶ ὁχὶ ἐπιτύμβια- εἶναι γραμμένη στὰ λατινικὰ, χρονολογεῖται στὸν 1ο/2ο αἰ. μ.Χ. καὶ προέρχεται ἀπὸ κάποιον Ψάλμο ποὺ ἀναφέρεται ὡς μέλος τοῦ ἀποτελουμένου ἀπὸ εὐκατάστατους ἀπελευθέρους collegium τῶν augustales. Στὸ ὑπόμνημα τῆς ἐπιγραφῆς δίνονται πληροφορίες γιὰ τὴν διάδοσιν, συγκρότηση καὶ τὸν λειτουργικὸ ρόλο τῶν augustales, ἀναφέρονται οἱ παράλληλες μαρτυρίες γιὰ τὸ ὅνομα τοῦ ἀναθέτη καὶ ἐπισημαίνεται τὸ γεγονός ὅτι ἡ ἐκδιδόμενη ἐπιγραφὴ ἀποτελεῖ τὴν πρώτη μαρτυρία γιὰ τὴν ὑπαρξία augustales στὴν ῥωμαϊκῇ ἀποικίᾳ τῆς Ἀλεξάνδρειας Τρωάδος.

Ἔτος ἐπιγραφῆς προέρχεται ἀπὸ ταφικὸ κτίσμα (“καμάρα”) ἐπιφανοῦς οἰκογενείας καὶ χρονολογεῖται στὸν 3ο αἰ. μ.Χ. Τὸ ὅνομα τοῦ ἀναφερομένου στὴν ἐπιγραφή προσώπου δὲν ἔχει σωθεί ἢ ἐνδείξη “καὶ Τρωάδεις” δηλώνει ὅτι ὑπῆρξε καὶ πολιτικὴ ἄλλης πόλεως, ὁ δὲ προοδοιοποιοῦ “βουλευτὴς” ἐρμηνεύεται ὡς ἀπόδοσιν τοῦ λατινικοῦ decurio. Μὲ βάση τὴν προοδοιομένη συμπλήρωση τοῦ δεύτερου στίχου τῆς ἐπιγραφῆς σχολιάζεται ἑπίσης ἢ δομῆ τοῦ κτίσματος.