Two new inscriptions from Alexandreia Troas

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https://doi.org/10.12681/tekmeria.205

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To cite this article:

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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 period

I. 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 apiced letters 0,045 m high. The inscription was damaged by pickax on the right side. Pi. 1.

Date: first/second century AD

Psalmus
VI vir· 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 Athens, and one each in Dalmatia and North Italy. If we bear in mind the statistics that 8-9 out of 10 seviri augustales were freedmen, we are perhaps warranted to the same conclusion concerning the legal status of our dedicant, especially since his name points in the same direction.

2. This is the first appearance of the title sevir augustalis in Alexandreia Troas. Previously, we had one certain and one possible attestation of the title augustalis. The augustales flourished in large commercial centres, mostly in the west part of the Empire. The presence of seviri augustales in the prosperous Roman colony of Alexandreia Troas, with its busy commercial port, is to be expected. However, the cities in which both seviri 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 attested. To this list we can now add Alexandreia Troas and also the Roman colony at Patras.

It is generally held that there were three separate organisations on occasion coexisting with one another: seviri augustales, augustales and magistri augustales, each of them with a role in the cult of genius Augusti/numen Augusti. Seviri 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. IGII 2018, 138: ephebe Bέγετος Ψάλμου (120/1 AD); ibid. 2128, 180 and 2129, 20: ephebe Δωρικεύς Ψάλμου (184/5 AD); ibid. 13082: ὁ ἐπικληθής Ψάλμος. Cf. LGPN II, 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.
Two new inscriptions from Alexandreia Troas

expected to contribute a separate sum *ob honorem seviratus*\(^\text{11}\). 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 letters 0,055 m high. Pl. 2.

Date: third century AD.

<table>
<thead>
<tr>
<th>name, ethnic name</th>
<th>καὶ Τρωαδεύς, βουλευτής, ἔθηκα</th>
</tr>
</thead>
<tbody>
<tr>
<td>[tʰín soorón ἐν τῇ ὑπὸκατώ ὑποχειμένῃ μέση καμάρα ἐμα[υ]</td>
<td></td>
</tr>
</tbody>
</table>
| [tʰω καὶ | ]

This considerably damaged block comes from a funerary complex belonging to a distinguished family of Alexandreia 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 Τρωαδεύς, 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 Alexandreia Troas itself, we have two epigraphically attested instances of foreigners honoured by its citizenship\(^\text{12}\).

The ethnic name Τρωαδεύς was the prevalent one in Alexandreia Troas ever since foundation of the Roman colony on its site. The attestations of the simple place name Τρῳάς and of the corresponding ethnic name are numerous, in authors as well as in inscriptions\(^\text{13}\). In the Hellenistic period, on the other hand, we consistently encounter the name Ἀλεξάνδρεια, whether alone or coupled with Τρῳάς and Ἀιολίς.

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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 Θεόφιλος πιστός υἱός Εὐφρασίου Τροαδέος (*SEG* XXXVII, 1069, V-VI AD, Büyükada, Bithynia).
The anonymous owner of the funerary complex was a municipal councillor, a βουλευτής. Two βουλευταί of Alexandria Troas were already on record\textsuperscript{14}, while the municipal βουλή features in seven inscriptions from the Imperial period\textsuperscript{15} and two from the Hellenistic period\textsuperscript{16}. In view of the fact that Alexandria Troas was a Roman colony, the term βουλευτής should be understood as the Greek variant of the Latin decurio\textsuperscript{17}.

The verb τίθημι used in the same context appears in several funerary inscriptions from Alexandria Troas\textsuperscript{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\textsuperscript{19}. Previously, the only comparable term in Alexandria was τὸ μνημεῖον ("the tomb")\textsuperscript{20}. The term καμάρα usually designates a vaulted family funerary chamber\textsuperscript{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 ὑποκάτω ὑποκείμενῃ καμάρᾳ, this means that the block with the inscription stood above the kamara containing the sarcophagus. The adverb ὑποκάτω may seem redundant in view of the immediately following ὑποκείμενη, unless it is to be understood as being equivalent in its meaning to ὑπάρχουσα\textsuperscript{22}; 2. if we restore συν τῇ ὑποκάτω ὑποκείμενῃ καμάρᾳ, then the new block comes from the side of a sarcophagus which originally

\textsuperscript{14} IK 53, nos. 98, 140.
\textsuperscript{15} Ib. nos. 42, 43, 50-52, 98, 140.
\textsuperscript{16} Ib. nos. 3-4.
\textsuperscript{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.
\textsuperscript{18} Ib. nos. 83-85, 94, 97, 98, 101, 102, 107, 109, 111A, 129.
\textsuperscript{19} Cf. the diminutive form καμάριον in Assos (R. Merkelbach, IK 4, no. 71).
\textsuperscript{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.
\textsuperscript{22} For the meaning of the verb ὑποκείμενη, cf. LSJ s.v., II. 8.b. Another ὑποκάτω καμάρα appears in an inscription from Lydia Troketta (J. Keil, A. von Premerstein, Bericht über eine Reise in Lydien und der südlichen Aiolis, Denkschr. Akad. Wien, phil.-hist. Kl. 53, 2, 1908, no. 24): Μητροφάνης Ἀρίω τῇ γυναικί καὶ αὐτῷ τὸ μνημεῖον καὶ τὸν σοφόν. Χρήστεται δὲ ὁ κληρονόμος μου καὶ οἱ ἀπελεύθεροι οἱ ἐμοὶ καὶ τῆς γυναικός μου τῇ ὑποκάτω καμάρᾳ..., cf. also τὸ ὑποκαμάριον 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\(^{23}\). 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\(^{24}\).

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\textbf{23.} \textit{IGR} IV 1474: ἀγοράσας τὸ θωρακείον καὶ τὰς ἐπ᾿ αὐτῷ σοφοὺς τρεῖς καὶ προσκατασκευάσας τὴν κατ᾿ αὐτὸν καμάραν.

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

ΔΥΟ ΝΕΕΣ ΕΠΙΓΡΑΦΕΣ ΑΠΟ ΤΗΝ ΑΛΕΞΑΝΔΡΕΙΑ ΤΡΩΑΔΑ

Στο άρθρο δημοσιεύονται δύο ανέκδοτες επιγραφές από τη ρωμαϊκή άποικία που υπήρχε στην Αλεξάνδρεια Τρωάδα. Η πρώτη -το πιθανότερο αναθηματική και όχι επιτύμβια- είναι γραμμένη στα λατινικά, χρονολογείται στον 10/20 αι. μ.Χ. και προέρχεται από κάποιον Ψάλμο που αναφέρεται ως μέλος του άποτελουμένου από εικατάστατους απελευθέρους collegium των augustales. Στο υπόμνημα της επιγραφής δίνονται πληροφορίες για την διάδοση, συγκρότηση και τον λειτουργικό ρόλο των augustales, αναφέρονται οι παράλληλες μαρτυρίες για το όνομα του αναθέτη και επισημαίνεται το γεγονός ότι η εκδιδόμενη επιγραφή αποτελεί την πρώτη μαρτυρία για την ύπαρξη augustales στην ρωμαϊκή άποικία της Αλεξάνδρειας Τρωάδος.

Η δεύτερη επιγραφή προέρχεται από ταφικό κτίσμα ("χαμάρα") επιφανείας και χρονολογείται στον 3ο αι. μ.Χ. Το όνομα του αναφερόμενου στην επιγραφή προσώπου δεν έχει σωθεί- ή ένδειξη "καί Τρωαδεύς" δηλώνει ότι υπήρξε και πολίτης άλλης πόλεως, ο δε προσδιορισμός "βουλευτής" έρμηνευόταν ως άπόδοση του λατινικού decurio. Με βάση την προτεινόμενη συμπλήρωση του δεύτερου στίχου της επιγραφής σχολιάζεται η πρώτη ή δευτέρη του κτίσματος.