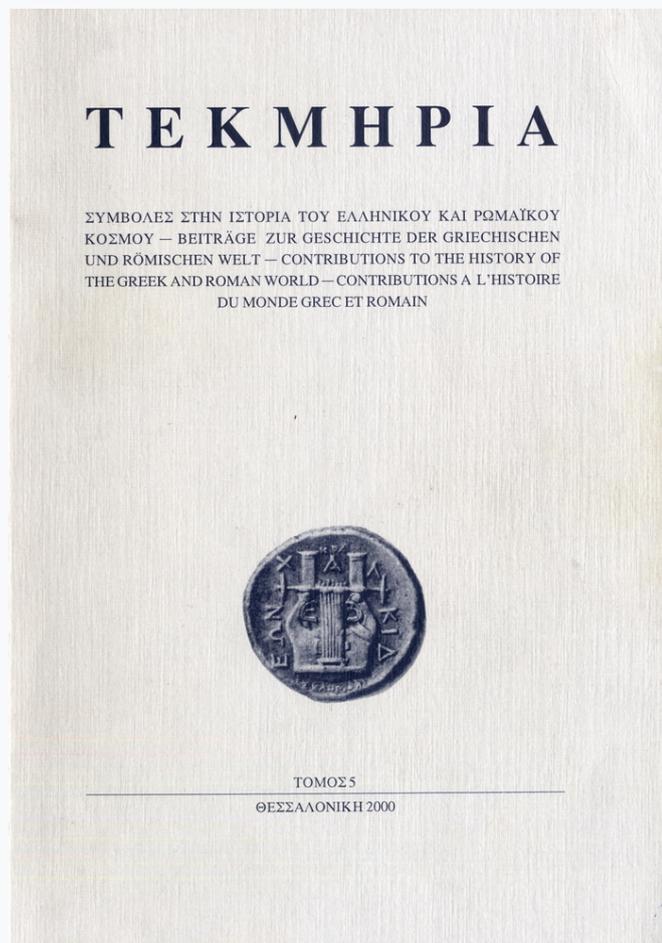


## Tekmeria

Vol 5 (2000)



### Two new inscriptions from Alexandria Troas

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doi: [10.12681/tekmeria.205](https://doi.org/10.12681/tekmeria.205)

#### To cite this article:

RICL M. (2000). Two new inscriptions from Alexandria Troas. *Tekmeria*, 5, 127–132.  
<https://doi.org/10.12681/tekmeria.205>

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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 Toptamiş.

The new texts constitute a welcome addition to the epigraphy of the leading Troadic city in the Hellenistic and Roman period<sup>1</sup>.

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. Pl. 1.

Date: first/second century AD

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*Psalmus*

$\overline{\text{VI}}$  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.

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1. Cf. M. Riel, *The inscriptions of Alexandreia Troas* (IK 53), 1997.

1. Prior to this discovery, there were only six attestations of the rare name *Psalmus* (Ψάλμος): four in Athens<sup>2</sup>, and one each in Dalmatia<sup>3</sup> and North Italy<sup>4</sup>. If we bear in mind the statistics that 8-9 out of 10 *seviri augustales* were freedmen<sup>5</sup>, we are perhaps warranted to the same conclusion concerning the legal status of our dedicant, especially since his name points in the same direction<sup>6</sup>.

2. This is the first appearance of the title *sevir augustalis* in Alexandria Troas. Previously, we had one certain and one possible attestation of the title *augustalis*<sup>7</sup>. 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 Alexandria 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<sup>8</sup>. To this list we can now add Alexandria Troas and also the Roman colony at Patras<sup>9</sup>.

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*<sup>10</sup>. *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

2. *IG II<sup>2</sup>* 2018, 138: ephebe Βέγετος Ψάλμου (120/1 AD); *ibid.* 2128, 180 and 2129, 20: ephebe Δωριεύς Ψάλμου (184/5 AD); *ibid.* 13082: ὁ ἐπικληθὴς Ψάλμος. Cf. *LGPNI*, s.v.

3. *CIL III*, 2376: *D. M. L. Iulius{s} Psalmus Iuliae Stratonice[n]i coniugi*.

4. *CIL V* 160. In *Pap. Masp.* vol. II 67143, 4 (VI AD) we find the form Ψαλμῶς (cf. F. Priesigke, *Namenbuch*, Heidelberg 1922 [Amsterdam 1967], s.v.).

5. R. Duhtoy, *Epigraphica* 36 (1974) 140.

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.

8. R. Duthoy, *ANRW II*. 16. 2 (1978) p. 1261 and note 48.

9. A. D. Rizakis, *Achaïe II: La cité de Patras, Epigraphie et histoire*, [*MEΛETHMATATA* 25] Athens 1998, nos 49, 50, 128, 129, 141, 145, 157.

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*<sup>11</sup>. The *insignia* to which they were entitled (accompanied by *lictors* with *fascēs*, 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.

[ name, ethnic name] καὶ Τρωαδεύς, βουλευτής, ἔθηκα  
[τὴν σορὸν ἐν τῇ ὑπ]οκάτω ὑποκειμένη μέση καμάρα ἐμα[υ]  
[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 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 Alexandria Troas itself, we have two epigraphically attested instances of foreigners honoured by its citizenship<sup>12</sup>.

The ethnic name Τρωαδεύς was the prevalent one in Alexandria Troas ever since foundation of the Roman colony on its site. The attestations of the simple place name Τρωάς and of the corresponding ethnic name are numerous, in authors as well as in inscriptions<sup>13</sup>. In the Hellenistic period, on the other hand, we consistently encounter the name Ἀλεξάνδρεια, whether alone or coupled with Τρωάς and Αἰολίς.

11. It is possible that the block published here is a part of a monument erected by Psalmus *ob honorem seviratus*.

12. *IK* 53, T 127-8.

13. To the attestations collected in *IK* 53, add the case of Θεόφιλος πιστός υἱὸς Εὐφρασί-ου Τρωαδέος (*SEG* XXXVII, 1069, V-VI AD, Büyükkada, Bithynia).

The anonymous owner of the funerary complex was a municipal councillor, a βουλευτής. Two βουλευταὶ of Alexandria Troas were already on record<sup>14</sup>, while the municipal βουλή features in seven inscriptions from the Imperial period<sup>15</sup> and two from the Hellenistic period<sup>16</sup>. 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*<sup>17</sup>.

The verb τίθημι used in the same context appears in several funerary inscriptions from Alexandria Troas<sup>18</sup>. 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<sup>19</sup>. Previously, the only comparable term in Alexandria was τὸ μνημεῖον (“the tomb”)<sup>20</sup>. The term καμάρα usually designates a vaulted family funerary chamber<sup>21</sup>. 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 ὑποκειμένη μέση καμάρα, 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 ὑποκειμένη, unless it is to be understood as being equivalent in its meaning to ὑπάρχουσα<sup>22</sup>; 2. if we restore σὺν τῇ ὑποκάτω ὑποκειμένη μέση καμάρα, 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.

18. *Ib.* nos. 83-85, 94, 97, 98, 101, 102, 107, 109, 111A, 129.

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 Congreso Español de Estudios clásicos*, 1994, 65-70 (non vidi; cf. *SEG* XLIV 925bis).

22. For the meaning of the verb ὑπόκειμαι, cf. *LSJ*s.v., II. 8.b. Another ὑποκάτω καμάρα appears in an inscription from Lydian 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 Ἄριον τῇ γυναικὶ καὶ αὐτῷ τὸ μνημεῖον καὶ τὸν σορόν. Χρησεται δὲ ὁ κληρονόμος μου καὶ οἱ ἀπελευθεροὶ οἱ ἐμοὶ καὶ τῆς γυναικὸς μου τῇ ὑποκάτω καμάρα..., cf. also τὸ ὑποκαμ]άριον in Lykia (*TAM* II, no. 45).

stood on top of the *kamara*. A comparable case is found in an inscription from Smyrna mentioning a *kamara* built under the θωρακεῖον supporting three sarcophagi<sup>23</sup>. 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<sup>24</sup>.

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23. IGR IV 1474: ἀγοράσας τὸ θωρακεῖον καὶ τὰς ἐπ' αὐτῷ σορούς τρεῖς καὶ προσκατασκευάσας τὴν κατ' αὐτοῦ καμάραν.

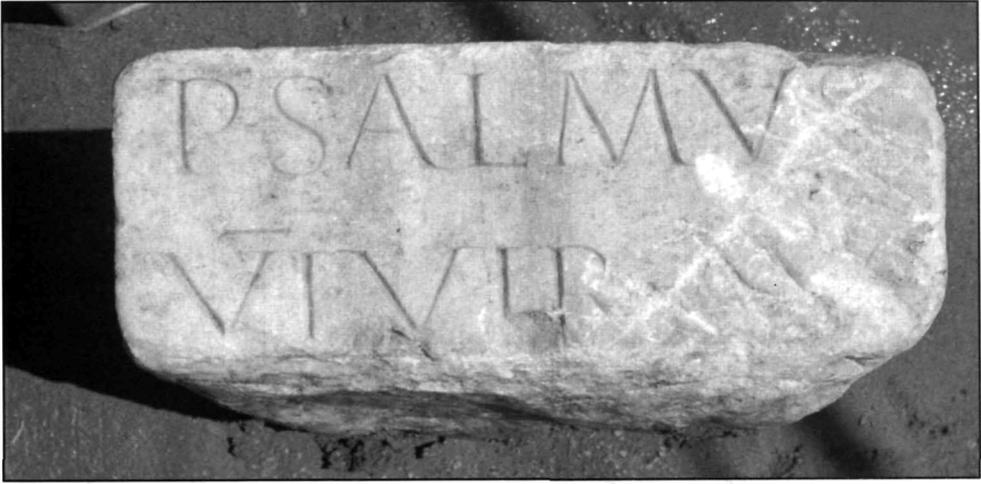
24. Kubinska, *op. cit.*, 98.

## ΠΕΡΙΛΗΨΗ

### ΔΥΟ ΝΕΕΣ ΕΠΙΓΡΑΦΕΣ ΑΠΟ ΤΗΝ ΑΛΕΞΑΝΔΡΕΙΑ ΤΡΩΑΔΑ

Στό άρθρο δημοσιεύονται δύο ανέκδοτες επιγραφές από τη ρωμαϊκή αποικία που υπήρχε στην Ἀλεξάνδρεια Τρωάδα. Ἡ πρώτη -τὸ πιθανώτερο ἀναθηματική καὶ ὄχι ἐπιτύμβια- εἶναι γραμμένη στὰ λατινικά, χρονολογεῖται στὸν 1ο/2ο αἰ. μ.Χ. καὶ προέρχεται ἀπὸ κάποιον Ψάλμο πού ἀναφέρεται ὡς μέλος τοῦ ἀποτελουμένου ἀπὸ εὐκατάστατους ἀπελευθέρους collegium τῶν augustales. Στὸ ὑπόμνημα τῆς ἐπιγραφῆς δίνονται πληροφορίες γιὰ τὴν διάδοση, συγκρότηση καὶ τὸν λειτουργικὸ ρόλο τῶν augustales, ἀναφέρονται οἱ παράλληλες μαρτυρίες γιὰ τὸ ὄνομα τοῦ ἀναθέτη καὶ ἐπισημαίνεται τὸ γεγονός ὅτι ἡ ἐκδιδόμενη ἐπιγραφή ἀποτελεῖ τὴν πρώτη μαρτυρία γιὰ τὴν ὑπαρξὴ augustales στὴν ρωμαϊκὴ ἀποικία τῆς Ἀλεξάνδρειας Τρωάδος.

Ἡ δευτέρη ἐπιγραφή προέρχεται ἀπὸ ταφικὸ κτίσμα (“καμάρα”) ἐπιφανοῦς οἰκογενείας καὶ χρονολογεῖται στὸν 3ο αἰ. μ.Χ. Τὸ ὄνομα τοῦ ἀναφερομένου στὴν ἐπιγραφή προσώπου δὲν ἔχει σωθεῖ· ἡ ἔνδειξη “καὶ Τρωαδεὺς” δηλώνει ὅτι ὑπῆρξε καὶ πολίτης ἄλλης πόλεως, ὁ δὲ προσδιορισμὸς “βουλευτῆς” ἐρμηνεύεται ὡς ἀπόδοση τοῦ λατινικοῦ decurio. Μὲ βάση τὴν προτεινόμενη συμπλήρωση τοῦ δευτέρου στίχου τῆς ἐπιγραφῆς σχολιάζεται ἐπίσης ἡ δομὴ τοῦ κτίσματος.



M. Riel, Plate 1



M. Riel, Plate 2