

# ADALYA



SUNA-İNAN KIRAÇ AKDENİZ MEDENİYETLERİ ARAŞTIRMA ENSTİTÜSÜ  
SUNA & İNAN KIRAÇ RESEARCH INSTITUTE ON MEDITERRANEAN CIVILIZATIONS

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SUNA-İNAN KIRAÇ AKDENİZ MEDENİYETLERİ ARAŞTIRMA ENSTİTÜSÜ YILLIĞI  
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## New Finds from Neapolis Regarding the Cult of the Dead

Nevzat ÇEVİK\*

This article presents two new finds from Neapolis concerning the Roman Period's cult of the dead<sup>1</sup> which are related to each other:

1. A particular example of a cult of the dead stele discovered for the first time at Neapolis and which is generally known from rock cut reliefs in the region (Fig. 8), and secondly,

2. A fine example of rock-cut offering vessels with steps and grooves for posts that were found together in a burial area at Neapolis (Fig. 1).

Finds regarding the cult of the dead from many cultures have been found in cemeteries and graves and the richness of these finds documents the variety and richness of practices that were related to the cult of the dead, while such elements help in informing us of the local profiles of cultures, as these elements vary from one culture to another. Today, tomb architecture is the best-known element of all those practices that were related to the dead and their cult, while those elements related to the cult of the dead are the least-known. Consequently, all kinds of new finds that are related to the cult of the dead are of valuable for those studying this topic.

Information regarding the cult of the dead emerges from previously undisturbed tombs with a rich context if we are fortunate<sup>2</sup> and from architectural elements found inside or around tombs or in connection with them. Finds from tombs, together with inscriptions and depictions in relief or painted enrich the information related to burial practice and the cult of the dead. Where there exist no inscribed or depicted evidence, the architectural data comes to the fore. The problems reside in the fact that Roman Period grave inscriptions do not provide enough information concerning the cult of the dead or evidence of the belief in the life after death, while finds that are related to the cult of the dead are not

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<sup>1</sup> For general information about the burial customs in the Roman Period, see J. M. C. Toynbee, *Death and Burial in the Roman World* (1971). For the very advanced philosophy of death in the Roman Period, see J. Devies, *Death, Burial and Rebirth in the Religions of Antiquity* (1999) 127 ff.

<sup>2</sup> Numerous Late Hellenistic - Early Roman underground burial chambers with a rich context have been excavated by the author at Patara. Such examples have been a great opportunity to gain information, both on the burial customs and on the lives of the deceased: H. İşkan - N. Çevik, "Die Gräfte von Patara", *Lykia* 2, 1995, 187-216.



found in every grave or necropolis. As is the case with the example presented in this article, there is much missing information concerning the simple necropoli of the common people<sup>3</sup>. The fact that there is very little written data available, even from Termessos<sup>4</sup> clearly shows that every find related to the cult of the dead is of great significance.

One example identified at Neapolis during the preliminary Bey Mountains survey in 1997<sup>5</sup>, and completely documented in 2004<sup>6</sup> provides us with important information concerning the cult of the dead. In this example, the necropolis has 2 chamosorions, stele holes, a stepped offering vessel and an incomplete niche carving (Fig. 1-4). It is understood that the tomb, the stele and the offering vessel were organized in relation to each other, as they were cut from the same rock. The absence of any other graves on the same rock in the surrounding area reinforces the connection between the elements belonging to this necropolis.

The necropolis in question is located on the route advancing up and southwards towards the city, after forking off from the road along the top of the sheer cliff leading to the city (Fig. 2). It is arranged on and around a rock rising by the steep and narrow road running in a north-south direction (that is more difficult to use today) (Fig. 2-3). It is in the northern part of the city, where the easternmost rocky cliff begins to become really sheer. It conforms to the regulation of necropoli along roads which are well-known from the Roman Period. The tombs are found only along the cliff side of the road reaching the acropolis and terminate where the city structures begin. There are only a few areas containing a few tombs within the city. The altar discussed in this article was discovered in one of these small burial areas within the city.

The outcrop of rock mass extending from the mountain to the road was used for these two chamosorions and for the other elements (Fig. 1-3). Curiously enough, those elements related to offerings and the cult are to be found on the skirt of this rocky outcrop, whereas the graves are located on top, as can be expected from the point of view of functionality. The flat area formed on top of the outcrop, beginning at 4.5 m and rising further, is large enough to house only these two chamosorions. And only two vessels could be fitted end to end on this flat area (Fig. 1-4). The rock becomes narrower towards the road (towards the west) and ends sharply. Identified as L5 and L6, the chamosorion to the front is L5 and is cut at a lower elevation, due to the structure of the rock. It measures 1.73x0.64 m on the outside. Its lip profile varies about 0.50 m and its depth is 0.26 m. L6 has a deeper basin (0.30-0.40 m) and measures 1.50x0.40-0.45 m on the inside. It has a lip profile reaching a height of 0.40 m around it. Both lids have fallen off the rock in the same direction. When they were in place, they rose to a height of 1.10 m above ground level. The lid of L5 does not rise very high and it is much thinner than other common lids. The lid of L6, like L5, also lies at the base of the rock.

<sup>3</sup> Indeed, the main problem is the lack of enough information regarding the faith and customs of the common people. Data on the upper class is more informative due to the quality of these remains.

<sup>4</sup> V. Çelgin, Termessos Tarihi (1997) 110 ff.

<sup>5</sup> N. Çevik - İ. Kızılgut - Ş. Aktaş, "Trebenna ve Çevresi Yüzey Araştırmaları 1997", AST XVI.2, 1999, 409 ff.

<sup>6</sup> Research at the ancient city of Neapolis is one of the sub-projects of Bey Mountains Surface Surveys carried out under the author's direction. Bey Mountains project have been supporting by the AKMED and Akdeniz University Research Fund. Research at Neapolis is divided between various groups. The Necropoli research has been conducted by the team of Research Asst. İsa Kızılgut, Research Asst. Banu Özdilek, Deniz Tanrıverdi and 3 students rotated over time and the author is grateful for their work. The sarcophagi of Neapolis are studied by Banu Özdilek as a Master's thesis.

At the narrow end of the rock, there are three holes cut into steps (Fig. 1, 5). Two lie in the same direction while the last is lateral to them, at the end of the rock. The first, closest to the sarcophagus, measures 0.20x0.25 m, the second measures 0.15x0.20 and the third measures 0.10x0.30 m. Their depths vary from 5 to 10 cm. They do not have any profiles and they have been deformed due to erosion. They are the same as the stele holes cut into the shelf rock tomb of Trokondas at Trebenna, in regard to both their rectangular forms and dimensions. The Trokondas examples measure 10x20-25 cm. These shared dimensions indicate their common function.

To the north of this rocky outcrop is a stepped altar cut into the bedrock (Fig. 1, 6). On the two-stepped podium is a shallow, round profiled basin altar. The steps are symbolic as these steps lead to sheer sides of the rock face, thus leading nowhere, but they form a square podium for the altar. The northwest side of the square podium has a profile while the southeast side is left un-worked without a profile. Thus, the profiled northwest side was the front, welcoming the visitors. The infilling conceals its base. On the square podium is the rock cut round offering bowl that is broken. The rear (north) side of the podium is not clearly visible due to infilling; however, it is understood that the flat area extends further. Two meters further back is a single-chamber structure, possibly of late Roman date, occupying the entire front of this rock and a 1.60 m wide corridor was cut from the rock to the east of the altar. Consequently, the rock was hewn to form the flat areas to the east and north of the altar, in order to facilitate the activity of making offerings. The surprising fact concerning this necropolis of two simple chamosorions is the abundance of elements related to the cult of the dead. Such an arrangement is not found by the better quality tombs at Neapolis, while these simple tombs, probably made for the common people, are accompanied by stele holes, a quality stepped altar and an incomplete carved niche cut onto the rock surface, for which there must have been an explanation. As “the offering bowls for tombs are not generally found in situ”<sup>7</sup>, such examples are of importance. Another crucial point to be made is that tomb altars accompany not only the monumental tombs, but also the tombs of people from all classes of society, as social classes did not have their own particular customs but rather, only the practices and the quality may vary.

Many individual altars have superstructures similar to this one. One of the closest parallels hewn in the rock was identified during our surveys of the Lycia-Girdev pasture<sup>8</sup>. Another parallel to this stepped altar was found in the cult rocks in İslamlar<sup>9</sup>. Offering basins cut next to tombs are also found at Trebenna. Amongst these Trebenna examples, the tomb type termed “a round rock cut ostothek”, first identified and named by the author, established next to the offering basins are situated together with chamosorions in the family burial rock areas<sup>10</sup>. Offering basins next to the round ostotheks have various forms,

<sup>7</sup> S. Cormack, *The Space of Death in Roman Asia Minor* (2004) 117.

<sup>8</sup> H. İşkan - N. Çevik, “Tlos 1994”, *AST XIII*, 1996, 196 Res. 9; F. Işık, “Zum Ursprung lykischer Felsheiligtümer”, F. Blakolmer - K. R. Krierer - F. K. Krinzing et. al. (eds.), *Fremde Zeiten, Festschrift für J. Borchhardt I* (1996) 51-64 ff Abb.8.

<sup>9</sup> N. Çevik, “Yeni Bulgular Işığında Elmalı Yaylası”, *Adalya I*, 1996, 65 Res. 9.

<sup>10</sup> N. Çevik, “Yuvarlak Kaya Ostothekleri: Trebenna’da belgelenen yeni bir mezar tipi ve onun ışığında benzeri çukurların yeniden irdelenmesi”, *Adalya II*, 1997, 133 Res. 24; N. Çevik - B. İplikçioğlu, “Neues zu den Felsostotheken in Trebenna”, *EpigAnat* 35, 2003, 147-156.



further verifying their function for offerings. These cylindrical holes with a profiled rim function as ostotheks, whereas those with a shallow and bowl shaped cross-section, without a profile for a lid, had the function of offering basins<sup>11</sup>. Small offering bowls that are today placed on graves were also quite common in antiquity, both in temples and in tombs. The closest parallel of offering bowls at tombs are known from Phrygia and Lydia, for example, the small bowl reached via a few steps on top of the Phrygian Aslantaş Tomb<sup>12</sup>, or the bowls in front of the rock tombs in Termessos<sup>13</sup> which were cut for this same function, to offer a liquid libation to the deity on behalf of the deceased<sup>14</sup>.

Somewhat further from this altar in Neapolis, some work on another rock mass at the bottom of the same necropolis rock draws attention, where there are two small rectangular grooves in the rock. Just behind this rises a rock grave with a vertical flat surface and there is a prototype of a big stele relief or the start of a niche-like alcove cut into the rock (Fig. 7).

Another find from Neapolis the author has identified which adds to this picture is an individual stele to date unparalleled in the region (Fig. 8). Although not through its situation, but rather through its function, it is to be related to the necropolis area described above, as they complement each other. Fallen face down beside the necropolis road that climbs up to the city, this stele measures 0.60 m tall, it narrows towards top and has a curved top. It is roughly worked and semicircular on the back, while the front is smooth. Its base is roughly worked as it was meant to be concealed when the stele was placed in its hole and this stele does not have a tongue projection. As a matter of fact, no holes at Neapolis were found suitable to place this stele in with a groove for a tongue.

There are examples of stele with plain forms, narrowing upwards and having a curved end, depicted in relief or drawn on a rock surface, that are similar to this Neapolis example that are known from the Termessos necropoli (Fig. 9). These cult of the dead steles are carved from the rock, next to or inside rock tombs and aedicule type tombs and most are of this stele type<sup>15</sup>, while some are only incised in the rock wall<sup>16</sup>. All the steles carved in relief or drawn on the rocks at Termessos<sup>17</sup> are related to the tombs. Numerous stele holes in the necropolis at Termessos provide evidence for the location of these steles (Fig. 10) and all of these were made as part of the cult of the dead.

Many steles carved in the rock or in relief are known. Some of the best examples are found in the Elmalı-İslamlar rocks, where the stele carved in the rock is represented with its tongue. On the upper part of the rock, where the stele is found, are grooves cut to receive the tongues<sup>18</sup>. It is certain that individual examples of steles carved in relief were

<sup>11</sup> According to this and as is shown clearly by the Trebenna examples, two round and cylindrical examples with lip profiles from Termessos were in fact cut as round rock ostotheks, they were not offering basins as was proposed by V. Çelgin, *Termessos Kenti Nekropoller* (1990) 112: "These were certainly used for pouring water or wine as libation or placing votive food into during ceremonies related with the dead cult."

<sup>12</sup> C. H. E. Haspels, *The Highlands of Phrygia* (1971) Fig. 128.

<sup>13</sup> N. Çevik, "A dead-cult place in Simena: Lycian open-air rock-cut sanctuaries and their Anatolian aspect", *AsiaMS* 39, 2000, 42.

<sup>14</sup> Vessels used for libation during the Roman Period were called "patarae": Cormack, *op.cit.*, 100 n. 478. Water, wine, olive oil, honey and milk were used for libations in Anatolia and Greece: Şahin, *op.cit.*, 156

<sup>15</sup> K. G. Lancoroński, *Städte Pamphyliens und Pisidiens II: Pisidien* (1892) 74 ff., Fig. 25, 26.

<sup>16</sup> Çevik, *op.cit.*, 42 Fig. 2.

<sup>17</sup> Çelgin, *op.cit.*, 113 ff.

<sup>18</sup> N. Çevik, "Yeni Bulgular Işığında Elmalı Yaylası", *Adalya I*, 1996, 64 ff., Res. 7-8.



placed in these grooves. A similar and striking example was identified in Seki-Kıncılar during research by the author during the Tlos Surveys<sup>19</sup>. This find, published by F. Işık, comprises two steles and a shield in relief on the rock and two grooves cut for tongues in order to erect steles at a higher elevation on the same rock<sup>20</sup>. The tongues of the steles in relief and these grooves are visually in harmony with each other. Another beautiful example of tomb steles related to the cult of the dead - no stele was recovered but their existence is attested to by the grooves cut for the tongues - is found on the rock shelf, in front of the Trokondas rock tomb in the acropolis at Trebenna<sup>21</sup>. Here there are six holes for steles side by side and all have the same dimensions and this arrangement is clearly reminiscent of the Termessos examples<sup>22</sup>.

The Neapolis stele is of the type without a tongue projection at the base. As is known, vertical pillars are erected either by placing the tongues at the base into the corresponding grooves or by directly setting the base into corresponding hole<sup>23</sup>. The Neapolis example is of this latter type. The base of this stele was only roughly worked and was narrowed at its base to facilitate its insertion into a hole. Although this stele was not found next to a hole, the holes that were found do correspond to this shape.

The Neapolis example is worthy of note for its simplicity and poor quality. Its workmanship is of a type corresponding to the tombs made for the common people. Yet, the relation between the steles, which are known to function in religious worship or sometimes to symbolize the deity<sup>24</sup> and the dead, is known from monumental examples from many cultures and periods. These symbols, that were sometimes influenced by others and were sometimes developed independently<sup>25</sup> appeared in many parts of the world and are known from many striking examples from Mesopotamia, Egypt<sup>26</sup>, Greece<sup>27</sup> and Anatolia<sup>28</sup>.

<sup>19</sup> H. Işkan - N. Çevik, "Tlos 1994", AST XIII, 1996, 195.

<sup>20</sup> Işık, op.cit., Abb. 9.

<sup>21</sup> N. Çevik, "New rock-cut tombs at Etenna and the rock-cut tomb tradition in southern Anatolia", *AnatSt* 53, 2003, 110 Fig. 28-29.

<sup>22</sup> Lancoroński op.cit., 74 ff., Fig. 25-26.

<sup>23</sup> For an example of stele without a tongue, placed with its entire base in the hole, see Ş. Karagöz, *Anadolu'dan Mezar Stelleri* (1984) Fig. 18. For an example with a line bordering the roughly worked narrowing base part, see N. Firatlı, *Les stèles funéraires de Byzance greco-romaine* (1964) Pl. LXVI 14.

<sup>24</sup> For an example symbolizing Zeus, see A. B. Cook, *Zeus I* (1914) 148 ff., Fig. 112. Or, for steles erected to mark the places of the deities of Canan, see K. Galling, *Der Altar in den Kulturen des alten Orients* (1925) Taf. 13: 37-38.

<sup>25</sup> For these steles, although E. Petersen says, "although not recovered, they are influenced from Greece and they are tall and narrow steles possibly with a depiction of a standing figure and an inscription" (Lancoroński, op.cit., 74 ff), the stele discovered by the author shows otherwise. However, it is still possible that steles, as described by Petersen, could be found in the future.

<sup>26</sup> One of the most striking obelisks erected for the dead are the two large standing stones in the temple of the dead at the Pyramid of Snofru from the 4<sup>th</sup> dynasty in Egypt. The sacrificial table and offering basin in front complete the picture of stele worship.

<sup>27</sup> For the example from Kerameikos, see B. Schmaltz, *Griechische Grabreliefs* (1983) 6 ff. Abb. 2. For general information on the burial customs in Greece, see D. C. Kurtz - J. Boardmann, *Greek Burial Customs* (1971).

<sup>28</sup> The standing stones known as "Kuntarra" by the Hurrians (J. Berker-Klahn, "Unterweltkonstruktion", *İ. Metin Akyurt - Bahattin Devam Anı Kitabı* 70), and as "NA 4 21.KIN" by the Hittites (V. Haas, *Geschichte der hethitischen Religion* 1994, 507) are the "Na Pulusi (e)" (W. König, *Handbuch der chaldischen Inschriften*, AfO 8, 1955/57, 197) or "the steles of Haldi" (M. Salvini, *Geschichte und Kultur der Urartaer* [1995] 188). In Lycia, the areas for standing stone veneration were called "gunta" (Berker-Klahn, op.cit., 70). The stones standing by the urns in Ilica necropolis are interpreted as "related with the dead cult" by Müller-Karpe (H. Müller - Karpe, *Handbuch der Vorgeschichte IV, Bronzezeit* [1980] 680).

The most impressive grave steles in Anatolia are the Urartian ones at Altıntepe, where the burials under the ground are crowned by a temple for the dead that includes steles and an offering basin in which was planted a tree of life<sup>29</sup>. The balbals in the Turkic steppe were also erected for this same purpose<sup>30</sup>: to mark the place of the grave, to stand in place of the dead and to facilitate in the cult of the dead<sup>31</sup>.

The offering basin, niche and stele found in Neapolis in connection with the tombs complement ideas concerning the connections between tomb steles and tombs, with the further contribution of the finds made at Termessos, Trebenna and other settlements. And, for the first time, an individual example of the steles depicted on the rocks in Termessos has been found. Considering the necropolis to which it belongs, this stele is to be dated to the Roman Period.

With the guidance provided from these finds from Neapolis that are related to the cult of the dead, much surface evidence on the surface will assume a clearer meaning in the eyes of the researchers.

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<sup>29</sup> N. Çevik, *Urartu Kaya Mezarları ve Ölü Gömme Gelenekleri* (2000) 59 ff., Pl. 80.

<sup>30</sup> Beyond the balbals with their disputed purpose to their erection (İ. Özkeçeci, *Zamanı Aşanlar*, IX. yy.'a Kadar Türk Sanatı [2004] 176 Fig. 117), the ancient Göktürks used to erect a tall stick in order to mark the place of the grave: Özkeçeci, *op.cit.*, 173. For Islamic gravestone examples of this tradition in western Iran (Luristan), see I. D. Mortensen, "Nomadic Cemeteries and Tombstones from Luristan, Iran", J. L. Bacque-Grammont - A. Tibet (eds.), *İslam Dünyasında Mezarlıklar ve Defin Gelenekleri II* (1996) 175 ff., Fig. 1.

<sup>31</sup> Various insignia and symbols were erected on top of the graves in Classical Athens for similar purposes: N. Şahin, "Beyaz lekythoslar ışığında Klasik Devir'de Atina'da ölü ikonografisi ve ölü kültü", *Ege Üniversitesi Arkeoloji Dergisi* IV, 1996, 156.



## Özet

### Neapolis'te Saptanan Ölü Kültüne İlişkin Yeni Bulgular

Bu makalede, Neapolis'te ele geçen, Roma Çağı ölü kültürüyle ilgili, şu yeni bulgular sunulmaktadır:

1. Ölü kültürüne ilişkin, kayaya oyulu basamaklı sunu çanaklarının ve dikme yuvalarının, yine Neapolis'te bir mezarlık alanında bir arada bulunan nitelikli örnekleri (Res. 1) ve,
2. Bölgede genellikle kaya kabartmalarında görülen ancak bugüne dek bağımsız bir örneği ele geçmeyen ölü kültürü stellerinin, Neapolis'te ilk kez keşfedilen bağımsız bir örneği (Res. 8).

1997'de, Bey Dağları Yüzey Araştırmaları'nın ön-keşif araştırmalarında Neapolis'te saptadığımız ve 2004 araştırma sezonunda ise belgeleme çalışmalarını tamamladığımız mezarlıkta 2 khamosorion, stel yuvaları, basamaklı sunu çanağı ve bir mihrap taslağı bulunmaktadır (Res. 1-4). Mezarlarla, stel ve sunu çanağının bir arada ve aynı zamanda kayalıkta açıldığı ve bir ilişki içerisinde düzenlendikleri anlaşılmaktadır. Aynı kayalık ve bu kayalığa bağlı yakın çevresinde başka mezar bulunmaması bu mezarlık birimini oluşturan unsurların ilişkisel açıdan kuşku götürmez bir aradalığını doğrulamaktadır.

Söz konusu mezarlık, kuzey-güney doğrultusunda sarp kayalık yüzünde açılan dar yolun, kente ulaştıktan sonra çatallanarak yukarı kota yönelen ve yine güneye doğru ilerleyen güzergahı üzerindedir (Res. 2). Kuzey-güney yönünde uzanan sarp ve dar (bugün için daha zor kullanımlı) yolun yanında yükselen kayalıklardan biri üzerinde ve çevresinde organize edilmiştir (Res. 2-3). Kentin kuzey tarafında konumlanır. Bu kesimde en doğuda kayalık yamacın iyice sarplasmaya başladığı yerdedir. Roma Dönemi'nden yaygınca bildiğimiz yol boyu mezarlıkları düzenleme kurallarına uygun yerleşimdedir. Akropole gelen tüm yolun yamaç tarafını dolduran mezarlar şehir yapıları başladığında kesintiye uğrar. Kent içerisinde bir kaç alanda az sayıda mezar vardır. Bu makalede ele alınan sunak da bu küçük gruplardan birindedir. Yani yerleşim içinde kalmaktadır.

Dağdan yola doğru keskin bir şekilde uzanan yüksek kaya kütlelerinin uç uzantısı iki khamosorion ve diğer elemanlar için kullanılmıştır (Res. 1-3). İlginç bir şekilde ve aslında işlevsel açıdan beklendiği gibi sunuya ve külte yönelik unsurların kayalığın eteğinde, mezarların ise kayalığın üstünde bulunduğu hemen göze batmaktadır.

Bu kayalığın bitiminde, dar uç kısma kademeli olarak yerleştirilmiş 3 adet oyuk bulunmaktadır (Res. 1, 5). Bunlar ikisi aynı doğrultuda, sonuncusu da enine kayalığın ucuna yerleştirilmiştir. Lahitin hemen önündeki ilki 0.20x0.25, ikincisi 0.15x0.20 ve üçüncüsü de 0.10x0.30 m. ölçülerindedir. Derinlikleri 5-10 cm. arasında değişir. Üstlerinde herhangi bir profil yoktur. Erezyon nedeniyle deforme olmuşlardır. Dikdörtgen yapıları ve ölçüleriyle Trebenna'daki Trokondas kaya mezarı rafındaki stel yuvalarıyla benzerdirler. Trebenna örnekleri 10x20-25 cm. ölçülerindedir. Bu ölçüler aynı işlevde açıldıklarını doğrulamaktadır.



Dik kayalığın kuzeyinde ana kayaya basamaklı bir sunak açıktır (Res. 1, 6). 2 basamaklı bir podyum üzerinde yuvarlak profilli, çanak formunda ve sığ bir sunaktır. Basamaklar semboliktir. Pek çok bağımsız sunak üst yapısıyla bu örneğe benzemektedir. Bu sunağın, ana kayaya oyulan en yakın benzerlerinden biri Likya-Girdev yaylasında yaptığımız araştırmalarda saptanmıştı. Basamaklı sunağın diğer bir benzeri Elmalı-İslamlar'da kült kayalıklarında bulunmaktadır. Mezar yanlarında açılmış sunu çanakları Trebenna'da da bulunmaktadır. Trebenna örneklerinde ilk kez tarafımdan saptanan ve "yuvarlak kaya ostothekleri" adını verdiğim mezar tipiyle yan yana bulunan sunu çanakları khamosorionlarla birlikte aile kayalıklarında düzenlenmiştir. Yuvarlak ostotheklerden bazılarının yanlarında bulunan sunu çanakları farklı formları ile sunu işlevli olduklarını doğrulamaktadırlar. Ağzı profilli, silindirik kesimli çukurlar ostothek işlevindeyken, ağız çevresinde kapak profili olmayan, sığ ve çanak formunda kesime sahip çukurlar sunu işlevindedir.

Neapolis'teki sunağın biraz ilerisinde aynı mezarlık kayalığının dibinde başka bir kaya kütlesi üzerindeki işçilikler dikkati çeker. Bu kaya kütlesi üzerinde iki küçük, dikdörtgen zıvana oyuğu bulunmaktadır. Hemen arkasında yükselen, düz yüzeyli ve dik mezar kayalığının yüzünde sadece taslak halinde işlenmiş olan büyükçe bir stel kabartmasının ya da mihrap benzeri bir nişin izleri görülmektedir (Res. 7).

Neapolis'te saptadığım ve bu makalede tanıtmak istediğim diğer bulgu, bugüne dek bölgede benzeri bulunmayan bağımsız bir steldir (Res. 8). Alan olarak değil ancak işlev açısından yukarıda tanıtılan Neapolis mezarlık alanıyla da bağlantısı vardır: Birbirlerini anlamlandırmaktadırlar. Şehre çıkan mezarlık yolunun kenarında ters düşmüş halde bulunan stel 0,60 m. yüksekliğinde, yukarıya doğru daralıp kavisli sonlanan bir yapıdadır. Arka yüzü yarım yuvarlak formda ve kaba işçiliktir. Önü düz kesimlidir. Alt kesimi bir zıvana çukuruna yerleştirileceği ve dolayısıyla görünmeyeceği için kaba bırakılmıştır. Zıvana çıkıntısı bulunmamaktadır. Zaten, Neapolis'te bulunan bu stelin dikilebileceği oyukların hiçbirinde de zıvana deliği açılı değildir.

Neapolis'te bulunan stelin benzeri yalın formlu ve yukarı doğru daralıp kavisli sonlanan stellerin kaya yüzünde kabartma ya da çizim olarak betimlenen örnekleri Termessos nekropollerinde bilinmektedir (Res. 9). Kaya mezarları ve aedícula mezarların yanlarında ve içlerinde ölü kültü stelleri kayaya oyuludur. Bunların çoğunluğu stel formundadır. Bazıları ise sadece kaya duvara çizilmiştir. Termessos'ta bildiğimiz, kayalara çizilmiş ya da oyulmuş olan stellerin tamamı mezarlarla ilişkilidir. Termessos nekropollerinden bilinen çok sayıda stel yuvası da stellerin nerelerde bulunduğu hakkında yeterince bilgi vermektedir (Res. 10). Bunların tamamı ölü kültüne yönelik düzenlenmişlerdir.

Neapolis steli alt tarafında zıvana çıkıntısı olmayan tiptendir. Bilindiği üzere dikmeler ya zıvanalarıyla uygun bir oyuğa oturtulur ya da tüm tabanıyla yine uygun bir oyuğa yerleştirilir ve ayakta durmaları sağlanır. Neapolis örneği tüm gövdesiyle bir çukura oturtulmaktaydı. Alt kesimde, kaba bir işçilikle içe doğru daraltılmış olması bu işlemi rahatlatıcı bir form olarak kesilmiştir. Her ne kadar Neapolis steli bir çukurun yanında in situ olarak bulunmadıysa da bulunan çukurlar bu forma uygunluk göstermektedir.

Neapolis'te mezarlarla bağlantılı olarak bulunan sunu çukuru, mihrap ve stel, Termessos, Trebenna ve diğer yerleşimlerden bilinen ölü kültüne yönelik diğer verilerin yardımıyla mezar stelleri ve mezarlarla bağlantıları hakkındaki fikirleri tümlemiştir. Ve, Termessos'da kayalara resmedilen stellerin bağımsız bir örneği ilk kez elimize geçmiştir. Ait olduğu mezarlık göz önüne alındığında stelin Roma Dönemi'nden olduğu anlaşılmaktadır.

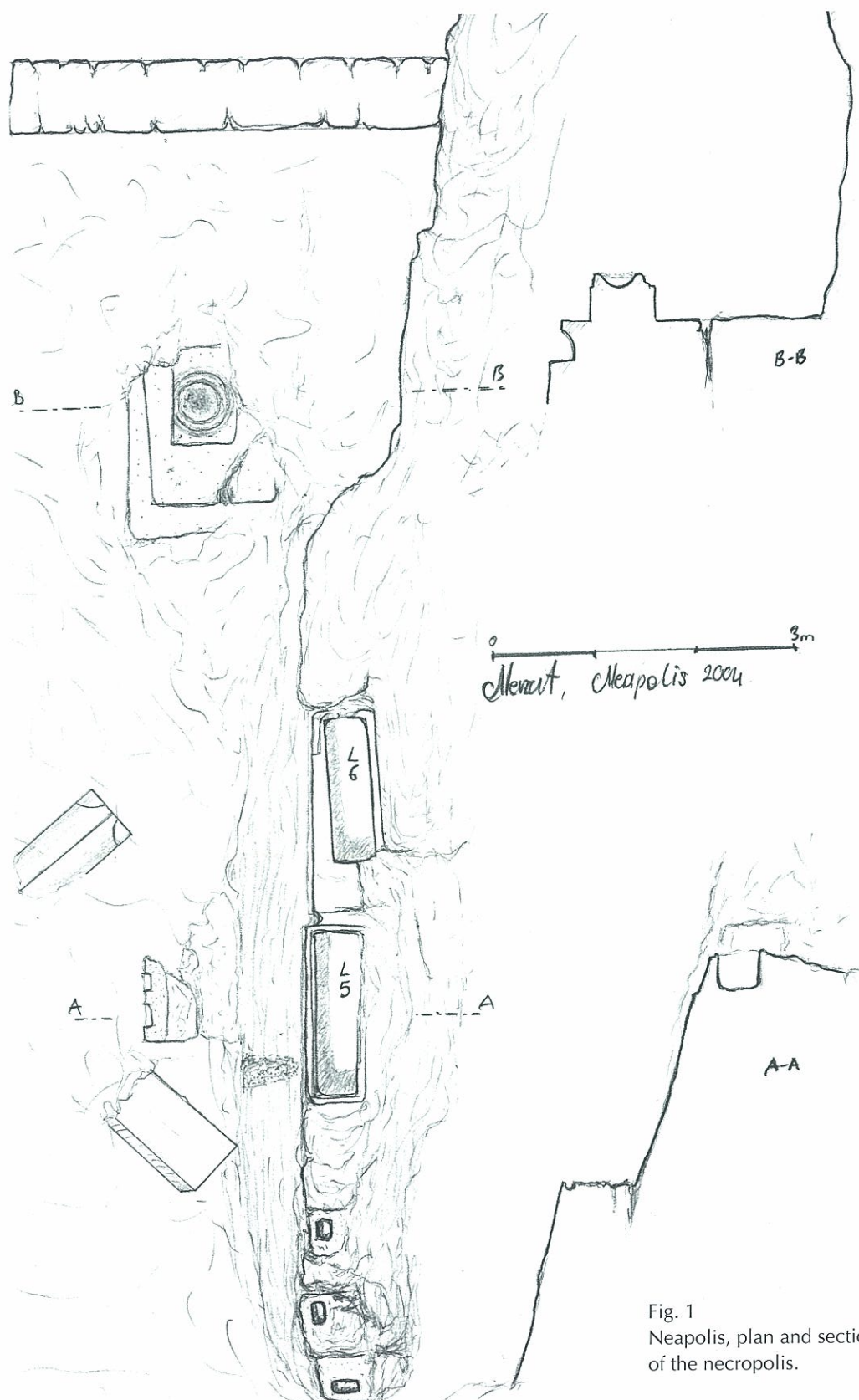


Fig. 1  
Neapolis, plan and sections  
of the necropolis.



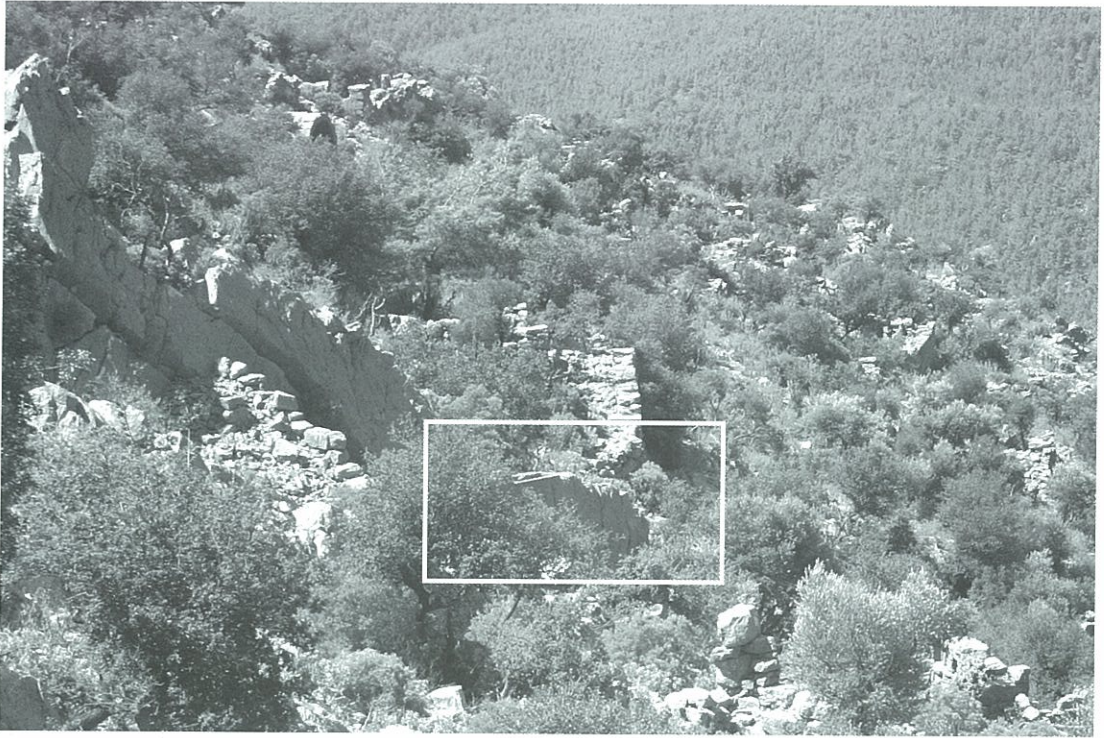


Fig. 2 Neapolis, the situation of the necropolis area.



Fig. 3 Neapolis, view of the necropolis area from the northwest.





Fig. 4 Neapolis, chamosorions and stele holes.



Fig. 5 Neapolis, stele holes.



Fig. 6 Neapolis, the altar related to the cult of the dead.





Fig. 7  
Neapolis,  
preliminary works of a  
niche-like alcove.



Fig. 8  
Neapolis, stele.





Fig. 9  
Termessos,  
steles engraved  
on the rock surface  
in the necropolis.



Fig. 10  
Termessos,  
Rock-cut niches where stele for  
the dead were placed.



