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Araştırma/Research

"Eğrekbaşı" Revisited - A Topographic and Contextual *Correctum* to a Burial Ground from the Southern Necropolis of Parion

[EĞREKBAŞI"NI YENİDEN DEĞERLENDİRMEK-PARİON GÜNEY NEKROPOLÜ'NDEN BİR GÖMÜ ALANINA TOPOGRAFİK VE KONTEKST İÇERİKLİ BİR DÜZELTME]

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Parion, nekropol, topografya, takı, MÖ 4. yüzyıl.

Keywords

Parion, necropolis, topography, jewellery, 4th century BC.

ÖZET

Troas'ın en önemli antik liman kentlerinden biri olan Parion özellikle nekropolü ile Anadolu arkeolojisine önemli katkılar sağlamıştır. Kentin güney nekropolünün bir bölümünü teşkil eden ve 2005 yılından itibaren neredeyse kesintisiz bir şekilde kazılan Tavşandere, kentin gömü alanları, adetleri ve mezar tipolojisi hakkında ana bilgi sağlayıcımız olmuştur.

Ancak, Tavşandere'nin yaklaşık olarak bir kilometre güneyindeki bir mevkide 2016 yılında gerçekleştirilmiş olan bir kurtarma kazısı bu durumu değiştirmiştir. Oldukça kısıtlı bir alanda gerçekleştirilen bu kazı ikisi sanduka mezar biri lahit olacak şekilde üç mezar açığa çıkarmıştır. Sanduka mezarlardan özellikle bir tanesi oldukça zengin takılar içeren repertuvarı ile dikkat çekmektedir. Bu yeni keşfedilmiş gömü alanı Parion'un güney nekropolünün büyüklüğü, topoğrafyası ve düzenlenişi hakkındaki bilgilerimizi değiştirecek bir potansiyele sahiptir. Daha önceleri iki yayın bünyesinde irdelenmiş olan bu yeni gömü alanı yine de Troas'ın ölü gömme arkeolojisi dâhilindeki yerini tam alamamıştır.

Bu çalışma, bu yeni gömü alanını tekrardan irdelemek adına, onun topoğrafyası, düzenlenişi ve buluntularına yeni ve güncel bakış açılarıyla yaklaşmayı hedeflemektedir. Bunu başarabilmek adına bu gömü alanının topoğrayası, mezar tipolojisi ve en önemlisi de buluntuları yeniden değerlendirilecek, benzerleri ile karşılaştırılacak ve bölgedeki diğer nekropoller ile irdelencektir.

ABSTRACT

Parion, one of the most important port cities of Troad, possesses great importance to Anatolian archaeology with its necropolis. Excavated continuously since 2005, a small portion of the cities southern necropolis, named Tavşandere, became the leading information provider for the understanding of the organisation of the cities burial grounds, funerary customs and grave typology.

However, a small rescue excavation conducted nearly a kilometre south of the Tavşandere tends to change this situation. This rescue excavation that took place within a small-scale area revealed two cist graves and one sarcophagus. Especially one of the cist graves attracted attention with its very rich inventory of jewellery. This new burial ground possesses the potential to change our state-of-the-art knowledge on the size, topography and organisation of Parion's southern necropolis. Evaluated under two publications this new burial ground from the hinterland of Parion still did not find its deserved place within the funerary archaeology of the Troad.

This paper aims to re-evaluate this new burial ground, its topography, organisation and finds with some updated knowledge, new points of view and more in-detail comparanda. To do so, the topography, grave typology and most importantly the find repertories of this burial ground will be re-examined, compared with parallels and evaluated with the other burial grounds of the region.

Introduction

The commencement of full-scale seasonal excavations in Parion was triggered by the discovery of its necropolis. The necropolis of the city, known today as Tavşandere Necropolis, was located by chance in 2004 during the foundation excavations of a primary school. The first excavations within the necropolis, which were initiated by the Museum of Çanakkale, revealed many rich burials, thus becoming the precursor of a potentially significant burial ground.[1] The systematic and scientific excavations following this process proved this to be true. During the fifteen years of excavation, a long-used necropolis with diverse tomb typologies and rich in artefacts was brought to daylight.[2] These excavations were conducted in an area of approximately 350 m2 and revealed more than 200 graves spanning from Archaic to Roman periods.[3] Introduced to the world of archaeology as the "Southern Necropolis – Tavşandere", this burial ground is accepted to comprise only a particular portion of the whole southern necropolis of the ancient city.[4]

Until recently, Tavşandere was accepted as the securely proved "southernmost" extension of Parion's southern necropolis. However, a small-scale rescue excavation that took place in a locality positioned at a certain distance from the Tavşandere changed the state-of-the-art related to this statement. Results of this rescue excavation supplied us with new information capable of changing the already known limits of the southern necropolis and also proved to be useful for updating our present knowledge on the necropolis solely known from Tavşandere. The results of this rescue excavation were published first as a small report[5] and most recently as a scientific paper[6] by its excavators. Unfortunately, both publications possess absences, misinterpretations and tend to repeat or conduct wrong datings on finds and burials.

This paper, originating from the belief that much remains still to be said about the results of this excavation, will re-evaluate the burials and their inventories. Additionally, the topography and the overall arrangement of this burial ground will also be re-handled from a different perspective. In this aspect, firstly a small summary of previously obtained results on this burial ground will be shared with the reader for a better understanding of what we know so far. This will be followed by another chapter in which already suggested interpretations will be re-handled, and debates will be conducted on their correctness or validity. An updated reading of the topography, the handling of the arrangement of the graves and the interpretation of important finds will be used as mediums for reaching better results. By doing so, this new burial ground will be better understood and contextualized within the overall setting of the southern necropolis of Parion.

Eğrekbaşı So Far: The Rescue Excavation and its Scientific Interpretation(s)

The locality where the rescue excavation was conducted lies at a distance of approximately 1,45 km towards the south of the modern-day village of Kemer. Its distance to the already known burial ground in Tavşandere is approximately 1,06 km. This distance increases to 2,11 km when Parion is into consideration (Figure 1). The parcel where the excavation took place lies adjacent to the asphalt road that leads from Kemer to the village of Değirmencik. The banks of Kemer Çayı occupy its southern and southwestern limits, whereas natural cliffs establish its northern and northeastern borders (Figure 2). This geographical setting places the burial ground within an area of an 80 m width that is bordered by upper listed natural formations. Its spread towards the south, where archaeological fieldwork remains lacking, is hard to detect, whereas its northern spread, as will be revealed in this article, reaches up to Tavşandere.

The rescue excavation was initiated by the sighting of a big piece of marble during the mechanical excavations done in the area for the establishment of a water pipeline. Informed by the officials from the village of Kemer, the staff of the Çanakkale Museum visited the site and instantly initiated an excavation as that marble piece was understood to be the lid of a sarcophagus.[7] The canal that was excavated by machines for the laying of the pipeline was further deepened and enlarged to reveal a marble cist grave.[8] Two more graves were additionally located as a result of the enlargement of the canal. The latter two were found approximately 0,40 m towards the south of the first one in a nearly adjacent position (Figure 3). After they were all revealed, the graves were excavated one by one.

7 Tunçdemir et al. 2014: 221-222.

8 First publication identifies these graves as "lahit (sarcophagus)". However the second publication by Musa Tombul rightly re-identifies the two graves as "sanduka mezar (cist grave)" while the third grave is indeed a sarcophagus.

The first excavated cist grave was named Cist Grave I. This cist grave, which contained a certain amount of filled soil that flew into its basin through the cracks on its lid was partly excavated in the field. Soil taken from inside was transferred to the Çanakkale Museum to be sieved there.[9] The other two adjacent graves were in the form of a cist grave (hereafter Cist Grave II) and a sarcophagus (hereafter Sarcophagus I). Both graves were excavated manually, and no further investigation was conducted on the excavated soil. After the completion of the fieldwork within the opening, the graves were closed again, and the whole area was backfilled. All finds recovered from the excavations were taken to the Çanakkale Museum.[10]

As previously stated, the scientific interpretation of the graves together with their burials and inventories were realized within two different publications. The first one, in the manner of an enlarged excavation report, supplies us with brief information concerning the excavation process, as well as grave typologies and finds.

According to the first publication, the first grave that was located rested 3 m below the ground level (Figure 4).[11] The other two were located approximately 0,40 m towards the south of the former. Both were resting 0,80 m lower than the first one. A space of 0,20 m was present between the latter two. The lid of the first cist grave was broken as a result of the mechanic excavations whereas the other two graves were damaged due to "earthquakes", as put forward by its excavators.[12]

The first grave, Cist Grave I, was laid directly on the bedrock. It is comprised of four marble slabs (two square and two rectangular) which were joined to each other from the corners. Their joining was realized only partially through the use of lead clamps. However, despite the existence of sockets on all corners for receiving clamps, only a single clamp was present at the time of the discovery. Others were understood not to be placed at all in their sockets. The basin, formed in this way, measured 2,13 x 0,80 m from outside. Its depth is 0,80 m. The grave was sealed with the help of a gabled lid which was broken into two pieces at the time of the discovery. Even though the basin was mostly filled with mud from outside, it was still possible to locate the original sediment soil with a 0,10 m height that once received the burial.[13]

A gold diadem was resting at the eastern side of the grave in its in-situ position. Additional rosette-shaped ornaments, disassociated from the diadem, were scattered around at the same point. The pelvis of the deceased was visible at the mid-point of the cist. A total of 90 gold beads of various forms were collected between the pelvis and the diadem. Two golden "brooch/buttons" were also present in the same vicinity. The right-hand side of the pelvis of the deceased was occupied by a bronze mirror and a bone object. Other finds recovered from around the same spot were two golden finger rings. A total of 36 golden plaquettes with repousse decorations covered the other short side of the grave. Apart from the skeletal remains that constituted the pelvis, only a single molar could be retrieved from the cist. When the location of the finds within the grave was evaluated together with the human remains, it becomes evident that the body was laid down in an east to west orientation with the head resting on the eastern side.[14]

The first publication locates the second cist grave (Cist Grave II) 0,40 m towards the south of the first. It had been noted that the grave was reclining towards the south most probably due to "earthquakes". The formation of this grave was realized in the same manner as the previous one through the use of similar marble slabs. The clamp sockets were present once again whereas the clamps were totally absent. The cist measured 2,18 m on the long sides and 0,80 m on the short sides. The depth of the cist was around 0,85 m. The sealing of the grave was again by means of a gabled lid.[15]

The base of the second cist was also constituted of hardened natural soil. Skeletal remains were nearly eroded, enabling the excavators to recover only a few specimens. The sole archaeological remain to be found within the grave was a squat lekythos that was in its in-situ position at the western end of the basin.[16]

9 Tunçdemir et al. 2017: 223.

10 Tunçdemir et al. 2017: 223-224.

11 Tunçdemir et al. 2017: 222.

12 Tunçdemir et al. 2017: 223-224.

13 Tunçdemir et al. 2017: 222.

14 According to the excavation report bones were helpful to attribute the tomb owner as a female probably around 16-18 years of age: Tunçdemir et al. 2017: 223.

15 Tunçdemir et al. 2017: 223.

16 Tunçdemir et al. 2017: 224.

The last grave is Sarcophagus I. It was positioned to rest at the same level side by side with Cist Grave II. Its monolith limestone basin was reclining towards the south, possibly due to similar natural reasons, as put forward by the excavators. Measuring 2,20 m in length and 0,80 m in width, the sarcophagus was sealed with a ridged lid. The lid showed an acceptable amount of cracking and destruction due to the mechanic excavations. The height of the basin of the sarcophagus was measured 0,80 m. A graffito was carved partly on the southern and partly on the western side of the sarcophagus. It simply read "ΠΡΑΜΙΣ''(Figure 5). The basin of the sarcophagus was also filled up with a layer of sediment soil of 0,10 m height which contained the partial remains of the deceased. The skeletal remains from the sarcophagus were mostly eroded except the long bones from the arms and the legs, which were in better condition.[17] No archaeological remains were present from the sarcophagus.[18]

Within the first publication, the aforementioned description of the graves was followed by a simple catalogue of the finds recovered from Cist Grave I and II together with their analogical comparanda and dating.[19] The two cist graves were dated to the end of the 5th and beginning of the 4th century BC only in light of the lekythos that was recovered from Cist Grave II. The jewellery was not fully integrated into the dating as "..they were not trustworthy mediums of dating by being handled from generation to generation". The paper was finalized with the statement indicating that this burial ground was positioned next to one of the ancient roads that lead to the city. This statement was further followed by another on the possibility that the gate of the early city must also have been somewhere around that vicinity.[20]

A second and more recent publication on the burial ground was shaped in the same manner as the first. It stood out from the first with its enlarged analogical evaluation in which much effort was put into the dating of nearly all finds. Nevertheless, despite that effort, the catalogue repeated the same mistakes of the previous publication and exhibited inconsistent analogies at some points.[21]

The dating of the graves within the second publication was also wide scaled compared to the previous one. Of notable interest was the detailed analysis of each grave through typological analogies with parallels. As a result, the cist graves were dated to the first half of the 4th century BC whereas the sarcophagus was dated to the end of the 6th century BC.[22] The topographical place attachment of the burial ground was shaped around the idea that it must have been independent of Tavşandere. The distance that existed between the two burial grounds was taken as proof of this statement. The idea of the existence of the Late Archaic settlement in that vicinity repeated itself and was further strengthened by the sarcophagus, which was dated to the 6th century BC.[23]

To sum up, the first report was merely an extended excavation report repeating to a great extent already evident statements from the first publication. Thus, the text was full of misinterpretations and inevitable mistakes related to the topographical evaluation of the site, its connection with Tavşandere and additionally with the dating of the graves and their inventories.

Eğrekbaşı Revisited: An Updated Identificatory and Topographic Approach

The naming of the newly founded burial ground is among the first things that needs to be clarified. The locality where the graves were found was formerly referred to as "Eğrekbaşı". However, the recent and in-detail topographic study of the area revealed that the excavated parcel is registered to the records of the Directorate of Land and Land Surveys as "Sheet H18a.07d, Parcel 187". This discovery, in the end, surely places the burial ground out of the locality of "Eğrekbaşı" and repositioned it within a locality referred to as "Taşlık". Due to this new labelling, from now on the locality where the tombs were found will be referred to as "Taşlık".

The other matter that needs handling is the topographical setting of the burial ground. The updated and revised results related to the topography of the area enable us in the end to correct many incorrect interpretations on this matter. Additionally, a better

17 According to the excavation report bones were robust and extremely porus with remarkable curved structures. These affinities made the excavators to engender the deceased as a male probably around 60 years of age.

18 Tunçdemir et al. 2017: 224.

19 Tunçdemir et al. 2017: 226-229.

20 Tunçdemir et al. 2017: 230.

21 Tombul 2019: 609-613.

22 Tombul 2019: 614-615.

23 Tombul 2019: 616.

and more in-detail topographical approach will pave the way for a better understanding of the connection between Taşlık and the rest of the southern necropolis of Parion.

Despite a certain amount of damage caused to the topography around the graves by mechanical excavations, we can still picture the setting in the vicinity of Taşlık as it was in antiquity. The Kemer Çayı reflects the character of a small stream around Taşlık. Thus, its wide and overflowed character, which is evident only 350 m further north, is not present at all within this locality. Nevertheless, it still successfully acts as a natural boundary with a width that reaches up to 12 m at and around the site.[24] At the north of the site, a natural boundary is formed by a small cliff. Even though it is currently characterised by straight skirts, this cliff was once had a steep incline towards Taşlık. This incline, however, was partly scratched to open a space for a modern asphalt road. Thus it can be visualised that Taşlık was once a narrow and long burial ground that started from the banks of Kemer Çay and stretched towards north to the outskirts of a steep cliff (Figure 6).[25]

As mentioned in the two publications, the presence of an ancient road that passed from this side of the river fits very well to this picture. The possibility of this suggestion gets clearer, especially with an archaeologically oriented topographic approach to and beyond the site. When examined in detail, it can be seen that both Parion and its central hinterland rests on the eastern bank of the Kemer Çay. This site selection is not coincidental and was shaped around the geographic structure of the area. The mouth of the Kemer Çayı and its banks towards the west are known to be extraordinarily marshy and ill enviromented up until the recent past.[26] Thus, any road destined for the ancient city must have been positioned at the eastern side of the Kemer Çay where the city was also located. Within this frame, Taşlık is seen to rest on one of the few narrow and suitable passages on this side of the stream where a road must have once positioned away from the ill enviromented portions of the river. This picture of a burial ground with an ancient road passing through is not so alien to the geography to which Parion belongs. Being among one of the leading port cities of Troad, Assos is well known to have its western necropolis divided in two by a stone-paved road reaching up until one of the city's main gates.[27] With this feature, Assos can be an excellent exemplar for imagining how Taşlık once looked in antiquity. Nevertheless, it must be stressed that this interpretation still lacks any secure archaeological proof originating from the field.

A secure understanding of the exact location of the three graves within Taşlık is hard to accomplish. The limited size of the excavated area is the main reason for this. Nevertheless, this limited knowledge is explicit on specific points. What is clear is that Cist Grave II and Sarcophagus I were once placed at a point within this burial ground where the flat ground met the cliff. Cist Grave I, on the other hand, was understood to be resting at the lower skirts of the cliff as it occupied the higher ground compared to the latter two. This supposed organisation, with graves being positioned accordingly to the incline of the topography, again forms a familiar scene for the region of Troad. Assos once again steps forward as a perfect analogy as its western necropolis is well known to scatter partly on a cliff.[28] A second and similarly formed necropolis is also evident at Antandros by its so-called Melis Necropolis. Thus, both the Western Necropolis of Assos and Antandros' "Melis Necropolis" could be accepted as the best analogies for understanding the topographical setting of Taşlık.[29]

The overall setting of the three graves from Taşlık also supplies us with ample evidence in regards to the planning of the burial ground. The lining of the three graves on the same axis, as well as their similar orientation in an east-west direction, are simple yet efficient proofs of this evaluation. The overall crowded structure of the three graves seems to be a characteristic feature for the whole region as it can be evidenced within other major burial grounds such as Assos[30] and Antandros[31] but also in minor

24 It can be cautiously put forward that the stream might have been filled at this part by the villagers from Kemer for extending the surface area of the arable land for being used as a field.

25 Within his publication where he describes his visit to the area of Kemer Village Leaf (1923: 81-82) also defines these cliffs as steep in nature.

26 Leaf 1923: 81.

27 Stupperich 2006: Abb. 1&2; Buruldağ 2009: Res. 5, Plan 9; Ergün 2013: Res. 5.

28 Buruldağ 2009: Res. 5&36; Ergün 2013: Res. 5.

29 Polat and Polat 2007: 1, Res. 2&16; Polat 2008: 272.

30 Buruldağ 2009: Plan 6-9; Stupperich 1990: 9, Abb. 2; Stupperich 1996: Abb.1

31 Polat and Polat 2007: Plan 1, Res. 1&16

ones like Lampsakos.[32]

One of the suggestions that the previous two publications had put forward was the independent layout of Taşlık with the Tavşandere. Following this suggestion, the Late Archaic settlement of Parion and one of its gates were accepted to exist around the vicinity of Taşlık. These arguments lack any concrete archaeological or topographical basis and need a substantial re-evaluation. When this portion of Parion's hinterland is observed, it can be seen that the topography between Taşlık and Tavşandere supplies us with an uninterrupted continuity. The entire area stretching between the Kemer Çayı in the west and natural cliffs in the east continues towards north from Taşlık as a plain, which is exceptionally suitable for the expansion of any necropolis (Figure 7).

Archaeological data also supports this topographical approach towards a possible uniformity between Tavşandere and Taşlık. Grave inscriptions, fragments of sarcophagi and graves located from the plain and the cliffs between Taşlık and Tavşandere prove the continuous use of this area as a burial ground.[33] Thus the existence of a single necropolis, namely the Southern Necropolis, which stretched all along this land piece is indisputably proved. Such an integrated use of land invalidates the positioning of any portion of the city wall or a gate around Taşlık. Nevertheless, wall systems that were evident to no small extent were all located from the northern portion of Tavşandere. Additionally, a possible locality of one of the city gates and its architectural elements were reported to be found around the close vicinity of Tavşandere.[34] To sum up, we can unquestionably express that all archaeological and topographical evidence strongly argues against the existence of any city wall or a gate belonging to Parion's early settlement from or around Taşlık.

Re-considering the Grave Typologies and Inventories

The grave types and grave inventories from Taşlık needs a detailed re-analysis. This will not only able us to firmly date the burial ground and each respective burial from it but also able the establishment of concrete organic bonds and understanding of differences between Tavşandere and Taşlık. To do so, inventories of the graves will be handled in greater detail in the following sections.

Cist Grave I

Cist Grave I, through supplying us with a rich inventory of finds, deserve to be the first point of attraction within this re-analysis. The first find that needs to be included within the re-evaluation is, of course, the gold diadem (Figure 8). The gold diadem recovered from Cist Grave I exemplifies a well-known type of head adornment.[35] Known as the pediment shaped diadem[36] this head adornment ends in rounded edges with holes for fastening it to the head. It has a length of 34 cm and a height of 4 cm. It is formed from a single triangular sheet with a thickness of 0,01 cm. It bears a rich decoration program made from a single matrix. Encircled by a borderline the main decoration consists of a palmetto that adorns the central scene with antithetic griffons on its sides. Spiral-like ivy branches originating from the centre extend towards the edges of the diadem. Ivy branches attract attention by being further enriched by flowers and campanulae. Tied on the diadem by golden wires are nine rosettes also made of gold. The rosettes are characterized by concave leaves circling a central boss.

Diadem from Cist Grave I is the first exemplar of its type for the jewellery repertory of Parion.[37] Thanks to its pediment shape it finds itself many parallels from close[38] and distant[39] geographies.

32 Körpe and Treister 2002: 431-432.

33 Sulan 2018: 55-56.

34 Ergürer and Genç 2015.

35 Çanakkale Museum Inv. No. K.M.L.1-8.

36 For an introduction on this group of head adornment see Hoffmann and Davidson 1965: 68, Fig. 7b. An in-detail analysis on Hellespontine pediment diadems is also evident thanks to Treister (2001, 177-179).

37 For works on the jewellery from Parion especally see Kasapoğlu 2015d. For some new remarks on wreaths additionally see Çelikbaş 2019 and for others see Çelikbaş 2020.

38 For an exemplar from Madytos dated to 330-300 BC see Williams and Ogden 1994: 108-109, No. 62. For an exemplar from Abydos dated to 330-300 BC see Segall 1966: 22, Fig. 1. For an exemplar from Ilgardere tentatively dated to 350 BC see Körpe 2004 (However this pieces similarity with the Madytos exemplar should clearly date it to 330-300 BC). For an exemplar from Lampsakos dated to 350 BC see Körpe and Treister 2002: 435, Fig. 7. From a partial exemplar from Dardanos see Özkan 1990: 114, Res. 6. On a varia of slightly later diadems (Late 4th – Early 3rd centuries BC) from Dardanos Tumulus additionally see Sevinç and Treister 2013: 220-222, 234-235, Pl. 1.

39 For exemplars from Kyme all dated to 330-330 BC see Williams and Ogden 1994: 92, No. 44; Höricht 2010;

Even though it lacks any similar figurative decoration with those parallels, its shape and vegetal decoration still attach this piece to its parallels. Mainly thanks to the similarity of these latter two affinities the previously suggested date of 350 BC[40] for this piece of jewellery can be easily pushed to around 330-300 BC.

The most exciting thing about the diadem is the rosettes that were attached to it. Strangely, all these rosettes were attached to the diadem in a manner that disrupts the integrity of its repousse vegetal decoration. This is best evident with the overlapping of the rosettes with figures (griffons) and also with the vegetal elements on many points. This disturbance of decorational integrity makes it clear that the attachment of the rosettes took place after the diadems manufacture. The pre-dating of the rosettes compared to the diadem itself further supports this idea. Such that, all analogical similarities that could be drawn with the rosettes were focused repeatedly between the years 650-600 BC.[41] In the light of this data, we can surely suggest that these rosettes, which must have been family heirlooms, were attached to the diadem in a later period with the demand of its owner. Such demand must have been shaped with the apotropaic desire of bringing together the values of the past with the values of its days. Thanks to the existence of many exemplars with such modifications we know that similar "re-arrangements" on jewellery were very popular in antiquity.[42]

A pair of jewellery from Cist Grave I which were erroneously identified as "brooch/button"[43] within the previous publications are in reality knowns as ear studs (Figure 9).[44] The importance of this pair is that they represent a hitherto unknown type for the jewellery repertory of Parion. Both studs show exact measurements with their diameter of 2,9 cm and width of 1,5 cm. A minimal difference is seen only in the weight as one measures 8,7 gr whereas the other is 8,4 gr. Both studs also attract attention with their exact similar quality of workmanship and program of decoration. They represent a two-piece structure. The back stud is plain where its tube was made to fit into another tube behind the front piece. The front piece is pan-shaped, and its high rim is edged in precisely made beaded wire. Within the pan-shaped disc is an ornament consisting of concentric rows of rope filigree encircling a row of ovules. An additional ring of spiralling vegetation given by a spiral-beaded wire is also evident. A three-tiered flower-head centres this whole decoration. Each tier consists of a rosette supported on a small tubular collar surmounted by a large central granule.

Cist Grave I studs finds themselves many parallels especially in Anatolia[45] but also in Cyprus,[46] Thrace,[47] North Pontic shores[48] and with few specimens in Southern Italy.[49] Among these parallels, two pairs that were said to originate from Kyme especially stand close to the Taşlık specimens. Despite specific differences in decoration, the date of 330-300 BC suggested for the Kyme exemplars can be taken as valid for the Taşlık pair as well.[50] Parallelism for the decorations is caught also with a pair of earrings from Kyme again which were similarly dated to 330-300 BC.[51]

Various types of beads and finials collected from Cist Grave I were interpreted as belonging to three different necklaces in the previous two publications.[52] This interpretation was solely based due to the existence of three different types of beads. Moreover, another and more recent publication erroneously misinterprets the damaged beads from

Çırak and Kaya 2011; Kaba forthcoming. For the mention of similars from Perinthos, Myrina and Kolophon see Williams and Ogden 1994: 109. For exemplars from Macedonia see Grammenos 2004: 163; Ancient Macedonia 1998: No. 313. For exemplars from Cyprus dated to the second half of the 4th century BC see Pierides 1971, 28, Pl. XVII:1-3; Williams and Ogden 1994: 234, No. 168, 235, No. 169; Kaba 2016: 226-227. For some unprovenanced exemplars dated to mid 4th century BC see Deppert-Lippitz 1985: 195, Abb. 143.

40 Tombul 2019: 609.

41 Deppert-Lippitz 1985: 99, Fig. 50; 105, Fig. 53.

42 For two re-arranged diadems from Eretria see Treister 2001: 274, Fig. 91. Additionally see Williams and Ogden 1985: 251, No. 191; Pfrommer 1990: 150.

43 Çanakkale Museum Inv. No. KM.L.1-3 & KM.L.1-4.

44 For general remarks on ear studs see Higgins 1980, 125-126, Fig. 20; Deppert-Lippitz 1985: 185-188.

45 For Anatolian exemplars from Assos see Bingöl 1999: Cat. No. 206. For exemplars from Kyme see Williams and Ogden 1994: 98, No. 51, 98, No. 52.

46 Pierides 1971: 30, 1-4, Pl. XX:1-4.

47 Greifenhagen 1975: Fig. 2.

48 Williams and Ogden 1994: 172, No. 109.

49 Deppert-Lippitz 1985: 188, Abb. 135.

50 Williams and Ogden 1994: 98, No. 51, 98, No. 52.

51 Williams and Ogden 1994: 96, No. 49.

52 Tombul 2019: 609-610.

the same group as dress ornaments that were hewn on the cloth of the deceased.[53] Both statements from the two publications lack any secure proof and need a proper re-handling through a detailed analysis of the material. The existence of only two pairs of finials for being used at the end of any necklace is the first matter that needs focus at this point.[54] Second and probably the most valid evidence is the lengths of the necklaces if they are formed in three different sets. If handled in this view none of the three necklaces will have a sufficient length for being hanged around one's neck. In the light of these facts and with the help of beads and finials, we can suggest that only two different necklaces were present but not three. One of these necklaces is understood to be formed of undecorated beads and finials (Figure 10a), whereas the second was comprised of many differently decorated beads and finials (Figure 10b).

The first necklace with a plain structure is compiled from 40 plain beads, 2 conical beads and 2 club-shaped finials.[55] Their plain structure is the crucial element that ables us to bring them together as a single piece of jewellery. In light of these pieces, this necklace can be said to have an approximate length of 67 cm. The diameter of the beads is standard as 1,4 cm. The beads that form the main body of the necklace were formed through the joining of two semi-globular halves. Each bead has a small hole for its fastening to a now lost cord. Club shaped finials are without any decoration as well. They are formed by joining a semi-globular half to a conical piece.

Similar necklaces formed of plain beads are known from Syracusa[56] and Pantikapaion,[57] but generally, they do not attract too much scholarly attention due to their plain structure. Additionally, necklaces formed of these beads do not give any precise dating and generally are dated with the help of other finds that they were retrieved with.[58]

The second necklace from the Cist Grave I supplies us with the same pattern of compilation; however, steps aside with its lavish decoration.[59] It is compiled of decorated (16 in total) and plain beads (17 in total) together with a single big and two smaller conical beads.[60] This necklace ends with club-shaped finials as well. While the decorated beads have a diameter of 1,3 cm, the plain beads reflect a slightly lesser diameter of 0,9 cm. Thus, the total length of the necklace can be calculated as around 50 cm. The beads were formed in the same manner as the ones from the previous necklace. A granulated ring encircles the joins of the decorated beads. Each half has double spiral groups and granulated dots. The same pattern of granulated dots in groups or as singles is also evident on the club-shaped finials.

The second necklace can be constructed as ending with decorated club-shaped finials. The body must have been comprised of single and decorated beads in a row following each other. The single conical piece must have occupied the centre of the necklace. Necklaces with such compositions,[61] as well as examples that compile beads with other decorational elements,[62] are well known within the repertory of Greek jewellery. The Cist Grave I exemplar fits well with the group that comprise both plain and decorated beads. This type is known to be popularly used around the Black Sea Region as well as Northern Greece, Anatolia,[63] and even in

53 Çelikbaş 2020: 262-263.

54 These finials in the shape of clubs were unfortunately interpreted as "pendlums (sarkaç)" within the previous papers.

55 Çanakkale Museum Inv. No. KM.L.1-5. Some of the beads from this necklace were recorded together with other from Inv. No. KM.L.1-6.

56 Deppert-Lippitz 1985: 164, Abb. 115.

57 Trofimova 2007: 169-170, No. 72.

58 Rudolph 1995: 150.

59 Çanakkale Museum Inv. Nos. KM.L.1-6 and KM.L.1-7.

60 It is possible that some of the beads might have gone missing.

61 For exemplars dated to 350-300 BC from Pantikapaion see Silantyeva 1979: 51, No. 6; Williams and Ogden 1994: 162, No. 102, for another one dated to 400 BC check additionally Williams and Ogden 1994: 156, No. 95. For an exemplar from Duwanlı dated to 350-300 BC see Deppert-Lippitz 1985: 145, Abb. 95. For an exemplar from Greek mainland dated to 350-300 see Bromberg 1990: 38-39, Fig. 15. For some unprovenanced exemplars probably dated to 350-300 see Higgins 1911: 227, Nos. 2038-2039, 228, No. 2044.

62 Mostly referred as pendant or pendulum necklace these examples also originate from a varia of localities. For an exemplar from Sardis dated to 330-300 see Meriçboyu 2001: 119-120, No. 2. For an exemplar from Tarentum dated to 400-350 see Higgins 1961: 127, Pl. 28. For an exemplar from Great Bliznitza Tumulus dated to 330-300 BC see Williams and Ogden 1994: 182, No. 117.

63 Rudolph 1995: 150; Williams and Ogden 1994: 162, No. 102; Ünlü and Özsaygı 2007: 15; Meriçboyu 2001: 119-120, No. 2.

Cyprus.[64] Similar necklaces mostly dated to the second half of the 4th century BC (350-300 BC) able us, in the end, to securely update the date of Cist Grave I necklace with decorated and undecorated beads to the same date span.[65]

The first finger ring found in Cist Grave I attracts attention with its bezel that is fashioned as a Herakles-knot (Figure 11a). The Herakles-knot bezel, formed by using thin gold strips, has a centre part that is occupied by a single rosette. Two palmettos with downturned leaves originating from this rosette extend towards two directions over the knot. The hoop of the ring is made up of two ropes each formed by gold wires coiled together around a central tapered wire, and a beaded wire laid in the central canal.

Herakles-knot is a fashionable decoration element of Greek jewellery. It is rarely seen on fibulae,[66] necklaces[67] or breast ornaments[68] however very often on diadems.[69] Its rare use is also evident with the finger rings.[70] The Cist Grave I finger ring decorated with a Herakles knot comprises the third representator of such jewellery. Related to the protective symbolism of the motif in relation to the cult of Herakles,[71] the finger ring from Cist Grave I surely must had a talismanic meaning for its bearer. Previous publication shallowly and erroneously dated this finger ring to the mid 5th century BC.[72] This statement can be easily outdated as jewellery adorned with Herakles knot motif tend to be dated not earlier than the last quarter of the 4th century BC.[73] This secure dating owes itself to two separate historical facts. First is the direct relation of this motif to the propagandistic devotion of Alexander the Great to the Greek hero himself. The second one is the date of the commence of the applying of this motif on jewellery which falls to a time right after Alexanders and his companions' popularity (around the last quarter of the 4th century).[74] Comparisons established with parallels of other elements from the ring further support this dating. The palmetto motifs used to fill the blank areas on the Herakles knot of the Cist Grave I finger ring should be listed first at this point. These motifs find themselves parallels especially among jewellery dated to the last quarter of the 4th century BC.[75] Additionally, the style of the hoop is also understood to be popular among other finger rings of the same date span.[76] Thus, in light of all this recent data, this amuletic piece of jewellery from Cist Grave I must be dated into the last quarter of the 4th century BC.

The second finger ring from Cist Grave I is an intaglio solid gold ring.[77] It shows extreme wear, especially on its bezel pointing to its intense use. As stated rightly within the previous publication, the bezel carries a chiselled scene occupied by an Eros riding a lion (Figure 11b).[78] In the previous publications, the god is erroneously described as wearing pants and carrying a "Persian" headdress.[79] However, when examined in detail, it is seen that the Eros is depicted naked without even any headdress. The previous publication places the ring widely under Types V-VII within the typology of John Boardman.[80] This statement is correct but needs further narrowing as it places the Cist Grave I intaglio ring between four different groups that each has a distinct difference in type and belongs to a different date span.[81] However, when exam-

64 Kaba 2019: 228, Fig. 6.

65 See footnotes 55 and 56.

66 A gold fibula dated to 330-300 BC: Williams and Ogden 1994: 217, No. 151.

67 Deppert-Lippitz 1985: 201; Pfrommer 1990: 13, 213 (FK16), 303 (HK35).

68 Shear 1973: 131-132, Pl. 27; Deppert-Lippitz 1985: 210; Pfrommer 1990: 13 & 17.

69 For the famous diadem from the so-called tomb of Philippos dated argueably somewhere between 330-300 see Andronikos 1987: 192-197, Figs. 42, 158-159. For an exemplar from Pontus dated around 300 BC see Trafimova 2007: 123-124, 37a&b. For an exemplar from Melos dated between 300-280 BC see Williams and Ogden 1994: 65, No. 18. For an exemplar from Ithaka dated between 300-250 BC see Chittendon and Seltman 1947: 43, No. 288.

70 One exemplar originates from Kourion in Cyprus and is dated to 350-300 BC: Pfrommer 1990: 150, pls. 5&9. For the second exemplar from Alexandria see Williams and Ogden 1994: 253, No. 196.

71 For a wide scaled evaluation of this see Nicgorski 2005: 98-102.

72 Tombul 2019: 610.

73 Pfrommer 1990: 299-319.

74 Nicgorski 2005: 105-108.

75 Wullieumier 1939: 365; Williams and Ogden 1994: 213, No. 146.

76 Williams and Ogden 1994: 193, No. 125, 194, No. 126.

77 Çanakkale Museum Inv. No. K.M.L.1-2.

78 For a detailed description of the ring see Tombul 2019: 611.

79 Tombul 2019: 612.

80 Tombul 2019: 611.

81 For an in-depth study of Classical finger ringer types see Boardman 2001: 212-214, Fig. 217.

ined in detail we see that the ring more specifically falls into Type V. The thickness of the bezel and the hoop, fairly filled shoulder part, facetting of the back of the bezel but especially broadening the outline of the hoop at its joint to the bezel are the main details that make this statement valid.[82] Typologically, dated to the whole of the 5th century BC[83] a particular group of these typological traits is also known to exist within the 4th century BC.[84] When evaluated within this frame, the Cist Grave I intaglio ring can be dated to the 4th century BC minorly due to its typological traits but majorly due to the dates of the other accompanying jewellery from the same grave. This date can be further supported through the iconographic and stylistic traits of its bezel. The overall stance and execution of the lion instantly attract attention by being different from the usual Greek types of the Classical Period.[85] On the contrary, the mane and especially the stance of the lion stands close to the so-called "Mixed Style" of the 4th century BC Greek rings.[86] In the previous publication, the iconography of Eros riding a lion was compared with a variety of similars all from the Roman era.[87] Following this analogical comparison, a date was given first to 1st-3rd centuries AD, later to be fixed to a final date of mid 5th century BC.[88] Lacking concrete reasoning related to this extreme difference in dating the previous dating of the ring needs a cautious approach. The iconography of Eros riding a lion needs more in-depth analysis here. At this point, a plastic Attic lekythos decorated with a youthful Eros riding a lion ables us to speak about the existence of this iconography as back as the mid 4th century BC.[89] Thus thanks to the existence of similar iconographies from other mediums of Greek art and its combination with the overall typology of the ring itself we can date the intaglio ring from Cist Grave I more securely somewhere around 350 BC.

The last group of jewellery from the Cist Grave I is a set of miniature gold plaquettes decorated with hammered rosettes.[90] Represented with a total of 36 pieces, this group can be divided into two in light of the different executions of the decorational rosettes.[91] The small holes on the corners of the pieces definitely ables us to identify them as dress ornaments. The previous publications on the burial ground dated all the pieces to the end of the 6th century BC and the beginning of the 5th century BC.[92] Another more recent publication on the other hand parallels the pieces with specimens from the 7th century BC, 3rd century BC and even 1st century AD but fails to fix the dating to any final point.[93] So we see that all previous evaluations either lack any proper referencing or proper fixing of dates. No exact parallels are also known to the knowledge of the present author for the first group of rosettes with petals opening widely in a "ray-like" manner. However, thanks to some similarly executed motifs from other types of jewellery these pieces (16 in total) could be cautiously dated to be 5th century BC.[94] Other pieces (20 in total), are decorated by rosettes characterised with six bulbous petals. These rosettes, especially with their bulbous petals, find themselves close parallels within some mid 4th century BC dated dress ornaments retrieved from the Mausoleum.[95] Additionally, similar petalled rosettes being differently executed as filigree ornaments were also known to be used popularly on many 4th-century BC jewellery.[96] In light of these two parallelisms, we can suggest a date around the 4th century BC for the second group of dress ornaments.

The jewellery from Cist Grave I is accompanied by other finds as two bronze objects, a fragmentary bone object and a bronze mirror. Two bronze objects which have no mention at all in any of the

82 For typological traits of Type V see Boardman 2001: 214, Fig. 217:V.

83 Boardman 2001: 214.

84 Boardman 2001: 222.

85 For a comparative evaluation see Boardman 2001: Nos. 520, 575-577, 619, 621 & 692.

86 On similars for the Cist Grave I lion see especially Boardman 2001: Nos. 867, 878 & 949. For the dating of the "Mixed Style" by the indication of its dating to a later period than the 5th century "Court Style" also see Boardman 2001: 312.

87 Tombul 2019: notes 13-33.

88 Tombul 2019: 612.

89 Higgins 1959: Cat. No. 1907, 0519.2.

90 Çanakkale Museum Inv. No. KM.L.1-10.

91 For a detailed information on this group see Tombul 2019: 612, No. 8.

92 Tombul 2019: 612.

93 Çelikbaş 2020: 262.

94 For similarly executed rosettes produced differently and used on other jewellery see Williams and Ogden 1994: 50, No. 1, 140, No. 82.

95 Rasmussen 1998: 66&67, Nos.6-11, Pl. 9.

96 Williams and Ogden 1994: 68-69, No. 22, 99, No. 53, 112-113, No. 64, 116-117, No. 68, 144-145, No. 87, 152-155, No. 94, 168-169, No. 106, 172, No. 109.

previous publications do not reflect any traits for their secure identification or dating. The same can also be expressed for the fragmentary bone object. Even though identified as a piece of furniture in the previous publication, the comparison of this piece with Roman-era materials is controversial and odd in a methodological sense.[97]

The most securely definable and datable find from this group is the bronze circular mirror.[98] Cist Grave I mirror, belonging to the well-known type of disc mirrors, exhibits a plain character. The circular mirror from Cist Grave I, dated correctly to the 4th century BC by the previous publications,[99] represents a popular utensil of female toiletry.[100]

A re-evaluation of the inventory of the Cist Grave I clearly shows that most of the finds date from the second half of the 4th century BC. Among them, the diadem, ear studs and the Herakles-knot finger ring fall more precisely within the last quarter of the century. Especially the diadem and the Herakles-knot finger ring both give a terminus post quem for the burial within the last quarter of the 4th century BC.

Cist Grave II

The second burial from Taşlık that supplied us with burial goods is the Cist Grave II. Reflecting similar traits with its contemporary representor from the same location, Cist Grave II housed a single burial in a very bad condition accompanied only with a squat lekythos.[101] Though reflecting considerable wear this red-figured lekythos can be easily classified thanks to its out-turned rim and short neck but especially with the palmetto motif covering its whole front part (Figure 12). Many parallels originate either from excavations[102] or from various museum collections.[103] As stated by the previous publication, this vessel can be securely dated between 375-350 BC.[104]

Sarcophagus I

The third grave, Sarcophagus I, unfortunately, did not yield any finds. Its dating at around the end of the 6th century BC seems highly controversial and needs a re-analysis.[105] As stated in the previous publications, the sarcophagi with similar traits that originate from the closest vicinity are from the Tavşandere burial ground and all are dated through scarce material evidence to the end of the 6th century BC.[106] However, a sarcophagus attracting attention especially with its similarly ridged lid do exist from nearby Troad, dated most recently to the first quarter of the 4th century BC.[107] Thus we see that ridged lids or other stylistic traits could not be blindly trusted in dating the sarcophagi. Another methodology in dating sarcophagi is related to their length to width and length to height ratios. It is known that pre-Classical sarcophagi generally had length-to-width ratios that were around 2:1.[108] However, with the Classical Period, those ratios rise to around a minimum of 2,5:1 and a maximum of 3:1.[109] This latter set of ratios are also attested in the sarcophagi of Troad. For instance, the so-called Çan Sarcophagus, dated to the first quarter of the 4th century BC, has ratios of 2,5:1 and 3:1.[110] The so-called Childs Sarcophagus, dated to the mid 5th century BC, has a ratio of 2,5:1[111] and two sarcophagi from Lampsakos dated to the mid 4th century BC have ratios around 2,8:1 and 2,9:1.[112] Despite not being absolute, this methodology gives close and reasonable results and at least in the case of sarcophagi from Troad it still seems acceptable for use on the Taşlık sarcophagus. Thus, we see that Sarcophagus I from Taşlık gives a length-to-width

97 Tombul 2019: 613, No.10.

98 Çanakkale Museum Inv. No. KM.L.1-11.

99 Tombul 2019: 612, No. 9.

100 For a similar from Lampsakos see Körpe and Treister 2002, 443, No. 12, Fig. 16. For other examples also see Richter 1915: Cat. No. 776; Robinson 1941: Pl. XXXI-515; Comstock and Vermeule 1971: 260, No. 374, 445, Nos. 648&649, 446, No. 653; Prohaszka 1998: 788,794; Juliis 1984: 401, No. 2, 402, No. 1, 438, No. 3; Pianu 1990: 35, No. 3, Pl. XV:1.

101 Tombul 2019: 613.

102 Mcphee 1981: 274; Robinson 1950: 146-149; Çokay-Kepçe 206, 100, No. KF9, Res. 118.

103 Bazant et al. 1978: 55, No. 4464, Pl. 45.6; Massoul 1934: 38, No. 12198, Pl. 21.10; Greifenhagen 1940: 36, No. 12413-12415, Pl. 28.6-8; Kenner 1942: 14, No. 12522, Pl. 8.4; Eschbach 2012: 54, No. 9032937, Pl. 14.10-11, 54-55, No. 9032938, Pl. 14.12-13, 55, No. 9032939, Pl. 14.14-15; Bernhard 1964: 3, 20, No. 14782, Pl. 44.10.

104 Tombul 2019: 613, No. 11.

105 Tombul 2019: 615.

106 On this see Tombul 2019: 614, footnote 42.

107 Sevinç et al. 2001: 399-400.

108 Hitzl 1991: Nos. 17&18.

109 Hitzl 1991: 180-182.

110 Rose 2014: 132.

111 Rose 2014: 105, note 4.

112 Körpe and Treister 2002: 434.

and a length-to-height ratio of around 2,75:1. In light of this, it can be dated more securely somewhere between the mid 5th and mid 4th centuries BC.

The graffito carved on the rim of Sarcophagus I also needs further evaluation. Within the first publication, the graffito was interpreted as a personal name and was related to Priamos, the famed and legendary king of Troy.[113] In the second publication, the same graffito was thought to stand for the name of many possible candidates: the deceased, the trader who sold the marble, or to the workshop where the sarcophagus was made.[114] Nevertheless, a variety of similar graffiti are known from other sarcophagi that originate from Apollonia[115] or more commonly on cist graves from Metaponto.[116] All accepted as the marks of the masons who made the sarcophagi or the individual slabs for the cists, these analogies clarify the meaning of the exemplar on Sarcophagus I as being a masons mark.

Dating and Interpreting the Burials

Re-evaluation of these three graves from Taşlık, together with their burials and inventories, supply us with ample new information on their dating and arrangement. It is now possible to date Cist Grave I to the last quarter of the 4th century BC, whereas Cist Grave II can be dated to the second quarter of the same century. Thus we see that Cist Grave II predated Cist Grave I by being dated to the Classical Period, whereas the latter is securely dated to the Early Hellenistic Period. Even though a chronological difference is evident still an extreme similarity does exist between the two in means of their structure, typology of slabs as well as exact binding technique that depend on clamps. All these similarities point to the same origin of raw material and masonry master for those two cist graves. Lacking any finds, the dating of Sarcophagus I was realized through comparisons and other methods using measuremental traits.

This updating, on the other hand, does not change the already suggested placement order of the graves within this burial ground. Thus, this paper also agrees that Sarcophagus I contained the earliest burial in the area (between 450-350) followed by Cist Grave II (375-350 BC) and after by the Cist Grave I (330-300).[117] However, it must be noted once again that the previous papers admittance of this same order was simply based on a hugely disputable reason. The main reason for the acceptance of Cist Grave I's later date cannot be solely based on a scenario that it was intact unlike the other two as it was placed at the burial ground after an earthquake that damaged the other two (Sarcophagus I and Cist Grave II). Additionally, it must be noted that the traces of a possible earthquake that must have affected Sarcophagus I and Cist Grave II is not evident at all in any of the 202 graves located in Tavşandere. Thus, accepting the same array of placement by depending on concrete archaeological and scientific data, as is done in this paper, is more reliable than the merely hypothetical one that is evident from the previous publications

The detailed analysis of the artefact depositions and other aspects of the burials also supply us with important evidence related to burial customs and rites of the community at Parion during both the Classical and Early Hellenistic periods. These burial customs and rites can be best read within Cist Grave I. The testimony of the finds from this specific grave points to the entombment of the deceased as being dressed and entirely adorned with jewellery.[118] The existence of dress ornaments, especially towards the feet, constitutes the primary evidence for the garbing of the deceased with a dress that was further enriched with gold jewellery.[119] Jewellery around the neck and head show that the deceased was further adorned with necklaces and a diadem. The location of the finger rings also enables us to understand that they were on the fingers of the deceased at the time of the burial. The adornment of the deceased with clothing and jewellery both before (during the rites of prothesis and ekphora) and during the burial are well-known characteristics of

113 Tunçdemir et al. 2017: 224.

114 Tombul 2019: 613-614. It is interesting that possibility of that grafittos belonging to a marble trader had been included as the sarcophagus itself is made of limestone.

115 Amore 2016: 63, Fig. 5.

116 Carter 1998: 87-88.

117 For this suggestion by the excavator see Tombul 2019: 615.

118 For other publications on this subject focusing to Tavşandere see Çelikbaş 2019 and Çelikbaş 2020: 259-263.

119 This trait from Cist Grave I was emphasized previously in another publication however with a serious misinterpretation of the location of the ornaments on the dress: Çelikbaş 2020: 261, Fig.9.

Greek funerary customs.[120] In light of all this, we can imagine that the deceased from Cist Grave I, a wealthy woman most probably, was brought at the burial location after the processes' of prothesis and ekphora as fully dressed and adorned with jewellery. Her entombment must have been followed by the placement of the bronze mirror and a bone object just next to her. The whole process of burial was finalized by the covering of the lid.

The most secure evidence for rites of passing that must have taken place at Taşlık is the squat lekythos from Cist Grave II. It shows that in Tavşandere the libations through scented oils (perfumes) were utilized at the grave after the burial.[121] Unlike Cist Grave I, Cist Grave II received only a single lekythos, whereas Sarcophagus I had no artefact at all. Burying of the dead was by no means a free or cheap process among ancient Greeks, which was often limited with certain legislations.[122] The same was also applicable to Taşlık. In the cist graves, this is evidenced in two ways. The first is the absence of a full set of clamps from both two cists despite the pre-existence of their sockets on the marble slabs. It is highly possible that the purchasing of marble slabs was costly, forcing the relatives of the deceased to make certain savings related to the forming of the grave by discarding the tedious and expensive process of casting clamps on the site. The absence of grave goods from Sarcophagus I is not coincidential as it was a more expensive funerary container. Similarly "empty" graves as Sarcophagus I are also known from many other parts of the ancient Greek world, showing how the burial of the dead was still strongly connected to or affected with the economic facts of the world of the living.[123] The tracing of this in Taşlık is of utmost importance for the funerary archaeology of Parion, but it needs more in-depth interpretation, especially with the inclusion of similar data (if it exists) from Tavşandere.

120 For the rites of *prothesis* and *ekphora* especially see Kurtz and Boardman 1971: 142-160. Additionally see Mirto 2012: 62-84.

121 For this use of lekythoi see Kurtz and Boardman 1971: 75, 332; Clark et al. 2002: 112.

122 Kurtz and Boardman 1971: 142, 145; Mirto 2012: 90. On the connection between tomb type and its cost especially see Carter 1998: 62, 69, 71-72.

123 Blegen et al. 1964: 79; Hall 1998: 564.

Contextualizing Taşlık within the Setting of Parion's Southern Necropolis

The acceptance of Taşlık as a separate burial ground from the whole of the southern necropolis of Parion has been repeatedly found invalid within this paper. This denial of such a previous suggestion originates from the existence of many organic bonds and similarities between Taşlık and Tavşandere. Within this part of the study, a connection will be established between Taşlık and Tavşandere, especially for the contextualizing of the first of the two within the overall setting of the southern necropolis of Parion.

In reality, many similarities do exist with the location-choosing of the burial ground, its inner arrangement, preference of grave types and grave inventories between Taşlık and Tavşandere. One might instantly take into consideration the formation of the burial ground in Taşlık and its resemblance to the contemporary levels of Tavşandere. Tavşandere supplies us with a topographic character that stretches from the plain towards the cliffs on the east. Thus it is seen in Tavşandere that especially the early burials, including the Early Hellenistic representatives, are mostly placed within the flat ground and to the skirts of the eastern cliffs.[124] A similar case is also present in Taşlık where two of the three graves are located on the edge of the plain whereas the third one stands on higher ground, being placed on the skirt of the cliff. Such a similarity in the topographic assessment of the two burial grounds could only be possible due to the common pragmatic use of the topography within a time of chronological and structural contemporaneousness.

The dominant preference of cist graves, as evidenced in Taşlık, is also evidenced within the contemporary levels of the burial ground in Tavşandere. Among the 21 burials dated to the Hellenistic Period from Tavşandere, 12 are in the form of cist graves comprising, in the end, 57,14 % of the total graves from that era.[125] Taşlık supplies us with a similar yet additionally avant-gardist situation in this aspect. As a contemporary grave from Taşlık, Cist Grave I also reflects the same grave typology. Furthermore, by being formed of two rectangular and two square marble slabs, it shows resemblances

124 Başaran and Kasapoğlu 2018: 452.

125 Başaran and Kasapoğlu 2018: 446. Use of cist graves is also popular among many other neighbouring cities or regions to Parion. For this similarity among necropolis' see Kasapoğlu 2007: 495 with footnotes 62, 63, 65 & 66.

to some contemporaries from Tavşandere (namely TSM 11, 12, 14 & 15).[126]

However, things gain a different dimension when the other cist grave from Taşlık, namely Cist Grave II, is taken into consideration. This grave supplies us with exact similarity to its parallels from Tavşandere but it stands out among them by being dated to the second quarter of the 4th century BC. As no cist graves are known to exist from the Classical levels of Tavşandere,[127] Cist Grave II becomes the earliest cist grave evident from the southern necropolis of Parion. As a result of this, the utilisation of cist graves within the southern necropolis of Parion can be pulled two decades earlier than the previously accepted date. Unfortunately, with only a single lekythos, Cist Grave II fails to change the already evidenced poor status of the grave inventories of the Classical era from the Tavşandere.[128]

The orientation and positioning of the cist graves of both burial grounds also reflect similarities. Both cist graves and the sarcophagus from Taşlık were oriented in an east-west direction. This preference of orientation is also evident in some of the cist graves from Tavşandere. The positioning of the cist graves within the two burial grounds also seem to be shaped around the same ideology. This is most evident from the fact that all exemplars from Tavşandere are placed directly onto the bedrock[129] as with their contemporaries from Taşlık. On the contrary, some of the cist graves from Tavşandere reflect certain variations by having stone covered floors.[130] Another difference visible within the formation of cist graves is related to the method of binding of the slabs. The existence of clamp holes as well as the use of clamps for binding the slabs of the Taşlık cist graves is alien to Tavşandere.[131] However, none of these differences should be evaluated as factors that dissociate two burial grounds from each other but rather should be taken as minor variations in certain aspects.

The testimony of the finds from the cist graves of Taşlık, especially from Cist Grave I, also gain more importance when evaluated in accordance with its contemporaries from Tavşandere. Among the 202 graves excavated so far from Tavşandere, the cist graves of the Early Hellenistic Period stand out as the richest due to their inclusion of extremely lavish repertories of jewellery, metal vessels and personal utensils.[132] The richness of Cist Grave I's inventory fits well within this picture. In this aspect, it will not be odd to state that the person who was buried in Cist Grave I must have belonged to the elite of the city, as is similarly accepted for the owners of the other cist graves from Tavşandere.[133]

The existence of a sarcophagus from Taşlık is also interesting as similar sarcophagi from Tavşandere are known to be rare.[134] However, this sarcophagus' strong resemblance to its contemporaries from Tavşandere is remarkable as it plays a vital role in the bonding of these two burial grounds to each other. Characterised with modest find repertories or with no repertories at all,[135] similar specimens from Tavşandere show us that the emptiness of Sarcophagus I from Taşlık is not an extraordinary situation when sarcophagus burials from Parion are taken into consideration.

As similarities among graves from the two burial grounds, together with their paralleled inventories, became apparent, the connection between Tavşandere and Taşlık becomes stronger and more transparent. Three graves from this new burial ground dramatically enlarge the known boundaries of the city's southern necropolis of the Classical and Hellenistic eras. Thus, we now can imagine the southern necropolis of Parion as a vast burial ground standing in between the Kemer Çayı and the opposite cliffs which spread towards the south by as much as another kilometre. It must have presented a remarkable view for anyone approaching the city as the now-lost sema of a densely buried cist and other graves must have dominated the entire landscape around, from the banks of the river up towards the skirts of the cliff.

Concluding Remarks

Within this study, the newly discovered burial ground of Taşlık, formerly Eğrekbaşı, was analyzed and re-evaluated from a different and wider funerary archaeology perspective. This re-evaluation enabled us, in the end, to understand, characterise

126 Başaran and Kasapoğlu 2007: 123; Kasapoğlu 2015: 119-123.

127 Başaran and Kasapoğlu 2018: 443, Grafik 3.

128 Başaran and Kasapoğlu 2018: 444.

129 Kasapoğlu 2007: 487; Başaran and Kasapoğlu 2007: 123.

130 Başaran and Kasapoğlu 2007: 123.

131 Kasapoğlu 2007: 487.

132 Kasapoğlu 2007: 487; Başaran and Kasapoğlu 2018: 449.

133 Kasapoğlu 2007: 487.

134 Başaran and Kasapoğlu 2018: 434, 436.

135 Başaran and Kasapoğlu 2018: 439.

and contextualize this new burial ground from the southern necropolis of Parion on a better archaeological basis.

When evaluated in more detail, the previously neglected topographic features and planning tendency of Taşlık instantly revealed that it is undoubtedly an extension of the southern necropolis of Parion. This evaluation also revealed that Taşlık embodied many similar features with the other necropoleis of the region, such as Lampsakos, Antandros and Assos. Thus, the incorporation of Taşlık into the necropolis of Parion as well as into the overall of the Troad Region is secured on an indisputable archaeological basis. With the help of new analysis, the acceptance of Taşlık as a separate burial ground rather than the whole of the southern necropolis of Parion is proved to be invalid. The landscape-oriented suitability of the eastern banks of Kemer Çayı all along the route between Tavşandere and Taşlık established the indisputable topographical basis for this argument. Additionally, the existence of many other graves and burial related material located between these two burial grounds further secured this argument.

The re-examination of the inventories of the two cist graves made some earlier assumptions to remain the same, but it also changed some others. The previous dating of Cist Grave II between 375-350 BC remained unchallenged whereas Sarcophagus I and Cist Grave I were re-dated through new and more concrete archaeological data. The most significant contribution of this update is undoubtedly related to our state-of-the-art knowledge on the cist graves from the southern necropolis of Parion. Thus Cist Grave II, with its secure dating to 375-350 BC, now ables us to predate the custom of using cist graves in Parion to the Classical Period, not as previously stated to the Early Hellenistic. The rich inventory of Cist Grave I additionally revealed that certain graves in Taşlık were also made to receive elite burials as in Tavşandere. Re-examining of the graves from Taşlık through typology and maintenance made it more apparent that they all possessed extreme similarities, only to be enriched by certain variations, with their contemporaries from Tavşandere. These results further strengthened the argument that Taşlık is the undisturbed continuation of Tavşandere within the general setting of the whole southern necropolis of Parion.

The burial ground at Taşlık, stand out as the main information supplier on how far the southern necropolis of Parion was stretched and how it was organized during antiquity. On the other hand, its importance does not lie only in this novelty. The results of the rescue excavation show us that Taşlık and probably its close vicinities tend to be the only area where burial levels from Classical to Hellenistic could be easily reached. This situation is mainly due to the possible non-existence of Roman-era burials which had repeatedly disturbed all the previous layers in Tavşandere.[136] This result brings in mind the tempting possibility that Tavşandere might be the most suitable piece of land within the chora of Prion for a better understanding of its Classical-Hellenistic burial grounds. Unfortunately, these ideas could not be validated at the moment as the excavations at Taşlık remain to be limited only to a small area. Nevertheless, this study inevitably reveals that this small locality from the chora of Parion is a candidate for further surprising results related to the Classical and Early Hellenistic levels of the southern necropolis of Parion, as well as its overall topographic structure.

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136 Kasapoğlu 2007: 497; Başaran and Kasapoğlu 2018: 433.

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Fig. 1.
Map showing the chora of Parion with localities mentioned in the text (Yusuf S. Sefa).



Fig. 2.
Aerial photograph of Taşlık (Tilbe Şaşmaz).



Fig. 3. Photograph of the graves following their excavation (Courtesy of Musa Tombul).

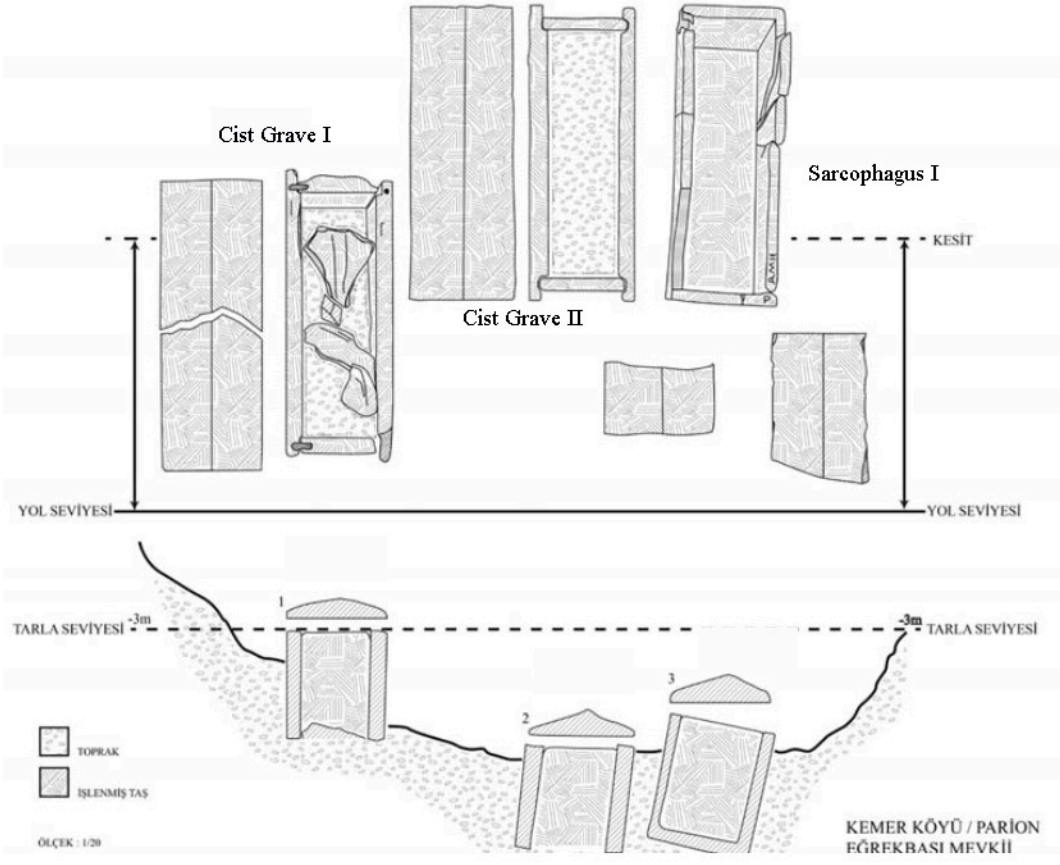


Fig. 4. Drawing and crosssection of the graves (after Tombul 2019: Fig. 18)



Fig. 5. The grafitto on the rim of the sarcophagus (Courtesy of Musa Tombul).

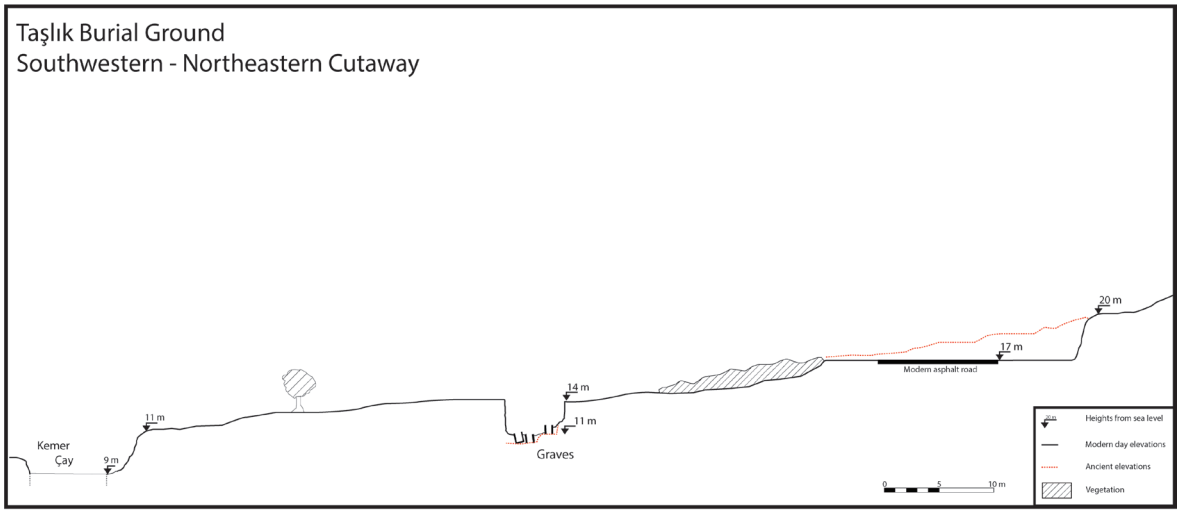


Fig. 6. Topographic cutaway of the Taşlık burial ground (Hazar Kaba).



Fig. 7. Aerial view of the chora of Parion (Tilbe Şaşmaz).



Fig. 8. Diadem from Cist Grave I (Courtesy of Musa Tombul).



Fig. 9.
Ear studs from Cist Grave I (Photographs courtesy of Musa Tombul, layout by the author).



Fig. 10. Suggested reconstruction of the necklaces from Cist Grave I (Photographs courtesy of Musa Tombul, layout by the author).



Fig. 11. (a) Finger ring with Herakles-knot and (b) finger ring with intaglio Eros from Cist Grave I (Photographs courtesy of Musa Tombul, layout by the author).



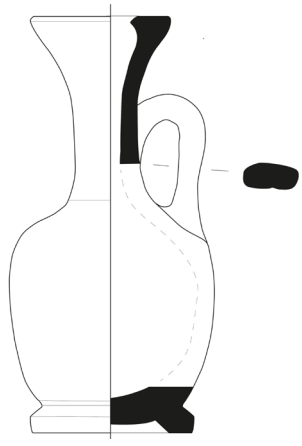


Fig. 12. Squat lekythos from Cist Grave II (Photographs courtesy of Musa Tombul, drawing by Yusuf S. Sefa, layout by the author).