Pediment Blocks in the Valley of Apollonia (Pisidia) [1]

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Anahtar kelimeler: mezar anıtları; 'alınlık blokları'; mezarlık peyzajı; Roma Dönemi Pisidia'sı; Apollonia vadisi.

Roma Dönemi Pisidia'sında çok sayıda mezar kalıntısının bugüne ulaştığı bilinmektedir. Yine de, oldukça az sayıda araştırmacı bu dağınık ve orijinal bağlamından koparılmış mezar anıtları üzerine kapsayıcı çalışma yürütmüştür. Bu makalede özel bir kategorinin analizi sunulmaktadır: pediment blokları. Birinci bölümde pediment bloklarının materyalistik, ikonografik ve epigrafik karakteristikleri incelenirken, ikinci bölümde bu blokların sosyal ve mezarsal bağlamlarının bir analizi sunulmaktadır. Üçüncü bölümde, bu pediment blokları Frigya'daki benzer mezar anıtları ile karşılaştırılmaktadır. Sonuç olarak pediment bloklarının kontekstinden bağımsız mezar taşları olarak değil, tümülüs mezarlarının girişi olarak kullanılan kompozit mezar anıtlarının bir parçası olarak görülmesi gerektiği öne sürülmektedir. Bu anıtlar Greko-Roman, Frigli ve yerel köklerinin kültürel elementlerini birleştirirken Apollonia vadisi kırsalının önemli ve kendine özgü karakteristiğini oluşturmaktadır.

Key words: grave monuments; 'pediment blocks'; funerary landscape; Roman Pisidia; Valley of Apollonia.

Funerary material in Roman Pisidia has survived in abundance. Yet, few scholars have embarked upon a comprehensive study of dispersed and frequently decontextualized funerary monuments. This article presents an analysis of a specific category of grave monuments: 'pediment blocks'. The first section discusses the material, iconographic and epigraphic characteristics of these pediment blocks, followed by an analysis of their social and funerary context in the second section. In the third section, the pediment blocks are compared with similar grave monuments from Phrygia. Conclusively, it is argued that these pediment blocks were not independent grave markers, but should be seen as parts of a composite grave monument which functioned as the entrance to tumulus graves. These monuments constituted prominent and distinctive characteristics of the rural landscape of the Valley of Apollonia, whilst combining cultural elements derived from Greco-Roman, Phrygian and local origin.

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This article is concerned with particular types of grave material from the north-western part of Pisidia, specifically the Valley of Apollonia (Fig. 1).[1] The study was carried out as part of a broader research project aiming to collect funerary material from northern Pisidia.[2] Northwest Pisidia has been considered a cultural mishmash due to its historical background involving Lydians, Phrygians and Pisidians. The foundation of Seleucid colonies, and, subsequently, the arrival of Roman colonists, only adds to the culturally diverse nature of this region. Furthermore, bordering Lake Eğirdir to its west, this region played a vital role in connecting several parts of Pisidia and Phrygia to its north (Hürmüzlü 2007b: 3-7; 2009a; 2015: 488-490).[3] In combination with the presence of a large amount of funerary material dating to the Roman period,[4] these characteristics of the region formed an interesting context for this research. Previous studies of funerary monuments in Pisidia have focused on the grave monuments in urban centres, which are mainly situated in the southern part of Pisidia. Cormack (2004), for instance, studied the elite monumental tombs in Pisidia as part of her monograph on temple tombs in Asia Minor at large. Additionally, studies include investigations of the necropoleis of specific archaeological sites (Sagalassos: Köse 2005; Antiochia ad Pisidiam: Özhanlı 2015), particular types of grave monuments (door stones: Waelkens 1986; sarcophagi: Köse 2007), and epigraphic evidence (Burdur Museum: Horsley – Kearsley 2007; Konana: Iversen 2012). The article of Yılmaz (2007) constitutes a good example of a regional approach to the funerary material in Pisidia, but heavily depends on earlier works by the likes of Cormack (2004), Köse (2005) and Strubbe (1997). Each of these publications has greatly contributed to

[1] I am grateful to Dr. Lidewijde de Jong (University of Groningen, The Netherlands) and Prof. Dr. Bilge Hürmüzlü (Süleyman Demirel Üniversitesi, Isparta, Turkey) for their motivational talks, support, and advice. I presented an early version of this paper at the 2014 European Association of Archaeologists-conference in Istanbul. I would not have been able to carry out this research without the permission of the Turkish Ministry of Culture and Tourism, a research grant of the Prins Bernhard Cultuurfonds and a fellowship at the Netherlands Institute in Turkey (NIT). In the summer of 2014, the team of the Isparta Archaeological Survey-project as well as the staff at both the Isparta Museum and the NIT have contributed to an instructive time in Gönen, Isparta, and Istanbul. I am also grateful to Simone Wassenaar, former student at the University of Groningen, for collecting additional data for the database.

[2] The research project, *Funerary Life in Pisidia*, was a collaboration between the University of Groningen and Süleyman Demirel Üniversitesi. Collaborative projects on funerary culture in Pisidia still continue (e.g. Necropoleis Research Network), but I am no longer participating in them. Northern Pisidia is situated in the modern-day province of Isparta. In the summer of 2014, I catalogued the funerary material on display in the courtyard of the Isparta Museum and included them in a database. Furthermore, I visited several other museums in the region (in Burdur, Uluborlu and Yalvaç) and the cemeteries of various archaeological sites (Adada, Antiochia ad Pisidiam, Kremna, Sagalassos and Seleukia Sidera) to get a more general overview of the funerary material in northern Pisidia.

[3] I thank Prof. Dr. Bilge Hürmüzlü for sharing her 2015 article 'Display of Power. The Mortuary Landscapes of Pisidian Tumuli' (see bibliography).

[4] In September and October 2013, I started to set up a database that includes information about grave material, including find spot, current location, type of grave material, date, depiction, inscription, and references. The database, including material from other parts of Pisidia, held a total of 698 objects.

Figure 1*: Map of western Turkey displaying ancient regions mentioned in this article and the city of Aizanoi. The Valley of Apollonia is indicated in red. See figure 4, for a more detailed map of this valley.*

our knowledge and understanding of the funerary evidence in Pisidia, but a comprehensive study of funerary material has not been conducted yet.

Admittedly, such a comprehensive study faces various problems: dispersal, spoliation, and decontextualisation of the grave material in northern Pisidia creates a diffuse and disassociated picture. Information about a monument's spatial relation to a cemetery, to other civic structures and to other funerary monuments is often lost, as is valuable information that helps to date the monument more precisely. However, the lack of a clear archaeological context does not turn these grave monuments in objects unworthy of detailed study (Hope 2001: 1-8). Besides, thanks to recent and ongoing archaeological and epigraphic investigations in northern Pisidia, a lot of grave material in this area has been assembled and published (Bru – Labarre – Özsait 2009; Hürmüzlü 2009b; Hürmüzlü – De Giorgi – Iversen 2009; Coşkun Abuagla 2011; Labarre – Özsait – Özsait – Güceren 2011; Özsait – Labarre – Özsait 2011; Iversen 2012; Labarre – Özsait – Özsait – Güceren 2012; Coşkun Abuagla 2013; Özsait – Labarre – Arık – Güceren 2013).[5] Though the case study presented in this article started off as a study of a single type of grave material, the pediment block,[6] it soon

Figure 2a + 2b: *Front and diagonal view on a pediment block from Tymandos, on display in the courtyard of the Isparta Museum. Inventory number: 2.18.01, table 1: 408. Photos by author.*

[5] Annual reports of the Isparta Archaeological Survey (IAS) project and the surveys in Isparta and Burdur are published in Araştırma Sonuçları Toplantısı (AST) and in ANMED since 2008.

[6] In the Isparta Museum the monuments under investigation are called 'pediment stele'. Özlem-Aytaçlar (2010) refers to them as 'grave stone of pediment type'. Bru – Labarre – Özsait (2009), Özsait – Labarre

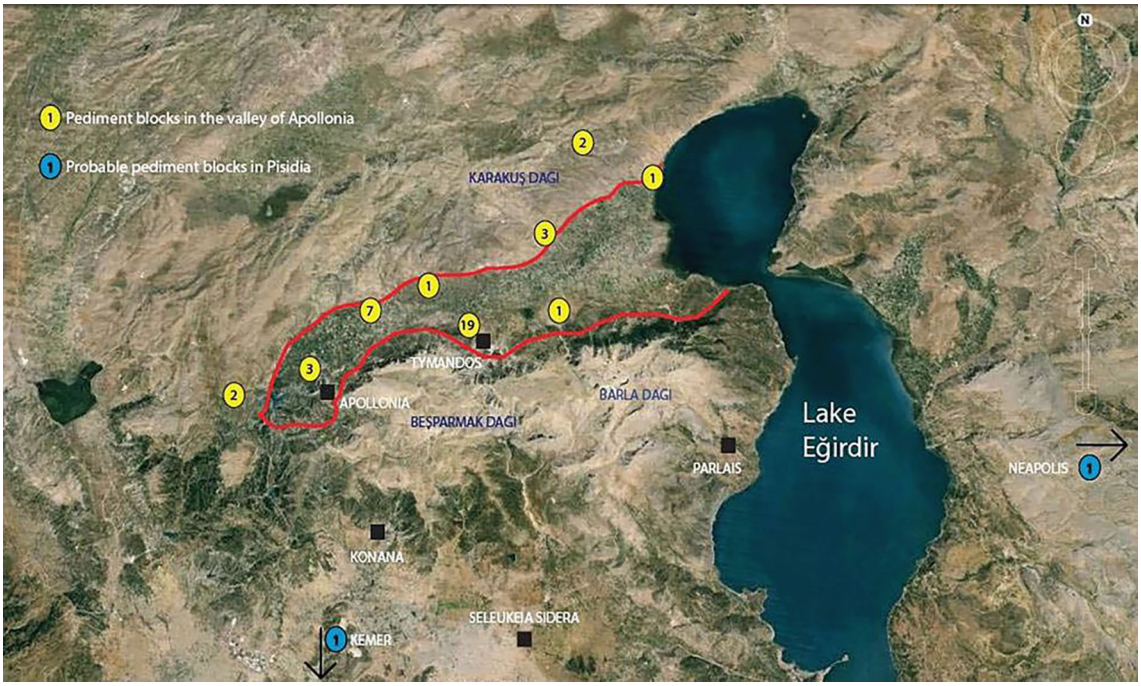

Figure 3: *Front view on a pediment block from Tymandos, on display in the courtyard of the Isparta Museum. Inventory number: 15.4.02, table 1: 409. Photo by author.*

appeared to be impossible to understand this type independent from other funerary evidence. In the following, I discuss the pediment blocks as an integrated whole, relate them to their funerary landscape, and position them in connection with broader developments in funerary culture.

Introducing the Pediment Block

Forty so-called pediment blocks have been studied for this article. The main characteristic of these pediment blocks is the presence of a pediment-relief displayed on the front side of the stone (Table 1; Fig. 2a +2b). The edges of the limestone monument follow the contours of the pediment. As such, the inferior part is rectangular, whilst the upper part has a triangular shape. The average height, width and depth equals 76, 114, and 40 centimetres respectively. The sides, top and back of the stone have a robust surface and are not elaborated at all. Clearly, as regards display, only the frontal side mattered. Therefore, the pediment block did not invite people to walk around the monument. This is important when reconstructing the original placement and context of these monuments.

– Özsait (2011), Özsait – Labarre – Arık – Güceren (2013), and Labarre – Özsait – Özsait – Güceren (2012) all name them 'stèle funéraire à fronton'. As this article will show, these are confusing names due to the use of words like 'steles' and 'grave stones'. In this article I refer to these monuments as 'pediment blocks'.

The pediments on display are both in high and low relief. The ones with a high relief generally have their bottom edge protruding towards the viewer, sometimes even up to 11 centimetres. These parts of the pediment, as well as the lowest part of the monument, are used for the display of an inscription. Round acroteria or palmettes are visible at the corners of the pediment, but these ornaments are often broken or damaged. In addition, spiral ornaments and vine ranks including bunches of grapes may decorate the upper edges of the pediment.

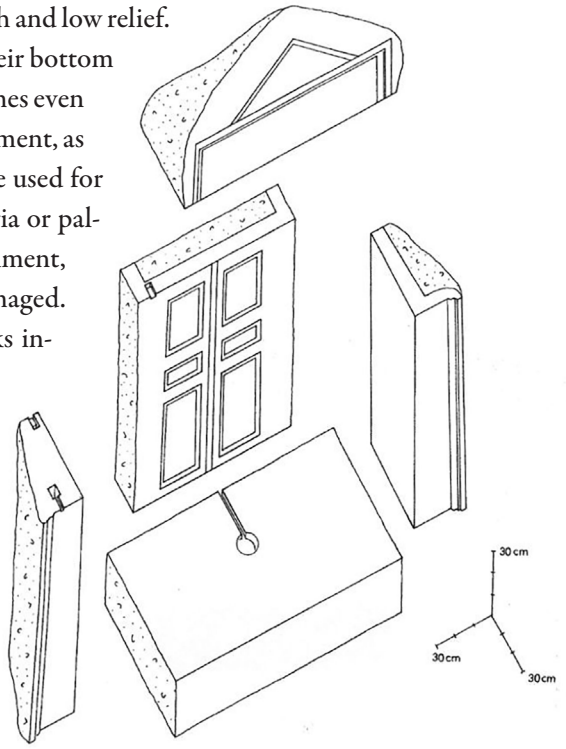

Figure 4: *Map of the Valley of Apollonia showcasing the provenance of the pediment blocks.*

A relief adorns the central space of the pediment (Fig. 9). Some of these reliefs simply consist of common ornaments like a disc, a rosette, a wreath, a flower or the head of a Gorgon. The most frequently attested reliefs are the image of an eagle, a human figure or a bust. The human figures form couples, generally male and female, but two figures of the same gender occur as well. On three pediment blocks a couple is accompanied by one or more children, representing a family. The addition of a vine knife or an axe, a goat or a sheep to these reliefs implies the significance of agricultural activities to the commemorated and the ones commemorating. This significance is explicitly emphasised on one pediment block which has two goats nibbling on a plant with branching tendrils as its central relief (Table 1: 593).

In the case of Roman Lebanon and Syria, Lidewijde de Jong (2014-2015: 142; 2017: 192-197) has suggested that the appearance of funerary monuments including human figures and personal names indicates an increasing individualisation of the deceased. Human figures appear on a third of the pediment blocks (Fig. 9). Yet, we should not forget that two thirds of the pediment blocks only carry fairly generic symbols (eagle, Gorgon) and attributes (disc, patera, wreath). The relief of one pediment block is especially interesting (Fig. 3; Table 1: 409). The figures displayed in this relief are not elaborately worked and their bodily features are limited to a plain torso, neck and head. The head is a circle without any facial characteristics, whilst the body of the figures lacks both arms and legs. It is not possible to distinguish male from female. It could be argued that work on the monument had not finished yet. As the contours of the pediment itself and the lettering of the inscription appear to have been finished, work on iconographic details – or at least of the details of human figures – could have been left

Id	Location	Inventory number	References
363	Isparta Museum	12.1.?	Bru – Labarre – Özsait 2009: 192, no.2, fig. 8+9
364	Isparta Museum	12.2.08	Bru – Labarre – Özsait 2009: 192-193, no.3, fig. 10+11
404	Isparta Museum	13.1.02	
405	Isparta Museum	13.4.02	Buckler – Calder – Guthrie 1933: 93, no.259, pl.54; Sterrett 1888: 403, no.591
406	Isparta Museum	4.18.01	Özlem-Aytaçlar 2010: 227, no.8, fig.8
407	Isparta Museum	13.3.02	Sterrett 1888: 392, no.568
408	Isparta Museum	2.18.01	Buckler – Calder – Guthrie 1933: 90, no.245, pl.52; Sterrett 1888: 390-391, no.566
409	Isparta Museum	15.4.02	Buckler – Calder – Guthrie 1933: 89, no.244, pl.52
410	Isparta Museum	1.21.01	
412	Isparta Museum	9.18.81	
413	Isparta Museum	4.17.01	
414	Isparta Museum	13.2.02	Özlem-Aytaçlar 2010: 228, no.9, fig.9
425	Isparta Museum	4.20.01	
459	Yassıören		Hürmüzlü 2009: 206, fig.17; Buckler – Calder – Guthrie 1933: 92, no.253, pl.53; Sterrett 1888: 390, no.565
462	Yassıören		Özsait – Labarre – Arık – Güceren 2013: 229n.15; Hürmüzlü 2009: 206, fig.23; Buckler – Calder – Guthrie 1933: 94, no.262, pl.54; Sterrett 1888: 392, no.569
468	Uluğbey		Coşkun Abuagla 2013: 348-349, no.4, fig.4; Özsait – Labarre – Özsait 2011: 275, no.15, fig.18
489	Uluborlu Museum	A 2005-32	Labarre – Özsait – Özsait – Güceren 2012: 139, no.37, fig.37
490	Uluborlu Museum	A 2005-25	Labarre – Özsait – Özsait – Güceren 2012: 139, no.38, fig.38
495	Ileydağı		Özsait – Labarre – Özsait 2011: 268, no.2, fig.2
496	Ileydağı		Özsait – Özsait – Baytak 2010: 424, fig.9; Özsait – Labarre – Özsait 2011: 268, no.3, fig.3
499	Küçükkabaca		Özsait – Labarre – Özsait 2011: 270, no.7, fig.10
502	Küçükkabaca		Özsait – Labarre – Özsait 2011: 271, no.11, fig. 14
509	Gençali		Özsait – Labarre – Özsait 2011: 276-277, no.24, fig.23

511	Bozdurmuş		Özsait – Labarre – Özsait 2011: 278, no.29, fig. 29
512	Bozdurmuş		Özsait – Labarre – Özsait 2011: 278, no.30, fig.30
513	Büyükkabaca		Özsait – Labarre – Arık – Güceren 2013: 225-226, no.1, fig.2
534	Küçükkabaca		Buckler – Calder – Guthrie 1933: 68, no.178, pl.42; Sterrett 1888: 353, no.501
539	Senirkent		Buckler – Calder – Guthrie 1933: 69, no.184, pl.43
549	Uluborlu		Buckler – Calder – Guthrie 1933: 73, no.196, pl.45
557	Küçükkabaca		Buckler – Calder – Guthrie 1933: 76, no.205, pl.46; Sterrett 1888: 354, no.502
559	Küçükkabaca		Buckler – Calder – Guthrie 1933: 76, no.207, pl.46; Sterrett 1888: 355, no.505
560	Küçükkabaca		Buckler – Calder – Guthrie 1933: 77, no.208, pl.46; Sterrett 1888: 356, no.509
561	Küçükkabaca		Buckler – Calder – Guthrie 1933: 77, no.209, pl.47; Sterrett 1888: 356, no.507
576	Büyükkabaca		Özsait – Labarre – Arık – Güceren 2013: 225n.4; Buckler – Calder – Guthrie 1933: 89, no.240, fig.21, pl.52; Sterrett 1888: 402, no.590
580	Yassıören		Buckler – Calder – Guthrie 1933: 90, no.246, pl.52; Sterrett 1888: 388, no.563
581	Senirkent-Yassıören		Buckler – Calder – Guthrie 1933: 90, no.247, pl.53
586	Büyükkabaca		Buckler – Calder – Guthrie 1933: 91, no.252, pl.53
590	Yassıören		Buckler – Calder – Guthrie 1933: 92, no.257, pl.54
592	Senirkent-Yassıören		Buckler – Calder – Guthrie 1933: 93, no.260, pl.54; Sterrett 1888: 404, no.592
593	Ortayazı		Özsait – Labarre – Arık – Güceren 2013: 229n.14; Buckler – Calder – Guthrie 1933: 93-94, no.261, pl.54; Waelkens 1986, no. 698

Table 1: *Pediment blocks in the Valley of Apollonia. Fifteen of them are on display in museums: Isparta Museum (thirteen) and Uluborlu Museum (two). The other examples have been identified during archaeological and epigraphic surveys in the province of Isparta.*

until the end.[7] This could suggest a certain degree of individualisation in case the human figures were tailored to specific desires of the commissioners.

[7] Buckler – Calder – Guthrie 1933: 89, no. 244 suggests the figures were defaced. There is, however, no sign of chiselling whatsoever.

Figure 5: *Monolithic door stone found at Aizanoi. From: Kelp 2014: tafel 16.1; also: Jes 1997: tafel 42.5.*

Aside from a relief, pediment blocks generally carry an inscription, except for four examples. In all cases the language of the inscription is Greek. All blocks, of which the inscription has already been studied, were set up to commemorate one or more deceased family members. The persons mentioned in the inscriptions carry Roman and Greek names, but, several inscriptions record names like Iman, Appas or Babis/Babeis (Table 1; Iman: 363, 468, 561; Appas: 414, 580, 593; Babis/Babeis: 408, 409, 513). These names occurred predominantly in Phrygia and Pisidia (Iversen 2012: 115n.43; 120n.49; 121n.50). The end of one funerary inscription adopts the neo-Phrygian language whilst using the Greek alphabet (Table 1, no.576; Brixhe 2002; Kelp 2013: 86).[8] The frequent use of personal names might indicate an emphasis on the individual, but it should be stressed that most of the inscriptions clearly demonstrate the pediment blocks were intended for commemoration of multiple family members.

The depiction of human figures and the placement of inscriptions on funerary monuments gradually became more popular in many areas of the Roman Empire, as is true for northern Pisidia (Kelp 2014: 97: De Jong 2017: 192-197).[9] The figures and inscriptions on the pediment blocks may relate to an empire-wide development of increasing individualisation, but the commemoration of multiple family members and the iconographic use of generic symbols and attributes should make us nuance such an observation for these pediment blocks and urge us to have a closer look at their particularities.

Pediment Blocks in the Valley of Apollonia

[8] I would like to express my thanks to Dr. Ute Kelp for sending me a copy of her contribution to the book Roman Phrygia: Culture and Society edited by Peter Thonemann (2013) (see bibliography).

[9] In general, figures and inscriptions on funerary monuments were, of course, not a new phenomenon in the Roman Empire. But, in northern Pisidia, the funerary material of the pre-Roman period is mainly restricted to tumuli and rock-cut tombs, graves, and burial chambers. The production of funerary monuments that included inscriptions and reliefs only starts to get a boost during Roman rule. For interesting pre-Roman exceptions in the Valley of Apollonia: Hürmüzlü 2007a.

Pediment blocks originate from a particular area in northern Pisidia. The pediment blocks in the Isparta Museum and the ones discovered during archaeological and epigraphic surveys all stem from the Valley of Apollonia (Fig. 4).[10] This valley is bordered by mountain ranges on the northern, western and southern sides, and by Lake Eğirdir on the eastern side. Admittedly, especially during the last couple of years, this valley has been thoroughly surveyed, which may form a bias in the available evidence. However, other parts of northern Pisidia have recently been surveyed too. The Isparta Archaeological Survey-project, for example, has focused its attention on the territory of Konana, only 20 kilometres to the south of the Valley of Apollonia, but located on the other side of a mountain range. After several years of intensive surveying not a single pediment block has shown up here.[11] Therefore, we can safely say that within the region of Pisidia the pediment blocks are a type of grave material typical for the Valley of Apollonia.

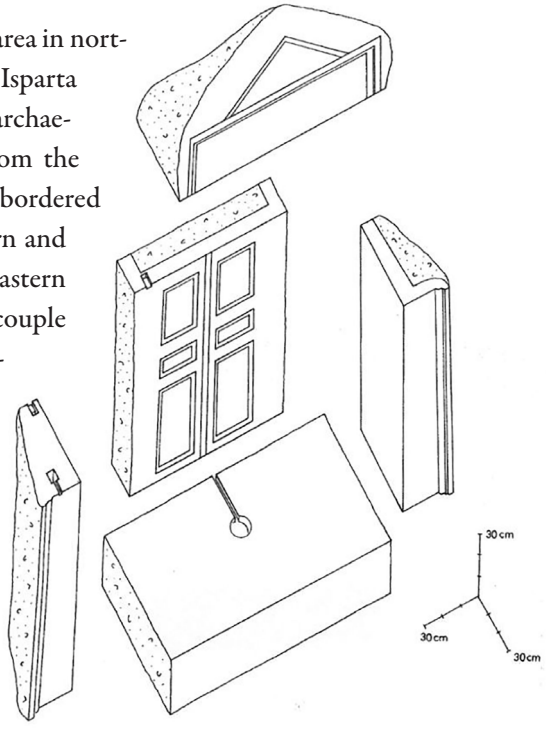

Figure 6: *Reconstruction model of the 'composite' door stone monuments in Aizanoi. From: Jes 1997: 240, fig. 6.*

In the Valley of Apollonia, two settlements played a major role during the Roman period. As a Seleucid foundation the city of Apollonia had been the primary centre in pre-Roman times. At the beginning of the imperial period Roman colonists started to inhabit this place. The Augustan involvement in this city is indicated by a Greek copy of the *Res Gestae* and by the fact that the *Via Sebaste*, construction of which had been completed in 6 BC, passed through the city and the Valley of Apollonia as a whole (Mitchell 1993: 76-77, map 5). In contrast, thanks to the discovery of several architectural fragments, supposedly of public buildings, it seems that Tymandos only started to develop as an urban centre from the second century AD onward. An inscription, set up by the people of Tymandos in honour of emperor Caracalla, also testifies to the increasing importance of this town. Eventually, in the fourth century AD, Tymandos was granted the title of *civitas* and, hence,

[10] Two examples originating beyond the Valley of Apollonia may be called 'pediment blocks' (Fig. 4; blue circles). However, they have an appearance and style different from the ones in the Valley of Apollonia. Moreover, the example from Kemer is actually referred to by its publishers as a lid of a sarcophagus (Özsait 2009: 120-21, fig.7).

[11] See the annual IAS-reports in Araştırma Sonuçları Toplantısı (2008-).

Figure 7: *Diagonal view on a door stone from Tymandos, on display in the courtyard of the Isparta Museum: 15.3.02. Photo by author.*

could be considered an actual urban centre in the valley (Bru – Labarre – Özsait 2009; Hürmüzlü 2009b: 202-04).

A closer look at the distribution map (Fig. 4) provides more information about the detailed provenance of the pediment blocks. It has been suggested that the entire valley was part of the territory of Apollonia in the first centuries AD (Hürmüzlü 2009b: 203). In this way, one could argue that all pediment blocks originate from the territory of Apollonia, but it is telling that only three pediment blocks were found in the city of Apollonia proper.[12] The other pediment blocks are scattered all over the valley. The number of pediment blocks found near Tymandos is especially striking. Nineteen pediment blocks, corresponding to almost 50% of all pediment blocks, originate from this particular town or at least its territory. This high ratio may be explained by the existence of a production centre at Tymandos, but we cannot rule out the possibility that the inhabitants of Tymandos were particularly willing to erect this type of grave monument.

In order to get a better understanding of the pediment block, it is vital to have a look at other funerary material from the Valley of Apollonia (Fig. 10). Fig. 10 shows the relative numbers of decorated grave fragments, which originally formed part of grave structures that are no longer preserved. Steles are the most common category of such funerary material.[13] Second best are the pediment blocks constituting a quarter of the decorated grave fragments. The pediment blocks not only had a limited area of distribution but may also have been a fairly popular choice of stone grave monuments in this area. However, their size and thickness mean that they constituted good building material for reuse increasing their survival rate. Also noteworthy is the percentage of funerary door stones (21%), as

[12] Even this number is problematic. One pediment block was reused in a fountain in the modern-day town of Uluborlu, ancient Apollonia (Table 1: 549). The other two are on display in the Uluborlu Museum (table 1: 489-90). Although all Roman objects in this museum are said to derive from Apollonia, I am not sure whether this only includes the city itself, or also its territory (Labarre – Özsait – Özsait – Güceren 2012: 121). Therefore, the number of pediment blocks from the city of Apollonia may even be limited to a single example.

[13] 'Stele' is a very generic term. This category comprises a great number of different kinds of steles and we may question ourselves whether we should classify the 'stele' in the same way as door stones and pediment blocks. For this article, the use of 'stele' as a distinct type suffices.

Figure 8: *Front view on a pediment block from Tymandos, on display in the courtyard of the Isparta Museum. The upper part of a door frame is visible below the pediment-relief. Inv. no.: 4.17.01, table 1: 413. Photo by author.*

they have a special relation to the pediment blocks.[14] Next to this mostly decontextualized funerary material, this valley is characterized by multiple rock-cut tombs, burial chambers and tumuli. In some cases, these rock-cut cemeteries appear to have been in use already during the Bronze Age, but they have also yielded Roman material. Interestingly, two pediment blocks have been discovered close to such a rock-cut cemetery (table 1: 511-12). So, although most of the decorated grave fragments lacks an archaeological context, finds like these provide small hints as to the original context of these pediment blocks.[15]

The distribution of the pediment blocks shows that they were predominantly common in one particular area of northern Pisidia. Within the Valley of Apollonia, the pediment block formed a conspicuous type of funerary material. Whilst the appearance of grave markers is, in itself, unremarkable seen the increasing geographical and social dissemination of stone structures commemorating deceased people throughout the Roman Empire (De Jong 2017: 175-215), the deliberate selection of the pediment block indicates a particular response to these developments.[16] Still, considering the fact that this part of northern Pisidia was infamous for its cultural diversity, we might ask ourselves the question: to what extent should we consider these pediment blocks as typical for the Valley of Apollonia? Might they reveal influences from other parts of the Roman Empire?

Pediment Blocks and Phrygian Funerary Culture

Already in ancient times, the Valley of Apollonia and its surroundings were closely linked to the Phrygian region (Strabo 12.8.13; Hürmüzlü 2009a: 495). Scholars have frequently

[14] See next section.

[15] See next section.

[16] Chronology is crucial in this matter. Although the chronology of funerary material in the Valley of Apollonia is frequently limited to dates like 'Roman' or 'second or third century AD', it suffices to say that pre-Roman grave markers are almost non-existent. Therefore, it is clear that the erection of monumental grave markers only starts to flourish in the course of the Roman period. The Delipınar stelai form interesting exceptions: Hürmüzlü 2007a.

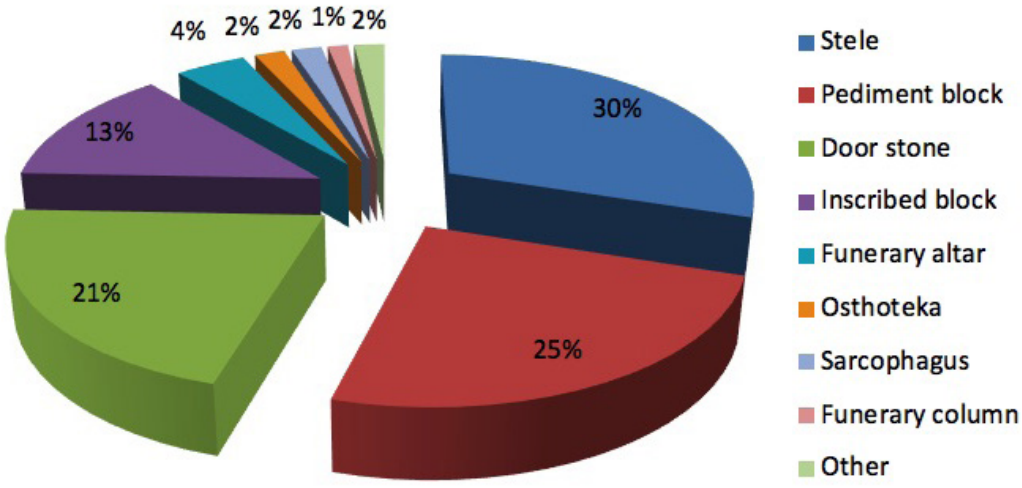

Fig. 9: *Iconographical features of the pediment blocks from the valley of Apollonia. Reliefs could of course entail combinations of images. This graph, however, only represents the central image of the reliefs. N=39*

considered the valley as part of Phrygia rather than of Pisidia (Jes 1997: 249n.89; Thonemann 2013: 27-28; 35-36).[17] Recently, Hürmüzlü (2009a) has opted that Phrygian influence in northern Pisidia played a major role for centuries, even up to and during the Roman period. At first sight the funerary material in the Valley of Apollonia appears to support this idea. Especially the discovery of multiple door stones (Fig. 10) is indicative of this connection with the funerary culture of Phrygia. Door stone monuments dating to the Roman period have been found in great quantities in the region of Phrygia, north of the Valley of Apollonia. Although their origin has been traced back to funerary monuments dating to sixth century BC Phrygia and Lydia, the Roman period witnessed a booming increase of door stones, which were integrated into a variety of funerary monuments and burial spaces and which gradually started to dominate the funerary landscape of Phrygia. Therefore, this type of grave monument is considered to be especially characteristic of the Phrygian region during the Roman period (Waelkens 1986; Kelp 2008; 2013). The presence, and relative popularity, of the door stones in the Valley of Apollonia seems to reflect a connection with and influence of Phrygia on the choice of grave marker. The following comparison with the grave monuments in Phrygia suggests that the pediment blocks, along with the door stones, should not be considered distinct markers but composite parts of a larger grave monument. It also provides more insight into the funerary context of these pediment blocks and into the extent of Phrygian influence.

Door stone monuments in Phrygia comprise a variety of types, each of them having a different function and funerary context (Waelkens 1986; Kelp 2008: 74-79; 2013: 71-83;

[17] Peter Thonemann (2013: 28), for example, calls Apollonia 'Apollonia by Pisidia' (my emphasis).

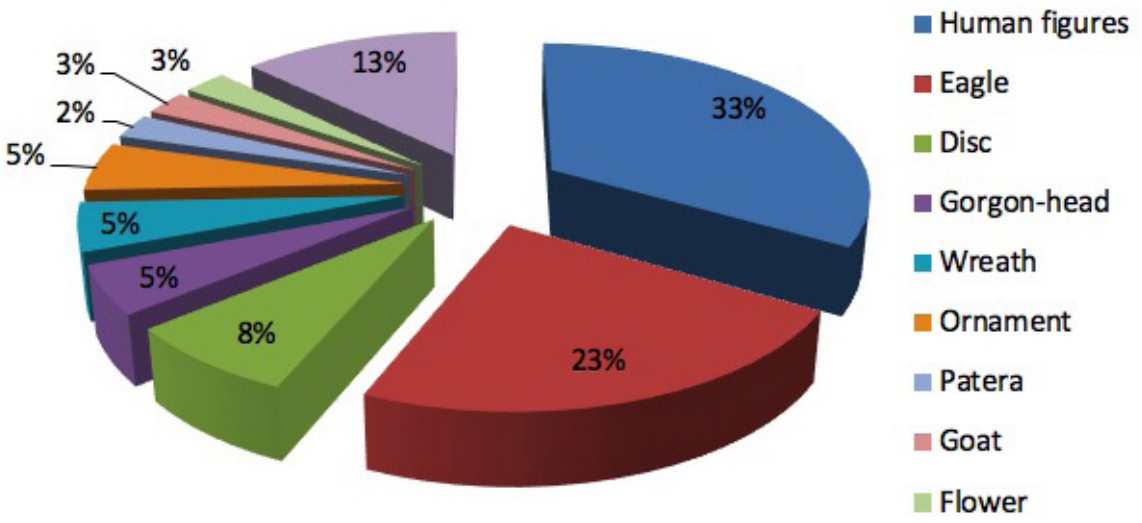

Fig. 10: Decorated grave fragments originating from the valley of Apollonia. N=160

2014: 65-101). Some door stones are monolithic, representing a door, door posts and a pediment on top (Fig. 5). This type of door stone monument was primarily popular in the second century AD (Kelp 2008: 76). In addition, door stones may have been integrated into façade-monuments (Jes 2001; Kelp 2008: 76-78; 2013: 76-78). Monolithic door stones or façades including a door stone do, however, not occur in the Valley of Apollonia. Some stone slabs, on display in the Uluborlu Museum or found in the valley, showcase representations of doors and pediments or include depictions of human figures and attributes (Özsait – Labarre – Özsait 2011: no.1; Labbare – Özsait – Özsait – Güceren 2012: nos. 23-26, 41; Özsait – Labarre – Arık – Güceren 2013: nos. 2, 10, 13). Yet, most of the door stone monuments from the Valley of Apollonia limit themselves to the representation of a door without including other architectural elements such as a pediment and door posts (Özsait – Labarre – Özsait 2011: nos. 18-23, 27, figs 21-22, 26; Labarre – Özsait – Özsait – Güceren 2012: nos. 39-40, figs 39-40; Özsait – Labarre – Arık – Güceren 2013: nos. 6-7, 15-16, 18-19, 22, figs 7-8, 11-12, 14-15, 18).

Especially in the Phrygian city of Aizanoi and its environments, another type of door stone monument occurs which does display similarities to the ones of the Valley of Apollonia. This type does not consist of one monolithic block or a façade; instead, we find pediment blocks, door stones, door posts and supporting bases as separate components. Around a hundred isolated pediment blocks have been discovered at the site of Aizanoi and date to the first century AD (Jes 1997: 232, 243-46; Kelp 2014: 68-69). Jes (1997: 239-242; *contra* Waelkens 1986: 9-10) has convincingly argued to reconstruct these separate architectural elements as composite parts of a single door stone monument ('gebaute Türgrabsteine') which functioned as an entrance to a tumulus grave (Fig. 6). The idea of

such a 'composite' funerary monument, used as a tumulus-entrance, was inspired by similar grave monuments consisting of separate blocks representing door stones and supporting bases, which were primarily constructed in fifth century BC Lydia (Jes 1997: 246-50; Roosevelt 2006: 74-77, fig. 25). For this reason, scholars have argued that the Aizanite 'composite' door stone monuments of the Roman period reflect a clear reference to archaic and classical burial customs (Jes 1997: 246-50; Kelp 2008: 83-84; 2014: 85-93, esp. 92).

So, what are exactly the arguments of Kai Jes (1997) for the reconstruction of these 'gebaute Türgrabsteine' as consisting of various composite elements? First, the dimensions of all components correspond well to each other. Second, the bottom of the pediment blocks is flattened. Some of them even display traces of scraping at the places where the pediment blocks were attached to the door stone and the door posts below. Third, some of the door stones and door posts still reveal pivot holes ('Klammergettungen'). Fourth, the back side of all components are roughly worked, whilst the pediment blocks have a convex shape from bottom to top. The latter characteristic makes these blocks suitable to carry the weight of, and release the pressure from, the proposed earthen tumulus on top. Finally, spiral and vine tree ornamentation on both the pediment blocks and door posts is often suddenly interrupted at the lower or upper edge, respectively. This supports the idea that these architectural blocks did not exist as isolated monuments, and, as the ornamentation on both architectural elements is very similar, that the pediment blocks and door posts were originally part of the same monument (Jes 1997: 232-242).

Keeping Jes' arguments in mind, it is worthwhile to consider the character of both the pediment blocks and door stones discovered in the Valley of Apollonia. The main problem is the lack of knowledge about any existing door post or supporting base in this area. It is possible that none of the surveys in the Valley of Apollonia has paid any attention to them, or simply did not include those architectural elements in their publications. As most grave monuments and architectural elements have been dispersed, reused and decontextualised, only the door stones and pediment blocks may at first sight have appeared as interesting material due to their iconographic and epigraphic features. Whatever might have been the cause – neglect or absence – the available evidence in the Valley of Apollonia for a possible reconstruction à la *Jes* only consists of the door stones and pediment blocks (Fig. 7).

One of the arguments of Jes concentrates on the dimensions of the constituent building blocks. Table 2 shows that dimensions of both pediment blocks and door stones can vary greatly, but that no significant difference exists between the heights and widths of the ones found at Aizanoi and those derived from the Valley of Apollonia. The primary distinction between both groups relates to the depth: whereas door stones at Aizanoi are significantly thinner than their corresponding pediment blocks, the ones discovered in the Valley of Apollonia have a depth equal to the corresponding pediment blocks. The door stones of the Aizanite examples are thus pushed to the back of the monument (Fig.

6). Contrastingly, in the reconstruction of a 'composite' door stone monument from the Valley of Apollonia, the door stones would cover most of the central space below the pediment blocks. In this way, unlike the Aizanite specimens, these door stones would have been able to carry the weight of the pediment blocks by themselves which would potentially leave a supporting base unnecessary. Additionally, the difference in width between pediment blocks and door stones from the Valley of Apollonia equals around 40-70 centimetres. This leaves 20-35 centimetres for each hypothetical door post, which corresponds approximately to the width of the door posts in Aizanoi. Finally, it is worthwhile to note that like the pediment blocks, the door stones of the Valley of Apollonia were only decorated on the front side – sides, top and back of the door stones were left unworked. Therefore, the dimensions and decoration of both pediment blocks and door stones in the Valley of Apollonia do not contradict a possible reconstruction of a 'composite' door stone monument.

	Aizanoi			**Valley of Apollonia**		
	Height	Width	Depth	Height	Width	Depth
Pediment blocks	100*	120*	80*	45-122	70-155	23-56
Door stones	70-125	55-85	10-15	35-105	31-87	23-58
Door posts	85-150	20-30	30-50	none	none	none

Table 2: *Dimensions (in centimeters) of architectural elements of the proposed 'composite' door stone monuments in Aizanoi and in the Valley of Apollonia. The dimensions from Aizanoi are taken from Jes (1997). The numbers indicate the minimum and maximum dimensions. *Jes (1997: 234-235) only gives the maximum dimensions of pediment blocks.*

Jes' other arguments in favour of his reconstruction (nature of back side, bottom and ornamentation of the pediment blocks) do not so easily apply to the material from the Valley of Apollonia. Like the Aizanite pediment blocks, the pediment blocks from this valley have a rough back side. However, unlike the examples from Aizanoi, the back of the blocks characteristic of the Valley of Apollonia does not have a clearly recognisable convex shape and no pivot holes have been identified. Further, nothing can be concluded with respect to possibly flattened bottoms of the specimens from the valley as most pediment blocks are either placed on bases in the Isparta Museum or are reused in modern buildings. Jes' last argument concerns the ornamentation of both pediment blocks and door posts. Except for two examples (Table 1: 413, 593; Fig. 8) the valley's pediment blocks lack any sign of upper parts of door frames below the pediment-relief proper, or spiral, geometric or vine tree ornamentation which could have continued onto other blocks. The ornamentation of the two exceptions does, however, strengthen the idea that these particular pediment blocks formed part of a 'composite' door stone monument.

Some epigraphic characteristics of the pediment blocks and door stones, however, provide additional support for the reconstruction of 'composite' door stone monuments in the Valley of Apollonia. Two pediment blocks appear to be intact, though the inscriptions on these monuments are not. Whilst one inscription ends in the middle of a phrase (Table 1: 576), the other one starts with 'KAI BABIS', indicating that some kind of text should have preceded it, most likely on another stone block (Table 1: 409). Additionally, although door stones in the Valley of Apollonia are generally not inscribed, one door stone carries an inscription, the text of which is incomplete (Buckler – Calder – Guthrie 1933: no.218). In this case too, it is likely that the remainder of the text continued onto another stone piece.[18] So, although the evidence of the Valley of Apollonia is less conclusive than at Aizanoi, the remarkable similarities with the Aizanite counterparts in shape, dimensions and relations between door stones and pediment blocks suffices to conclude that the pediments and doors of the Valley of Apollonia were indeed part of a single type of grave monument.

Despite the association with the 'gebaute Türgrabsteine' of Aizanoi and the general custom of erecting door stone monuments in Roman Phrygia at large, it seems that the monuments in the Valley of Apollonia had a distinct and peculiar character. A discussion of the differences between both groups should clarify this. With respect to the chronology of the Phrygian door stone monuments, Kelp (2008: 74-79; 2013: 71-83; also: Jes 1997: 243-46) suggested that the 'composite' door stone monuments of Aizanoi generally date to the first century AD, whereas monolithic door stones and the so-called door-façades became especially popular during the second century AD. These are subsequently replaced in the third century AD by *naiskos-stelai* which display human figures below arched structures. However, neither do we find monolithic door stone monuments nor are door-façades present in the Valley of Apollonia. Based on the inscriptions, some of which include names starting with Aurelius, the pediment blocks in this area are mainly dated to the second and third centuries AD (Table 1: 363, 364, 409, 462, 468, 495, 496, 499, 502, 509, 511, 513, 534, 539, 549, 557, 560, 561, 567, 580, 581, 586, 592, 593). Whilst monolithic monuments and *naiskos-stelai* started to scatter throughout Phrygia, the habit of erecting 'composite' door stone monuments, popular in first century AD Aizanoi and, previously, in fifth century BC Lydia, was taken up by the dwellers of the Valley of Apollonia. This choice of funerary monument can, therefore, be considered a deliberate act of resorting to older burial customs. But to which older burial customs do these funerary monuments relate: to the archaic and classical customs of Lydia and Phrygia, the early imperial burial customs of Aizanoi, or possibly alternative customs?

In his treatise, Jes (1997: 239-242, fig.7) reconstructs the Aizanite door stone

[18] Inscriptions were usually placed on the pediment block. Only in exceptional cases, part of the inscription needed to be extended onto other parts of the funerary monument. It is therefore no surprise that the occurrence of inscriptions on door stones in the valley of Apollonia is not attested frequently.

monuments as entrances to tumulus graves. The Valley of Apollonia also has a rich history of tumulus graves. Especially in the area east and northeast of Tymandos several tumuli adorn the landscape (Hürmüzlü 2007b: 7-9; 2015: 490-491). At least some of them date to the sixth century BC, when the region was under the influence of Lydian culture and when it fell under Persian dominion in 547/546 BC (Hürmüzlü 2007b: 3-5; 2015: 488-490). Two archaic Anthemion steles and an additional fragment of a similar stele have been discovered in the vicinity of Tymandos and, although they have not been found *in situ*, Hürmüzlü (2007a) argued that we should perceive them as entrance markers of the nearby tumuli. These steles and the associated tumuli display influences of Lydian and Phrygian culture. It is important to note that several cemeteries, some of them dating back to the Bronze Age, and tumuli were still in use during the Hellenistic and Roman period (Hürmüzlü 2007b: 8). Therefore, based on the burial traditions and tumuli in the Valley of Apollonia as well as the proposed reconstruction of the 'composite' door stone monuments, I suggest, like others have done, that these door stone monuments should be regarded as entrances to tumuli (Hürmüzlü 2007a: 101-102).[19] In this manner, besides having connections with the door stones from Phrygia, the door stone monuments form a clear association with, and continuation of, the burial traditions of earlier periods in the valley.

Other differences with the Phrygian door stone monuments and those of Aizanoi shed additional light on the distinctive character of the specimens from the Valley of Apollonia. Apart from being funerary monuments, archaic Phrygian monuments were frequently associated with the cult of Kybele. As such, depictions of lions, the guardian animals of Kybele, and images of Kybele herself prominently figured on those monuments and did so too on Phrygian door stone monuments of the Roman period (Kelp 2008: 76, 81-82; 2014: 86-90). However, not a single image of a lion or of Kybele adorns the pediment blocks or door stones of the Valley of Apollonia (Fig. 9). Another characteristic of numerous door stones in Roman Phrygia is the use of the neo-Phrygian language (Brixhe 2002; Kelp 2014: 82-84, 112-114). In contrast, only a single pediment block from the Valley of Apollonia carries such a neo-Phrygian inscription (Table 1: 576). Apart from their essence as 'composite' door stone monuments reminiscent of the examples from Aizanoi, there is, therefore, little direct connection with Phrygian funerary culture. Moreover, as they differ in various ways from the Phrygian door stone monuments, these monuments had a distinctive character which we only find in the Valley of Apollonia. Regional specifics of funerary culture as well as cult practices have been testified for northern Pisidia and other parts of Pisidia at large (Delemen 1999; Özcan 2014).

[19] Problematic is the lack of a clear convex shape of the pediment blocks. This particular shape supported Jes' argument to perceive the Aizanite door stone monuments as tumulus entrances. The exact way in which the door stone monuments from the Valley of Apollonia functioned as entrances to the tumuli may have differed from the ones at Aizanoi. Again, the answer might lie in the significant thickness of the valley's door stones.

How, then, should we perceive these door stone monuments in their social and funerary contexts? As entrances to tumuli they stand out among the funerary material of the Valley of Apollonia. Due to their size, visibility and possibly costs, these monuments were the most conspicuous grave monuments of the valley. Interestingly, they were erected during the same period, in which Tymandos started to prosper as a city. In case of the Roman door stone monuments in Phrygia, Kelp (2013: 92-94; 2014: 101-105) argued for an association between urbanisation and commemorative door stone monuments. The new urban upper classes presented themselves as the leading citizens whilst adopting ways of commemoration distinctive to their immediate environment. In general, most necropoleis, and many upper class grave monuments, throughout the Roman world were constructed along the main roads leading in and out of the city (Von Hesberg – Zanker 1988; De Jong 2017: 186-192). This has led scholars to regard these lavish funerary monuments as, amongst other things, indicators of civic identities (De Jong 2010: 624-25) and representation of citizen status (Kelp 2014: 103-105).

This does not seem to be the case in the Valley of Apollonia. Even though the appearance of the door stone monuments may indeed be associated with the rise of an urban upper class (who else could afford these monuments?), their location and iconography do not demonstrate a particular attachment to matters of urban status and citizenship. If 'composite' door stone monuments were concentrated around Tymandos, several of them are found throughout the Valley of Apollonia and were likely closely connected to the tumulus graves characterising the valley landscape. So, instead of associating their eternal resting places exclusively to the city, the owners of these monuments positioned their burial places as visual hallmarks both near Tymandos and throughout the valley. This association of the upper classes in the Valley of Apollonia with the surrounding countryside is also suggested by the numerous agrarian attributes displayed on the pediment blocks and door stones of the valley.[20] In contrast to the door stone monuments in Phrygia which frequently had writing attributes or *strigiles* on display (Kelp 2014: 80, 97, 103), the pediment blocks and door stones characteristic of the Valley of Apollonia did not carry such imagery representing literacy, education and urban activities. Rather than signifying a distinct civic identity or citizen status, the door stone monuments and the tumuli they were part of expressed a control over, and attachment to, the Valley of Apollonia.[21]

[20] Pediment blocks with an image of a goat: Table 1: 513, 559; with an image of an axe and a sickle: Table 1: 495-96. Door stones with an image of a sickle: Hürmüzlü 2009b: fig.10; Özsait – Labarre – Özsait 2011: nos. 20, 27; Özsait – Labarre – Arık – Güceren 2013: nos. 6, 19. One example in the Isparta Museum (Inv. no.: 15.3.02) is unpublished. For a similar remark on Phrygian door stones, see: Thonemann 2013: 38-39. Compare the agrarian connotations on funerary material from Roman Phrygia: Masséglia 2013: 99-102, 112-114.

[21] This suggestion, however, corresponds to the conclusion of Peter Thonemann about Phrygian society. He argues that the urbanisation of the Roman period did not necessarily create 'urbanised' inhabitants. Most people still kept a keen relation to the rural countryside (Thonemann 2013: 37-40).

Conclusion

This article discussed the so-called pediment blocks that formed a peculiar and popular type of grave material in the Valley of Apollonia. Non-local influences increasingly found their way into this valley after the settlement of Roman colonists in Apollonia and the construction of the Via Sebaste. In this way, stone monuments became available to a growing proportion of society, not only in the main urban centres, but also in this rural area in northwest Pisidia. Like in other parts of the empire, on these stone structures inscriptions and human figures appear as new elements in the funerary landscape. Yet, the dissemination of human figures on the pediment blocks had its limits as generic funerary symbols and attributes were more common. Funerary inscriptions did record personal names, but they demonstrate that these pediment blocks were usually commemorative structures for multiple family members. The increasing individualisation in funerary commemoration is, therefore, recognisable yet restricted on these particular grave monuments.

In the neighbouring region of Phrygia, the second and third centuries AD witnessed a remarkable increase of door stone monuments, inspiring one scholar to refer to this phenomenon as the 'doorstone habit' (Kelp 2013: 84). Although the appearance of pediment blocks and door stones in the Valley of Apollonia is closely connected with this habit and its association with urbanisation and the rise of urban upper classes, these particular grave monuments significantly differ from their counterparts in the Phrygian region. Instead of corresponding to the monolithic door stones and door-façades which were common in contemporary Phrygia, the pediment blocks and door stones form elements of a 'composite' door stone monument serving as entrances to tumulus graves. This technology was also used for grave monuments in fifth century BC Lydia and first century AD Aizanoi. The complete lack of depictions of lions and Kybele, the relative absence of neo-Phrygian inscriptions and geometric ornamentation urges us, however, to nuance the connection with Aizanoi and Phrygian funerary culture. Although it may be true to some degree that 'Phrygian influence loomed large' in the Valley of Apollonia, this influence was clearly subject to particularly local adjustments and initiatives.[22]

The 'composite' door stone monuments characteristic of the Valley of Apollonia visually differed from their sister-monuments at Aizanoi and from the common fashion in funerary architecture in Phrygia. Symbolically, the Phrygian door stone examples have been interpreted as expressions of the civic self-conception of the urban upper classes and should be connected to the process of urbanisation. Seemingly in compliance with this interpretation, the pediment blocks and door stones mainly date to the second and third century AD, a period in which Tymandos started to grow and prosper. However, we find the pediment blocks not only in Tymandos, but scattered throughout the valley. In combination with the consistent display of agrarian attributes and the lack of writing utensils,

[22] Quotation taken from: Hürmüzlü 2009a: 497.

this observation suggests that the owners of the funerary monuments kept a close relation to the rural hinterland rather than solely concentrating on the prospering urban centre and notions of civic status. As a result, and in spite of various supra-local influences, one would encounter a peculiar funerary landscape in the Valley of Apollonia.

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