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The Reşitharmanyeri Rock-Cut Tomb: A Hybrid Late Classical–Early Hellenistic Funerary Monument in the Territory of Adramytteion

Reşitharmanyeri Kaya Mezarı: Adramytteion Territoriumu'nda Geç Klasik–Erken Hellenistik Hibrit Bir Mezar Anıtı

Hüseyin Murat ÖZGEN*

Abstract: This article presents the Reşitharmanyeri Monument, a rock-cut funerary structure of probable Late Classical–Early Hellenistic date, uncovered during the Reşitköy Dam rescue excavations in the rural territory of Adramytteion, in the southern hinterland of the Gulf of Edremit. The monument comprises a rock-cut burial chamber with three klinai, an intermediate passage interpreted here as a dromos, a stepped eastern entrance, and a rubble-stone retaining wall indicating a tumulus-like arrangement. Despite extensive damage caused by looting, the surviving features show that Reşitharmanyeri was not a simple rock-cut tomb but a hybrid funerary monument combining chamber-tomb architecture with elements of the tumulus tradition. Its monumentality derived less from canonical tumulus scale than from its adaptation to the local topography, its axial access, and an earthen exterior arrangement bounded by the retaining wall. The limited ceramic finds and evidence from nearby contexts support a Late Classical–Early Hellenistic chronological horizon; a date in the 4th century BCE is proposed as a cautious working hypothesis. Within the wider Adramyttene landscape, the monument adds a funerary dimension to the evidence for settlement, defence, agricultural use, and territorial organisation, while comparative material situates it within the broader funerary repertoire of north-western Anatolia.

Keywords: Adramytteion • Rock-Cut Tomb • Tumulus • Late Classical–Early Hellenistic • Funerary Landscape

Öz: Bu makalede, Edremit Körfezi'nin güney hinterlandında, Adramytteion'un kırsal territoriumunda Reşitköy Barajı kurtarma kazıları kapsamında açığa çıkarılan ve büyük olasılıkla Geç Klasik–Erken Hellenistik Döneme ait kayaya oyulmuş bir mezar yapısı olan Reşitharmanyeri Anıtı ele alınmaktadır. Anıt, ana kayaya oyulmuş üç klineli bir mezar odası, burada dromos olarak yorumlanan bir ara geçiş, doğuda basamaklı bir giriş ve tümülüs benzeri bir düzenlemeye işaret eden moloz taş istinat duvarından oluşmaktadır. Anıtın kaçak kazılarla ağır biçimde tahrip edilmiş olmasına karşın, günümüze ulaşan mimari unsurlar Reşitharmanyeri'nin basit bir kaya mezarı değil, oda mezar mimarisi ile tümülüs geleneğine ait öğeleri birleştiren hibrit bir mezar anıtı olduğunu göstermektedir. Yapının anıtsallığı, kanonik tümülüs ölçeğinden çok yerel topografyaya uyarlanmış konumlanmasına, aksiyal erişim düzenine ve istinat duvarıyla sınırlandırılmış toprak dolgulu dış düzenlemesine dayanmaktadır. Sınırlı sayıdaki seramik buluntu ve yakın çevredeki kontekstler Geç Klasik–Erken Hellenistik bir kronolojik ufka işaret etmektedir; MÖ 4. yüzyıl içinde bir tarihleme ise temkinli bir çalışma hipotezi olarak önerilmektedir. Anıt, daha geniş Adramyttene peyzajında yerleşim, savunma, tarımsal kullanım ve territorium örgütlenmesine ilişkin verilere mezar boyutunu eklemekte; karşılaştırmalı malzeme ise Reşitharmanyeri'ni Kuzeybatı Anadolu mezar repertuarı içinde konumlandırmaktadır.

Anahtar Kelimeler: Adramytteion • Kaya Mezarı • Tümülüs • Geç Klasik–Erken Hellenistik • Mezar Peyzajı

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Introduction

The Reşitharmanyeri Monument, excavated within the scope of the Reşitköy Dam rescue excavations, represents a significant new funerary structure in the rural territory of Adramytteion, located in the southern hinterland of the Gulf of Edremit. The rescue excavations were conducted within the broader Reşitköy Dam rescue archaeology programme[1]. Set within a landscape marked by long-term settlement, defence, agricultural production, and burial practices, the monument contributes new evidence to the study of Late Classical–Early Hellenistic funerary architecture in north-western Anatolia. Although the tomb had been substantially disturbed by illicit interventions before excavation, its preserved architectural features allow a coherent interpretation of its original design. The main result of this study is that Reşitharmanyeri cannot be classified as a simple isolated rock-cut tomb. It is better understood as a locally adapted hybrid funerary monument, in which a rock-cut chamber with three *klinai* was combined with an axial access sequence and a tumulus-like exterior arrangement supported by a rubble-stone retaining wall. Its topographical setting is illustrated in Fig. 2, while the architectural arrangement is discussed in detail below.

The importance of the monument lies first in this architectural hybridity. Its design combines a bedrock-cut burial chamber, a controlled eastern access sequence, and an exterior retaining system that appears to have supported an earthen arrangement. This combination places Reşitharmanyeri between rock-cut chamber-tomb architecture and tumulus-related funerary display, without making it identical to canonical built chamber tombs enclosed within large artificial mounds. Its monumentality should therefore be understood through local topographical adaptation and architectural synthesis rather than through tumulus scale alone.

The chronological assessment of the monument is based on both architectural and ceramic evidence. The limited but diagnostic ceramic finds, together with the regional archaeological context, support a Late Classical–Early Hellenistic chronological horizon, with a date within the 4th century BCE proposed as a cautious working hypothesis. This assessment is consistent with the broader archaeological evidence from the territory of Adramytteion. The urban centre has yielded substantial material and stratigraphic evidence for the 4th century BCE and the Early Hellenistic Period, while recent excavations at Adramytteion have shown that earlier structural elements could remain active as organising frameworks for later architectural developments[2]. In the rural hinterland, Hisarkale near Hisarköy belongs to a group of Late Classical and Hellenistic fortified watch-posts associated with the Adramyttene defensive network, controlling routes, valleys, and agricultural zones[3]. Likewise, the early levels of Çingentarla, excavated within the same broader rescue archaeology framework, have produced material indicating activity before the later rural occupation phases[4]. Reşitharmanyeri adds a funerary dimension to this emerging picture of a structured Late Classical–Early Hellenistic landscape in Adramyttene.

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1 For a general discussion of the rescue archaeology programme related to this public infrastructure project, see Özgen et al. 2026a.

2 For the Adramytteion excavations conducted since 2012, see Özgen 2014; 2015; 2016; 2018; 2019a; Özgen et al. 2020. For a broader assessment of Adramytteion and its territory in the light of new evidence, see Özgen 2019b. For black-glazed pottery from Adramytteion, including Late Classical-Hellenistic material, see Mutlu 2026. For the multi-phase residential core revealed in the 2025 excavations, see Özgen 2026b.

3 Doğan 2026, 53-68, esp. 57.

4 Özgen 2026c, 21.

By adding new evidence from the southern hinterland of the Gulf of Edremit, the monument contributes to wider discussions on Late Classical and Hellenistic funerary culture in Pergamon, Aiolis, and north-western Anatolia. Recent studies have shown that the funerary landscapes of Pergamon and the Aeolian cities were not uniform, but were shaped by local traditions, social display, territorial memory, and varying degrees of interaction with wider regional cultural models[5]. Within this framework, Reşitharmanyeri stands out as a newly excavated example from the Adramyttene hinterland, combining a rock-cut burial chamber with a tumulus-like exterior arrangement.

Architectural comparisons with Pergamon, the Kaikos Valley, Daskyleion, and Bithynia further help situate Reşitharmanyeri within the broader funerary repertoire of north-western Anatolia[6]. These comparisons are not used to identify a direct prototype for the monument, but to define the wider architectural and conceptual field within which it should be interpreted. The evidence suggests that Reşitharmanyeri represents a local Adramyttene variant within a flexible and regionally diverse Late Classical–Hellenistic funerary tradition, in which rock-cut chambers, dromoi, *klinai*, retaining walls, and tumulus-like exterior forms could be combined in different ways.

This article presents the first comprehensive study and initial interpretation of the Reşitharmanyeri Monument. It aims to document the excavation process, describe the architectural features of the tomb, assess its chronology, and situate it within the Late Classical–Early Hellenistic landscape of Adramytteion and the broader funerary traditions of north-western Anatolia. The discussion proceeds from the local archaeological context and excavation data to architectural analysis and comparative interpretation. By doing so, the study argues that Reşitharmanyeri provides new evidence not only for funerary architecture, but also for the territorial organisation, social representation, and landscape use of Adramyttene during the transition from the Late Classical to the Early Hellenistic Period.

The Reşitköy Dam Rescue Excavations and the Territory of Adramytteion

The Reşitharmanyeri Monument was excavated within the rescue archaeology programme carried out in relation to the Reşitköy Dam and Irrigation Project in the rural hinterland of Burhaniye. These investigations were conducted under the direction of the Balıkesir Kuva-yi Milliye Museum, with the scientific contribution and consultancy of the Adramytteion Research Team. The project area belongs to the broader archaeological landscape of Adramytteion, whose territory extended inland from the southern coast of the Gulf of Edremit and included routes, valleys, agricultural zones, rural settlements, fortified points, and burial grounds[7].

The rescue excavations were initiated in response to the potential impact of the dam project on archaeological remains located within and around the planned reservoir and associated infrastructure zones. As in many rescue archaeology contexts, the work was shaped by both urgency and opportunity: the construction process required the rapid identification, documentation, and excavation of cultural assets, while systematic fieldwork produced new archaeological data from an area previously known mainly through survey observations, isolated finds, and limited documentation. The Reşitköy Dam rescue excavations have therefore contributed not only to

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5 Pirson & Verger 2025, 1-9; Kelp & Pace 2025, 229-246.

6 Pirson et al. 2011, 117-204; İren & Kasar 2016, 70-72; Kelp 2020, 313-334; Şahin 2020, 205-220.

7 For the regional surveys conducted in the southern hinterland of the Gulf of Edremit since 2015 and their contribution to the cultural heritage inventory of Adramytteion and its hinterland, see Özgen 2022.

heritage mitigation, but also to the reconstruction of the long-term cultural landscape of the southern hinterland of the Gulf of Edremit.

The project area is important because it lies within the inland extension of the Adramyttene landscape. Evidence from this zone shows that the territory of Adramytteion cannot be understood solely through the urban centre at Ören. Its historical development must also be examined through the rural hinterland, where settlement, production, defence, and funerary practices formed interrelated components of a wider territorial system. Within this framework, Çingentarla, Hisarkale, and Reşitharmanyeri represent different functional and symbolic elements of the same landscape.

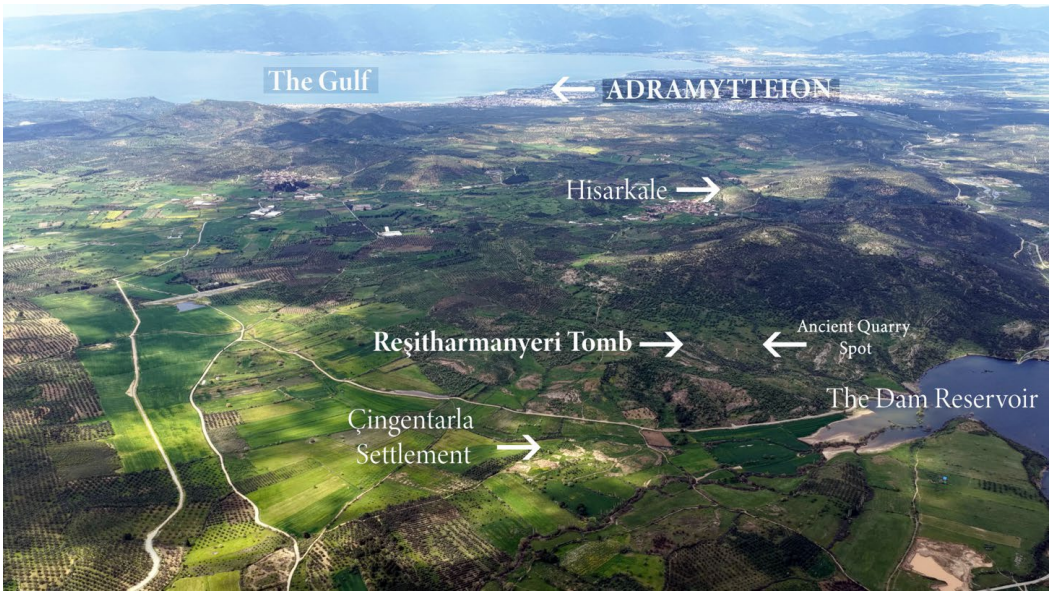


Fig. 1 Reşitköy Dam reservoir and the locations of Reşitharmanyeri, Çingentarla, Hisarkale and Adramytteion

The Reşitharmanyeri Monument occupies an important position within this setting. It is located near Çingentarla, one of the principal foci of the Reşitköy Dam rescue excavations and a multi-period rural production zone whose earliest evidence extends back to the Late Neolithic–Early Chalcolithic transition. The excavations at Çingentarla have revealed evidence for agricultural production and earlier occupation phases, while material from its earlier levels indicates that this micro-region was integrated into the cultural and economic landscape of Adramytteion before the later rural occupation phases[8]. Likewise, the fortified site of Hisarkale near Hisarköy, documented during the Gulf surveys, points to the strategic importance of this part of the hinterland during the Late Classical and Hellenistic periods[9]. Together with the evidence from Adramytteion itself, these data provide the immediate archaeological background for interpreting the Reşitharmanyeri Monument (Fig. 1).

The different positions of Çingentarla and Reşitharmanyeri within the dam impact zone are also significant. Çingentarla lies within the reservoir inundation area, whereas the Reşitharmanyeri Monument is situated at the maximum reservoir water level. This distinction explains why both sites became central to the rescue archaeology programme, while also requiring different approaches to documentation, evaluation, and conservation.

The tomb should not be treated as a detached burial monument discovered incidentally within a rescue excavation zone. Its architectural character and topographical position suggest that it belonged

[8] Özgen 2026c, 17-42.

[9] Özgen 2022, 27; Doğan 2026, 57.

to a structured Late Classical–Early Hellenistic landscape in which visibility, access, territorial articulation, and funerary display were closely connected. The rescue excavation thus brought to light a monument that adds a funerary dimension to the archaeological understanding of Adramyttene: while the urban and rural evidence documents occupation, production, and defence, Reşitharmanyeri provides a rare example of funerary representation within the same territorial context.

The following sections therefore approach the monument from two complementary perspectives. First, the excavation data and architectural evidence are presented in order to define the structure, preservation, and chronology of the tomb. Second, the monument is interpreted within the Late Classical–Hellenistic funerary landscape of north-western Anatolia, with particular emphasis on Adramyttene, Pergamon, the Kaikos Valley, and related regional parallels.

Location and Topographical Setting of the Reşitharmanyeri Monument

The Reşitharmanyeri Monument is located in the rural hinterland of Burhaniye, within the wider territory of Adramytteion, approximately 9 km southeast of the urban centre. It overlooks an east–west oriented valley between Kızılcabayır and Çamlık Tepe to the north, followed by the dry bed of the Sufarlık Stream. This valley extends eastwards towards Boğaziçidere, a tributary connected with Karıncadere. Karıncadere (*Ollios*), which today reaches the sea at Adramytteion, appears to have been an important watercourse for the agricultural landscape of Çingentarla and for transportation within the region in antiquity. This topographical setting is significant for understanding both the architectural configuration of the tomb and the visual logic behind its placement.

The tomb was carved into the andesite bedrock on a rocky prominence where the natural terrain drops steeply towards the north, while the eastern, western, and southern sides are characterised by comparatively level ground. This contrast between a steep northern edge and more accessible surrounding surfaces appears to have shaped both the placement of the tomb and the organisation of its entrance. The burial chamber was cut into the western part of the rocky mass, while the *dromos* and stepped entrance were arranged to the east. The outer rubble-stone retaining wall, preserved mainly along the southern and eastern sectors, further suggests that the builders adapted the monument to the existing topography rather than imposing a fully regular artificial mound upon it (Fig. 2).



Fig. 2 Eastern aerial view of the Reşitharmanyeri Monument and its topographical setting

The position of the monument also establishes a meaningful relationship with nearby archaeological loci. It lies approximately 656 m north of Çingentarla and should therefore be considered within the same micro-regional landscape. This proximity suggests a spatial relationship between settlement, agricultural production, and burial practices in the rural territory of Adramytteion. Rather than representing an isolated funerary structure, the tomb occupied a place within an already meaningful and actively used rural zone.

The wider surroundings reinforce this interpretation. Hisarkale, located near Hisarköy approximately 2 km to the north and documented through the Gulf surveys, represents one of the fortified points associated with the Late Classical and Hellenistic defensive and surveillance network of the region (Fig. 3).[10] The presence of such fortified sites indicates that the valleys and routes in this part of the hinterland were strategically significant. In this context, the placement of Reşitharmanyeri on a relatively prominent rocky point may be understood in relation to visibility, access, and territorial articulation, although the monument itself was funerary rather than military in function.

The topographical setting of Reşitharmanyeri also has implications for its monumentality. The preserved architectural remains do not suggest a large artificial tumulus comparable in scale to the major burial mounds of Pergamon. Nevertheless, the monument's visual effect would have been enhanced by the use of natural terrain. The combination of a rock-cut chamber, a stepped approach, a *dromos*, and a tumulus-like earthen arrangement supported by a rubble-stone retaining wall would have produced a funerary monument that was both integrated into the bedrock and visually marked within the landscape. Its monumentality should therefore be understood not through the scale or dominant summit placement characteristic of larger *tumuli*, but through a more localised topographical strategy. The tomb overlooked the adjacent valley and was visually meaningful within its micro-region, yet it was not placed on the highest or most dominant point of the hill. This distinction is important for understanding Reşitharmanyeri as a locally adapted funerary monument rather than a canonical tumulus.

[10] Özgen 2022, 27; Doğan 2026, 57.

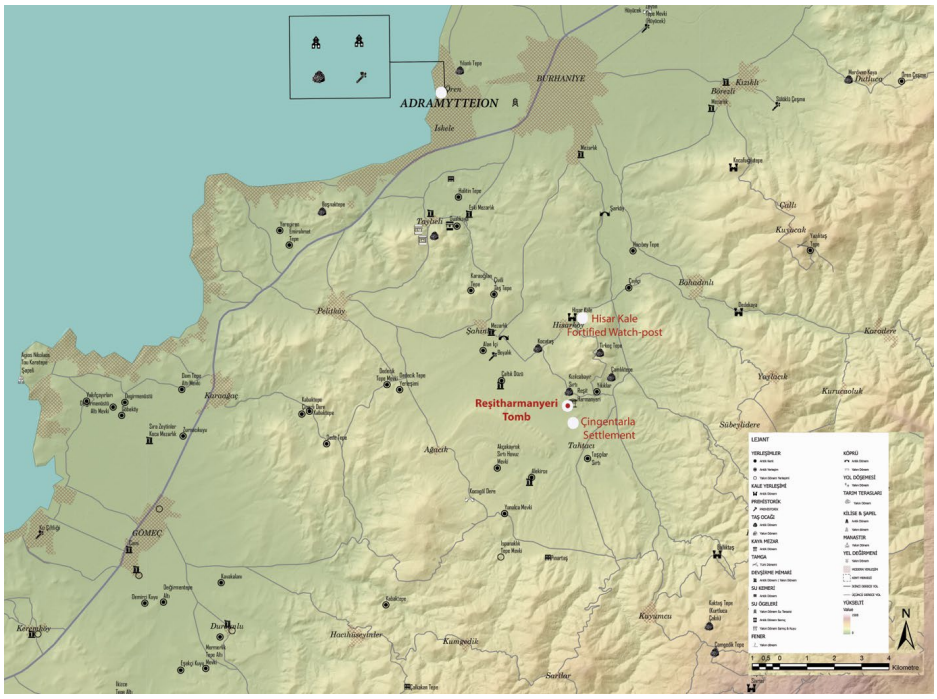


Fig. 3 Survey map showing the immediate surroundings of the Reşitharmanyeri Monument

For this reason, the Reşitharmanyeri Monument is best interpreted as a landscape-conscious funerary structure. Its position within the Late Classical–Early Hellenistic activity zone of Adramyttene suggests that the choice of place was deliberate. The tomb marked a specific point in the rural landscape and may have contributed to the visual and symbolic organisation of the territory. This aspect becomes especially important when the monument is compared with the tumuli and rock-cut chamber tombs of Pergamon and the Kaikos Valley, where visibility, natural elevation, and relationships to routes were central components of funerary display.

Previous Documentation, Illicit Damage, and Excavation Process

The Reşitharmanyeri Monument was not an entirely unknown archaeological feature before the rescue excavation. It had previously been registered as a cultural property and was also documented during regional fieldwork carried out by the Adramytteion Research Team. However, before systematic excavation, the monument was only partially visible, and its architectural character could not be fully understood. The burial chamber had been exposed and heavily disturbed by illicit interventions, whereas the *dromos*, stepped entrance, and outer retaining wall remained largely obscured by soil, rubble, and vegetation. As a result, the monument was known as a damaged rock-cut funerary structure, but its full architectural organisation and relationship to a tumulus-like arrangement could only be clarified through excavation.

The most severe damage was caused by illicit digging and mechanical intervention. The upper cover of the burial chamber had been largely broken away, leaving the interior exposed. Traces of modern cutting and breaking tools were visible on several parts of the bedrock and architectural surfaces. The damage affected not only the ceiling of the chamber, but also the *klinai* and the interior floor. Sections of the northern, southern, and western rock-cut burial beds were broken, and detached fragments belonging to these features were recovered during cleaning and excavation. The central part of the chamber floor had also been disturbed by a pit opened by looters, which removed or displaced part of the original floor context.

The rescue excavation was therefore necessary for two reasons. First, the monument required urgent documentation because its exposed and damaged condition made it vulnerable to further deterioration. Second, excavation was essential for understanding the original form of the structure. Before the work, it was not possible to determine whether the visible rock-cut chamber belonged to a simple isolated tomb, a larger funerary complex, or a tumulus-related arrangement. Excavation clarified this question by revealing the eastern access sequence, the *dromos*, the stepped entrance, and the rubble-stone retaining wall around the southern and eastern sectors of the complex.

The excavation was carried out between June and July 2024 through a controlled trench system. Work began with the removal of surface soil and disturbed rubble, followed by the exposure of the architectural elements preserved in the bedrock. The western trench focused on the burial chamber and its damaged interior, whereas the central and eastern trenches investigated the access area and the continuation of the outer retaining wall. Excavation proceeded down to bedrock or sterile levels where possible, allowing natural rock surfaces, ancient architectural modifications, and later disturbances to be distinguished (Fig. 4).



Fig. 4 Western view of the monument after excavation and LiDAR documentation

The process demonstrated that the monument was more complex than previously understood. The burial chamber with three rock-cut *klinai* formed only the western component of the structure. To its east, an intermediate passage or *dromos* connected the chamber with a stepped entrance arrangement. Around the southern and eastern sides, a rubble-stone retaining wall followed an oval course and appears to have supported an earthen fill associated with a tumulus-like exterior form. Thus, the rescue excavation transformed the interpretation of the site: Reşitharmanyeri could no longer be described simply as a damaged rock-cut tomb but should instead be understood as a carefully planned Late Classical–Early Hellenistic funerary monument integrating rock-cut architecture, axial access, and an earthen exterior arrangement.

The documentation undertaken during and after the excavation included measured plans, sections, architectural drawings, photographic recording, and digital survey. These records are especially important because several parts of the monument had already been lost or destabilised before excavation. The resulting documentation provides the basis for the architectural analysis

presented below and for the broader interpretation of the monument within the Late Classical–Hellenistic funerary landscape of Adramyttene.

Excavation Strategy and Trench System

The excavation of the Reşitharmanyeri Monument was organised according to the grid system established for the area. The aim was not only to clean and document the already exposed burial chamber, but also to clarify the architectural limits of the monument, the arrangement of the entrance, and the relationship between the rock-cut chamber and the outer stone setting. For this reason, the work was carried out in three adjoining trenches: D3d(1-4), C3c(2-3), and D3d(2-3). These trenches corresponded respectively to the eastern access sequence, the burial chamber, and the outer retaining wall (Fig. 5).

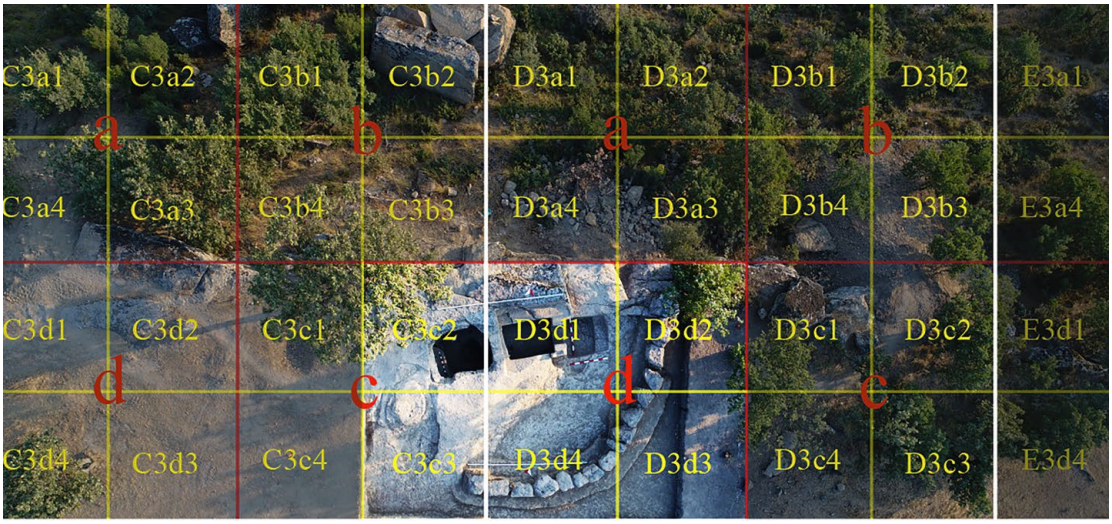


Fig. 5 Excavation grid and trenches of the Reşitharmanyeri Monument

The excavation strategy was shaped by the damaged condition of the monument. Since illicit interventions had already exposed and disturbed the burial chamber, the western sector required careful cleaning and documentation of damaged architectural surfaces. In the eastern and south-eastern sectors, where the entrance and retaining wall were still partly buried, the aim was to expose the preserved ancient levels and distinguish them from later disturbed fills. Excavation proceeded down to bedrock or sterile layers wherever possible, allowing the preserved architectural relationships to be recorded with greater precision.

D3d(1-4): Entrance, Steps, and Passage Area

Trench D3d(1-4) was opened in the central-eastern part of the excavation area. It measured approximately 5 × 10 m and corresponded to the eastern limit of the monument. This trench was especially important for understanding the access sequence leading into the burial chamber. Work began with the removal of surface soil, consisting of a soft, light brown deposit. At lower levels, the upper parts of the rock-cut architecture began to appear, together with large stones forming part of the outer retaining wall.

Excavation revealed that the entrance to the tomb was arranged on the eastern side. A series of rock-cut steps led towards the intermediate passage and the burial chamber. The floor of the entrance area was carved into the bedrock and continued westwards towards a raised threshold separating the outer entrance zone from the passage, here interpreted as a *dromos*. The presence of this threshold indicates that movement into the tomb was architecturally controlled. The transition from the

exterior into the passage and then into the burial chamber was therefore structured through successive changes in level and spatial definition.

The intermediate passage was defined by opposing rock-cut surfaces and connected the stepped entrance with the burial chamber. Although its upper covering was no longer preserved, traces observed on the upper rock surfaces suggest that this part of the tomb may originally have had a covering or structural closure. The loss of this element is most probably connected with later disturbance and mechanical damage. The fill in this sector also contained modern debris, showing that the deposits had been affected by recent interventions (Fig. 6).



Fig. 6 Eastern access sequence with steps, threshold, and intermediate passage

The finds from D3d(1-4) were limited. They included a small number of plain ceramic fragments belonging to everyday vessels and one fragment of black-glazed pottery datable within the Late Classical–Hellenistic tradition. Although the assemblage is modest, it is significant because it confirms the presence of chronologically relevant material in the access area of the monument. At the same time, the mixed character of the fill requires caution in using these finds as direct evidence for primary deposition.

C3c(2-3): Burial Chamber and *Klinai*

Trench C3c(2-3) was opened in the western part of the excavation area and focused on the burial chamber, which had already been exposed and damaged by illicit digging. This trench measured approximately 8.5 × 5 m and included the rock-cut chamber as well as the surrounding bedrock surfaces. Work in this sector was essential for documenting the interior architecture of the tomb and the extent of the damage caused before the rescue excavation.

The burial chamber was carved directly into the bedrock and arranged around three rock-cut *klinai* placed along the northern, southern, and western sides. The chamber floor was reached after the removal of compacted fill. The *klinai* were only partially preserved. The central parts of the northern and southern *klinai*, as well as the head section of the western *kline*, had been damaged. Detached fragments belonging to the klinai were recovered during excavation, some showing traces of mechanical breaking. These observations confirm that the chamber had been heavily disturbed by

looting and later interventions (Fig. 7).

The floor of the chamber was also damaged. At the centre of the rock-cut floor, a disturbance pit approximately 1.15 m in diameter and 0.55 m deep was identified and cleaned. This pit had been cut into the chamber floor, probably during illicit activity aimed at reaching possible burial deposits beneath the floor level. Its presence explains the absence of undisturbed burial contexts and confirms that the interior had been extensively searched before the rescue excavation.

Despite the damaged condition of the chamber, its architectural organisation remained clear. The three *klinai* created a carefully arranged burial space, leaving a central area for movement or ritual activity. The orientation of the *klinai* and the preserved pillow sections indicate that the chamber was designed for multiple burials or for a burial arrangement that emphasised the formal display of the deceased. The relief-rendered *kline* legs preserved on the fronts of the burial beds further show that the chamber was given an architectural and representational character rather than a merely functional form (Fig. 8).

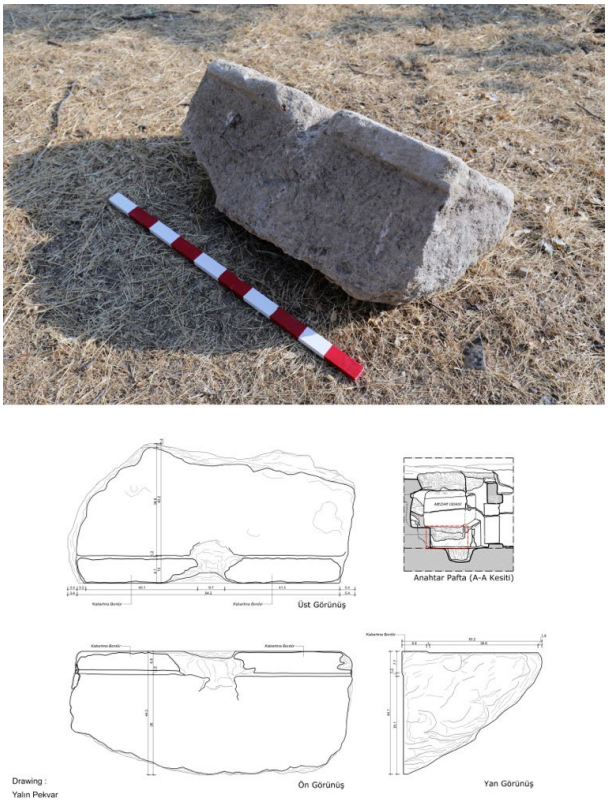


Fig. 7 Detached *kline* fragment and its proposed original position



Fig. 8 Burial chamber with three klinai and the central disturbance pit

The finds from C3c(2-3) provide the strongest chronological evidence from the monument. They included two plain ceramic fragments and ten fragments of black-glazed pottery datable within the Late Classical–Hellenistic tradition. Although the context was disturbed, the concentration of chronologically relevant material within the chamber fill supports the attribution of the monument to a Late Classical–Early Hellenistic horizon when considered together with the architectural typology.

D3d(2-3): Retaining Wall and Eastern/Northern Limits

Trench D3d(2-3) was opened to the east of the central trench in order to follow the continuation of the outer stone setting and to determine whether it extended towards the north. This trench measured approximately 8 × 3 m. Its main purpose was to clarify the nature and course of the rubble-stone retaining wall associated with the monument's tumulus-like arrangement.

Excavation showed that the retaining wall continued from the southern and south-eastern sectors and followed an oval line towards the north. The wall consisted of large stones and rubble blocks arranged in a single line. Although it was not preserved around the entire monument, its course indicates that it formed a planned outer boundary rather than a random accumulation of stones. The wall approached a worked block that limited the northern side of the entrance steps. This relationship is especially important because it shows that the retaining wall and the entrance arrangement were architecturally connected (Fig. 9).



Fig. 9 Retaining wall and the eastern and northern limits of the monument

The evidence from D3d(2-3) is therefore crucial for interpreting the original form of the monument. The outer stone line appears to have functioned as a retaining wall for an earthen fill, giving the rock-cut tomb a tumulus-like exterior appearance. Since the western and northern sides of the monument were shaped by the natural bedrock and steep topography, the retaining wall may not have been required, or may not have been preserved, in all directions. Its best-preserved portions in the southern and eastern sectors correspond to the areas where artificial support for the fill would have been structurally necessary.

The finds from this trench were again limited, comprising mainly a plain ceramic rim fragment and a worked stone fragment decorated on one face with a relief border. The latter may have formed part of the entrance arrangement or another architectural element of the tomb and is considered further in the architectural analysis below.

Together, the three trenches demonstrate that the burial chamber, intermediate passage/dromos, stepped entrance, and retaining wall formed a coherent architectural sequence. The excavation strategy thus made it possible to define the principal spatial and structural relationships of the monument, which are examined in the following section.

Architectural Description and Analysis

The architectural evidence shows that the principal elements of the monument were arranged along an east–west axis and adapted to the natural bedrock formation on which the structure was established (Fig. 10). The tomb was neither a simple isolated rock-cut chamber nor a canonically built chamber tomb placed beneath a large artificial mound. Rather, it represents a hybrid funerary monument in which a rock-cut burial space was integrated into a tumulus-like exterior arrangement.

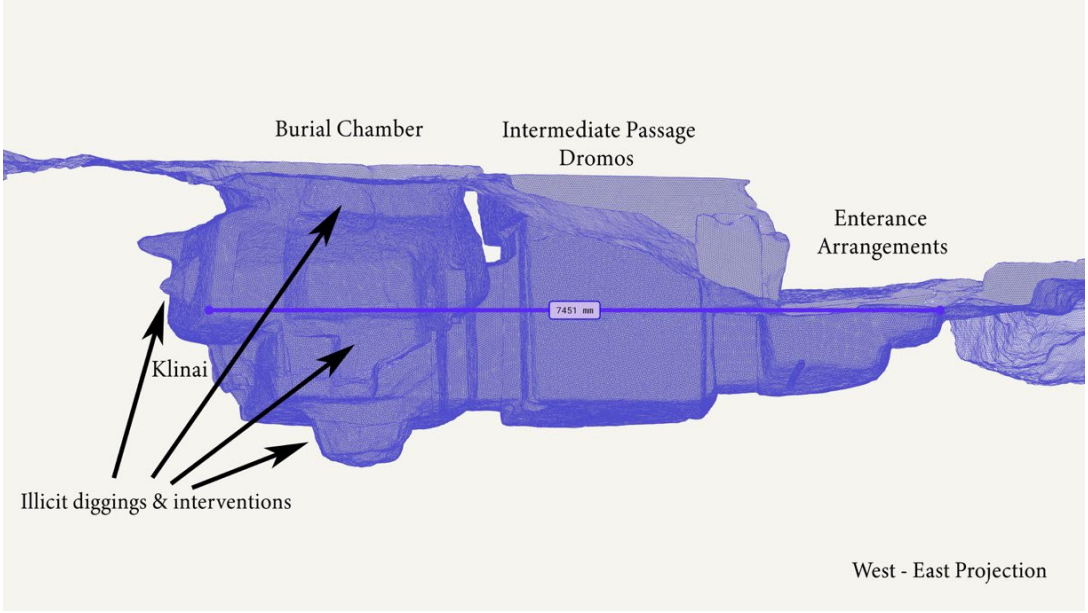


Fig. 10 West–east sectional projection of the monument

General Layout

The main architectural sequence extends from east to west. The entrance was located on the eastern side and was approached by rock-cut steps. From there, access was provided through an intermediate passage, here interpreted as a *dromos*, leading into the burial chamber at the western end of the monument. The chamber itself was carved into the bedrock and forms the core of the tomb. Around the southern, south-eastern, and eastern sectors, a rubble-stone retaining wall followed an oval course and appears to have defined the outer limit of a tumulus-like earthen fill.

This arrangement shows that the builders used the natural topography as an active component of the design. The western part of the monument was anchored in the bedrock mass, whereas the eastern access sequence was arranged where the terrain allowed a controlled approach. The retaining wall was constructed where artificial support for an earthen fill was necessary, especially along the southern and eastern sides. The absence or poor preservation of a continuous retaining wall on the northern and western sides may be explained by the steep natural edge and the rising bedrock, which would have reduced the need for built support in those directions; later detachment and displacement of andesite blocks may also have altered or obscured the original arrangement.

The plan therefore reflects adaptation to local terrain rather than the imposition of a fully symmetrical design. The monument combined natural rock, carved architectural surfaces, built stone elements, and an earthen superstructure. This combination is central to its interpretation as a rock-cut chamber tomb with a tumulus-fill retaining system (Fig. 11).

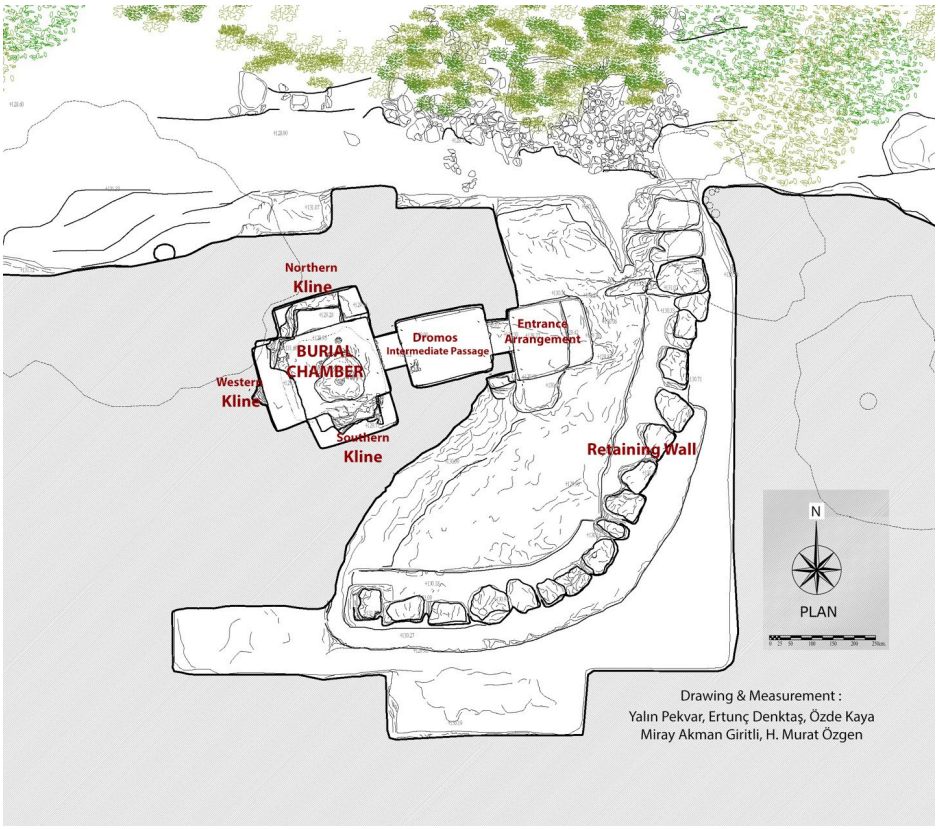


Fig. 11 General plan of the burial chamber, passage, entrance, and retaining wall

The Burial Chamber and Rock-Cut *Klinai*

The burial chamber is located in the western part of the monument and was carved directly into the bedrock. It measures approximately 3.5 m on the north–south axis and 2.8 m on the east–west axis, with a preserved height of about 2 m. The chamber originally had a vaulted or barrel-vault-like upper cover, also shaped in the bedrock. This upper cover was largely destroyed before the rescue excavation. Despite this damage, the surviving surfaces indicate that the chamber was conceived as a carefully formed funerary interior.

The chamber contains three massive rock-cut *klinai* arranged along the northern, southern, and western sides. This three-*kline* arrangement created a central open space within the chamber and gave the interior a clearly structured spatial organisation. The northern and southern *klinai* had their pillow sections towards the east, whereas the western *kline* had its pillow section towards the north. This arrangement suggests that the deceased were placed in positions that were both spatially ordered and visually legible from the entrance. The chamber therefore functioned not only as a burial container, but also as a representational interior.

The fronts of the *klinai* were shaped with relief-rendered legs extending down to the floor (Fig. 12). These details are important because they show that the rock-cut beds were intended to imitate built or movable funerary couches. The rendering of *kline* legs transformed the bedrock into an architectural and symbolic furnishing, giving the chamber an elite visual character. In this respect, the Reşitharmanyeri chamber belongs to a wider Late Classical–Hellenistic tradition in which the burial space could evoke the imagery of banquet, rest, and status through the form of *klinai*.

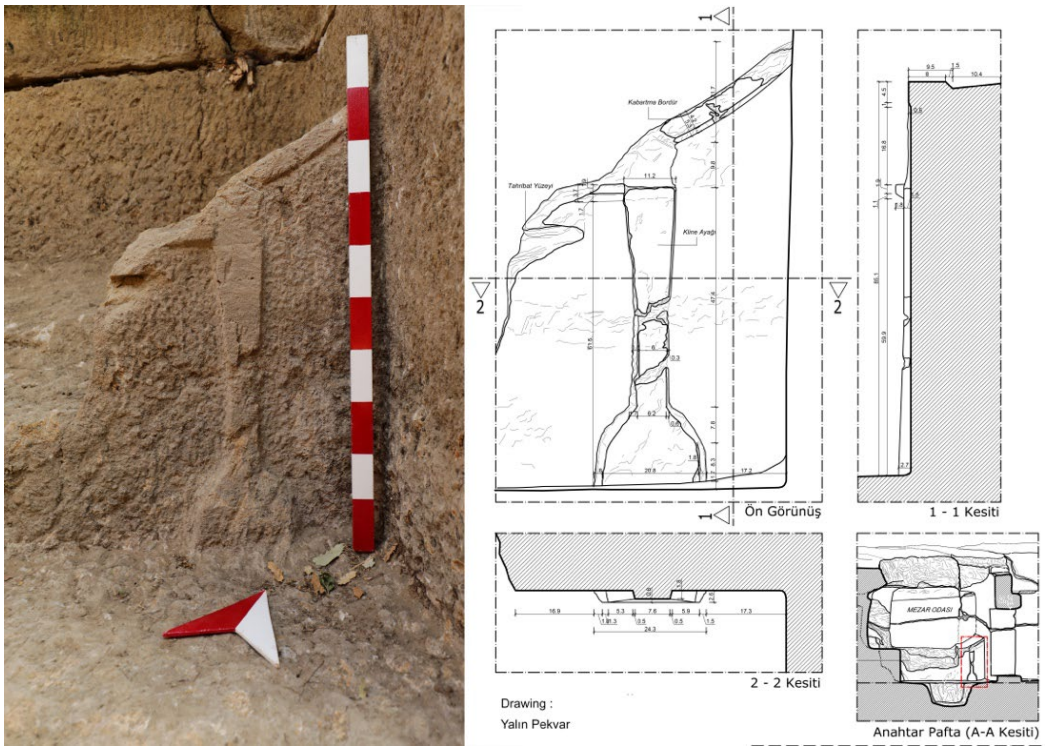


Fig. 12 Relief-rendered kline leg with drawing and sections

The *klinai*, however, were heavily damaged. The central parts of the northern and southern *klinai*, as well as the head section of the western kline, had been broken. Detached fragments recovered during excavation confirm that this damage was caused by later interventions. The chamber floor was also disturbed by a centrally placed pit, approximately 1.15 m in diameter and 0.55 m deep. The disturbed condition of the interior explains the absence of an undisturbed burial assemblage.

Even in its damaged state, the chamber preserves the main elements of its original design. The three *klinai*, the vaulted upper form, the controlled access from the east, and the worked interior surfaces all point to a tomb of deliberate architectural ambition. The chamber was not a roughly cut burial cavity, but a planned and finished funerary room.

Intermediate Passage/*Dromos*, Threshold, and Stepped Entrance

The burial chamber was accessed from the east through an intermediate passage, here interpreted as a *dromos*. This passage formed the transitional space between the exterior entrance and the interior burial chamber. It was defined by opposing rock-cut surfaces and was approximately 0.8 m wide in the zone leading into the chamber. The preserved evidence indicates that the passage was not a purely open cutting in the rock. Whereas the burial chamber itself was carved entirely into the andesite bedrock, the passage and entrance zone appear to have combined rock-cut floor and side surfaces with a now-lost built superstructure. The surviving traces do not allow a secure reconstruction of this upper arrangement; it may have consisted of a more rectilinear block-built cover, or it may have continued, in built form, the vaulted or barrel-vault-like logic of the chamber. In either case, the access sequence was architecturally more complex than a simple open passage.

The intermediate passage was connected to a stepped entrance arrangement further east. The entrance floor was carved into the bedrock and continued at a consistent level before descending through steps. A raised threshold separated the entrance zone from the inner passage. This threshold is an important architectural feature because it marks a change of space and level, distinguishing the

approach from the funerary interior. Movement into the tomb therefore involved a sequence of controlled transitions: exterior approach, steps, threshold, passage/*dromos*, and burial chamber (Fig. 13).

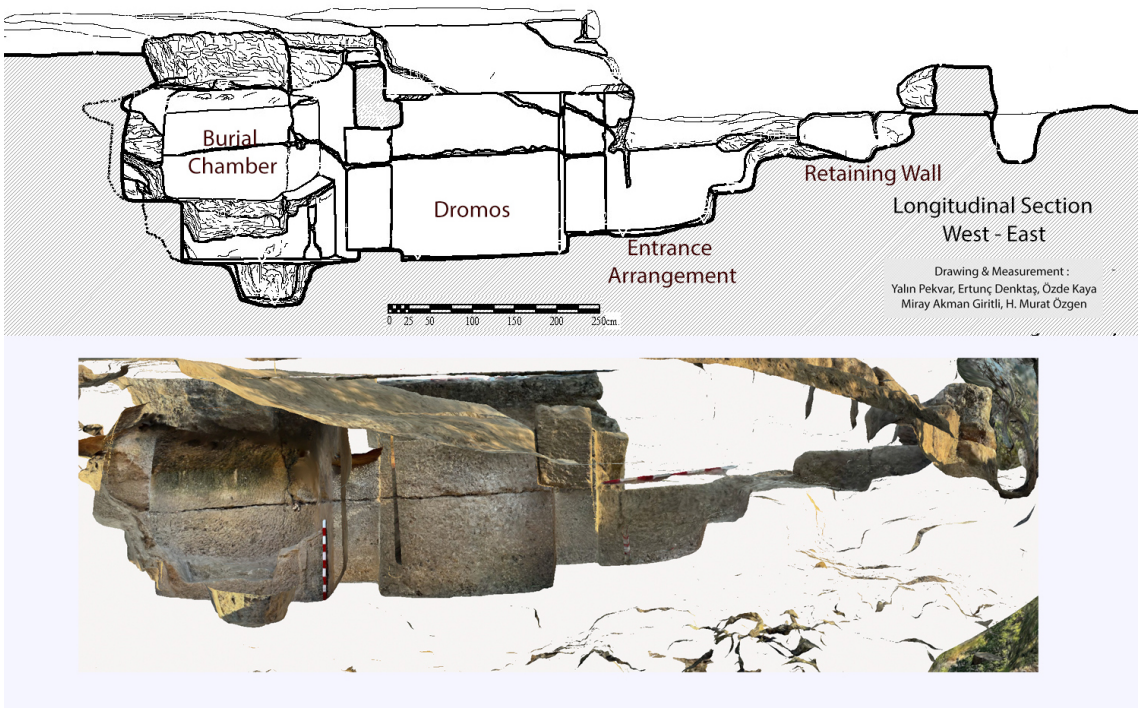


Fig. 13 Longitudinal west–east section of the monument

The entrance was framed by rock-cut side elements, and the preserved jambs reached a height of approximately 1.65 m. No lintel was preserved. It is possible that the upper part of the entrance was destroyed during later interventions, or that the entrance originally had a structural closure that was removed or lost. The worked stone fragments recovered from the fill, including pieces with moulded edges and circular boss-like reliefs, may have belonged to an architectural element of the entrance or door system (Fig. 14). These circular motifs may be interpreted as stone renderings of metal studs or rivet heads, recalling the visual language of wooden or metal-studded door leaves. The fragments also preserve slightly rounded vertical edges, which may indicate that they formed part of one of two opposing door leaves. Although the disturbed context prevents a secure reconstruction, these fragments suggest that the eastern access may have included a more articulated closure or *façade* arrangement.

The axial organisation of the entrance and passage/*dromos* is significant. It suggests that the tomb was designed to be approached and entered from the east in a formal manner. The passage was not merely a practical access corridor, but part of the ritual and visual staging of the burial space. Such an arrangement is consistent with Late Classical–Hellenistic funerary architecture, in which the transition from exterior landscape to enclosed burial chamber was often architecturally emphasised.

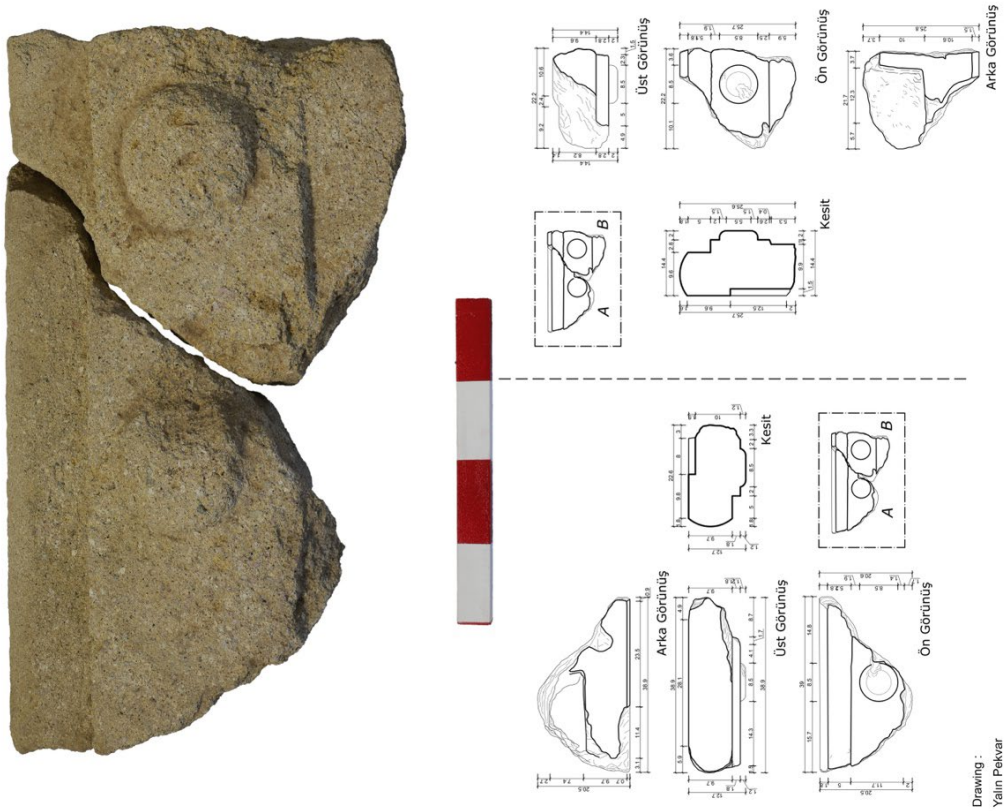


Fig. 14 Worked architectural fragments possibly associated with the entrance or door system

The Rubble-Stone Retaining Wall and the Tumulus-Like Arrangement

The outer rubble-stone retaining wall is one of the most important features of the Reşitharmanyeri Monument and is clearly visible in both plan and section. It was documented mainly along the southern, south-eastern, and eastern sides of the complex, approximately 6 m from the centre of the tomb (Figs. 6, 11). It consisted of large stones and rubble blocks arranged in a single course, following an oval line around the monument. Although only part of the circuit was preserved, its regular course and relationship with the entrance area show that it was a planned architectural element. The absence of a continuous wall on the northern and western sides may be explained by the steep edge and rising bedrock in these sectors, where built support may have been less necessary. Later detachment and displacement of andesite blocks from the surrounding rocky mass may also have altered or obscured the original arrangement.

This wall is best interpreted as a retaining structure associated with a tumulus-like earthen fill. It would have helped define and stabilise the outer form of the monument, especially on the southern and eastern sides where the natural terrain required support. In this sense, the wall may be described as a *krepis*-like element, although it differs from the carefully built ashlar krepis walls known from larger and more canonical *tumuli*. At Reşitharmanyeri, the wall represents a more modest and local solution, using available stone to support or delimit the earthen arrangement around the rock-cut tomb.

The evidence does not support the reconstruction of a large artificial tumulus comparable to the major Pergamene burial mounds. Instead, the monument appears to have used a combination of natural bedrock, limited earthen fill, and stone retaining elements to create a tumulus-like form. This

distinction is important: Reşitharmanyeri should not be described simply as a tumulus tomb, since its architectural core is a rock-cut chamber. Yet the retaining wall and the probable earthen cover show that the tomb was intended to have an exterior form that evoked the visual logic of a tumulus.

The tumulus-fill retaining system may have served several functions. Structurally, it stabilised the fill around the tomb and adapted the monument to the slope. Visually, it marked the burial place within the landscape and enhanced its monumentality. Symbolically, it linked the rock-cut chamber to a broader tradition of elite burial display in which mounded forms, visibility, and territorial memory played an important role. The result was a hybrid monument: a rock-cut tomb embedded in the bedrock, but visually and architecturally associated with the tumulus tradition.

This hybrid character is the defining feature of the Reşitharmanyeri Monument. Its architecture combines carved bedrock, a furnished burial space, an axial access sequence with rock-cut floor surfaces and a probable built superstructure, and an exterior retaining system. Such a combination points to local adaptation rather than simple imitation. The monument should therefore be understood as a regional Adramyttene expression of Late Classical–Early Hellenistic funerary architecture, shaped by topography, available building techniques, and the desire to create a visually meaningful burial monument within the rural landscape.

Finds and Chronological Assessment

The finds recovered from the Reşitharmanyeri Monument were limited in quantity and came largely from disturbed contexts. This situation is directly related to the condition of the tomb before excavation. For this reason, the finds cannot be treated as an undisturbed funerary assemblage. Nevertheless, they provide important chronological and architectural indications when evaluated together with the structure of the tomb and its regional context.

The material from D3d(1-4), corresponding to the entrance and passage area, consisted mainly of a small number of plain ceramic fragments belonging to everyday vessels. Among these, one fragment of black-glazed pottery datable within the Late Classical–Hellenistic tradition was recovered. The presence of modern debris in the same general area indicates that the fill had been disturbed, and the ceramic material from this trench must therefore be used with caution. Still, the black-glazed fragment is significant because it corresponds broadly with the chronological and architectural horizon suggested by the monument.

The finds from C3c(2-3) are more important for the dating of the tomb. This trench covered the burial chamber and yielded two plain ceramic fragments together with ten fragments of black-glazed pottery datable within the Late Classical–Hellenistic tradition. Although many of these fragments are small and the chamber fill had been disturbed, some rim and handle fragments provide more useful typological indications. In general terms, they correspond not only to broader black-glazed ceramic analogies, but also to *kantharos* forms known from 4th century BCE and Early Hellenistic contexts at Adramytteion and Çingentarla. On this basis, the ceramic evidence may be considered compatible with a date within the 4th century BCE, although the present material does not allow a secure narrow dating (Fig. 15)[11].

The material from D3d(2-3), opened to investigate the eastern and northern continuation of the retaining wall, was similarly limited. It included one plain rim fragment and a worked stone fragment decorated with a border relief on one face. Additional worked stone fragments recovered from the tomb fill, including pieces with moulded edges and circular relief decoration, may have belonged to

[11] For *kantharoi* dated to the 4th century BCE from Adramytteion, see Mutlu 2026, 389-390.

the entrance arrangement or to a door-related architectural element, as discussed above.

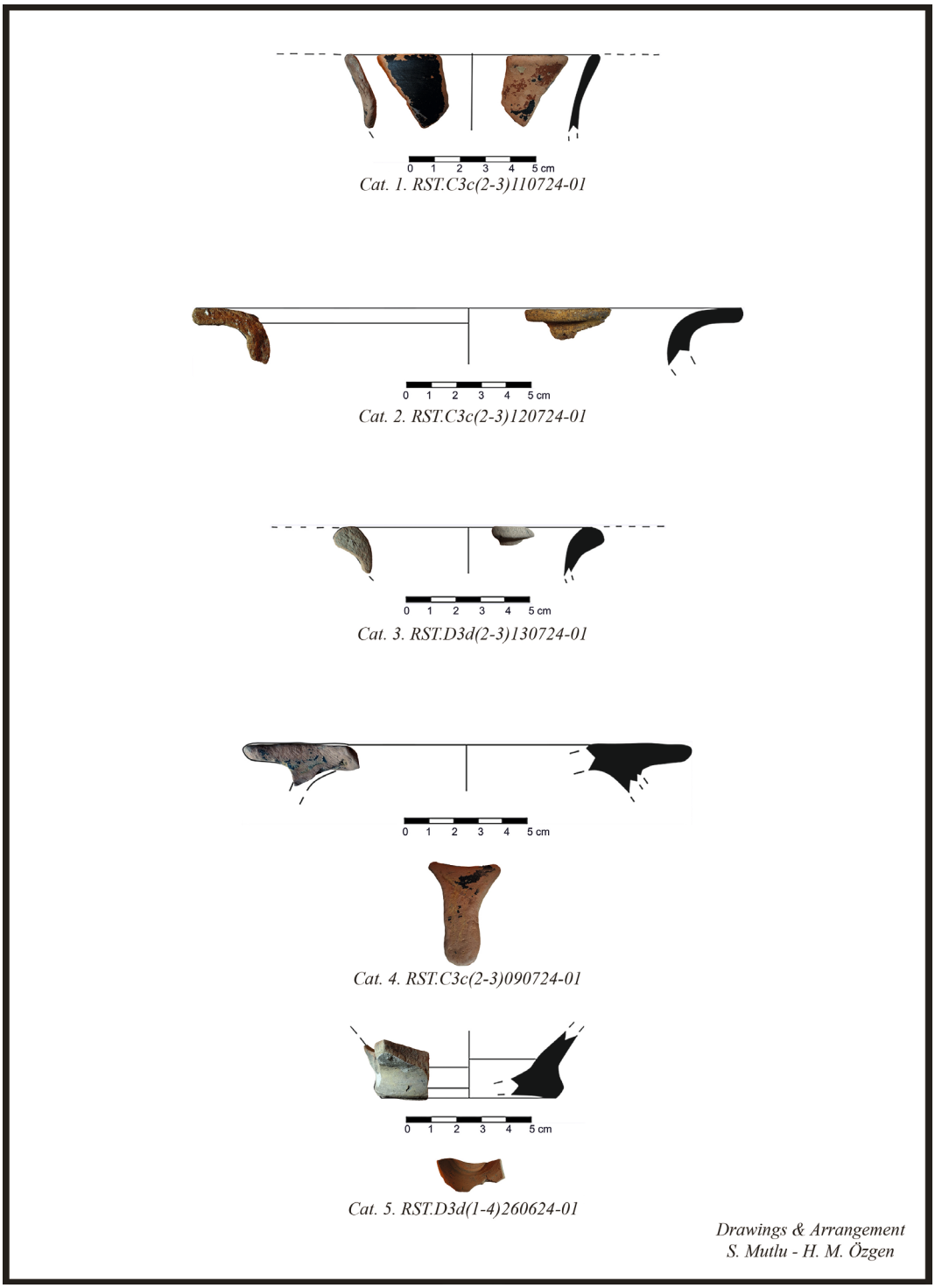


Fig. 15 Selected ceramic fragments from the monument; see Catalogue

The chronological assessment of the monument must consequently rely on a combination of evidence. The ceramic finds, especially the black-glazed fragments from the burial chamber and access area, provide the principal material basis for dating. The architectural features support the same conclusion: the use of a rock-cut chamber furnished with *klinai*, the axial passage/*dromos*, the stepped

entrance, and the tumulus-fill retaining system all fit within the broader repertoire of Late Classical–Hellenistic funerary architecture in north-western Anatolia. The proposed chronological horizon is also consistent with the wider territorial context of Adramyttene, where the 4th century BCE fortified watch-post network, including Hisarkale, indicates contemporary patterns of rural organisation, route control, and territorial use.

The monument should therefore be placed within a Late Classical–Early Hellenistic chronological horizon rather than assigned broadly to the Hellenistic Period. Within this framework, the limited and fragmentary ceramic evidence may, with due caution, support a working hypothesis in the 4th century BCE. The present material, however, does not allow a secure narrow dating. For this reason, Reşitharmanyeri is best interpreted as a funerary monument belonging to the transitional architectural and cultural repertoire between the Late Classical and Early Hellenistic periods.

Reşitharmanyeri within the Late Classical–Early Hellenistic Landscape of Adramyttene

The Reşitharmanyeri Monument should be interpreted within the broader Late Classical–Early Hellenistic landscape of Adramyttene rather than as an isolated funerary structure. Its location, architectural form, and chronological indicators correspond to a wider pattern of activity documented both in the urban centre of Adramytteion and in its rural hinterland. When considered together with the evidence from Adramytteion, Hisarkale, and Çingentarla, the monument adds a funerary dimension to a landscape already characterised by settlement, defence, agricultural use, and territorial organisation.

Adramytteion itself provides the primary urban context for this interpretation. The city has yielded substantial evidence for Late Classical and Hellenistic occupation, including stratified material and architectural remains that demonstrate continuity between the Late Classical, Hellenistic, and later Roman phases. Recent research conducted at Adramytteion since 2012, particularly the 2025 excavations within the urban area, has revealed a multi-phase architectural complex in which earlier structural elements appear to have remained active as organising frameworks for later architectural developments[12]. This evidence confirms that the Late Classical–Early Hellenistic horizon was not a marginal or poorly represented phase in the history of Adramytteion, but a formative stage in the city's spatial and cultural development.

The rural hinterland further reinforces this picture. Hisarkale, located near Hisarköy, belongs to a group of fortified watch-posts documented during the Gulf survey[13]. These sites are generally situated in visually commanding positions, often controlling valleys, routes, and agricultural zones. Their distribution suggests that the southern hinterland of the Gulf of Edremit was organised through a network of elevated defensive or surveillance points during the Late Classical and Hellenistic periods. In this context, Reşitharmanyeri's position on a rocky prominence overlooking a valley is not accidental. Although the monument was funerary rather than military, it shares with these fortified sites a concern for visibility and meaningful placement within the landscape.

Çingentarla provides another essential point of comparison within the same micro-region. The rescue excavations there have revealed a multi-period rural settlement with strong evidence for agricultural production in its later phases. Beneath these later levels, material belonging to the Late Classical–Hellenistic horizon has also been identified, demonstrating that the area was already active

[12] Özgen 2026b, 426-448.

[13] Özgen 2022, 27; Doğan 2026, 57.

before the Late Antique and East Roman occupation[14]. The proximity of Reşitharmanyeri to Çingentarla is therefore significant. It suggests that the tomb belonged to a rural zone that had already been integrated into the settlement and economic landscape of Adramytteion before the later rural occupation phases.

Taken together, these sites indicate that Late Classical–Early Hellenistic Adramyttene was not defined only by its urban centre. It also included rural settlements, fortified points, agricultural zones, and funerary monuments. Reşitharmanyeri represents the funerary and representational aspect of this system. Its rock-cut chamber, *klinai*, passage/*dromos*, and earthen exterior arrangement indicate a burial monument of elevated social meaning. The choice of a prominent rocky location overlooking the valley suggests that the tomb was intended to be visible and memorable within the landscape.

The monument also invites a reconsideration of social representation in the rural territory of Adramytteion. The presence of three rock-cut klinai and relief-rendered kline legs points to an investment in funerary display. Even though the tomb was heavily damaged and no intact burial assemblage was recovered, the architecture itself indicates a degree of status and commemorative ambition. The monument may have belonged to a local elite group connected with the rural organisation of Adramyttene. Such an interpretation must remain tentative in the absence of inscriptions or grave goods from the primary burial, but the monument's architectural form and its position in the landscape point to a burial of some social significance.

In this sense, Reşitharmanyeri fills an important gap in the archaeological record of the region. The evidence from Adramytteion documents the urban dimension of this Late Classical–Early Hellenistic horizon; Hisarkale and related sites represent the defensive and territorial dimension; Çingentarla reflects rural settlement and production; Reşitharmanyeri adds the funerary dimension. The monument therefore helps define a more complete model of Late Classical–Early Hellenistic Adramyttene, in which different types of sites were connected within a broader territorial landscape.

The significance of Reşitharmanyeri is thus not limited to its architectural form. It contributes to the reconstruction of a Late Classical–Early Hellenistic landscape in which burial, visibility, route systems, rural occupation, and territorial articulation were interconnected. The monument shows that the rural territory of Adramytteion was not a passive periphery of the city, but an active space in which social identity, memory, and authority could be expressed through funerary architecture.

Comparative Framework: Rock-Cut Chamber Tombs, *Tumuli*, and Funerary Landscapes in Adramyttene, Pergamon, and North-Western Anatolia

The architectural and contextual interpretation of the Reşitharmanyeri Monument benefits from comparison with funerary monuments in Pergamon, the Kaikos Valley, Daskyleion, and Bithynia. These examples help define the broader architectural repertoire within which the monument can be situated. Reşitharmanyeri combines features known separately or in different configurations across north-western Anatolia, and its significance lies precisely in this local synthesis.

Recent studies on Hellenistic funerary culture in Pergamon and Aiolis have emphasised that funerary practices in the region were not uniform. Instead, they were shaped by local traditions, social display, territorial memory, and varying degrees of interaction with broader Hellenistic architectural models. The *necropoleis* and large burial mounds of Pergamon, Aigai, Kyme, and Elaia are now considered

[14] Özgen 2026c, 21.

primary sources for understanding social, political, and cultural dynamics in Hellenistic Asia Minor[15]. The same comparative framework also includes Mytilene and Antandros, the latter providing an important necropolis sequence on the northern shore of the Gulf of Edremit[16]. In this regional perspective, Reşitharmanyeri adds a new example from the Adramyttene hinterland.

Pergamene *Tumuli* and the Question of Visibility

The Pergamene *tumuli* provide the closest regional framework for discussing the relationship between funerary architecture, topography, and visibility[17]. İlyastepe is especially relevant. Although not among the largest *tumuli* of Pergamon, it demonstrates how monumentality could be enhanced by the careful exploitation of natural terrain. The tumulus was placed on a southern spur of İlyastepe and became visually effective because of its elevated location and relationship to the city hill and surrounding landscape[18]. The publication of the monument stresses that its impact depended not only on the artificial mound, but also on the skilful use of the natural topography.

This observation is directly relevant for Reşitharmanyeri. The preserved remains do not indicate a large artificial mound comparable to the great Pergamene *tumuli*. Nevertheless, the monument's placement on a rocky prominence overlooking a valley would have enhanced its visual effect. Its monumentality was therefore produced through the interaction of architecture and landscape. Like İlyastepe, Reşitharmanyeri appears to have used natural elevation as part of its funerary display, even though the architectural solutions of the two monuments differ substantially. Unlike the major Pergamene *tumuli*, however, Reşitharmanyeri did not occupy the dominant summit of its hill. Its visibility was achieved through its command of the adjacent valley and its integration with the rocky slope, rather than through the large-scale topographical dominance of a canonical tumulus.

İlyastepe also provides a useful but controlled comparison for the *dromos*-and-chamber arrangement. The tomb structure at İlyastepe consists of a narrow, elongated *dromos* and a square burial chamber, both covered with barrel vaults[19]. Reşitharmanyeri differs in that its burial chamber was carved into the bedrock and furnished with rock-cut *klinai*. Yet both monuments demonstrate the importance of axial access, a controlled transition into the burial space, and the construction of a visually and symbolically marked funerary interior.

The comparison should therefore be made at the level of funerary logic rather than strict typology. İlyastepe is a built chamber tomb within a tumulus; Reşitharmanyeri is a rock-cut chamber tomb integrated into a tumulus-like arrangement. Both, however, belong to a wider Hellenistic tradition in which access, chamber design, topography, and visibility were essential components of elite funerary representation. It should also be noted that the İlyastepe tumulus has been dated to the second half of the 3rd century BCE, during the reign of Attalos I[20].

A further point of comparison may be suggested by the door-related fragments from Reşitharmanyeri (Fig. 14). The circular relief motifs on these pieces recall the decorative treatment of the stone door associated with the İlyastepe tumulus, where the rendering of door elements forms part of the architectural staging of

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15 Pirson & Verger 2025, 1-9; Pirson 2025, 125-152; Kelp & Pace 2025, 229-246.

16 Yağız 2025, 83-102.

17 Pirson et al. 2011, 117-204; Pirson 2025, 125-152.

18 Pirson et al. 2011, 123.

19 Pirson et al. 2011, 127.

20 Pirson et al. 2011, 191.

the tomb entrance[21]. At Reşitharmanyeri, the fragments are not preserved in situ and must therefore be interpreted cautiously; nevertheless, their moulded edges, circular motifs, and slightly rounded side profile support the possibility that the entrance included a stone element imitating a two-leaved door or a door-like closure.

Krepis, Retaining Walls, and Tumulus-Fill Support Systems

The outer rubble-stone retaining wall of Reşitharmanyeri is one of the most important elements for understanding its tumulus-like character. It was preserved mainly along the southern, south-eastern, and eastern sectors and appears to have defined or supported an earthen fill around the rock-cut tomb. Since this wall was not constructed of carefully cut ashlar blocks, it should not be identified uncritically with the monumental *krepis* walls of large *tumuli*. However, the Pergamene evidence shows that retaining systems associated with *tumuli* could vary considerably.

The comparative value of the Pergamene examples lies in this diversity. *Tumuli* in and around Pergamon show different solutions for defining and stabilising burial mounds. Some possessed more regular built *krepis* systems, while others used simpler stone arrangements or relied partly on the natural terrain. This variability is important because it allows the Reşitharmanyeri retaining wall to be understood not as an anomalous or secondary feature, but as a modest local version of a broader tumulus-building practice.

The retaining wall at Reşitharmanyeri should therefore be described as a *krepis*-like or tumulus-fill retaining element. It was not necessarily a monumental architectural façade. Rather, it served to stabilise and define the earthen arrangement around the tomb, especially where the slope required structural support. This interpretation is consistent with the evidence from the excavation: the wall followed an oval line and was architecturally connected with the entrance area. Its relationship with the stepped eastern access suggests that it belonged to the original design of the monument.

The comparison with Pergamon thus helps refine the terminology. Reşitharmanyeri should not be called simply a "tumulus tomb," because its core is a rock-cut chamber. At the same time, it should not be treated as a simple rock-cut tomb, because the retaining wall indicates an exterior arrangement that evoked the form and visual logic of a tumulus. The most accurate description is therefore a Late Classical–Early Hellenistic rock-cut funerary monument with a tumulus-like arrangement.

Rock-Cut Chamber Tombs with *Klinai*

The closest morphological comparisons for Reşitharmanyeri are not the large built *tumuli* alone, but rock-cut chamber tombs with burial beds or *klinai*. The Taşdam Tepe necropolis in the lower Kaikos Valley is especially important in this respect. The site includes a rock-cut chamber tomb measuring approximately 4 × 4 m and about 2 m in height, with burial beds carved into the interior[22]. The monument is considered here within a wider funerary landscape that also included a tumulus and further rock-cut features.

Taşdam Tepe demonstrates that rock-cut chamber tombs with bed-like burial arrangements formed part of the funerary repertoire of the Kaikos Valley and the wider Aiolian-Pergamene micro-region. Reşitharmanyeri shares with this tradition the use of bedrock carving to create a chamber-like funerary interior. The presence of *klinai* in both cases points to a shared visual vocabulary of burial display, in which the tomb interior was organised as a furnished space.

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[21] Pirson et al. 2011, 132-133.

[22] Kelp 2020, 313-334.

At the same time, Reşitharmanyeri differs from Taşdam Tepe in several respects. Its chamber contains three *klinai* arranged on the north, south, and west sides, whereas its passage/*dromos* and stepped eastern entrance create a more clearly axial access sequence. Most importantly, the rubble-stone retaining wall indicates a tumulus-like exterior arrangement. Reşitharmanyeri therefore represents not a direct copy of the Kaikos examples, but a related Adramyttene solution within the same broad north-west Anatolian funerary tradition.

Daskyleion Rock-Cut Tomb II provides an even stronger comparison for the combination of passage/*dromos*, rock-cut chamber, and *klinai*. Located in the eastern necropolis of Daskyleion, the tomb consists of a long *dromos* and a burial chamber, both cut into the bedrock. The chamber contains two rock-cut *klinai* and has been dated to the mid-3rd century BCE on the basis of an *unguentarium* recovered from it. The north-western wall of the *dromos* measures 10.14 m and the south-western wall 9.90 m, while the burial chamber measures 3.20 × 2.80 m. One of the *klinai* preserves a pillow profile and relief details imitating wooden funerary couches, while the feet were carved in the form of lion paws[23].

The Daskyleion example is important because it shows that *dromos* tombs with rock-cut chambers and *klinai* were in use in north-western Anatolia during the Hellenistic Period. Reşitharmanyeri shares this general architectural language but differs from it in its three-*kline* arrangement and its tumulus-like exterior setting. Daskyleion helps situate Reşitharmanyeri within a wider regional tradition of rock-cut elite tombs; Reşitharmanyeri, however, shows a distinct local adaptation in the Adramyttene landscape.

Wider North-Western Anatolian Parallels

More distant comparisons from Bithynia and other regions help clarify the broader distribution of *dromos* chamber tombs in Hellenistic Asia Minor. The chamber tomb with *dromos* at Görükle, near Bursa, is particularly useful as a wider north-west Anatolian parallel. Discovered during construction work and excavated as a rescue intervention, the tomb consists of a stone-built burial chamber and a *dromos*. It is dated to around the 2nd century BCE on the basis of ceramics and a coin of Prusias II[24].

Görükle differs substantially from Reşitharmanyeri in construction technique, chronology, and scale. Its chamber was built rather than cut into the bedrock, and its date in the 2nd century BCE places it later than the chronological horizon proposed for Reşitharmanyeri. Nevertheless, the example is useful because it shows the wider regional persistence of chamber tombs with *dromoi* in north-western Anatolia.

This wider comparison supports an important conclusion: Reşitharmanyeri should not be forced into a single typological category. It shares features with *tumuli*, rock-cut chamber tombs, and *dromos* tombs, but it is identical to none of them. Its architectural identity lies in the selective combination of these elements. This is consistent with broader patterns in Hellenistic funerary architecture, where regional traditions, available materials, local topography, and the representational aims of patrons could produce highly varied results.

The same point is made by recent synthetic work on monumental Greek tombs. The diffusion of funerary architectural models in the Classical and Hellenistic periods did not produce simple uniformity. Instead, different regions adapted shared forms according to local traditions, social needs, and available technical solutions. The introduction to the volume *Griechische Monumentalgräber* emphasises that monumentality should not be defined only by absolute size or

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[23] İren & Kasar 2016, 70-72.

[24] Şahin 2020, 216.

material cost, but by exceptionality within a particular local context[25]. This definition is particularly useful for Reşitharmanyeri. Its monumentality lies not in massive scale, but in architectural composition and its topographical placement.

The Reşitharmanyeri Monument can therefore be understood as a local Adramyttene variant within the wider Late Classical–Early Hellenistic funerary repertoire of north-western Anatolia. Its closest comparative field is the Pergamon–Kaikos–Aiolian funerary landscape, supplemented by Daskyleion and Bithynian parallels. The monument occupies an intermediate position between rock-cut chamber tombs and tumulus monuments. It shows how bedrock carving, *dromos* access, *kline* arrangements, retaining walls, and tumulus-like exterior forms could be combined in response to local topography and social display.

Conclusion

The Reşitharmanyeri Monument represents a significant new contribution to the archaeology of Late Classical–Early Hellenistic Adramyttene. Excavated within the framework of the Reşitköy Dam rescue excavations, it provides rare evidence for funerary architecture in the rural territory of Adramytteion. Although the tomb had been heavily damaged by illicit interventions before excavation, the preserved architectural elements make it possible to identify its main components and to evaluate its place within the regional funerary landscape.

The monument should be understood as a Late Classical–Early Hellenistic rock-cut funerary monument with a tumulus-like arrangement. Its architectural core is a burial chamber carved into the andesite bedrock and furnished with three rock-cut *klinai*. This chamber was connected to the exterior through a short intermediate passage, here interpreted as a *dromos*, and a stepped eastern entrance forming an access sequence with rock-cut floor surfaces and a probable built superstructure. Around the southern and eastern sectors, a rubble-stone retaining wall defined or supported an earthen arrangement that gave the monument a tumulus-like exterior character. The structure therefore cannot be classified simply as either a rock-cut tomb or a tumulus tomb. Its significance lies in the deliberate combination of these elements within a locally adapted architectural solution.

The chronological evidence, although limited and recovered from disturbed contexts, supports a Late Classical–Early Hellenistic chronological horizon rather than a broad assignment to the Hellenistic Period. The ceramic material includes fragments of black-glazed pottery datable within the Late Classical–Hellenistic tradition, while the architectural form is consistent with funerary practices known from north-western Anatolia across the Late Classical and Hellenistic periods. Considered together with the morphology of the monument and the surrounding rural landscape, especially the nearby contexts of Çingentarla and Hisarkale, the evidence allows the tomb to be placed generally within the 4th century BCE. The present material, however, does not allow a secure narrow dating. The combined ceramic, architectural, and regional evidence therefore supports the interpretation of the monument as a Late Classical–Early Hellenistic funerary structure within the Adramyttene hinterland.

The significance of Reşitharmanyeri extends beyond its architectural form. The tomb belongs to a micro-region in which Late Classical–Early Hellenistic activity is documented through different categories of evidence: the urban strata and architectural remains of Adramytteion, the fortified watch-post of Hisarkale, and the earlier levels of Çingentarla. Within this setting, Reşitharmanyeri

[25] Berns & Huguenot 2020, vii-xiv.

adds the funerary and representational dimension to a landscape otherwise known through settlement, defence, route systems, and rural production.

The monument also has implications for social representation in the rural territory of Adramytteion. The three *klinai*, the relief-rendered *kline* legs, the controlled eastern access sequence, and the tumulus-like exterior arrangement indicate a burial monument of elevated social meaning. In the absence of inscriptions and undisturbed grave goods, the identity of the individuals buried in the tomb cannot be determined. Nevertheless, the architecture and landscape position suggest a socially significant burial connected with the rural organisation of Adramyttene.

The comparative evidence confirms that Reşitharmanyeri should not be forced into a single typological category. Pergamon and the Kaikos Valley clarify the relationship between tumulus-like exterior forms, visibility, and funerary display; Taşdam Tepe and Daskyleion provide closer parallels for rock-cut chamber tombs with klinai and formal access arrangements; and Bithynian examples demonstrate the wider distribution and persistence of *dromos* chamber tombs in north-western Anatolia. Reşitharmanyeri does not copy any one of these models. Instead, it represents a local Adramyttene variant within a broader Late Classical–Hellenistic funerary repertoire.

In this sense, Reşitharmanyeri is important not only as a newly excavated tomb, but also as evidence for how funerary architecture, topography, social display, and territorial memory intersected in the rural landscape of Adramytteion. Its hybrid architecture shows that local communities could combine bedrock carving, *kline* arrangements, axial access, retaining walls, and tumulus-like exterior forms to create visually meaningful burial monuments adapted to specific topographical settings. The monument therefore contributes to a more nuanced understanding of the Late Classical–Early Hellenistic Adramyttene landscape and of the wider funerary traditions of north-western Anatolia.

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Catalogue

Cat. 1. RST.C3c(2-3)110724-01

Rim fragment of a *kantharos*. Fabric colour: 2.5YR 7/6 light red. Slip colour: GLEY1 2.5/N black and 2.5YR 4/8 red. Slipped on both the interior and exterior surfaces. The exterior surface carries red and black slip, while the interior is black-slipped. The slip is partly worn. The fabric contains lime inclusions. Non-porous, hard-fired fabric.

Cat. 2. RST.C3c(2-3)120724-01

Rim-body fragment with an out-turned rim. Fabric colour: 5YR 6/8 reddish yellow. Plain on both the interior and exterior surfaces. The fabric contains abundant lime, mica, and small stone inclusions. Non-porous, medium-hard fabric.

Cat. 3. RST.D3d(2-3)130724-01

Rim-body fragment with an out-turned rim. Fabric colour: 2.5YR 6/6 light red. The fabric contains abundant mica and a small amount of lime inclusions. Non-porous, compact, hard-fired fabric.

Cat. 4. RST.C3c(2-3)090724-01

Rim-handle fragment of a *kantharos*. Fabric colour: 2.5YR 7/6 light red. Slip colour: 2.5Y 2.5/1 black.

Spur-handled and black-slipped. The slip is partly worn. The fabric contains very few mica inclusions. Non-porous, compact, hard-fired fabric.

Cat. 5. RST.D3d(1-4)260624-01

Base-body fragment with a flat base. Fabric colour: 2.5YR 7/8 light red. Slip colour: 2.5YR 6/8 light red. The exterior surface is covered with a red slip, which is partly worn. The fabric contains a small amount of lime and mica inclusions. Non-porous, compact, hard-fired fabric.

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* Abbreviations of epigraphical editions and reference works follow the "Liste des abréviations des éditions et ouvrages de référence pour l'épigraphie grecque alphabétique (GrEpiAbbr – Version 03, Septembre 2024)" developed by the Association Internationale d'Épigraphie Grecque et Latine.

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