

A Rock-cut Tomb from Arpacık Boyalı Mevkii with an Inscription in Lycian

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Abstract: The research project entitled “Byzantine Settlements around Alacadağ in the Lycian Region” has been underway since 2014 with the aim of identifying and documenting Late Antique and Medieval rural settlements in the mountainous area north of Demre (Myra), Antalya district. During the surveys in 2022, a rock tomb and some building remains that can be dated to the Classical period were found in the mountainous area north of Belören village in a place called Katranağaç and Arpacık Tepe by the locals. The buildings were placed at intervals on the southern slope of the hill, facing the village, along a line of about 750 metres in an east-west direction. The rock tomb with an inscription in the Lycian language, which is the subject of this article, is located on the eastern side of the rock at an altitude of 937.60 metres in the Arpacık locality. There are also agricultural areas formed by terraces in front of the tomb structure towards the south. The inscription in Lycian language is written in 4 lines in funerary style. The analysis of the inscription and the tomb is the subject of this study.

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The present study is a result of the research project that aims to survey the remains of Late Antique and Medieval rural settlements in the north of Demre, Antalya. The project is called “Byzantine Settlements around Alacadağ in Lycia” and has been carried out since 2014¹. Alacadağ is a rugged structure bounded by the valley of Başgöz River (Arykandos) to the east, the Myros valley to the west, Myra to the south, and the Kasaba plain to the north. This mountainous area is surrounded by important ancient cities such as Limyra in the east, Arykanda in the north-east, Kyaneai in the west and Myra in the south, and it has been possible to identify many small and medium-sized new settlements and artifacts such as tower houses, monumental tombs, residences, churches, cisterns and workshops. Most of them prove that the area was inhabited continuously since the classical age starting from the 5th and 4th centuries BC.

During the survey in 2022, fieldwork was carried out on the south-facing slope of the mountain north of Belören village, starting from Yelkenagaç in the west, towards the east, and some independent building groups were identified in the Katranağaç and Arpacık, as they are called by the locals of the region. The building groups consisting of a tower-farmhouse, a workshop, a cistern and a rock tomb, are arranged along a 750-metre line in an east-west direction. The masonry and architectural features of the buildings suggest that they date from the Classical and Hellenistic periods. It was very difficult to reach the area because of the forest and scrub vegetation. The

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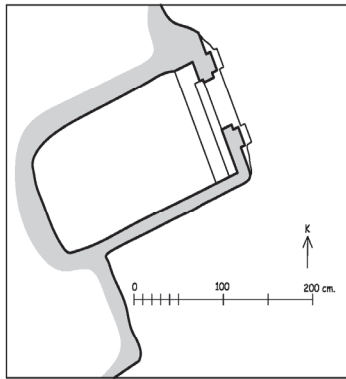
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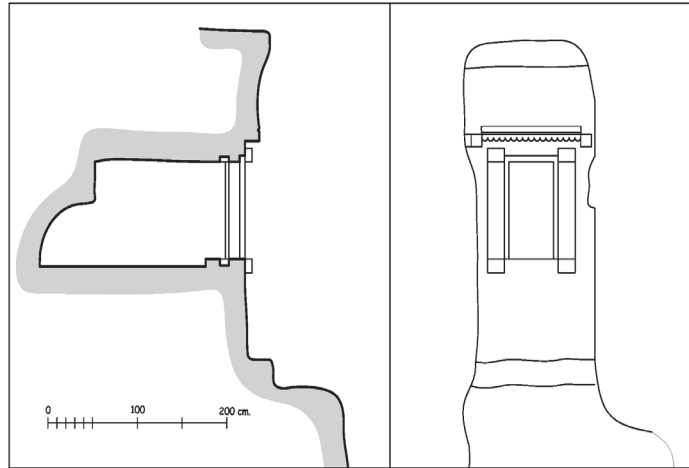
archaeological remains in the dense scrub vegetation are in a very deteriorated state². At the easternmost of the building groups, there is a rock-cut tomb with an inscription on the eastern side of a rock in the Arpacık Boyalı locality³. It is carved into a monolithic rock bed which is split from the right side. The inscription, which was previously unknown, is in the Lycian language, intact and carved in three lines on the lintel and another line on the upper frame of the door at the entrance to the tomb.



Fig. 1) *The rock cut tomb at Arpacık Boyalı*



Muskar Köyü, Yelken Ağaç, Mevkii, Kaya mezarının planı



Muskar Köyü, Yelken Ağaç, Mevkii, Kaya mezarının kesiti ve cephe görünümü

Fig. 2) *Drawings of the tomb*

² Brief descriptions and coordinated plans of these archaeological remains, which are considered to be cultural assets to be evaluated under the Cultural and Natural Assets Protection Law No. 2863, were sent to the Antalya Cultural Heritage Preservation Regional Board on 13.10.2022. According to our information, the area where the rock tomb is located has been declared as a 3rd degree archaeological site by the decision of the Antalya Cultural Heritage Preservation Regional Board.

³ The coordinates of the rock cut tomb are X 496897.6449/ Y 4021080.0349 and the altitude is 937.60 m.

The rock-cut tomb (Figs. 1 and 2), located about 3 m above the ground level on the western slope of the Arpacık Hill, was completely cut into the rock. The façade of the rock-cut tomb, which has been preserved in good condition so far, consists of a vertical rectangular panel, and belongs to the group called “house type rock cut tombs” with flat roofs supported by round beams at the top. It is a single-storey building. The burial chamber is reached by a three-tier step arrangement made by cutting the bedrock. The beam system and the roof arrangement on the top and sides of the tomb, which imitate wooden architecture, were formed directly by cutting the rock. The wood-like round beams above the lintel are 17 cm thick and protrude 20 cm. The door of the tomb, which is surrounded on three sides by a 6 cm thick moulding, has the shape of a vertical rectangle measuring 0.50 x 0.94 m. The lintel is 15 cm wide. The door wing of the tomb has not been preserved. The grooves in the floor and in the upper part of the door indicate that the tomb was originally covered with a sliding stone slab about 8 cm thick. The southern edge of the rock cut tomb is 15 cm wide and is flattened from the outside, as seen in sarcophagi.

The interior of the rock cut tomb measures 1.2 x 2 m and has a rectangular plan in an east-west direction. The floor is 7 cm deep. The interior ceiling is flat and 1 m high. A part of the rock-cut tomb on the west side, measuring 65 cm, is arranged in the form of a semi-dome. It can be assumed that this part was carved later and the tomb was extended.



Fig. 3) *The Inscription*

Inscription (Fig. 3-4)

The inscription consists of 4 lines, of which 3 lines were carved on the lintel under the round beams imitating wooden construction and 1 line on the upper frame of the door. There is no paleographic anomaly. ∇ , Υ , ∇ are distinguishable among the standard letters, which are 3.5-4 cm in size. The use of the word separator marks is irregular. The transliteration of the text is as follows:

ebēñnē: χupā:mene:prñnawatē
 Xudrehila:selada:sehrmmā:ñteijeti
 metadi: adajadi:ehbijedi
 meneñtepitāti: Xudreh<i>lā: sel<a>dā

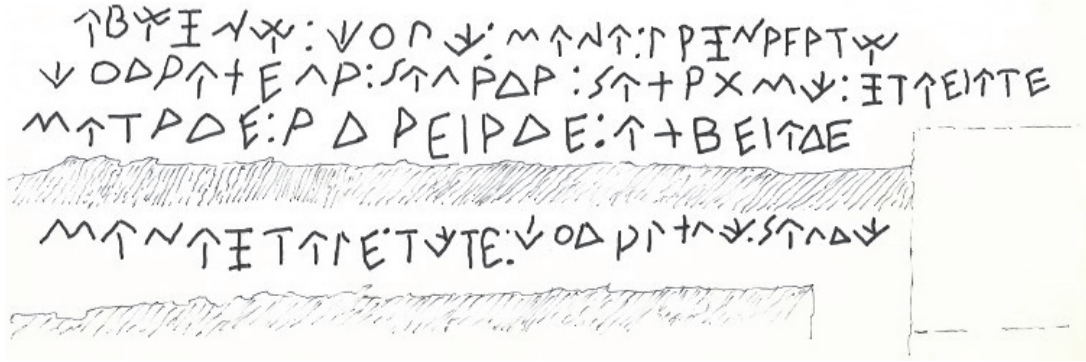


Fig. 4) Facsimile

Epigraphical Interpretation

The text begins with the usual opening formula of funerary inscriptions in Lycian. The type of tomb is defined here as *χυρα*, *χυρᾶ* in acc. sing. The owners of the tomb are *Xudrehila* and his wife. They are both declinated in the nom. sing. case, but the verb of the sentence is *prñnawatē* in pret. 3rd p. sing., “he/she built”, instead of *prñnawātē*, pres. 3rd pl., “they built”. Normally, one would have expected to read *ebēñnē χυρᾶ m=ene prñnawatē Xudrehila hrppi ladi ehbi se tideimi* etc., or as *ebēñnē χυρᾶ m=ene prñnawātē Xudrehila se-lada*. The text coordinates the name *Xudrehila* with the word *lada* by means of the conjunction *se*, so that both are the subject of the verb. The wife’s name is not mentioned. It is only expressed with *lada* in the nom. sing. case. A similar structure can also be seen in TL 110 from Limyra where the husband, named *Medemudi*, and his wife, whose name is not mentioned, are introduced as the builders of the tomb. In both two inscriptions the subject-verb agreement is irregular.

Xudrehila (KPN § 767-4) is also attested in TL 73 from Korba, in TL 132 from Limyra and in N 341 from Xanthos. The personal name seems to be a compound made of *xudre-* + *-hila-*. The pre-component *χudr(V)-*, which corresponds in Greek to *κοδρ-* *κουδρ-* *κυδρ-* after the certain equivalence of the Lycian *Ψ* - Greek “κ”⁴ is attested variously in the Anatolian onomastics. In the Graeco-Roman inscriptions of Asia Minor we find the attestations in *Κοδρ(-α/-ο/-ω)* such as *Κοδραρημης*, *Κοδρος*, *Κοδρωνας* (LGN 5B 239), in *Κουδρ(-α/-ι/-ο/-ω)* like *Κουδραμουας*, *Κουδραμου ας*, *Κουδρις*, *Κουδρόπολις*, *Κουδρώπολις* (LGN 5B 245) and in *Κυδρ(-α/-η/-ο/-ω)* such as *Κυδραμ(ο)υας*, *Κυδρης*, *Κυδρηλος*, *Κυδρησις*, *Κυδρηπιας*, *Κυδρόπολις*, *Κυδρωτασις* (LGN 5B 250 and 5C 236). The origin of the pre-component element seems to be unknown⁵, it could be Anatolian, or Greek. An analysis of the word stem suggests that it is unlikely to be a purely Lycian name⁶. It also appears in the inscriptions from Pamphylia, Pisidia, Phrygia, Troas and even from the Greek mainland and islands. An explanation for its Anatolian origin can be found in the root *χud-* comparable to Luwian *huta-* “quickness”⁷, but it does not explain itself other elements of the name. The onomastic attestations such as *Κυδρᾶς*, *Κῦδρις*, *Κῦδρος*, *Φῦδρος*, *Κυδρώ*, *Κυδρογένης*, *Κυδροκλῆς* and *Κυδρόλαος* show that the pre-component *Κυδρ-* appears in the inscriptions from Greece, Macedonia, Thrace and the Aegean islands, and is distinct from variations with *Κόδρος*. It is very likely that the pre-component deals with the Greek adjective

⁴ Adiego 2020a, 47-48.

⁵ Brixhe 1976, 211.

⁶ Adiego 2020b, 106.

⁷ Melchert 1993, 78. See also Schürr 2009, 103.

κυδρός “glorious, illustrious, noble”. The Greek counterpart of *Xudrehila* seems to be Κυδρηλος⁸, considering that the Lycian “h” (+) can be omitted in Greek as seen in the identification of *Hm̃pr̃ma* with Εμβρομος (KPN § 332-4) and *Hl̃m̃midewe* with Ελμιδαυα (KPN § 330).

The second element of *Xudrehila* is *-(e)hila*. It is not known whether it can also be used as the first member of the compound, as it has not yet been attested independently. *-(E)hila-* is an unusual element in the Anatolian onomastics and is only attested in Lycian. It is also possible to split it into a genitive adjective in *-ahi / -ehi*⁹ and a nominal suffix in *-(a)la / -(a)li*, but it seems unlikely to accept a genitive adjective and nominal suffix combination, as no nominal suffix used after the genitive adjective is attested in Lycian. Examples such as *mahanahidi* and *tubehidi*, which can be advanced in the contrary, are declined in abl. sing. /intr.¹⁰ *Xudrehila* seems to belong to the group of nouns ending with a nominal suffix in *-la*¹¹.

It seems unlikely that *Xudrehila* here can be identified with the other *Xudrehilas* attested in the inscriptions from Limyra, Xanthos and Korba. One is the son of *Kiru* in Limyra (TL 132.1) and the other is the son of *[.]elewijehi* in Xanthos (N 341)¹². The name of the father is not mentioned in Korba (TL 73). It seems that *Xudrehila* is not often repeated in a particular region of Lycia and is a popular personal name.

After the building formula, which does not introduce a list of beneficiaries, the Lycian text continues with an unusual expression recorded in *sehr̃m̃mā:ñteijeti / metadi: adaijadi:ehbijedi*. *Hr̃m̃mā* is an already known word documented also in N 320 from Letoon, TL 84 from Sura, TL 149 from Limyra¹³ and a new one from Aloanda¹⁴. It means “land section; property”¹⁵.

The following word is separated from the previous one by division marks and continues as *ñteijeti*, which can be divided into *ñte*, frequently attested adverb and preverb meaning “in(side)”, and *ijeti*, apparently a verbal form as the final *-ti* seems to be the ending of pres. 3rd p. sg., and a comparison with Luvian *iyasa-* reveals its meaning as “to buy”¹⁶, but it is difficult to find an unquestionable use of the verb. The use of the verb in TL 48 from Xanthos, which consists of two separate inscriptions on the facade of the rock-cut tomb, seems to be obvious. It is recorded that the tomb was built by *Padr̃m̃ma* and then that the same tomb was bought by *Qar̃ñnaça*. Other attestations of *ije-* meaning “to buy” are doubtful¹⁷. The adverbial position of *ñte* before *ije-* is an exceptional occurrence.

The following sentence begins with the introduction of the conjunction *me-*, which is completed by *-tadi*. It can be pres. 3rd p. sg. of the verb *ta-* meaning “to put, to place”, or it can be split into *t(e)-*, enclitic particle and *adi*, pres. 3rd. p. sg. of the verb *a(i)-* meaning “to do, to make”. At first

⁸ Molina 2007, 108.

⁹ Norbrius 2021, 71-94. See also Sasseville 2014/2015, 106.

¹⁰ Neumann 2007, 191 and 384. See also Schürr 2016, 172 for *tubehidi* possibly declined in abl. case.

¹¹ Neumann 1983, 131.

¹² Christiansen 2019, 113.

¹³ Christiansen 2020, 224-227.

¹⁴ Onur – Tekoğlu 2020, 18-19.

¹⁵ Neumann 2007, 101.

¹⁶ Melchert 1989, 42-45.

¹⁷ Melchert 2004³, 28. See also Sasseville 2020, 420.

sight it is difficult to decide, which verb is meant here, as the following word *adaijadi* is a new one with a previously undocumented form. It is likely that it is *ada-* “a unit of money” and its adjectival form *adai(je)*-¹⁸, which has always been attested in nom.-acc. n. sg. form in *adaijē*. It is preceded by the words such as *tesī*, *miñti*, *aladahali* and the like and followed by quantities of *ada*¹⁹. The present attestation does not have any kind of common words for *formulae* including the reuse of the tomb, or its economic value. It is followed by *ehbijedi*, abl. /instr. of the possessive *ehbi* in agreement with *adaijadi*. The Lycian text shows an unusual usage like *adaijadi ehbijedi*. The verb *ta-* is not documented with an indirect object in abl. /instr. case. This also applies to the attestations of the verb *a(i)-*.

The last line of the inscription continues with the burial instruction given in *m=ene=ñtepi=tāti: Xudrehlā: se=ldā*. The inscriber’s errors can be seen in the spelling of words such as *Xudrehlā* instead of *Xudrehilā* and *ldā* instead of *ladā*. These may be a lack of space on the stone for the inscription and a misplacement of the letters. Both nouns are acc. sg. and transitive objects of the predicate *ñtepi tāti*, 3rd p. pl. pres./ fut., “they (will) place inside”. Structurally, the inscription begins with a building formula without a list of beneficiaries and ends with the instruction who is to be buried. It implies that they were still alive (ζῶντες) when the tomb was built. They do not mention that their children, if they had any, would have burial rights. There is no mention of a preventive or curse formula in case of violation of the tomb. This may be due to the strong emphasis that the gravesite belonged to *Xudrehila* and his wife.

Archaeological interpretation

The rock cut tomb presented in the article is an example of tombs with wooden architecture reflected in stone. The style of wooden architecture can imitate residences, or temples. They attract attention with their extravagant facade. Although it seems possible to group the tombs according to their facades, the details vary according to the region and city, in which they are located. The rock-cut tomb at Arpacık Boyalı Mevkii should be placed in the group of “rock-cut tombs with house-type facades”, with a flat roof, a single panel with a front divided into panels and supported by round beams. Similar types of rock tombs with simple facades are quite common in the city of Limyra. They are therefore called also “Limyran type”²⁰.

The closest resemblance to the rock tomb found on Arpacık Boyalı Mevkii is the one on the eastern slope of Asarbelen Hill in village of Belören, about 1 km to the south. It was carved into the rock, which is quite high above the ground. Both tombs have very similar features in terms of the layout of the façade and the lack of *kline* in the interior. As the rock-cut tomb on Asarbelen Hill has no inscription, it is impossible to determine who built it and when. However, the formal similarity suggests that both rock-cut tombs were built at about the same time.

Lycian rock cut tombs vary and differ in their internal arrangement. The beds of the dead in the tombs are generally arranged in the form of *klines* raised above the ground. It is thought that souvenirs or personal items dedicated to the deceased were also placed in these *klines*. It is known that earlier burials and gifts to them may have been irregularly placed in the middle of the tomb. However, the rock cut tomb at Arpacık Boyalı Mevkii has no *kline*.

¹⁸ Melchert 2004³, 1. See also Neumann 2007, 2-3.

¹⁹ Christiansen 2020, 215-216.

²⁰ Kuban 2016, 412-413.

During the 2020 survey, we identified three rock cut tombs in Eşekkırıği Mevkii, Karabel district of Belören village, and published these tombs and their Lycian inscriptions²¹. The rock-cut tombs numbered 2 and 3 located in Eşekkırık Mevkii are similar to the rock-cut tomb in our present study in terms of the arrangement of their facades. However, unlike the rock-cut tomb on Arpacık Hill, the *klines* in both tombs are arranged in U shape.

The entrances to all rock-cut tombs in Lycia are closed by sliding stone slabs. The owners of the tombs must have anticipated that their loved ones would be buried here and preferred the sliding system for the doors, which were relatively easy to open. The sliding door, made of a flat slab of stone, was slid through grooves in the threshold and ceiling. In the rock-cut tomb of Arpacık Boyalı Mevkii, although the sliding slabs have not survived, the door thresholds and the sliding grooves on the ceiling can still be seen.

The rock-cut tomb at Arpacık Boyalı Mevkii can be dated to the 4th century B.C. on the basis of the palaeography of the inscription and the similarity of the wooden facade construction in wood with those of the 4th century B.C.²². Some ruins of later periods can be seen around the tomb and it is possible that it was reused. There is no evidence that the tomb and its surroundings were used in the Middle Ages.

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²¹ İşler – Tekoğlu 2021, 43-59.

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Arpacık Boyalı Mevkii den Likçe Yazıtlı Bir Kaya Mezarı

Özet

2014 yılından bu yana sürdürdüğümüz "Likya Bölgesi Alacadağ Çevresindeki Bizans Yerleşimleri" konulu yüzey araştırmasında, Antalya'nın Demre (Myra) İlçesi'nin kuzeyinde kalan dağlık alandaki Geç Antik ve Orta Çağ kırsal yerleşimlerinin tespiti ve belgelenmesi amaçlanır. 2022 yılı çalışmalarımız sırasında Belören köyünün kuzey tarafındaki dağlık alanda, yerli halkın Katranağaç ve Arpacık Tepe olarak adlandırdığı mevkide, Klasik döneme tarihlenebilecek bazı yapı kalıntılarıyla birlikte bir kaya mezarı tespit edilmiştir. Yapılar tepenin köye bakan güney yamacında, doğu-batı doğrultusunda yaklaşık 750 m uzunluğunda bir hat boyunca aralıklı olarak yerleştirilmiştir. Makaleye konu olan kaya mezarı Arpacık mevkiinde 937.60 m rakımlı kayalığın doğuya bakan yüzünde yer alır. Mezar yapısının önünde güneye doğru teraslanarak oluşturulmuş tarım alanları bulunmaktadır.

Kaya mezarının kapısı üzerindeki silmelerde dört satır halinde düzenlenmiş oldukça iyi durumda korunmuş Likçe bir yazıt görülmektedir. Yazıtta mezarın Khudrehila isimli bir adama ve eşine ait olduğu ve mezara onların gömüleceği belirtilmiştir. Kaya mezarındaki yazıtın paleografya özellikleri ve cephe mimarisi MÖ 400-330 yıllarına tarihlenmesini mümkün kılmaktadır. Dolayısıyla daha önce yayınlanmamış olan mezar ve yazıtı bölgenin klasik çağ geçmişi hakkında önemli birer veri oluşturmaktadır.

Çalışmamıza konu olan kaya mezarı, ahşap mimarisinin taşa yansıtılmış Likya tipi kaya mezarlarının örneğini oluşturmaktadır. Söz konusu mezarlar Likya bölgesinde oldukça sık karşılaşılan, cephesi panellere bölünmüş, yuvarlak hatlarla desteklenen, düz çatılı "Ev tipi cepheli kaya mezarları" grubundadır. Mezarın cephesi tek panellidir. Tamamen ana kayanın oyulmasıyla oluşturulan mezarda kline bulunmamaktadır.

Anahtar Sözcükler: Likya; Likya dili; kaya mezarı; Likçe yazıt; Karabel; Belören; Arpacık.