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# CRITICAL ASSESMENT ON GRAVE TYPES AND BURIAL CUSTOMS IN CLASSICAL PERIOD OF PARION SOUTHERN-TAVŞANDERE NECROPOLIS

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## ABSTRACT

The materials of the study is 11 Classical period graves, grave goods, funeral gifts and scattered findings from the Southern-Tavşandere Necropolis of the Parion located at the entrance of the village Kemer, Biga, Çanakkale. Through these finds, the focus is on burial customs, beliefs and socio-cultural life in Parion of the Classical period. Although there are many publications on the Hellenistic and Roman periods of the Ancient City, where the data density is high, there is no publication on the Classical period, where there is limited data in terms of archaeological material. This publication aims to close this gap with the Classic period finds from the Parion Southern-Tavşandere Necropolis, the only place in the city where data from these periods are concentrated. In situ Classical period graves are few in number, as they are located in a layer that has not been completely uncovered and have been destroyed by Hellenistic period graves. The graves are divided into types and burial customs are explained. As a result of the researches, it was determined that 6 grave types were preferred. These types are sarcophagus, wooden coffin, tile, amphora and urn graves. Simple earth graves are mostly preferred. The graves were dated according to burial context and similar finds. Thus, the usage phases of the Necropolis in the Classical period were determined. In the early Classical period, vertebrate sarcophagi seen in the late Archaic period (510-490 BC) are still in use. Until last 10 years of the 6th century to beginning of the 5th century BC, only inhumation burial customs were applied. In the light of two urns, it can be said that the cremation burial custom was first applied in the first quarter of the 5th century BC. After a long break, it was applied for the second time in the third quarter of the 4th century BC. In addition, the sarcophagus (L 2), which is an important finding both in terms of unique architecture characteristics (vertebrate lid) and grave goods (wooden stretcher, shroud-like remains of white fabric on which the dead was wrapped, bronze needles used to fasten the fabric on the shoulder) should be related to ekphora. This proves that these ceremonies in visual and written sources also exist archaeologically. The two ridges on the lid of the sarcophagus are the first and only one for Anatolia for now. The similarity of ritual and materials proves the Greek influence in the post-Greek colonization period. It has been determined that this feature of the sarcophagus appeared in nearby ancient cities with another version in the following years. The Parion sarcophagi were the influencing party and prototype in this regard. In the study, 3D modelling on the grave tile and statistical analyzes on the sarcophagus were made.

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**KEYWORDS:** Parion Southern Necropolis, Classical period, Hellenistic period, Burial customs, Grave types, Attic pottery, Ancient textile, Ekphora, Grave goods

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## 1. INTRODUCTION

The Troas region is located in the northwest of Anatolia. Today it corresponds to the Biga peninsula in Çanakkale province. The Ancient City of Parion is an ancient city located in the north of the Troas region. The materials of the study are the Classical period graves, funeral gifts, grave goods and scattered finds in the Southern-Tavşandere Necropolis between the Parion's southern gate and the hills east of it. The finds in the Necropolis belong to between 630 BC and the beginning of the 3rd century AD. Although there are many publications (Başaran and Ergürer, 2012; Kasapoğlu et al., 2020; Kasapoğlu and Başaran, 2021; Kasapoğlu, 2021; Keleş and Oyarçin 2021) on the Hellenistic and Roman periods of the Ancient City, especially in recent years, very few publications have been made on the Archaic and Classical periods of the city. One of the reasons for this situation is that there are no architectural remains belonging to these periods in the city. These finds in the Necropolis are the first data on the existence of the Classical period in the city. This publication aims to close this gap with the Classic period finds from the Parion Southern-Tavşandere Necropolis, the only place in the city where data from these periods are concentrated. Among the main purposes in this direction are to understand the Classical period burial customs, beliefs and socio-cultural life of Parion through these finds, and to determine whether there was an effective change in the Greek Mainland in the process after the Greek Colonization Age.

In the basic methodology applied in the study, primarily, specific items were created for the identification of the graves. These items are grave type, burial practice, burial style and cult-ritual data. Grave type is used to describe the structural condition of the grave, which forms the main line. The practice of burial defines the organic or biological intervention (inhumation, cremation, see Atila, 2019) made to the body of the individual in the grave during burial. The burial type explains the physical intervention (dorsal, hocker) on the body of the individual in the grave during burial. Cult-ritual data are used to explain the funeral gifts, funeral goods in the grave and traditional-cult practices. For the dating of the graves, primarily typological analysis and style critique were

made, and based on this, grave finds and grave goods with known dates were taken into account. In the dating of the graves that do not have this type of data, the location of these graves compared to other graves and the analogical comparisons of the grave types with their counterparts in Western Anatolia and nearby geography were taken into account. Ancient texts and visual sources were used to make sense of the material culture data found in the graves. A statistical method previously published by Hitzl (1991: Beil. I-II), based on the length-width and length-height ratios of the sarcophagus basin, has been tested for the dating of the Archaic-Classical Period sarcophagi for vertebrate sarcophagi from the grave types. Based on another recent statistical analysis on Phoenician sarcophagi by Bashar et al., (2017), the vertebrate sarcophagi in the Southern-Tavşandere Necropolis were evaluated in themselves with these ratios.

After the detailed description and dating with these items, information about the burial customs and socio-cultural structure of the Classical Parion was given. In addition, Parion's burial customs and its interaction with the Greek Mainland in the period after the Greek Colonization Age in terms of socio-cultural structure were revealed.

With the present data, the deficiencies in traditional and cultic details (prothesis, ekphora, grave goods, dead clothes) in the Classical period burial customs of Western Anatolia were eliminated. Such detailed examination and reporting of the grave finds and presentation of visual evidence are important in terms of multi-faceted evaluation. 3D modeling and profile drawing of the grave tile is a new application. The solid mesh models were generated with Reality Capture photogrammetry software; the sections derived from models were created Rhinoceros program. This work will certainly contribute to typological comparisons in future studies.

## 2. ANCIENT CITY of PARION

The Ancient City of Parion is a port city, on the coast of the Marmara Sea, in the north of the Troas region. Today, the center of the ancient city is in the borders of Kemer village, Biga County, Çanakkale Province, Turkey (Fig. 1).

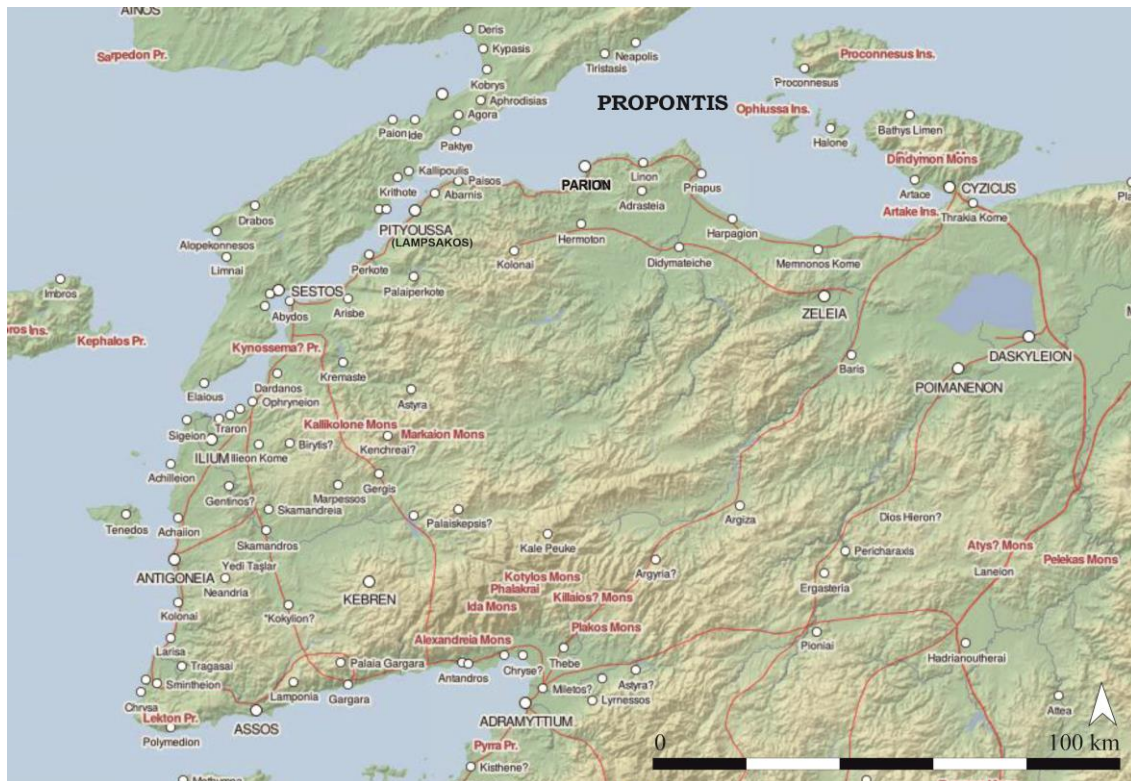


Figure 1. Map of Ancient Cities in the Troas Region and location of Parion.

Between ancient sources, there are some conflict about by whom and when Parion was founded. In the modern sources, as in parallel with the information given in some ancient sources, three cities, Erythrai, Miletos, and Paros, whose names are prominent in the establishment of Parion ancient city, are mentioned (Smith, 1854: 550; Jones, 1971: 36). In the evaluation made by Avram, (Avram, 2004: 991) the names of four different founding cities and one region of Parion which are "Erythrai" and "Ionia" in the ancient source of Pausanias; "Thasos" in that of Eustathius; "Paros" in Strabo's X book; and "Miletos", Erythrai and "Paros" again in Strabo's book XIII are mentioned in the ancient sources. Eusebius states that Parion was founded in 709 BC (Boardman and Hammond, 1982: 119; Fornara, 1983: 12; Graham, 2008: 119). Some historians think that this early date given by Eusebius should be reduced to 680 BC in relation to the founding city proposals (Prêteux, 2009: 335, dn. 2). However, no materials belonging to the early colonization process of Parion were found. In this context, it is quite difficult to make any predictions about this process for now. However, as a result of the excavations up to now, the earliest archaeological material points to around 630 BC (Kasapoğlu, 2019; Kasapoğlu, 2020).

Strabo (XIII, 1. 22) narrated the knowledge that the Miletos had established Abydos, which is a part of Çanakkale City called Nara Burnu today, with the permission of the Lydian king Gyges. Abydos was

under the rule of Lydian Kingdom in the 7<sup>th</sup> and 6<sup>th</sup> centuries BC. Parion is near Abydos in the same region. So, Parion must have been in close contact with Kingdom of Lydia at that time. The first writer to mention Parion in a historical event, Herodotos, (IV, 138) says that the Parionians, under the command of the tyrant Herophantos, the satrap of Parion, participated in the Scythian Expedition of the Persian king Dareios (513-512 BC). So, it can be assumed that after the kingdom of Lydia was annexed by the Persian King Cyrus (559-529 BC) in 546 BC, Parion along with all the other Anatolian Greek cities came under the domination of Persia (Sevin, 1982: 269; Başaran, 2002: 16; Wiesehöfer, 2002: 20; Mansel, 2004: 253; Aydın Tavukçu, 2007: 4-6; Keleş, 2015: 23). Parion participated in the Ionian Revolt which was started in 497 BC, with efforts to get rid of Persian domination, but the uprising was suppressed by Persians (Herodotos, V, 117).

In the second half of the 5<sup>th</sup> century BC, Parion was a member of "Attic-Delos League" that the Greeks established in order to recover the Aegean Islands and Western Anatolia from Persian rule (Sevin, 1982a: 223; Başaran, 2002: 16; Mansel, 2004: 299; Başaran, 2006: 185). Parion, Arisba and Ilion were paying 2 talents for this league, of which majority of the cities in Troas were members (Rose, 2014: 146). It is understood that Parion sided with Athens during the Peloponnesian Wars between Athens and Sparta in 431-404 BC, owing to Phanokritas from Parion, who was



the honorary ambassador (=proxeny) in the city, informed the plans of the Spartan fleet to the Athenians (Avram, 2004: 991-992). Regarding this process, Xenophon (VI, 2, 7) in his book *Hellenica* mentions that in the war in 410 BC, the Athenian fleet of 86 ships under the command of Alcibiades gathered in the port of Parion and went on a Sparta expedition. This situation not only shows the relationship with Athens, but also reveals the importance that the port has gained with its size and location. Xenophon (VII, III, 16) mentions Parion's alliance with the Odrysian King Medokos (400-390 BC) in his another work called *Anabasis*. The ancient city came under Persian rule again in 387 BC, after the King (Antalkidas) Peace signed by the Persian King Artaxerxes with the Greeks (Avram, 2004: 992). Aeneas Tactitus (XXVIII, 6-7, 147), who gives information about this process, also mentions that Iphiades of Abydos, also known as the tyrant of Abydos, secretly planned to seize Parion and took the city by deceit. After Alexander the Great defeated the Persians at the Battle of Granikos in 334 BC and Issos in 333 BC, along with all of Western Anatolia, Troas region and its city, Parion, came under Macedonian rule (Sevin, 2001: 58).

Parion was an important city in Roman period. According to legends on coin finds, Parion was raised to the status of a colony twice. The first legend was in Augustus period, the second was in Hadrian period (Çelikbaş, 2010, 15). It is known that during the Byzantine period, Parion had a big church and was a bishopric center with renowned priests (Keleş, 2015, 25).

### 3. SOUTHERN-TAVŞANDERE NECROPOLIS

The excavations in Parion are carried out in nine areas. These are Theatre, Odeion, two Roman Baths, Legion Bath, Agora and Shops, Aquaduct, Roman Chamber Graves (Eastern Necropolis) and Southern-Tavşandere Necropolis (Fig. 2).

Parion Southern-Tavşandere Necropolis is in a small valley which lies between the city's southern gate and the hills east of it. Today the necropolis is reached from the first right turn after the Kemer Village's cemetery (Fig. 3). The Southern-Tavşandere Necropolis of Parion has uninterrupted burials and finds with associated these graves from the Archaic period to the beginning of the 3rd century AD. The fact that the area where the necropolis is located in a shallow valley from north to south has causes a disadvantage such as being affected by rainwater. However, thanks to the filling of the shallow valley over time, graves have survived to the present day without much distribution, except for the destruction of ancient times. The graves were placed according to the topographic structure. Therefore, stratigraphy cannot assist in dating throughout the area. For example, while the graves on the slopes in the north belong to the Archaic period, the graves at 4.5 m deeper in the south were found to be Roman period graves (for geophysical imaging survey see, Ekinçi et al., 2012).



Figure 2. Topographic map of excavation areas of Parion.



Figure 3. Aerial view of Parion Southern-Tavşandere Necropolis (photo: Parion excavation archive).

### 3.1. Grave Types, Burial Customs and Grave Goods of the Classical Period

During the works conducted in Parion Southern-Tavşandere Necropolis between the years 2005-2016, totally 257 graves and 6 crematoriums have been revealed and identified (Fig. 4). Necropolis was used from 630 BC to the beginning of the 3rd century AD. It can be said that in-situ Classical period graves were few, due to having been located in a layer that has not been completely revealed (Kasapoğlu, 2015a: 116) and had been destroyed by the Hellenistic period graves. Totally 11 graves of Classical period have been unearthed up to 2016 year, ten of which belong to adults, the other one belongs to an infant (Fig. 5).

Grave types used for adults are sarcophagus, wooden coffin grave, simple earth grave, tile grave and urn (for grave types of Parion Southern-Tavşandere Necropolis see, Kasapoğlu, 2007: 481-521). These graves in question are discussed in detail with subheadings below according to the types they reflect. The only type of grave known for infants is amphora grave until now. Both inhumation and cremation burial practices were used in the Parion Southern-Tavşandere Necropolis. In 9 of the 11 graves, the inhumation burial practice was found and secondary cremation burial practice in the other two. These graves in question are discussed in detail with sub-headings according to the types they reflect below.

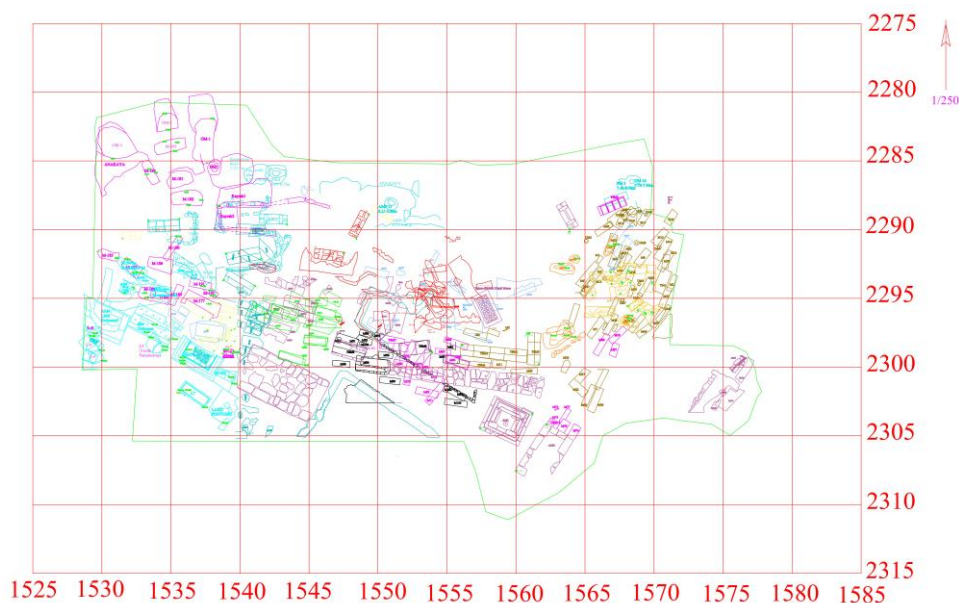


Figure 4. Grave plan of Parion Southern-Tavşandere Necropolis (according to the local grid system).





Figure 5. Classical period graves in the Parion Southern-Tavşandere Necropolis.

### 3.1.1. Sarcophagus

The only grave of this type, sarcophagus numbered as L 2, has a monolith limestone basin (Fig. 6). A one-piece lid made of limestone covers the sarcophagus. This lid has a triangular pediment, a gable roof, and two horizontal ridge on the upper part that can be called the "vertebrate". The dimensions of the basin of sarcophagus are 202x67x55 cm. The interior and exterior of the sarcophagus were made with the same meticulous workmanship. It is understood from the

traces on it that a chisel was used to obtain a flat surface (Fig. 7). The grave is oriented east-west.

Originally, the sarcophagus was placed on the bedrock inside a burial pit dug into the bedrock. Today, the stones around the sarcophagus are not original. As can be seen in the pictures in Fig. 3, 5 and the drawing in Fig. 6, granite stones were placed around the grave in order to protect it from the fall and rain water accumulating on the floor after the excavations. The spaces formed between the granite stones and the sarcophagus were filled with gravel so that they can absorb water and prevent weeds from forming.

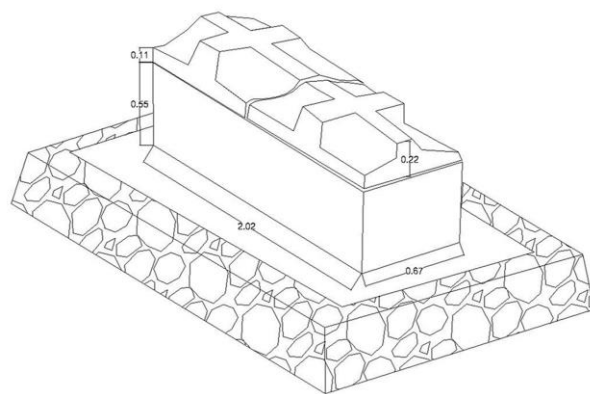


Figure 6. Sarcophagus numbered as L 2. Tool traces inside L 2 in the Parion Southern-Tavşandere Necropolis. (photo: from Parion excavation archive, drawing: Tilbe Şaşmaz).



Figure 7. Tool traces inside L 2 in the Parion Southern-Tavşandere Necropolis (photo: from Parion excavation archive).

In the Southern-Tavşandere Necropolis, 4 more graves with the same typological characteristics as L 2 were found (as seen in Fig. 3). The black-figured Attic lekythoi belonging to Phanyllis and Cook Painter, which were found inside of them, are the most decisive finds for dating these sarcophagi (Kasapoğlu, 2015; Kasapoğlu, 2019). Through these, it is known that vertebrate sarcophagi were used for the dead between 510-490 BC in the Southern-Tavşandere Necropolis. Inside the L 2, there was a dorsal adult female skeleton practiced inhumation burial, and there were a black glazed spindle whorl, an oil lamp lid and a bronze sewing needle, all of which were left as funeral gifts (Fig. 8). There were wooden stretcher, shroud/clothes, two broken bronze clothing needles/pins as grave goods. The black glazed spindle whorl found in L 2 is a typical Classical period spindle whorl and is dated to the 5th century BC (for similar examples see, Corbett, 1949: pl.101: 129; Davidson, 1952: pl. 78: 1219). Similar of helix on the knob of the unique oil lamp lid, which is another dead gift, are found on other vases forms in the 5th century BC (Williams, 2006: şek. 96.2, 97-99). Similar clothes pins/pins on the shoulder of the skeleton were also found in the graves at Pantanello and were dated to the late 6th-5th century BC (Prohászka (1998: p. 808, 809, type 3, no. P5 (T 223-1)). When all these finds are evaluated together, it is understood that L 2 dates back to the 5th century BC. When all these finds are evaluated together, it is understood that L 2 dates back to the 5th century BC. If we add to this result that the ante quem of other sarcophagi is 490 BC, then around 490 BC is a suitable date for L 2. The grave, with its burial customs, grave types and grave goods, continues the tradition of other vertebrate sarcophagi in the Necropolis, that is, the Late Archaic period. However, L 2 was included in this study because its finds belong to the early Classical period.

For the dating of L 2, the materials found in the grave context and other sarcophagi were taken as a basis. In addition, a method based on the length-width and length-height ratios of the sarcophagus basin is also suggested by Hitzl (1991: Beil. I-II) for dating the Archaic-Classical sarcophagi. Accordingly, in the 6th century BC, the length-to-width ratios of sarcophagi were between 2,3/1 and 2,8/1, and the length-to-height ratios were between 2,8/1 and 3,4/1. In the 5th century BC, however, the length-to-width ratios of sarcophagi are between 2, 1/1 and 3,6/1, and the length-to-height ratios are between 2,4/1 and 3,5/1. Table 1 shows the ratios of vertebrate sarcophagi in Parion. According to their contexts, L 3, L 4, L 5, which are dated to 510-490, do not match the 6th century BC ratios. According to the finds, L 2, which we think belongs to around 490 BC, is compatible with the length-width ratios of the 5th century BC, but does not correspond the length-height ratios. It is clear, then, that this method is not suitable for dating the vertebrate sarcophagi at Parion. Another approach was tried, in which these ratios of sarcophagi were evaluated within themselves. In a recent statistical analysis on Phoenician sarcophagi by Bashar et al. (2017), these ratios of sarcophagi were evaluated within themselves. And as a result, while length and width present a significant linear relationship, whereas there is no relationship between length and height. When this statistical analysis was applied to the Parion vertebrate sarcophagi, the same result was obtained as seen in Table 1.

Table 1. Length to height and length to width ratios of sarcophagi with vertebrate in the Parion Southern-Tavşandere Necropolis.

Sarcophagi with vertebrate	length to width ratios	length to height ratios
L 2	3,01/1	3, 67/1
L 3	2, 80/1	4, 54/1
L 4	2, 68/1	4, 62/1
L 5	3, 33/1	5/1

First of all, L 2 will be considered typologically in order to support the date given in the context above. Few of these type monolithic stone sarcophagi were used in many cities in Western Anatolia. For example, at Assos (in the modern Behramkale, Canakkale, Turkey) (Utili, 1999: 136-137), in the same region as Parion, there are sarcophagi with a flat lid, while in Antandros (in the modern Edremit, Balıkesir, Turkey) (Yağız, 2012: 141-142) and Tenedos (in the modern Bozcaada, Çanakkale, Turkey) (Özkan, 1993: 198-199) there are sarcophagi with a triangular pediment and gable roof lid. It differs from the examples of this region mentioned because of the two horizontal ridges

on the upper part of the L 2 lid. The closest typologically similar lids to these sarcophagus ones are the lids of Çan/Altıkulaç Sarcophagus (Körpe et al., 2001: 181-192; Yağız, 2012: 301, fig. 217; Rose, 2014: pl. 18, 19) near Parion, a terracotta sarcophagus from the Ainos Çakılık Necropolis (in the modern Enez, Edirne, Turkey) (Kurap, 2009: fig. 44), the Sarcophagus of Satrap (Kleeman, 1958: 156-165) and the sarcophagus number 242 in the Northern Necropolis of Corinth (Blegen et al., 1964: 71-72, 208-209, grave 242, fig. 4, pl. 16). The lid of the Altıkulaç sarcophagus, dated to the first quarter of the 4th century BC, has three vertebrates. The lid of the terracotta sarcophagus of Ainos, dated to the 5th century BC, has two vertebrates inclined downwards according to the slope of the gable roof. The lid of the Satrap Sarcophagus, dated to the 2nd half of the 5th century BC, has two cross ridges. All similar examples are later than L 2. Therefore, L 2 seems to be a prototype for the aforementioned Troas region sarcophagi.

As can be seen, the samples of the Troas region differ in detail from the lid of L 2 with their lid structures. On the other hand, it is possible to say that the closest example to L 2 is the sarcophagus number 242 in the Northern Necropolis of Corinth (Blegen et al., 1964: grave 242, fig. 4, pl. 16). In the words of its authors, the Corinthian example, which has a lid resembling the reinforcements a wooden construction, has two horizontal-short bands rising like the Parion sarcophagi (Blegen et al., 1964: p. 209). It has a gable roof, triangular pediment, fine workmanship and is made of limestone. This type of sarcophagus, unique to the North Corinthian Necropolis, was used twice, once in the 3rd quarter of the 6th century BC and the second in the late 5th century BC (Blegen et al., 1964: 208-209). Except for three iron pins, which are thought to be from the first use of the sarcophagus, there are no finds regarding its first use. Since the pins were rarely used in the late 5th century BC, it is thought to belong to the first use of the grave (Blegen et al., 1964: p. 274, grave 426-2). Since the sarcophagus was used for the second time, there is no evidence of its first use. If the date given for the first use of this Sarcophagus is correct, it can be said that it influenced the Parion sarcophagi. Therefore, L 2 must be after the 3rd quarter of the 6th century BC. The earliest of the sarcophagus with horizontal ridges already found in the Southern-Tavşandere Necropolis is dated to 510-500 BC with its context (Kasapoğlu, 2015; Kasapoğlu, 2019: p. 151-152, kat. no. 66, lev. 77). Therefore, in the light of similar examples mentioned, Parion sarcophagi can be considered as the first and only example for Anatolia for now.

Apart from the L 2 and earlier L 3, L 4, L 5 sarcophagi in the Southern-Tavşandere Necropolis, a similar type of sarcophagus was also unearthed in the

Eğrekbaşı Necropolis, further south of this Necropolis. The sarcophagus in question should be mentioned briefly because it belongs to the classical period and because it is a good example of the reflection of the typological features of L 2 belonging to the Late Archaic-Early Classical period into the Classical period. This sarcophagus was found together with 2 stone cist graves during the museum salvage excavations in the Eğrekbaşı area of the Ancient City of Parion (Tombul, 2019). These graves indicate that the location was probably the Necropolis of the Classical and Early Hellenistic period. There are three thin horizontal ridges on the lid of this sarcophagus in the Eğrekbaşı Necropolis. It has a triangular pediment and a gable roof. Kaba (2021: 156) dated the sarcophagus to be between the middle of the 5th to the 4th centuries BC, according to the list (length-width and length-height ratios) given by Hitzl (1991: Beil. I-II). However, as seen in Table. 1, Parion vertebrate sarcophagi do not comply with the recommended proportions. For this reason, it is not healthy to date the sarcophagi in question according to this method. The mid-horizontal line of the gable roof on lid of the Eğrekbaşı sarcophagus is sharp as in the stone cist graves next to it (Tombul, 2019: fig. 3). The middle horizontal line of the Altıkulaç sarcophagus is not as sharp as the Southern-Tavşandere samples (Rose, 2014: pl. 18, 19). The similarity of this line in both Southern-Tavşandere Necropolis and Altıkulaç samples may indicate that the sharpness of the horizontal line in the Eğrekbaşı sample emerged after them. In Eğrekbaşı sample, the lid got rid of its bulky appearance, the middle vertical line became sharper and the horizontal ridges on it increased. When the similarity of the Eğrekbaşı example to the Altıkulaç sarcophagus (Sevinç, 2001) dated to the first quarter of the 4th century BC with its three horizontal projections is added to this typological developments, it is thought that the 4th century BC may be a suitable date for the sarcophagus. According to these data, it can be said that the addition of horizontal ridges on the lids of the sarcophagus in Parion began in the last decade of the 6th century and in the 4th century BC continued with three ridges, that is, with the addition of one more horizontal ridge.

Another feature of the lid of L 2 is that it does not have any protrusions or notches for carrying it. There is no data that the horizontal ridges were made long for transportation purposes and cut after transportation. Though they were quite brittle as they were made of soft limestone, nothing was done for ease of transportation. This makes us think that probably they were manufactured in the vicinity. In addition, since limestone was an easily available and workable material at that time as it is now, limestone may have been preferred.





Figure 8. Skeleton, grave goods and funeral gifts inside L 2 in the Parion Southern-Tavşandere Necropolis (photo: from Parion excavation archive).

Secondly, grave goods-funeral gifts in the grave context of L 2 will be considered in the sense of burial customs and cultic. The bronze hairpin/needle in the skeleton's right hand and the spindle whorl next to it are finds showing that the grave owner was a female. In addition, these finds tell us what her profession was, or what she was dealing with in her daily life (Fig. 9).



Figure 9. Close up view of funeral gifts inside L 2 from the Parion Southern-Tavşandere Necropolis (photo: from Parion excavation archive).

Two needles/pins on the right shoulder of the skeleton are important findings for giving information about burial customs, although they are very fragmented and heavily corroded (Fig. 10a, b). In one of these needles, only in situ images could be taken, since the distortion was excessive. As seen inside 3 sarcophagi (L 3, L 4, L 5) of the same type as L 2 in the Necropolis, the skeleton is covered with pieces of

white fabric that cover its entire body, except for the head (Fig. 10c) (Kasapoğlu, 2015: fig. 4, 11). There are even remnants of fabric stuck to it on the needles of L 3, L 4 and L 5 (Kasapoğlu, 2015: fig. 5; Çelikbaş, 2016: 428). All these data show that the two needles at L 2 must have been used to fasten specially prepared clothes for the dead. In this regard, it is necessary to take a look at the ancient texts about the clothes or shrouds of the dead in the ancient Greeks. In three places in the *Odyssey*, it is written that "Penelope, the mother of Telemachus from Achaean, set up a great web in her halls in order not to marry anyone else, weaved a shroud (φάρος) for the lord Laertes against the time when the fell fate of grievous death shall strike him down and that the Achaean women would criticize her if she lay in the grave without a shroud" (*Odyssey* 2. 94-104, 19. 140-150, 24. 19-147). This ancient text indicates that the clothes or fabric called "pharos" was also used as a "shroud fabric". Also, the burial customs of Patroclus are mentioned in Homer's *Iliad* as follows: "They laid him upon his bier, and covered him with a soft linen cloth from head to foot, and over this they laid a fair with a white robe" (*Iliad* 18. 352-353). In the text, it is understood that the "linen cloth" that they covered on Patroclus from one end to another is probably the "pharos", that is, the shroud.

Also, Kurtz and Boardman (1971: 200) mention an inscription concerning the laws of dead from late 5th century BC, found at Iulis (one of the settlement having the status of polis) in Keos (off the coast of Attica): "in three-or-less white coverlets, *stroma*, *endyma* and *epiblema*; to be carried out on a plain bier and only the



head not to be covered". The issue of not covering the head mentioned in these laws is compatible with data of L 2. Because, there are no obvious fabric remains on the cranium of skeleton. In this case, it is understood that the body of the L 2 individual is wrapped in a thin fabric that is not multi-layered and this fabric, which we can define as pharos or shroud, is fastened with simple needles at the shoulder (Fig. 10a, b, c). However, in the sarcophagus number L 5, it is seen that the fabric is wrapped on top of each other. There are also aspects in L 2 that differ from those mentioned in this inscription. The absence of fabric on the stretcher indicates the absence of *stroma* laid under the dead. Since the fabric is not multi-layered, it can be said that the dead wrapped in pharos or *endyma* is not in the *epiblema* draped over it. The in situ positions of the needles recovered from the sarcophagi of the same type as L 2 dated to 510-490 BC in Parion also show that the fabric on the body of dead does not reflect the dress features. For example, 1 iron needle was found on the left hand in L 3, 2 bronze needles on the foot in L 4, and a bronze needle on the right wrist

in L 5. The variability of the positions of the needles and their location near the pelvis or on the foot indicate that the individual was buried wrapped in a pharos or shroud-like fabric in these Late Archaic sarcophagi, as in L 2. Out of the two needles in L 2, the needle, which was found more robust, is similar to the pins used in daily life with its rounded protrusion on the head. Similar pins have been found in burials at Pantanello, Italy. Prohászka (1998: p. 808, 809, type 3, no. P5 (T 223-1)) described the rounded protruding part on their head as "thyrsos-shaped" and dated it to the late 6th or 5th century BC. As it is understood from the figures on the potteries in Classical period, usually the garments are fastened by two pins, one at each shoulder but there are also rare examples of garment having only one pin (Brøns, 2014: 64-65). While needle is used in garments (chiton, peplos etc.), why was needle used in the shroud in the grave? The answer to this question is that the function of the needles on fabric on the dead exhibited in the *prothesis* or *ekphora* was to prevent the fabric from opening.



Figure 10. a) Clothes (shroud) needles on the clavicle of skeleton, b) Detail view of one of the needles, c) Pieces of white fabric on the skeleton inside of L 2 from the Parion Southern-Tavşandere Necropolis (photo: from Parion excavation archive).

Another data related to burial custom in grave are rectangular trace and wooden pieces surrounding the under of the skeleton inside the sarcophagus (Fig. 8, 11). It is understood from these traces and wooden pieces that the dead was placed in the grave on a thin plain wooden stretcher. These findings in the grave

indicate that it is related to the funerary rituals called *ekphora*. In historical period the funerary ritual (*ked-eia*) consisted of three main stages (Kurtz and Boardman, 1971: p. 143-144; Garland, 1985: p. 21). The first of these stages was *prothesis*, or laying out of the dead

body frequently which was represented on Attic potteries. In Archaic and Classical *prothesis* scenes, the dead are usually shown wrapped in a shroud laying out on the funeral bier (Shapiro, 1991: fig. 1, 3-13, 18-20; Brigger and Giovannini, 2004: fig. 5; Bournias, 2017: fig. 1-2). After *prothesis*, the second stage was *ekphora*, or funerary procession. On the third day of death, the dead were taken from own houses and carried to the necropolis (Kurtz and Boardman, 1971: p. 144-145). The dead were transported to grave either in a cart drawn by horses, or by pall-bearers known as *klimakophoroi*, *nekrophoroi*, and *nekrothaptai* (Garland, 1985: p. 34). A small number of vase paintings give us information about how and in what way the

dead were carried out. On a one-handed black-figure Attic kantharos, one of the vases in which the *ekphora* scene is depicted, dated to 510-500 BC, the body of the dead is completely covered, except for the head and the dead are carried overhead by men or pallbearers on a thin plain wooden stretcher instead of a cart (Lambrino, 1931: pl. 71:7-9, 72: 1-3; Beazley, 1956: 346:7; Kurtz and Boardman, 1971: pl. 35; Hürmüzlü, 2008: fig. 36; Stampolidis and Oikonomou, 2014: 83, no. 24). Likewise, the above-mentioned inscription from Iulis (one of the settlement having the status of polis) in Keos (off the coast of Attica) states that the dead will be carried out on a plain bier (Kurtz and Boardman, 1971: 200). The final stage was interment.

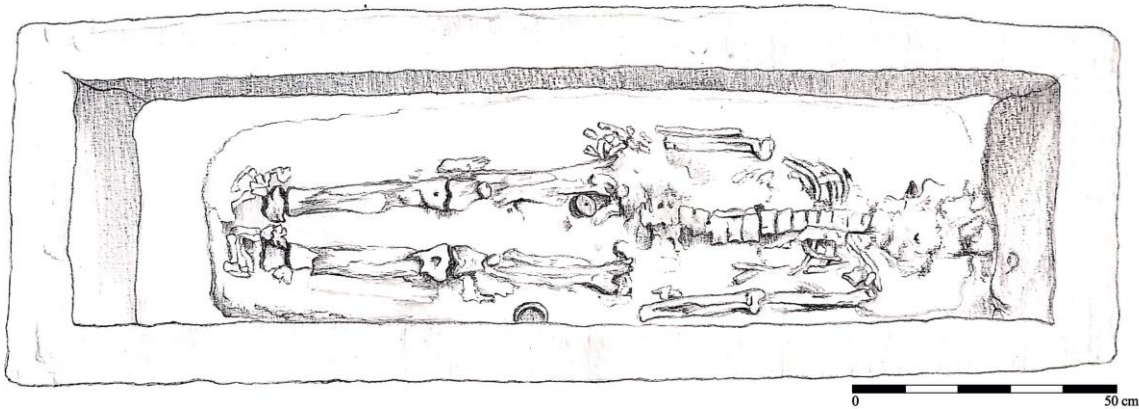


Figure 11. Pencil drawing of L 2 from the Parion Southern-Tavşandere Necropolis by Ebru Yıldız.

Some data have been obtained in Western Anatolia, even near Parion, regarding the transport of the dead to the burial area. For example, the wheel, wood and iron nail remains found on the west side of the Polyxena sarcophagus belong to the carriage used to transport the dead (Rose, 2014: p. 75). Again, wheels, metal parts and wooden pieces were found in front of the dromos in the BT 89 Tumulus in Bintepele in Sardis in Western Anatolia (Kökten, 1994: p. 72-77). In some cities in Western Anatolia, wooden remains of bier or couch were found in tombs. For example, finds that may belong to a wooden burial bed or platform were unearthed from the Lion Tomb in Kazartepe, near Miletos (Forbeck and Heres, 1997: p. 33). Carving marks or cuts on the surfaces of some of the Lycian and Lydian rock-cut tombs were probably used to hold coffins or similar wooden materials (Baughan, 2013: p. 97). In the *ekphora* scenes on some of the grave stelae dated between the end of the 6th century BC and the 5th century BC around Daskyleion (in the modern Bandırma, Balıkesir, Turkey), the dead are carried with a coffin on a cart (Polat, 1991: pl. IV-IX). Wooden and metal details on some rock-cut chamber tombs in Sardis indicate that the deceased was carried in a wooden bier or perhaps in a coffin (Hanfmann and Mierse: 1983: p. 58). All these show that various methods were used to transport the dead.

According to the data in Parion, apart from the carriage of the dead, perhaps a much cheaper and simpler wooden stretcher was preferred.

With this information about both the pharosshroud and the wooden stretchers on which the dead were carried, and the data obtained from the archaeological materials found in L 2, it has been determined that at the beginning of the Classical period in Parion, in the *ekphora*, the dead was carried to the Parion Southern-Tavşandere Necropolis as wrapped in pharos that fastened with needles so that it doesn't open on a wooden stretcher and placed in the grave with this stretcher.

### 3.1.2. Wooden Coffin Grave

The only grave belonging to the Classical period in the wooden coffin grave type identified during the studies in the Southern-Tavşandere Necropolis is M 167 (Fig. 12a). Since the individual was placed inside the burial pit with a wooden coffin measuring approximately 150x45 cm, such a type naming is preferred. Iron nails used to fasten wooden plaques together found in situ around the individual in the grave indicate the existence of this wooden coffin. In addition, wood remains on a few of the nails can be shown as evidence of this (Fig. 12b). These nails are



both more numerous and larger than the wooden coffin nails from the Roman period in the Necropolis (e.g. Kasapoğlu, 2015a: pic. 174). In addition, it is understood that it must belong to the Classical period due to the other graves at the same level around it. In the grave, the skeleton was laid down dorsally and inhumation burial was practiced. M 167 hasn't got funeral gifts. There is no other example of the wooden coffin grave type belonging to the Classical period in the region. There are polychrome wooden coffins from 26<sup>th</sup>

Dynasty-Egypt showing that they were wooden coffins in earlier periods (Salem et al., 2016; Abdelmoniem et al., 2019).

In addition to the data obtained from L 2 regarding the carriage of the dead, perhaps the grave numbered M 167 can be added. It is understood from the nails around the skeleton in the grave that the dead was probably brought to the Necropolis in a wooden coffin and buried inside this wooden coffin. However, we have no evidence as to whether this coffin was carried by men as in L 2 or by cart as in other cities mentioned above.



Figure 12. Wooden coffin grave numbered as M 167 (a) and left and right: images of wood remains on nail taken with a microscopic camera (b) from the Parion Southern-Taşandere Necropolis. (photo: Parion excavation archive (a) and images (b) by B. E. Kasapoğlu)

### 3.1.3. Simple Earth Graves

5 simple earth graves belonging to the Classical period were found during the excavations in Parion (Fig. 5). All of the graves have dorsal burial type and inhumation burial practice. Of these graves, the eastern section of M 129 was destroyed by the Hellenistic period TSM 11 -12 (stone cist grave) (Fig. 13). In the light of preliminary works, the skeleton has been identified as an adult male. The skeleton was laid in a slightly northeast-southwest direction. The oil lamp (for similar of lamp see. Howland, 1958: pl. 34 no. 165, 168) dated to 480-415 BC used as a funeral gift was placed in front of the dead's feet. Funeral gifts were not found in other graves destroyed by stone cist graves belonging to the Hellenistic period.



Figure 13. Simple earth grave numbered as M 129 from the Parion Southern-Taşandere Necropolis (photo: from Parion excavation archive).

Of these graves, M 169 is located on the northern edge of the Hellenistic stone cist grave TSM 3 (Fig. 14). The upper half of the skeleton in the grave was destroyed during the placement of TSM 3 on the ground. The preserved length of the dorsal skeleton is 125 cm. It is placed in a slightly southeast-northwest direction, with its head to the east and feet to the west. Although there are no gifts for the dead, Corinthian pottery from the 6th century BC found in the crematorium numbered Krm 4 at the lower level just north of the grave and the destruction by the Hellenistic grave indicates that the skeleton belongs to the Classical period.



Figure 14. Simple earth grave numbered as M 169 from the Parion Southern-Tavşandere Necropolis (photo: from Parion excavation archive).

Another simple earth grave is M 173 (Fig. 15). The dorsal skeleton was laid in the northeast-southwest direction. Since the southern half continues towards the lower part of the Hellenistic period stone cist grave numbered TSM 6, only the pelvis part was uncovered. This situation makes it difficult for us to provide precise data on dating. The grave must probably belong to the Archaic period or Classical period, since it is both under the Hellenistic Period grave and there is the bedrock just to its north. In the Archaic period, which is the earliest burial phase in the Southern-Tavşandere Necropolis, the bedrock was generally used as the grave ground. In the areas where the Archaic period burials are found, ceramic sherds belonging to the same period are quite dense. However, there is no such material for the grave numbered M 173 and its surroundings, and the grave is above the bedrock level. For this reason, the probability of being a Classical period burial is very high.



Figure 15. Simple earth grave numbered as M 173 from the Parion Southern-Tavşandere Necropolis (photo: from Parion excavation archive).

Two other simple earth graves that are thought to belong to the Classical period are M 165 (Fig. 16) and M 168 (Fig. 17). These two graves are just north of Hellenistic TSM 6 and 8 and are approximately at their base level. M 165 to the west is east-west oriented, while M 168 to its immediate east is west-east oriented, and the skeletons are placed dorsally. Although M 165 is surrounded by rubble stones except to the east, it is not clear whether this stone-covered area is related to M 165. Although there are no burial gifts in both graves, the fact that they were placed in the same direction and approximately at the same level suggests that these two graves are from the same period. The absence of Archaic period finds around or mixed with the burial soil as in M 173 and their location in the lower levels of the Hellenistic graves indicate that they belong to the Classical period.

In the Troas region, simple earth graves similar to Parion examples were unearthed in the Ancient City of Antandros (in the modern Edremit, Balıkesir, Turkey) (Yağız, 2020: p. 863, fig. 8). These graves, which are represented by 4 examples, have dorsal burial type and inhumation burial practice as in Parion examples. However, they are richer than those in Parion in terms of the funeral gift. In addition, burials in the type of simple earth graves were found in Cyme (in the modern Aliağa, İzmir, Turkey) (Çırak and Kaya, 2011: p. 221, 222) in the Aeolis region and in Yıldıztepe (Güngör, 2006: p. 64, 65, lev. 3, no. 79-07, lev. 15, no. 81-03, lev. 25, no. 82-06) and Akpınar (Hürmüzlü, 2003: p. 251, lev. 14, no. 22, 29, 72, 157) Necropolises in Klazomenai (in the modern Urla, İzmir, Turkey) in the Ionia region from the regions close to Parion.





Figure 16. Simple earth grave numbered as M 165 from the Parion Southern-Tavşandere Necropolis (photo: from Parion excavation archive).



Figure 17. Simple earth grave numbered as M 168 from the Parion Southern-Tavşandere Necropolis (photo: from Parion excavation archive).

### 3.1.4. Tile Grave

The only grave in this type in the Necropolis belonging to the Classical period is M 94 (Fig. 18). According to the way the tiles are placed, it can be said that the grave is of the tiled floored straight gabled tile grave type. The type of roof tiles used for the grave is different from the roof tiles used in the graves of the Hellenistic and Roman periods. The most obvious of these differences is the absence of long side flange and astragalus parts on these tiles (Fig. 19). M 94 was destroyed by the Early Hellenistic graves of TSM 3-4 numbered. Flat roof tiles were placed on the floor of the grave and then the deceased was laid on it and finally the grave was closed by straight roof tiles in the form of a gable. The dead was laid in an east-west direction. The preserved part of the grave is the western half. As it is understood from the foot bones (tibia, fibula and tarsals) determined in this section, this part is the toe. According to the anthropological data in this section, inhumation burial practice and dorsal burial type are included for the adult individual. There is no funeral gift in the grave. The presence of Hellenistic graves (TSM 3-4) that destroyed the eastern half of the grave and the typological characteristics of the roof tiles used in the grave differed from those used in the Hellenistic and Roman periods indicate that the grave must belong to the Classical period. The absence of potteries etc. from the Archaic period in the area where the grave is located also supports this situation.



Figure 18. Outside (a) and inside (b) of tiled floored straight gabled tile grave numbered as M 94 from Parion Southern-Tavşandere Necropolis (photo: from Parion excavation archive).



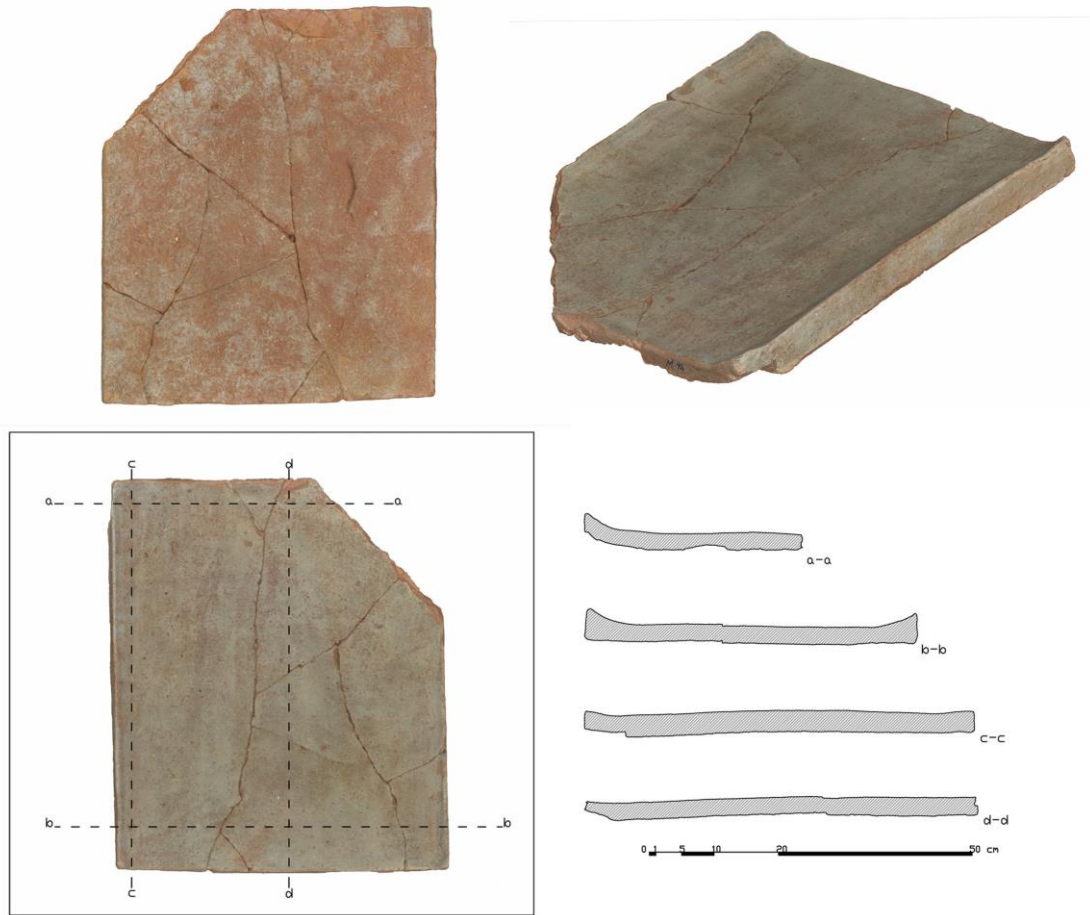


Figure 19. 3D modeling and measurements of grave tile of the M 94 in the Parion Southern-Tavşandere Necropolis by architect İdil Malgil.

### 3.1.5. Amphora Grave

AMP 1 is the only grave of this type from the Classical period so far found in the Southern-Tavşandere Necropolis (Fig. 20a). The small tibias and other skeletal bones discovered in the amphora used for the burial reveal that the grave with inhumation burial practice to belong to an infant of 1-1,5 years of age (Kasapoğlu, 2015a: 117) (Fig. 20b). Kasapoğlu (2015a: 117) and Akkaş (2020: 28) suggested that the amphora of AMP 1 belongs to the last quarter of the 5th century BC and the first half of the 4th century BC, according to its typological characteristics. In this respect, AMP 1 is the only Classical period baby grave unearthed in Parion. The amphora was placed in the burial pit in a horizontal position. The amphora was broken under the rim and handle, and the head of the dead was placed close to the bottom of the amphora and the feet were placed inside the neck. Later, this broken fragment was put back in its place. The amphora was taken under protection by surrounding it with rubble stones and finally it was covered with soil. No significant data could be detected as a grave marker. Therefore, it is thought that the grave may have been marked with a simple soil heap on the soil surface. It

is known that this practice existed in the Troas region. For example, in Antandros (in the modern Edremit, Balıkesir, Turkey) (Yağız, 2012: p. 287-288, 298), Assos (Utili, 1999: p. 111-112), Neandria (in the modern Ezine, Çanakkale, Turkey) (Koldewey, 1981: p. 17, Abb. 31 A-B), the graves were marked with heap of soil during the Archaic and Classical periods. In the Archaic and Classical periods, the graves were marked with a heap of soil. Sometimes the soil was surrounded by stones so that this heap of soil not scatter (Koldewey, 1981: p. 17; Arslan, 2008: p. 51).

Although the amphora infant grave is represented with only one example in Parion, it constitutes the second largest group of graves with 21 examples after the sarcophagi in Antandros Necropolis, which has important finds from the nearby Troas cities (Yağız, 2020: 862). These graves, which do not have funeral gifts, as in AMP 1, were dated to the 4th century BC by Polat (2013: 193) by being taken into consideration the amphora forms, as contemporary with AMP 1. The fact that there is only one infant grave indicates the destruction of the later period, the fact that only a small part of the necropolis has been excavated, or that there is another Classical Period Necropolis (for example, the aforementioned Eğrekbaşı).



Figure 20. Outside (a) and inside (b) of amphora infant grave numbered as AMP 1 in Parion Southern-Tavşandere Necropolis. (photo: from Parion excavation archive)

Apart from the amphora in the AMP 1, which was found in situ in the Necropolis, four amphorae of Chios were found, which could not be associated with any grave. One of these amphorae is almost complete (Fig. 21a), the others (Fig. 21b, c) are broken and their fragments were not found in the excavated area. These amphorae are empty inside. The fact that the amphorae are empty brings to mind three options regarding the purpose of their presence and use in the Necropolis. The first option is that it was used as an infant burial or as an urn. Because the amphorae were broken, the possibility that the anthropological data of the burial inside may have spilled, or that the anthropological data inside may have melted away over time due to the easily destroyed structure of the infant bones makes this first option reasonable. In the light of AMP 1, it is known that amphora was used for inhumation infant burials in the Southern-Tavşandere Necropolis in the Classical period. It is also known that Chios amphorae were frequently used for inhumation infant burials at Thorikos in Attica during the Classical period (Kurtz and Boardman, 1971: 99). Finally, it is possible to come across examples where amphorae were used for baby burials in Antandros (Yağız, 2012: p. 291) and Tenedos (in the modern Bozcaada, Çanakkale, Turkey) (Sevinç, 1995: p. 115) in Troas region, Klazomenai (in the modern Urla, İzmir, Turkey) (Tzannes, 2004: p. 107) in Ionia region and Cyme (in the modern Aliağa, İzmir, Turkey) (Atilla,

2019: grave 12, 16, 31, 87) in Aeolis region. Some of them have no skeletal remains. All these similar examples strengthen the possibility that these amphorae may have been used as baby graves. The second option is that the amphorae may have been used as grave markers in the post-burial. Chios amphorae are quite long amphorae. For example, Fig. 21a has a height of 87,6 cm. Therefore, they may have been used as grave markers. It is known that colossal vases were used as grave markers in the Geometric period in the mainland Greece (Richter, 1917: 40-43). It is thought that the Nessos Amphora from the late 7th century was also used as a grave marker, like its Geometric predecessors (Beazley, 1986: 13; Whitley, 2001: 4). Additionally, there are examples where stone vessels were used as grave markers in the Classical period (Kurtz and Boardman, 1971: fig. 28, 29). The examples mentioned are painted and large in size. Chios amphorae are unpainted and smaller than them in size. Chios transport amphorae may have been used, as unique and custom-painted specimens would be more expensive. The third option is that they may have been used for libation purposes. The colossal Geometric vases mentioned above have large holes in the bottom of these vases and it is known that vases were used for libations for the dead by pouring through the holes (Richter, 1915: 385). Therefore, due to these Attic examples, the third possibility should be considered.





Figure 21. Chios amphorae from Parion Southern-Tavşandere Necropolis (a-c). (photo: from Parion excavation archive)

### 3.1.6. Urns

Two urns (UM 13, UM 14) were found in the Necropolis, showing that the cremation burial custom was also used during the Classical period. Secondary cremation was applied in both urns. The first of these

urns, UM 13, is a table amphora. A gray chytra was placed next to the dead as a funeral gift (Fig. 22a). The chytra was raised by placing stones under it. Burnt bones and ashes were placed in the amphora and amphora was placed vertically (Fig. 22b).



Figure 22. Urn numbered as UM 13, a gray chytra next to as a funeral gift (a) and burnt bones and ashes inside of amphora (b) in Parion Southern-Tavşandere Necropolis. (photo: from Parion excavation archive)



UM 14 is an oinochoe that was buried approximately 70 cm above L 2. As in UM 13, the mouth of the oinochoe placed vertically was covered with a thin bronze plaque with floral decoration in repoussé (Fig. 23a, 24a). During the closing of the mouth, the edges of the plaque were bent inwards as it was deformed. Oinochoe was surrounded by slate stones and then covered with earth (Fig. 23b). 60 cm above

UM 14, there is a row of rubble stones surrounding its east and south (Fig. 23a). This row of stones also surrounds L 2. However, since it is 120 cm above, it does not seem possible to do it for L 2. Since there is no grave other than UM 14 in this section, it was thought that it was built either to protect it or to make the burial place clear.



Figure 23. Irregular a row of rubble stone surroundings urn numbered as UM 14 (a) and outside of its (b) in the Parion Southern-Tavşandere Necropolis (photo: from Parion excavation archive).

Both of the urns belong to adult individuals according to the burnt bones found inside (Fig. 24b). The gray-blue color of the bones indicates that the cremation temperature was approximately 550 degrees (Fig. 22b, 24b). According to form typologies; UM 13 is dated to the beginning of the Classical period, that is, the first quarter of the 5th century BC, and UM 14 is dated to 350-320 BC. According to these dates, UM 14 is the latest dated grave belonging to the Classical period.

Except for 2 secondary cremation urns mentioned here, that inhumation was applied in the other 9

graves shows that inhumation is more preferred in Parion of Classical period. In addition, it can be said that the cremation density in the Archaic period decreased towards the end of the period and this decrease continued also in the Classical period. This decrease is also observed in the Troas, Ionia and Aeolis regions (For example, Stupperich, 1996: p. 267; p. 11, Abb. 6, Taf. 5.3; Körpe, 1998: p. 172, Fig. 7; Forbeck, 2016: 25, 202; Yağız, 2020: p. 863-864, Fig. 9; Atilla, p. 129-130).



Figure 24. Bronze bowl closed to the mouth of urn numbered as UM 14 (a) and bones inside of its (b) from the Parion Southern-Tavşandere Necropolis (photo: from Parion excavation archive).

### 3.2. Data from Scattered Finds

In addition to the funeral gifts found in situ in the graves, scattered finds that were not in their original places as a result of the dispersal of the graves are also valuable in terms of burial traditions. Among the scattered finds in the Southern-Tavşandere Necropolis are fragments of bell crater, lekythos, alabastron, lekaneis, and askos. Among these, especially lekythoi and alabastron are seen quite a lot on white-ground lekythoi where death scenes are painted as offerings to the dead (Rhomaios, 1930: pl. 3. 1, 4, pl. 4. 2, 3, pl. 7. 2, 5, pl. 12. 2, 4). In addition, the mention of "the man who paints lekythoi for the dead" in Aristophanes' work "Ekklesiazousai" is one of the written documents showing that this form was specially prepared for the dead, besides being a container where food, perfume, fragrance and toilet vegetable oils are stored due to its narrow echinus mouth (Richter and Milne, 1935: 14).

Except for a chytra left next to UM 13 (fig. 22a) and Attik lekaneis fragments, no traces of cooking utensils or dead food were found among the Classical period finds. Chytra is not broken and thrown away. However, crater fragments indicate that there was a wine service. In the Dedetepe Tumulus (480-450 BC) near Parion, fragments of broken potteries were found in front of the tomb's entrance (Rose, 2014: p. 125). It was stated that the vessels were related to the wine served and the dead food, and that the potteries were broken at the entrance to prevent reuse after the meal. The broken potteries in the Southern-Tavşandere Necropolis were perhaps broken and thrown away for the same purpose.

Another scattered find in the necropolis is the earliest coin found in the Parion excavations at the same level as the grave M 156 (for the periodic distribution of the coins found in Parion, see Oyarçin, 2020: p. 626, fig. 4, 5). The coin is dated to 394-330 BC (Oyarçin, 2015: p. 134). On the obverse of the silver coin; Gorgo head from the front known as "to guard or protect" on the reverse (for coins with a Gorgo head, see Almasri et al., 2018, fig. 14 and Lazarou & Liritzis 2022; Lazarou 2019). There is a bull advancing to the left standing, with its head turned back, and the legend of ΠΑ at the top and ΠΙ at the bottom (Oyarçin, 2015: p. 134, res. 1). Although the earliest Parion coin is dated to around 500 BC, it was not found either in the Necropolis or in other areas of Parion (Keleş, 2011: p. 238). The Parion coin found in the Necropolis may be related to the "Choron's obol or fee" custom. As is known, the earliest Charon iconography in the Greek cult appears on white-ground lekythoi specially produced for funeral rites, dating from about 500 BC (LIMCH III. 1, 1986: p. 212-216, cat. 1-44; LIMCH III. 2, 1986: p. 168-171, Charon 1- 44; Sourvinou-Inwood,

1995: pp. 321-324; Retief and Cilliers, 2005: 48). However, since it was not seen that the dead on these lekythoi paid boat-fare, it was interpreted as an indication that this practice was later (Garland, 1985: p. 23). However, silver and bronze coins dated to the beginning of the 5th-4th centuries BC found in the graves in Assos (in the modern Behramkale, Canakkale, Turkey) (Stupperich, 2006: 18; Bakan, 2009: p. 29-30, grave 31, lev. 34, res. 134-136, lev. 67. 198a-b, 199 a-b, 200 a-b, 202 a-b, 205 a-b), Antandros (in the modern Edremit, Balıkesir, Turkey), (Yağız, 2012: p. 285; Yağız, 2020: p. 863), Lampsacus (in the modern Lapseki, Çanakkale, Turkey) (Körpe and Treister, 2002: p. 430-431) show that this tradition also existed in the 5th century in the Troas region and nearby regions. In addition, the earliest coins in Greek burials support this, dating to the 5th century BC (Stevens, 1991: p. 223). These coins were not always placed in the mouth, but were sometimes randomly placed in graves (Garland, 1985: p. 23). That the coin in the Southern-Tavşandere Necropolis is not in the mouth of the skeleton must be related to this. In the Hellenistic period graves in Parion, it is seen that the Charon's obol was sometimes left at the mouth of the skeleton and sometimes randomly into the grave (Keleş, 2014: p. 121). This shows that it is not necessary to put the Charon's obol in the mouth. Sometimes, gold-foil impressions taken from real coins were also specially produced and used (Garland, 1985: p. 23). These impression coins were found in the Hellenistic period stone cist graves of the Southern-Tavşandere Necropolis (Keleş, 2014: fig. 3-5). Thus, it can be said that the custom of Charon's obol in Parion started in the 4th century BC, but since only one coin was found, it has not become widespread yet. In the Hellenistic and Roman periods, this custom became widespread in Parion, as in the Greek world.

## 4. DISCUSSION AND CONCLUSIONS

Southern-Tavşandere Necropolis is an important Troas Necropolis where uninterrupted burials of approximately 930 years were made from the Archaic period to the end of the Roman Period. Scientific excavations in the Necropolis have been continuing since 2005. Since 2009, after the Roman and Hellenistic graves at the uppermost, deeper Classical period graves and finds began to emerge. In the study, burial customs were examined with the help of 11 graves, grave goods and finds from the Classical period unearthed in the Necropolis during the 2009-2016 excavation seasons. The graves are divided into types according to their architecture.

As a result of the evaluations, it was determined that there were 6 grave types in the Parion Southern-Tavşandere Necropolis during the Classical period. These grave types are sarcophagus, wooden coffin

grave, simple earth grave, tile grave, amphora grave and urns. Based on these types, the stone sarcophagus, simple earth, and urn used in Parion at the beginning of the Archaic period continued to exist in the Classical period as well, and wooden coffins and tile graves emerged for the first time as a different type of grave. Except for 1 amphora grave used for a baby, the other graves belong to adults.

That 5 of the 11 graves (M 129, M 165, M 168, M 169, M 173) in the Necropolis are of the simple earth grave type indicates that this type is mostly preferred. An oil lamp was found as a funeral gift in only one of the graves. The absence of funeral gifts suggests that grave of this type may have been used for people from the lower classes. Similar graves in the region were found in the Antandros Ancient City. This grave type, which was also found in nearby regions, does not exceed 4-5 in numerical terms, as in Parion. But they are richer than those in Parion as a funeral gift.

In the Necropolis, there is only one grave (M 167) showing that the wooden coffin grave type was also present in the Classical period. The wood of the coffin has not survived, but the large number of nails surrounded around the skeleton are in situ. There is no other example of this grave type in the region during the Classical period. It is understood that the tiled floored straight gabled tile grave type (M 94), which is also a singular example, was also used. There are no funeral gifts as in simple earth graves. It is possible to come across tile graves from this period in Antandros (in the modern Edremit, Balıkesir, Turkey), Klazomenai (in the modern Urla, İzmir, Turkey) and Ephesus (in the modern Selçuk, İzmir, Turkey). Most of the Classical period graves in Parion were destroyed by the stone cist graves of Hellenistic period. This destruction must have been the result of the long-time without interruption use of the Necropolis for a large number of individuals.

In the light of AMP 1, which is the only baby grave belonging to the Classical period, it is understood that inhumation burial practice and amphora grave type were used for infants or children in the late 5th - 4th century BC in Parion. Considering that infants were buried in amphorae, that there was only one infant grave and the few burials compared to other periods indicate the existence of another Classic Period Necropolis. The determination of the Classical period findings in the Eğrekbaşı area mentioned in the study shows that this cannot be a hypothesis. Another reason is that Hellenistic stone cist graves were placed on above of Classical period burials by destroying them. In addition, that the Classical period findings, apart from those found in situ in the graves, were found in fragments and scattered, shows that there were actually many graves, but the later period graves caused

serious destruction. The unexcavated parts of the Necropolis should also be revealed in order to obtain clear data on this subject. Because it is estimated that the area excavated so far is about 30% of the Necropolis.

In the Necropolis, both inhumation and cremation burials were practiced for adults during the Classical period. The existence of both practices shows that sometimes old customs was adhered to and this was a personal preference. Although the cremation tradition seems to be few in number in the Archaic period, the abundance of material found from 6 crematoriums, the multi-phase structure in the stratigraphy and the width of the area show that the same areas were used for more than one person (Kasapoğlu, 2015b; Kasapoğlu, 2019: 29-32). While this intensity in the cremation practice was higher at the beginning of the Archaic period, it decreased considerably towards the end of the period. In the Classical period, 9 of 11 graves, that is, the majority of the graves, had inhumation burials. Primary cremation has disappeared and only two urns (UM 13, UM 14) have been found, which are examples of secondary cremation. This shows that although the cremation burial practice continues, the demand for it has decreased. This decrease in cremation burial practice is also valid for the Troas, Aeolis and Ionia regions. In the Cyme (in the modern Aliağa, İzmir, Turkey) in the region of Aeolis, no further cremation was conducted after the introduction of inhumation in the second quarter of the sixth century BC (Atilla, 2019). One of the reasons for the decline is thought to be the Ionian Revolt. This possibility should also be considered, apart from the destruction of the Hellenistic Period, which causes the scarcity of Classical period graves in the Southern-Tavşandere Necropolis. However, this requires more data. Because although it is known that Parion participated in the Ionian Revolt, Parion was saved when Dareios changed direction to suppress the rebellion that started in Caria in 447 BC.

Except for grave M 168 (Fig. 17), which is west-east oriented, it is seen that the other Classical period graves are east-west oriented. Although direction of a single grave is different, it can be said that there is a unity of direction in the placement of the dead. There is an east-west direction unity in Antandros and Assos (in the modern Behramkale, Canakkale, Turkey) in the region. The dorsal burial type of all adult burials with inhumation burials can be seen as a distinctive element for adult burials of this period. That burial type of all adult graves with inhumation burial practice is dorsal, it can be seen as a distinctive element for adult graves of the Classical period.

Among the graves, the sarcophagus number L 2 has provided very important results in terms of its architecture and burial customs with its findings in the



grave. With the help of typological evaluations about the grave architecture and finds, it was determined that the grave belongs to around 490 BC. As a result of typological comparisons about L 2, which we call the vertebrate sarcophagus because of the two horizontal ridges on its lid, it can be said that the Parion vertebrate sarcophagus is the first and only example for Anatolia for now in the light of similar examples. In addition, it can be thought that these prototype vertebrate sarcophagi influenced some later sarcophagi. As examples of this can show the Classical period sarcophagus in Eğrekbaşı in Parion and the Altıkulaç sarcophagus near Parion. It can be said that the addition of horizontal ridges on the lids of the sarcophagus in Parion began in the last decade of the 6th century and in the 4th century BC continued with three ridges, that is, with the addition of one more horizontal ridge. This influence must have been reflected in the near of Parion, as the number of vertebrates was increased to three in the lid of the Altıkulaç sarcophagus, which was dated to the first quarter of the 4th century BC. That nothing was done on the sarcophagus for ease of transportation and the limestone is an easily available material, suggesting that they were manufactured nearby and may have been local production.

A statistical method previously published by Hitzl (1991: Beil. I-II), based on the length-width and length-height ratios of the sarcophagus basin, has been tested for the dating of the Archaic-Classical Period sarcophagi for vertebrate sarcophagi from the grave types (Table 1). According to their context, three sarcophagi of the same type as L 2, which are dated to 510-490 BC, do not correspond to the proportions of the 6th century BC. According to the finds, L 2, which we think belongs to around 490 BC, is compatible with the length-width ratios of the 5th century BC, but does not fit the length-height ratios. In this case, it was understood that this method was not suitable for dating the vertebrate sarcophagi in Parion. In addition, these different rates revealed the conclusion that this method cannot be applied for sarcophagi of every city. Another approach was tried, in which these ratios of sarcophagi were evaluated within themselves. In a recent statistical analysis on Phoenician sarcophagi by Bashar et al. (2017), these ratios of sarcophagi were evaluated within themselves. And as a result, while length and width present a significant linear relationship, whereas there is no relationship between length and height. When this statistical analysis was applied to the Parion vertebrate sarcophagi, the same result was obtained as seen in Table 1.

When the concrete archaeological data consisting of pieces of wooden stretcher found in the sarcophagus, pieces of white fabric on the skeleton and two broken bronze clothes needles were compared with

the information obtained from ancient sources and vase paintings, it was determined. When all the data are combined, it is clear that they were related to *ekphora*. When all the data are combined, it is clear that at the beginning of the Classical period in Parion, in the *ekphora*, the dead was carried to the Parion Southern-Tavşandere Necropolis as wrapped in pharos that fastened with needles so that it doesn't open on a wooden stretcher and placed in the grave with this stretcher. Thus, it has been proven that these ceremonies in visual and written sources also exist archaeologically.

The only clear data as a grave marker in the Classical period graves of the Necropolis is a single row of rubble stones that surrounds the east and south 60 cm above UM 14. For other graves, it is thought that they may have been marked by the heap of soil known to exist in Antandros, Assos, Neandria in the Troas Region. However, it is possible that the empty Chios amphorae found in the area were also used as grave markers.

It is thought that the above-mentioned Classical period Chios amphorae may have been used as grave markers, as well as being used as baby or child burials or for libation-dead food.

In addition to the grave contexts, the scattered Classical period potteries also provide important data in terms of the burial customs of the period. It is known that among these potteries, especially lekythoi were presented as votive offerings to the dead on white-ground lekythoi on which death scenes were painted. In this case, it can be said that the same custom was practiced by the people of Parion Classical period. In addition, it is possible to say that the custom of breaking and throwing away the liquid offering or post-meal potteries known from the Archaic period in the Necropolis to prevent their later use continued in the Classical period as well (for example of Archaic period, see Kasapoğlu, 2019: lev. 28b, 29b, 30a, b, 31a).

The coin dated 394-330 BC, which was not in the context of the grave, is another important data, is an indication that the "Charon's obol" custom, which was common in the Hellenistic and Roman Periods in Parion, started in Parion in the 4th century BC. However, that there is only one example shows that it was not very common in the Classical period.

With the data obtained from the graves, it is easier to understand whether there are Greek mainland effects in the cultural structure of Western Anatolian cities in the post-Greek Colonization period. The similarity of the Parion vertebrate sarcophagus with the sarcophagus number 242 in the Northern Necropolis of Corinth (Blegen et al., 1964: 71-72, 208-209, grave

242, fig. 4, pl. 16), the *ekphora* in the Greek burial customs, the beginning of Charon's obol in the Classical period proves the intense Greek influence.

Last, the 3D modeling of the Classical period grave tile and the obtaining of a profile drawing from this

modelling provided useful and novel results. This modelling will assist the typological analysis of Classical period grave tiles in future studies.

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## APPENDIX: Grave Catalogue Table

<b>L 2 (Fig. 1-11)</b>	<b>M 167 (Fig. 12)</b>
<b>Burial Practice:</b> Inhumation <b>Burial Type:</b> Dorsal. <b>Grave Type:</b> Sarcophagus. <b>Funeral Gifts:</b> <b>Grave Goods:</b> Two needles/pins, remnants of fabric, wooden pieces. <b>Grave Direction:</b> East-west. <b>Date/Period:</b> Around 490 BC.	<b>Burial Practice:</b> Inhumation <b>Burial Type:</b> Dorsal. <b>Grave Type:</b> Wooden coffin. <b>Funeral Gifts:</b> - <b>Grave Goods:</b> Iron nails. <b>Grave Direction:</b> East-west. <b>Date/Period:</b> Classical period
<b>M 129 (Fig. 13)</b>	<b>M 169 (Fig. 14)</b>
<b>Burial Practice:</b> Inhumation <b>Burial Type:</b> Dorsal. <b>Grave Type:</b> Simple earth. <b>Funeral Gifts:</b> Oil Lamp. <b>Grave Goods:</b> - <b>Grave Direction:</b> East-west. <b>Date/Period:</b> ca. 480-415 BC.	<b>Burial Practice:</b> Inhumation <b>Burial Type:</b> Dorsal. <b>Grave Type:</b> Simple earth. <b>Funeral Gifts:</b> - <b>Grave Goods:</b> - <b>Grave Direction:</b> East-west. <b>Date/Period:</b> Classical period.
<b>M 173 (Fig. 15)</b>	<b>M 165 (Fig. 16)</b>
<b>Burial Practice:</b> Inhumation <b>Burial Type:</b> Dorsal. <b>Grave Type:</b> Simple earth. <b>Funeral Gifts:</b> - <b>Grave Goods:</b> - <b>Grave Direction:</b> Northeast-southwest. <b>Date/Period:</b> Classical period.	<b>Burial Practice:</b> Inhumation <b>Burial Type:</b> Dorsal. <b>Grave Type:</b> Simple earth. <b>Funeral Gifts:</b> - <b>Grave Goods:</b> - <b>Grave Direction:</b> East-west. <b>Date/Period:</b> Classical period.
<b>M 168 (Fig. 17)</b>	<b>M 94 (Fig. 18-19)</b>
<b>Burial Practice:</b> Inhumation <b>Burial Type:</b> Dorsal. <b>Grave Type:</b> Simple earth. <b>Funeral Gifts:</b> - <b>Grave Goods:</b> - <b>Grave Direction:</b> West-East. <b>Date/Period:</b> Classical period.	<b>Burial Practice:</b> Inhumation <b>Burial Type:</b> Dorsal. <b>Grave Type:</b> Tile. <b>Funeral Gifts:</b> - <b>Grave Goods:</b> - <b>Grave Direction:</b> East-west. <b>Date/Period:</b> Classical period.

AMP 1 (Fig. 20)	UM 13 (Fig. 22)
<b>Burial Practice:</b> Inhumation <b>Burial Type:</b> Dorsal. <b>Grave Type:</b> Amphora. <b>Funeral Gifts:</b> - <b>Grave Goods:</b> - <b>Grave Direction:</b> East-west. <b>Date/Period:</b> Last quarter of the 5th century BC to the first half of the 4th century BC.	<b>Burial Practice:</b> Cremation <b>Burial Type:</b> - <b>Grave Type:</b> Urn. <b>Funeral Gifts:</b> Gray chytra. <b>Grave Goods:</b> - <b>Grave Direction:</b> Northeast-southwest. <b>Date/Period:</b> The first quarter of the 5th century BC.
UM 14 (Fig. 23-24)	
<b>Burial Practice:</b> Cremation. <b>Burial Type:</b> Vertical. <b>Grave Type:</b> Urn. <b>Funeral Gifts:</b> - <b>Grave Goods:</b> Bronze plaque. <b>Grave Direction:</b> - <b>Date/Period:</b> 350-320 BC.	

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