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INHALTSVERZEICHNIS

Vorwort der Redaktion.	VII
<i>The Aegean and the Pontic region</i>	
Charikleia DIAMANTI Byzantine Emperors on stamped Late Roman/Early Byzantine Amphoras.	1
Cristina MONDIN La ceramica tardoantica di <i>Tyana</i> (Cappadocia meridionale): tra continuità e discontinuità nell'entroterra anatolico.	7
Platon PETRIDIS Pottery and society in the ceramic production centre of late Roman Delphi.	15
Denis ZHURAVLEV Syro-Palestinian lamps from Chersonesos and their derivatives of the Roman and Byzantine period.	23
<i>The Balkans and the Danube region</i>	
Maja BAUSOVAC & Darja PIRKMAJER Late Roman glazed pottery from Rifnik near Celje.	33
Vesna BIKIĆ & Vujadin IVANIŠEVIĆ Imported pottery in Central Illyricum – a case study: Caričin grad (<i>Iustiniana Prima</i>)	41
Snežana ČERNAČ-RATKOVIĆ Burnished pottery from <i>Horreum Margi</i>	51
Dénes GABLER Terra sigillata from <i>Aquincum</i> -Viziváros (water town).	57
Kristina JELINČIĆ Ceramica romana tardo antica dal villaggio romano Virovitica Kiškorijska Jug (<i>Pannonia Superior</i>) dalle unità stratigrafiche datate mediante ¹⁴ C	69
Gordana JEREMIĆ Late Roman and Early Byzantine pottery from Saldum. Reflection of change in social and historical circumstances.	81
Eduard KREKOVIĆ Roman Pottery in the Migration Period.	89
Slavica KRUNIĆ Late Roman and Early Byzantine lamps from <i>Singidunum</i>	97
Marian MOCANU Late Roman fine pottery with stamped decoration discovered at (<i>L?</i>) <i>ibida</i> (Province of <i>Scythia</i>)	107
Andrei OPAIT & Dorel PARASCHIV Rare amphora finds in the city and territory of (<i>L</i>) <i>ibida</i> (1 st –6 th centuries AD)	113
Ivana OŽANIĆ ROGULJIĆ Pottery from the workshop of Sextus Metilius Maximus (Crikvenica-Igralište/ <i>Ad Turres</i> , Northern Dalmatia)	125

Roberto PERNA, Chiara CAPPONI, Sofia CINGOLANI & Valeria TUBALDI	
<i>Hadrianopolis</i> e la valle del Drino (Albania) tra l'età tardoantica e quella protobizantina.	
Le evidenze ceramiche dagli scavi 2007–2009.	133
Angelina RAIČKOVIĆ	
Late Roman Pottery from <i>Viminacium</i> -Thermae. The excavation of 2004	147
Milica TAPAVIČKI-ILIĆ	
Some observations concerning painted pottery in <i>Moesia superior</i>	155

Italy and Cisalpine Gaul

Michele BUENO, Marta NOVELLO & Valentina MANTOVANI	
Progetto Aquileia: Casa delle Bestie Ferite. Commercio e consumo ad Aquileia. Analisi delle anfore tardoantiche alla luce di alcuni contesti.	159
Marco CAVALIERI, Enrica BOLDRINI, Charles BOSSU, Paola DE IDONÈ & Antonia FUMO	
Aspetti della cultura materiale nelle fasi di riutilizzo (V–inizi VII sec. d.C.) della villa romana di Aiano-Torraccia di Chiusi (San Gimignano, Siena/Italy). Note preliminari.	169
Fulvio COLETTI	
La ceramica invetriata di età tardoantica a Roma: nuovi dati da recenti scavi stratigrafici.	181
Daniela COTTICA & Luana TONIOLO	
La circolazione del vasellame ceramico nella laguna nord di Venezia tra I sec. d.C. e VI sec. d.C. Osservazioni preliminari.	195
Christiane DE MICHELI SCHULTHESS & Fabiana FABBRI	
I bicchieri a bulbo dal territorio italiano: contributo per la definizione di una <i>koiné</i> produttiva.	205
Fabiana FABBRI	
Ceramica di epoca tardo-imperiale dalla Valdinievole e dalla città di Pistoia (Toscana, Italia). Contributo per la storia economica e commerciale dell'Etruria romana.	217
Archer MARTIN	
Composition by functional groups of contexts at Pompeii.	225
Simonetta MENCHELLI & Marinella PASQUINUCCI	
Ceramiche con rivestimento rosso nella Tuscia settentrionale.	229
Luana TONIOLO	
Napoli tardo-antica. Nuovi dati dal centro urbano: il contesto dei Girolomini	239
Paola VENTURA	
Materiale ceramico da recenti scavi presso la villa di Torre di Pordenone (Provincia di Pordenone, Friuli Venezia Giulia, Italia)	249

Sicily and Lampedusa

Valentina CAMINNECI	
« <i>Animam in sepulchro condimus</i> »: sepolcreto tardoantico in anfore presso l'Emporion di Agrigento (Sicilia, Italia).	259
Armida DE MIRO & Antonella POLITO	
Lucerne in sigillata africana, ceramica fine e da fuoco dalla necropoli paleocristiana di Lampedusa (Sicilia)	267
Marek PALACZYK	
Spätantike und mittelalterliche Transportamphoren von <i>Ietas</i> (Sizilien).	273
Maria Concetta PARELLO & Annalisa AMICO	
Ceramica fine e ceramica comune di provenienza africana dal sito in contrada Verdura di Sciacca (Agrigento, Sicilia/Italia).	281
Maria Serena RIZZO & Luca ZAMBITO	
Ceramiche da fuoco di età tardo-antica e della prima età bizantina dal territorio agrigentino: nuovi dati da Cignana e Vito Soldano.	289

Africa

Marzia GIULIODORI (con collaborazione di Moufida JENEN, Sofia CINGOLANI & Chokri TOUIHRI)	
Ceramica tardoantica e bizantina dal teatro romano di <i>Althiburos</i> (Tunisia)	299
Mohamed KENAWI	
Beheira Survey: Roman pottery from the Western Delta of Egypt. Surface pottery analysis – Kilns.	309
Florian SCHIMMER	
Amphorae from the Roman fort at Gheriat el-Garbia (Libya).	319
Meike WEBER & Sebastian SCHMID	
Supplying a desert garrison. Pottery from the Roman fort at Gheriat el-Garbia (Libya).	327

Iberian Peninsula

Macarena BUSTAMANTE ÁLVAREZ	
La terre sigillée hispanique tardive: un état de question à la lumière de nouvelles découvertes.	337
Macarena BUSTAMANTE ÁLVAREZ & Francisco Javier HERAS	
Nouvelles données stratigraphiques pour la connaissance de la forme Hayes 56 en ARSW-D à <i>Augusta Emerita</i> (Mérida, Badajoz/Espagne).	349
Adolfo FERNÁNDEZ FERNÁNDEZ	
Datos preliminares sobre las ánforas orientales tardías de dos yacimientos de Vigo (Galicia, España), con el ejemplo de un contexto de la primera mitad del s. VII	355
Ana Patricia MAGALHÃES	
Late sigillata from fish-salting workshop 1 in Tróia (Portugal).	363
José Carlos QUARESMA & Rui MORAIS	
Eastern Late Roman fine ware imports in <i>Bracara Augusta</i> (Braga, Portugal).	373
Albert V. RIBERA I LACOMBA & Miquel ROSSELLÓ MESQUIDA	
Las ánforas tardoantiguas de Valentia.	385
Inês VAZ PINTO, Ana Patrícia MAGALHÃES & Patrícia BRUM	
Un depotoir du V ^e siècle dans l'officine de salaisons 1 de Tróia (Portugal).	397
Catarina VIEGAS	
Imports and local production: common ware from urban sites in southern <i>Lusitania</i> (Algarve).	407

Transalpine Gaul, Germany and Austria

Martin AUER	
Late Roman local production in southwestern <i>Noricum</i> . <i>Municipium Claudium Aguntum</i> – a case study	419
Loes LECLUSE	
Typological characterisation of kilns in north western Gaul in the Roman period.	423

VORWORT DER REDAKTION

Der 27. RCRF-Kongress fand vom 19. bis zum 26. September 2010 im Nationalmuseum in Belgrad statt.
Thema des Kongresses war: „LATE ROMAN AND EARLY BYZANTINE POTTERY: the end or continuity of Roman production?“.

Von den anlässlich des Kongresses präsentierten Postern und Vorträgen wurden folgende nicht publiziert:

M. BERGAMINI, P. COMODI & I. FAGA	Scoppieto: La produzione di vasi a pareti sottili
D. BERNAL CASASOLA, M. LARA MEDINA & J. VARGAS GIRÓN	Roman clay fishing weights in Hispania. Recent research on typology and chronology
A. BIERNACKI & E. KLENINA	Red slip ware from <i>Novae (Moesia Secunda)</i> : 4 th –5 th local production and imports
M. CASALINI	Circolazione ceramica a Roma tra I ^a età delle invasioni e la riconquista bizantina. Nuovi dati dai contesti delle pendici nord orientali del Palatino
SV. CONRAD	Pottery of the second half of the 3 rd century from <i>Romuliana</i>
T. CVJETIČANIN	Late Roman pottery in Diocese Dacia: overview, problems and phenomena
M. DASZKIEWICZ & H. HAMEL	Roman pottery from Baalbek (Lebanon): provenance studies by laboratory analysis
J. DAVIDOVIĆ	Late Roman burnished pottery from Srem
E. DOKSANALTI	The late Roman pottery from “the Late Roman House” in Knidos and the Knidian late Roman pottery
D. DOBREVA	Late Roman amphorae on the Lower Danube: trade and continuity of the Roman production
D. DOBREVA & G. FURLAN	Progetto Aquileia: <i>Fondi ex Cossar</i> . Commercio e consumo ad Aquileia. Analisi delle anfore tardoantiche alla luce di alcuni contesti
KR. DOMZALSKI	Late Roman light-coloured ware: tradition and innovation
P. DYCZEK	Remarks on the so called legionary pottery
A. JANKOWIAK & F. TEICHNER	A household inventory of a <i>Mirobrigensis celticus</i>
G. KABAKCHIEVA	Spätromische Keramik in den Provinzen <i>Dacia Ripensis</i> und <i>Moesia Secunda</i>
T. KOWAL & J. RECLAW	Scientific Investigations – Program EU – Central Europe: The Danube Limes project
J. KRAJSEK	Late Roman pottery from <i>Municipium Claudium Celeia</i>
J. LEIDWANGER	Economic crisis and non market exchange: fabric diversity in the Late Roman 1 cargo amphoras from the 7 th century shipwreck at Yassiada (Turkey)
T. LELEKOVIĆ	Pottery from the necropoleis of <i>Mursa</i> (1 st –4 th centuries)
B. LIESEN	First century fine ware production at Xanten (Germany)
R. PALMA	La ceramica dipinta di Schedia (Egitto)
D. PARASCHIV, G. NUTU & M. IACOB	La ceramique romaine d’ <i>Argamum (Moesia Inferior)</i>
S. PETKOVIĆ	Late Roman pottery from tower 19 of the later fortification of <i>Romuliana</i>
P. PUPPO	Ceramiche comuni di VI–VII sec. d.C. nella Sicilia occidentale: produzioni regionali ed importazioni dall’Africa settentrionale
D. RADICEVIĆ	Early Byzantine pottery from Liška Čava, near Guča (Western Serbia)
D. RATKOVIĆ	The territory of Serbia in Roman times
CHR. SCHAUER	Pottery of the late Roman and early Byzantine periods in Olympia

- G. SCHNEIDER & M. DASZKIEWICZ In-situ chemical analysis of pottery using a portable X-ray spectrometer
- A. STAROVIĆ & R. ARSIĆ Cherniakhovo-type ceramic vessels from NW Serbia and the question of inhabitants of the central Balkans in the late 4th century AD
- M. TEKOCAK Roman pottery in the Aksehir Museum
- P. VAMOS Some remarks about military pottery in *Aquincum*
- M. VUJOVIĆ & E. CVIJETIĆ *Mortaria* from Komini-*Municipium S.* (Montenegro)
- Y. WAKSMAN “Byzantine White Ware I”: from Late Roman to Early Byzantine Pottery in Istanbul/Constantinople
- I. ŽIŽEK Late Roman pottery in Roman graves in *Poetovio*

Bei der Korrektur und Durchsicht der Artikel stand mir das *editorial committee* zur Seite. Ganz besonders danke ich Philip Kenrick für die zuverlässige Unterstützung und Dieter Imhäuser (ars) für die gute und freundschaftliche Zusammenarbeit bei Satz und Layout.

Die Zitierweise wurde den Richtlinien der Römisch-Germanischen Kommission des Deutschen Archäologischen Instituts angeglichen (Ber. RGK 71, 1990, 973–998 und Ber. RGK 73, 1992, 478–540).

Susanne Biegert

Denis Zhuravlev

SYRO-PALESTINIAN LAMPS FROM CHERSONESOS AND THEIR DERIVATIVES OF THE ROMAN AND BYZANTINE PERIOD*

The Northern Black Sea coast is situated far from the Near East. In spite of that the trade and cultural connections between the Northern Pontic area and Syria and Palestine have a long history. Among the imported goods traditionally coming to the Black sea cities during the Roman period are high- quality glass vessels produced in Syrian workshops¹ and Eastern sigillata A².

Among the huge number of different types of lamps there were also found a few lamps of Syrian or Palestinian origin³. Because of their rarity there is a real confusion in Russian and Ukrainian scientific literature. Looking through some publications it is not possible to understand, whether these lamps have really been imported into? the region, or it is just a proposal of some scholars. In this article I will present some Near Eastern lamps and their local imitations found at Chersonesos, situated in the south-western Crimea.

Roman lamps of Syrian origin

Among the Syrian lamps there is an interesting group of round examples without handle. Some of them are stamped ΘΕΟΔΩΡ/Ο/Υ in three lines (fig. 1), and are very similar to ones from Antioch⁴. There are more than ten similar examples in the city, and they can be dated to the 3rd and 4th centuries. The chronology is based on the finds of some lamps in the graves of this period. The diameter of these lamps is 6,6–7,5 cm (fig. 2,2–3). The clay is yellow or yellowish-brown, with a few mica inclusions. Several lamps have spots of brown slip.⁵ Some other lamps of the same fabric without any stamps are also very similar to Syrian products⁶. They have a flat



Fig. 1. Syrian lamp with a stamp ΘΕΟΔΩΡ/Ο/Υ. 3rd–4th century AD (National Preserve Chersonesos Taurica, Sevastopol'; photo D. Zhuravlev).

base and a very simple decoration: sometimes there are some ovules around the filling hole⁷. A few lamps of Waagé Group VI⁸ decorated with relief leaves and bunches of grapes were also found in Chersonesos (fig. 2,1).

Rubčatye lamps

There is a very interesting group of local Pontic lamps, so-called Rubčatye (or Sunburst) lamps (fig. 3). This type is one of the most popular Pontic lamps in the 3rd–4th centuries⁹. Some scholars saw a Palestinian influence in their design. S. Soročan has published a typology of these lamps¹⁰. According to this classification, lamps of type I (called pear-shaped by Soročan) have a round body and a stretched nozzle, and lamps of type II (called round- or egg-shaped by Soročan) have a stretched body and a short nozzle¹¹.

These lamps appear in the second quarter of the 3rd century AD and the latest one is dated to the end of the 4th century. The earliest examples come from the recent excavations

* This article has been finished during a research project dedicated to the Roman pottery in the Black sea area during the *Alexander von Humboldt Stiftung* Fellowship. I would like to thank the curators of the National Reserve Chersonesos Taurica for the possibility to work in the deposits of the museum. Some opinions of Dr. Laurent Chrsanovski (Geneva-Deva) were also very important for this article. A Russian version of this article was recently published as ZHURAVLEV 2007.

¹ SOROKINA 1965, 185–189; EAD. 1975, 93–95.

² ZHURAVLEV 2002, 243 fig. 2.

³ KADEEV/SOROČAN 1985, 98.

⁴ WAAGÉ 1941, 65 fig. 88,5.

⁵ It is not possible to determine the place of production of some similar lamps, which have no stamps and their decoration is very simple?, without a long series of archaeometric studies. Unfortunately in the Black sea area these studies are making only the first steps.

⁶ WAAGÉ 1934 pl. 9,1459; WAAGÉ 1941 type 44 No. 116; type 46 No. 127; type 48 No. 134; BAUR 1947 pl. 7,293–294 etc

⁷ This type of lamp was specially studied by ROSENTHAL-HEGINBOTTOM 1981 esp. Abb. 9. See also BAILEY 1988, 280 Q 2303–2310.

⁸ WAAGÉ 1934, 65–66 Pl. 10,814.

⁹ CHRZANOVSKI/ ZHURAVLEV 1998, 133–140.

¹⁰ SOROČAN 1982, 43–50.

¹¹ Ibid. fig. 1.



Fig. 2. Syrian lamps. 3rd–4th century AD (National Preserve Chersonesos Taurica, Sevastopol'; photos D. Zhuravlev).

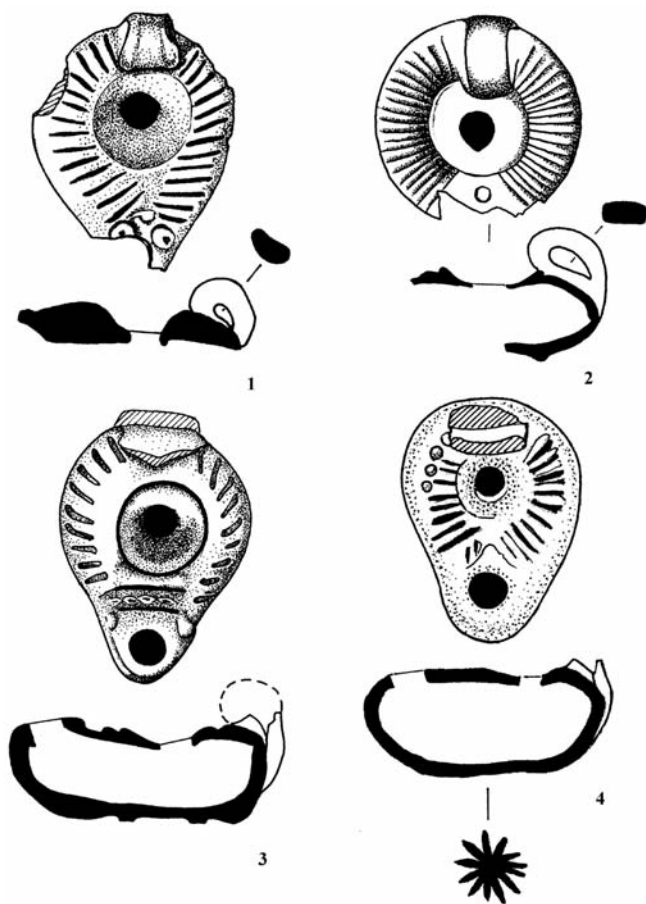


Fig. 3. Rubchatye lamps. 3rd–4th century AD (National Preserve Chersonesos Taurica, Sevastopol'; drawings I. Gusakova).

in Pantikapaion¹², and there are many finds from graves at Chersonesos as well. Some of these lamps have a different fabric, but mostly they were made from light brown clay with a few mica inclusions and covered with red or brown slip. In addition two very original sunburst lamps were found in Tanais: the first one with a *planta pedis* on its base (fig. 4,2), and the second one decorated with a cross in raised relief (fig. 4,1)¹³, which has some similarities to the Near Eastern lamps¹⁴. There are also some lamps of this type from Chersonesos with an impressed cross¹⁵.

There is a small group of the same shape among them, having the relief letters XPY on the discus, and COY on the bottom (fig. 5). These lamps were distributed only in Chersonesos, where they were probably produced. As for the unique inscriptions on both sides, there is a proposal of A. Ščeglov that it was a stamp of a single Greek craftsman, whose probable name was Χρυσος (Golden)¹⁶.

Some Russian scholars, and mainly, V. Zaleskaja, pointed out that lamps with this inscription are very close to a Palestinian one with the Greek inscription Φῶς Χρ[ιστο]ῦ φαίνει πᾶσι (“the light of Christ shines for all”)¹⁷. According to her theory, XPY could be an abbreviation of this phrase, and only the letters COY would be associated with the lamp-maker, probably as the first letters of his name¹⁸. She insists on the fact that potters’ marks never appear on the upper body of lamps, and that the link between these inscriptions and Christian religion can easily be found, as the period corresponds to the appearance of sacred monograms on lamps.

According to my opinion, the situation is more complicated and Palestinian lamps never were the prototype for the Sunburst ones. First of all the parallels to the oriental lamps are not as close as Zaleskaja said. And the question of chronology is important: all the Palestinian lamps, which are in any way similar to the Rubchatye lamps from Chersonesos, are dated to the 5th and 6th centuries and not earlier¹⁹. The earliest examples with similar decoration are known from the Hellenistic period. So the question what the stamp XPY COY stands for, is still open for discussion. In any case Rubchatye lamps inscribed XPY COY were popular during a very short period and were never distributed anywhere else than Chersonesos.

Arch on the discus: Jewish symbolism on Pontic lamps?

Since the 4th century AD clay lamps with the relief image of a menorah with seven or nine branches appear²⁰. Primitive images of a “palm branch” on some lamps from Chersonesos may be a reminiscence of this motif (fig. 6a,b; 11,4). A

¹² TOLSTIKOV/ZHURAVLEV/LOMTADZE 2005 fig. 16,1–2.

¹³ ARSEN'EVA 1988 pl. 25,2.

¹⁴ PARKER 1987, 525, fig. 123,239; DA COSTA 2001 fig. 2,6.

¹⁵ SOROČAN 1982, 45 note 25.

¹⁶ ŠČEGLIOV 1961, 45–51; SOROČAN 1982, 49.

¹⁷ ZALESSKAJA 1988, 236.

¹⁸ Ibid.

¹⁹ PARKER 1987, 525 fig. 123; 232; 235; 236; 237; HADAD 2002, type 15 no. 49; type 20 no. 225–230.

²⁰ They are mainly of African origin (Northern Tunisia) and are dated to the late 4th–6th centuries. Finds of these lamps are still unknown at Chersonesos.

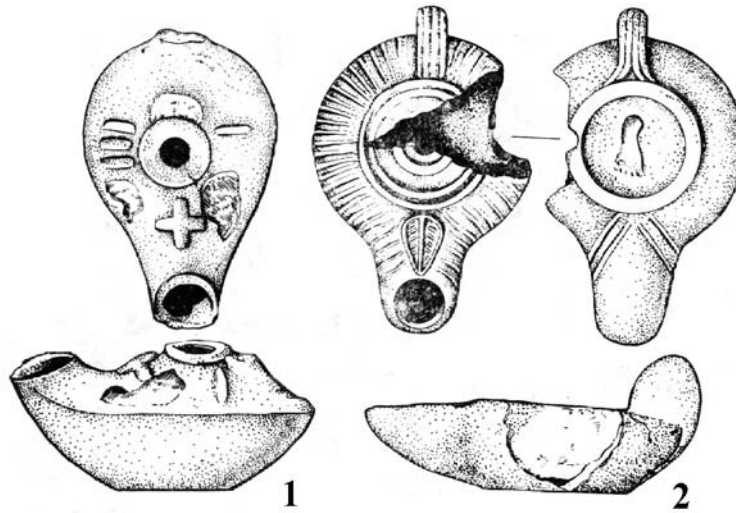


Fig. 4. Rubchatye lamps from Tanais (ARSEN'EVA 1988).

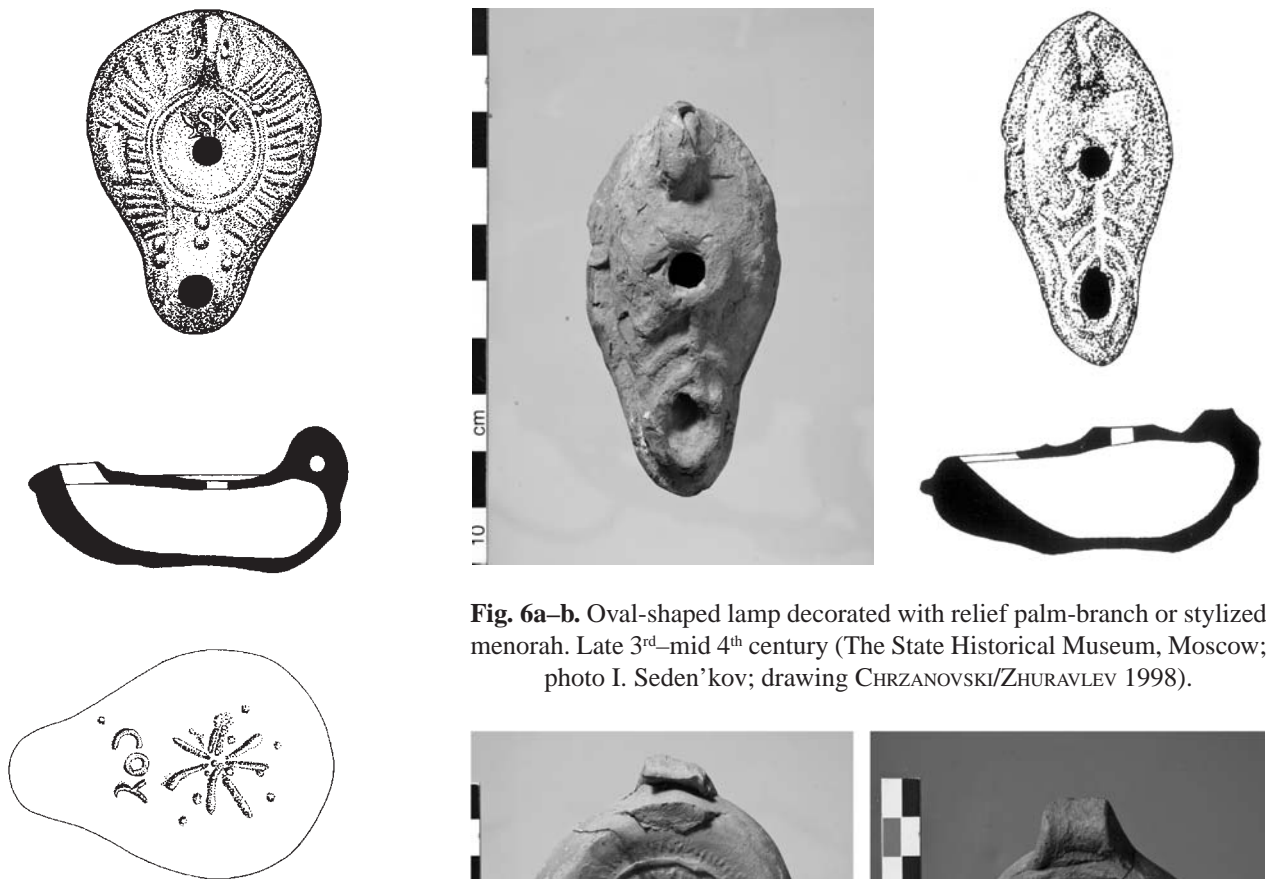


Fig. 6a–b. Oval-shaped lamp decorated with relief palm-branch or stylized menorah. Late 3rd–mid 4th century (The State Historical Museum, Moscow; photo I. Seden'kov; drawing CHRZANOVSKI/ZHURAVLEV 1998).

Fig. 5. Lamp with a stamp XPY/COY (The State Historical Museum, Moscow; from CHRZANOVSKI/ZHURAVLEV 1998).



Fig. 7. Lamp decorated with arch on the discus. 6th century AD (The State Historical Museum, Moscow; photos I. Seden'kov).

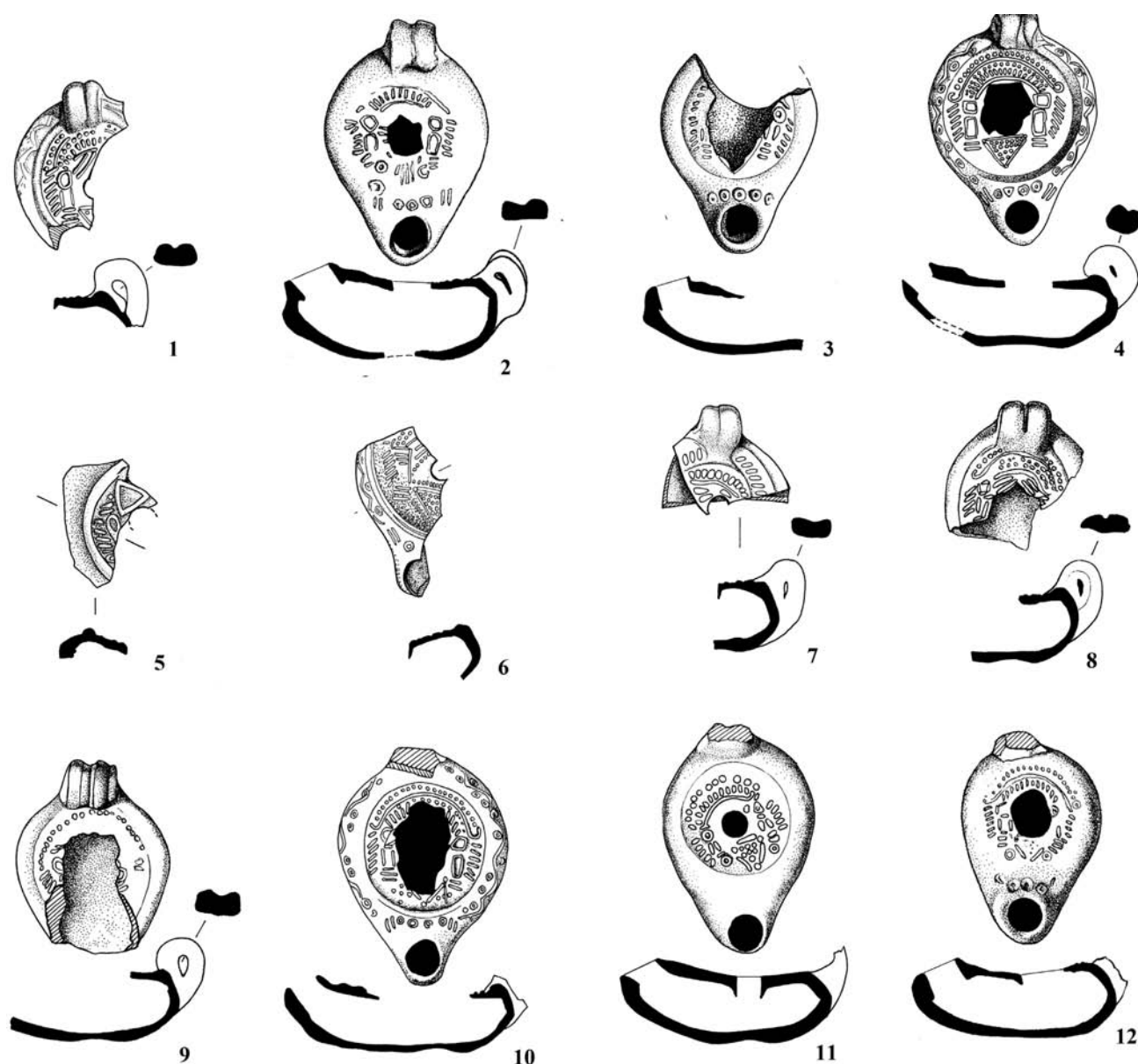


Fig. 8. Lamps from the synagogue of Chersonesos. 6th century AD (National Preserve Chersonesos Taurica, Sevastopol'; drawings I. Gusakova).

possible hypothesis is to understand lamps of this type as copies of some Palestinian lamps with very similar shape and decoration²¹. There is an oval-shaped lamp from the collection of the State Historical Museum, which has a small filling hole in the center of the upper part (**fig. 6a.b**). Between the filling hole and the nozzle a decorative motif in relief is situated, looking distantly like a palm branch. According to the opinion of some scholars this is a stylized representation of the menorah²². Some similar lamps (**fig. 11,4**) come from well-dated graves and can be dated from the late 3rd to the middle of the 4th century²³.

Beside the images of the menorah there is another expressive motif on clay lamps of the 6th century AD which can probably be related to Jewish iconography, but it is also interpreted sometimes as a pagan symbol or as a Christian allegory (**fig. 8**)²⁴. The interpretation of this image as the Egyptian magic life knot²⁵ became popular because of a simple misunderstanding: lamps are seen here in the position "handle down and nozzle up" and that means that the image on the discus is turned upside down (180°). The relief decoration on the discus of these large lamps consists of two columns with a semicircular arch on top and an inverted triangle filled with relief points. According to V. N. Zaleskaja this is a stylized

²¹ MODRZEWSKA-MARCINIAK 1978 pl. 42,1–2; KENNEDY 1963 pl. 26,658.659.668.679. 680 (for decoration).

²² MODRZEWSKA 1988, 24–27. See also: CHRZANOVSKI/ZHURAVLEV 1998, 151.

²³ See for example: ZUBAR', SOROČAN 1986, 119 fig. 7,4.

²⁴ ZALESSKAJA 1988, 234.

²⁵ KOBYLINA 1978, 120; KADEEV/SOROČAN 1985, 96.



Fig. 9. Local oval-shaped lamps. 4th century AD (The State Historical Museum, Moscow; photos I. Seden'kov).

depiction of the roof of a holy martyr's grave (i.e. a Christian *martyrium*) and a baptistery that can symbolize the second birth of the neophyte through the sacrament of christening²⁶.

A preliminary study of a group of lamps with similar decoration from Chersonesos was made by D. Korobkov.²⁷ According to him we may see not an altar under the arch, but a special niche in its wall where revered relics were traditionally situated. This supposition is affirmed by the image of the so-called "shell" ("acroterium" or "rosette"),

which can be considered as a plane version of a semi-cupola (*conch*) situated over the niche (*aedicula*). We can see netting consisting of crossing lines under the niche (but inside the arch) on some lamps of this type – the idea of closed doors can be expressed in this way. According to E. Lapp²⁸ the whole construction may be interpreted as a symbolic image of a synagogue with its most holy place, the tabernacle of the Testament²⁹. There are many similar images in Jewish art³⁰.

²⁶ ZALESSKAJA 1988, 234.

²⁷ KOROBKOV 2001.

²⁸ LAPP 1991, 158.

²⁹ KOROBKOV 2001, 152–153. See also: SASSMAN 2003, 228 (with a complete bibliography).

³⁰ HACHILILI 1976, 43–53.

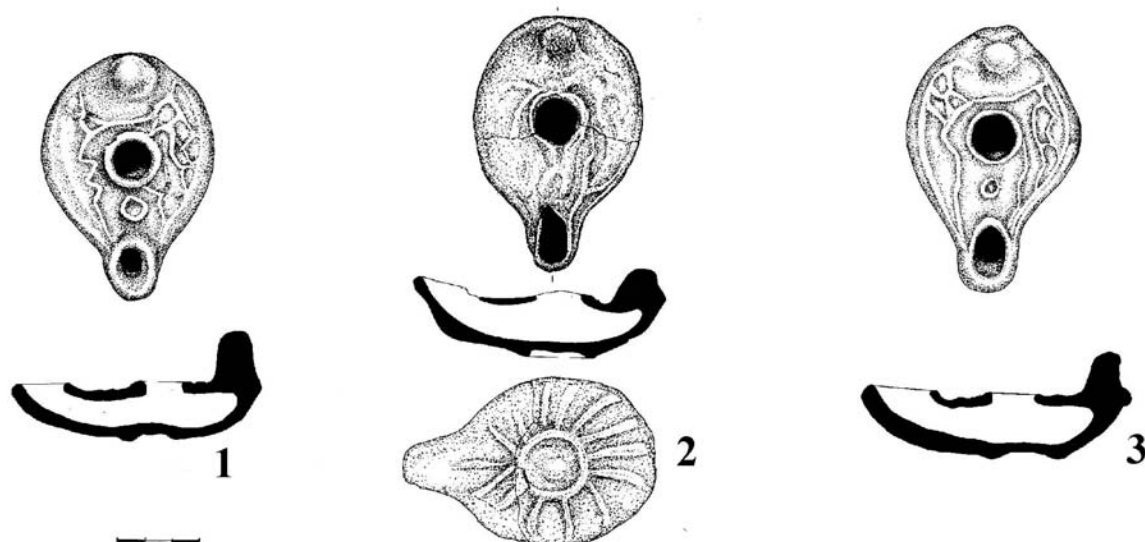


Fig. 10. Local oval-shaped lamps. 4th century AD (The State Historical Museum, Moscow; drawings I. Rukavishnikova).

Some similar lamps with this decoration are also known from Alexandria³¹ and Miletos³². C. Scorpan published a similar lamp from Romania and also determined this arch construction as an aedicule³³. J. W. Hayes published some “rare sherds ... in church building levels” from Saraçhane in Istanbul, and characterized the image on the discus as “diadem head” with columnar ornaments at the sides.³⁴ According to his typological scheme this group of lamps belongs to a special type 8 and dates (according to the archaeological context) to the second half of the 6th century. Two similar lamps are preserved in the British Museum. Bailey dated them to the 6th century and proposed an Egyptian origin³⁵. There are many similar lamps in other collections.

It should be noted that finds of lamps with Jewish symbolic motifs could make it possible to locate ancient synagogues (even when building remains do not give clear evidence of the fact). For example, J. Lund draws his conclusion about the possible location of the synagogue of the 4th–6th century AD in Carthage based on the finds of 12 lamps with a menorah on the discus³⁶. It is very probable that clay lamps were a part of temple property and could have been used for lighting not the synagogue itself (that was the function of menorahs) but its auxiliary structures – for example, schools, hotels, free dining-halls for poor people etc.

In Chersonesos these lamps were found at different places in the town, but many of them were discovered in a single deposit (fig. 8). They can be indirectly connected with the so-called “Basilica of 1935” where in the middle of the 20th century remains of a sacral building belonging to the synagogue of Chersonesos were unearthed in the course of excavations.

Some Jewish inscriptions as well as a part of a marble relief with an image of the menorah were found here³⁷.

This is obviously just one of the possible interpretations of the iconography of these lamps, but the fact that they were found in the area of a synagogue testifies to Jewish symbolism. All the other lamps with this decoration found in different deposits probably did not have this significance, and this image was also used by non-Jewish people.

Taking into account the considerable amount of such finds in the Pontic area as well as the visual characteristics of clay and glaze it is possible to suppose that lamps with this decoration were produced somewhere on the Black Sea littoral.

Late Roman imports and local derivatives

Among the lamps, for which a Palestinian connection was proposed, there is a group of oval-shaped lamps with massive handles, ornamented with curved lines in relief (fig. 9–10; 11,5). All these lamps were produced in two-part moulds. Dozens of them have been found at Chersonesos and they were produced from several different moulds. These lamps show a low quality of firing, are rough and massive. The clay was refined very badly and small stones are often found inside. The slip covering these lamps, as noted by V. Zubar’ and S. Soročan, “did not hide the defects of the lamps and was used rather following the tradition than with some practical purpose.” According to the clay composition these lamps must have been produced locally. The workshop at Chersonesos must have existed in the late 3rd and 4th centuries AD. A great amount of these lamps was found in the necropolis near the so-called Zagorodnyj temple in the graves of the 4th century AD³⁸. All the lamps show a similarity in decoration, which can probably prove

³¹ BERNHARD 1955, 187–188 fig. 56.

³² MENZEL 1956, 99 Abb. 72, 3.

³³ SCORPAN 1978, 159 pl. 3, 12.

³⁴ HAYES 1992, 82.

³⁵ BAILEY 1988, 415 pl. 122, Q3309, Q3310.

³⁶ LUND 1995, 258–259.

³⁷ OVERMAN/MACLENNAN/ZOLOTOREV 1997, 57–63.

³⁸ ZUBAR’/SOROČAN 1986, 119.

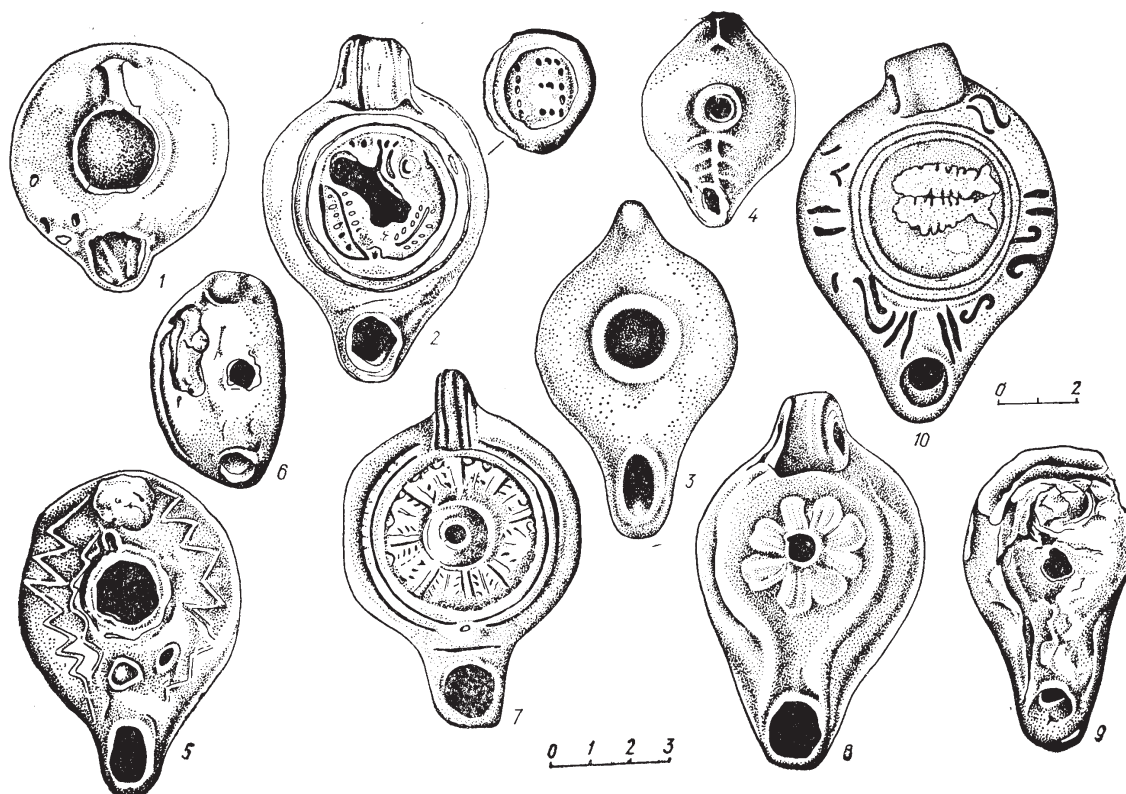


Fig. 11. Lamps from one of the graves of Chersonesos necropolis. 4th century AD (National Preserve Chersonesos Taurica, Sevastopol'; ZUBAR'/SOROČAN 1986).



Fig. 12 a–b. A lamp similar to Jerash-type. 6th century AD (The State Historical Museum, Moscow; photo I. Seden'kov; drawing A. Trifonova).

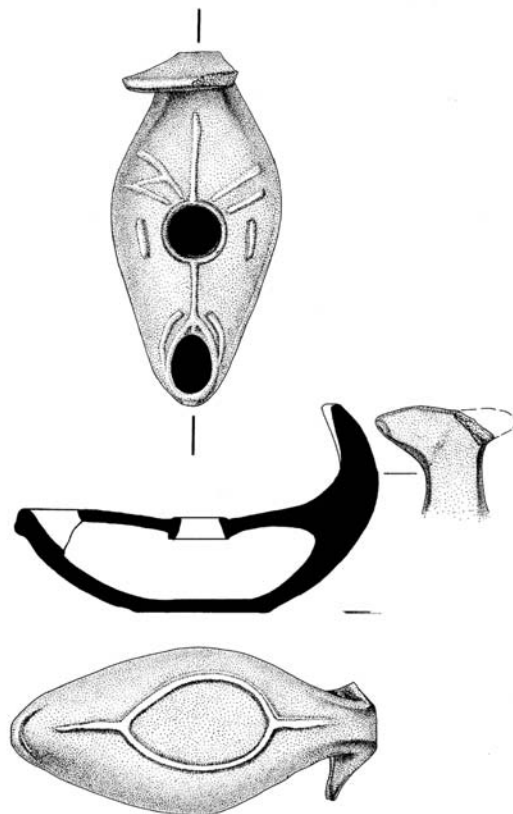




Fig. 13. Slipper lamp of the Umayyad period (The State Historical Museum, Moscow; photo I. Seden'kov).

the existence of one prototype. It seems to me, that this type while being undoubtedly a local one, was based on Syrian and Palestine lamps of the Roman time³⁹. Probably its decoration imitates moulded inscriptions, known e. g. at Palmyra⁴⁰. There are some lamps with similar ornamentation from Syria, but all of them are dated to the 6th century and later⁴¹.

One lamp from Chersonesos, stored at the State Historical Museum, is unique for the Northern Pontic area. It is a biconical lamp with lines in relief on the shoulder and a 'fish-tail' vertical handle (**fig. 12a,b**) (length 12 cm; height 3,1 cm, 6,9 cm with the handle). It has no real parallels, but there are some lamps among the Jerash-type, which could be interpreted as a distant parallel for our lamp⁴². They are dated to the 5th and 6th centuries. The same date could be proposed for the Chersonesos lamp as well. It was found in the central district of the city and was discovered by K. K. Kostuško-Valužinič in the late 19th century. As this find is unique, and also because of its fabric, it can only be interpreted as an import. There are no other lamps of this type known in the whole region.

Islamic lamps

Lamps of the Islamic period were not widespread at the Black Sea coast. Among the rare finds there is a nice slipper lamp with geometric relief ornaments and a small raised cone handle (**fig. 13**). It does not come from the regular excavations, but according to the documentation it was found at the Northern Pontic area, probably in Chersonesos. Some of these lamps can have inscriptions, but here we have just

geometric motifs. The type was developed in the Umayyad period in the 7th and 8th centuries AD⁴³. Some similar lamps in the collections of several Russian museums come from Chersonesos, Kerch and other sites in the Crimea.

A series of lamps of strengthened or oval shape decorated with a palm-branched ornament is dated to the latest period. These lamps were found at Chersonesos and at Kerch. Mostly they come from mixed layers so their date can be determined only according to parallels of the 7th and 8th century.

A lamp with an ornament imitating an Arabic inscription is also interesting and unique for this region. Rather similar lamps of Palestinian origin are dated to the 12th century and later.

It is possible, that Arab lamps of Syro-Palestinian production have not been distinguished among other materials yet and are waiting for their investigator in museum collections. The amount of Syrian imports in Chersonesos of both Byzantine and Arab periods is rather considerable, also the Syrian prototypes influenced the local production. After the Arab Halifat had captured former Byzantine lands the high price for olive oil caused a change in lighting equipment and the spread of wax candles⁴⁴. Maybe this is the reason why there are not so many lamps of Islamic production in Chersonesos. During this time candles and multi-tier clay lamp-lustrons were much more popular⁴⁵.

Conclusions

In conclusion, the rarity of Syro-Palestinian lamps in the Black Sea region has to be noted. There is no total absence, but all the finds are very rare or even unique. But exception proves the rule. There existed some derivatives of Near Eastern lamps in the Northern Pontic region during the Roman and the Late Roman periods. Chersonesos for a long period had trading connections with Syria and Palestine, and probably lamps came here occasionally, as part of a ship's cargo. Unfortunately at the moment we have no evidence for oriental lamps at other Northern Pontic sites, like Pantikapaion and Olbia. Hopefully, in the future it will be possible to determine much more connections and similarities between lamps found in the Black Sea region and Near Eastern lamps.

At least there is the fact that the late Hellenistic Bosphoran multi-nozzled lamps found at Pantikapaion⁴⁶ and at the sanctuary of Beregovoj-4⁴⁷, are really similar to recent finds of multi-nozzled lamps from Petra, dated to the same period.

There is no doubt that a considerably larger amount of Syrian, Palestinian and Egyptian lamps will be brought to light very soon by the publication of the lamp collections of the biggest museums of Russia and Ukraine. This will make it possible to analyse the dynamic of trade connections between the North Pontic area and these regions.

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³⁹ WAAGÉ 1934 pl. 11,251; BAUR 1947 pl. 13,408.

⁴⁰ SAITO 1994 group A fig. 68,1–9.

⁴¹ See for example: WAAGÉ 1941 type 56 no. 175–176; GUIDONI 1995 fig. 6,6.

⁴² KENNEDY 1963, 88–89 pl. 28,645.758; GUIDONI 1990, 66–67 fig. 11–12 (dated to 7th–first half of the 8th century); GUIDONI 1995, fig. 6,5; DA COSTA 1991 fig. 4,2; HADAD 2002, 68–71 type 29 no. 299–312.

⁴³ HADAD 2002, 82–90 type 36

⁴⁴ SOROCHAN 2002, 111–119.

⁴⁵ Ibid. fig. 1; CHRZANOVSKI/ZHURAVLEV 1998, 177 no. 111 (with bibliography). Later on these lustrons became a prototype for medieval Russian lamps: SERGEEVA 1995, 123–130.

⁴⁶ ZHURAVLEV/ZHURAVLEVA 2002, 1–12.

⁴⁷ ZAVOIKIN/ZHURAVLEV 2005, 309–312.

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