Dokuz Eylül University – DEU

The International Lychnological Association

EKVAM 2014

The Research Center for the Archaeology of Western Anatolia

Colloquia Anatolica et Aegaea / Congressus internationales Smyrnenses XI

Ancient terracotta lamps from Anatolia and the Eastern Mediterranean to Dacia, the Black Sea and beyond : Comparative lychnological studies in the Eastern parts of the Roman Empire and peripheral areas.

An international symposium

May 16-17, 2019 / Izmir, Turkey

with an excursion to Samos, Greece on May 18-19

Institutional organizer: EKVAM of the Dokuz Eylül University, Izmir

Venue:
DESEM at the Rectorate Building of the Dokuz Eylül University (DEU)

Address:
DESEM, D.E.Ü. Rektörlük Binası, Cumhuriyet Bulvarı No. 144, Alsancak, TR-35210 Izmir, Turkey

Websites:
https://independent.academia.edu/IheLydiaSymposium
https://www.researchgate.net/profile/Ihe_Lydia_Symposium

Lamps from Asia Minor preserved at the Getty Museum (Malibu – USA). Images © Getty Foundation; Layout : Swiss Webacademy (Sibiu – Romania)

Dokuz Eylül University – DEU
The Research Center for the Archaeology of Western Anatolia – EKVAM
With the support of : International Lychnological Association - ILA

Ancient terracotta lamps from Anatolia and the eastern Mediterranean to Dacia, the Black Sea and Beyond.

Comparative lychnological studies in the Eastern parts of the Roman Empire and peripheral areas.

An international symposium

May 16-17, 2019 / Izmir, Turkey

ABSTRACTS

Edited by

Ergün Laflı
Gülseren Kan Şahin
Laurent Chrzanovski

Izmir, 2019

Websites: https://independent.academia.edu/TheLydiaSymposium
https://www.researchgate.net/profile/The_Lydia_Symposium

Logo illustration:
An early Byzantine terracotta lamp from Alata in Cilicia;
museum of Mersin (B. Gürler, 2004).

This symposium is dedicated to Professor Hugo Thoen (Gent / Deinze) who contributed to Anatolian archaeology with his excavations in Pessinus.

Hugo Thoen avarded Citizen of Honor of Oldenburg, 2017 © hln.be

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An introduction to the ancient lychnological studies in Anatolia, the eastern Mediterranean, Dacia, the Black Sea and beyond:

Editorial remarks to the abstract booklet of the symposium

Ergün Laflı

Ancient oil **lamps, especially produced by clay, were** found in relatively large quantities in entire Anatolia, where they were produced between the Bronze Age and Medieval periods. So far the study of this implement has been overlooked in Anatolia whereas there is still a huge amount of unpublished material from excavations, field surveys and museums in Turkey. Ancient Anatolian oil lamps can be categorized based on different criteria, including material (terracotta, bronze, glass, lead and stone etc.), production (wheel-made or mould-made), typology, fabric, decoration, production, use and distribution. During the Archaic and Classical periods (*i.e.* seventh to mid-fourth century B.C.) handleless, round, wheel-made terracotta oil lamps were produced locally especially in the western Anatolia or imported in large scale. During the Hellenistic and Roman periods Anatolian lamps were produced more frequently as mould-made and typologically they have numerous varieties. In these periods oil lamps were utilised for profane and religious purposes, especially as tomb votives.

During the mid-sixth/early seventh century A.D. the form of lamps was changed in Anatolia radically. In recent years some chemical analyses done within these objects yielded several results for the oil sorts used in these instruments.

In this symposium we only focus on terracotta lamps mainly from Anatolia, but also from the rest of the eastern Mediterranean, Dacia, the Black Sea and beyond between *c*. early sixth century B.C. and early seventh century A.D., and attempt to set out a comprehensive model for the study of terracotta lamps, including their definition, typology, chronology, contexts, function, regional characteristics, and distribution patterns. Our symposium deals mostly with terracotta oil lamps.

Intended to bring together scholars of Greek, Roman and Byzantine ceramic archaeology to discuss a range of issues concerning this instrument's characteristics, this symposium was an excellent opportunity to increase our knowledge about this form. The following theme groups were the main questions of the symposium which were prescriptive:

- Terracotta lamps from archaeological field projects, museums and private collections,
- Ancient Greek and Latin textual sources on Anatolian and eastern Mediterranean lamps,
- Typological evolution of terracotta lamps in Anatolia, the rest of the eastern Mediterranean, Dacia, the Black Sea and beyond during the Archaic, Classical, Hellenistic, Roman and early Byzantine periods,
- What ancient Greeks and Romans thought about afterlife? Terracotta lamps in funerary contexts in the eastern Mediterranean,
- Domestic and commercial use of terracotta lamps in the eastern Mediterranean,
- Typology and decoration of terracotta lamps in Anatolia and the rest of the eastern Mediterranean in Hellenistic, Roman and early Byzantine periods,
- Iconography and decoration on eastern Mediterranean lamps,
- Major production centers of terracotta lamps in eastern Mediterranean in Hellenistic, Roman and early Byzantine periods,
- Signatures of terracotta lamp makers on lamps,
- Anatolian lamps found outside of Anatolia and their distribution, extending to the peripheral colonial sphere,
- Roman terracotta lamps in Anatolia and out of Anatolia, and their differences,
- Ancient terminology for "oil lamps" in classical languages of Anatolia, such as "kandela" ("κάνδηλα") in ancient Greek, "candela" in Latin, "qandēlā" ("κάνδηλα") in Classical Syiac, qandīl ("قَنْدِيل") in Arabic, "kandil" in Turkish and other ancient Near Eastern languages,
- *Miscellanea.*

This symposium took place on May 16-17, 2019 at the Dokuz Eylül University (DEU) in Izmir, Turkey. After the symposium there was an excursion to Samos, Greece between May 18-19. The symposium has first been announced in September 2018. Between October 2018 and April 2019 there were more than 40 paper applications from 11 countries, including - in an alphabetical order - Belgium, France, Israel, Italy, Poland, Romania, Portugal, Russia, Switzerland, Turkey and the U.S.A., 30 of which were accepted as a paper or a Skype presentation to be presented at our symposium.

Thematically papers were divided into nine sessions, dealing with Hellenistic, Roman and Late Roman-Early Byzantine terracotta lamps mainly from Anatolia, but also from other regions, streching from Iberia to Israel (**fig. 1**). Especially participants from Romania have contributed on the lamps from Danubian areas on the western Black Sea.

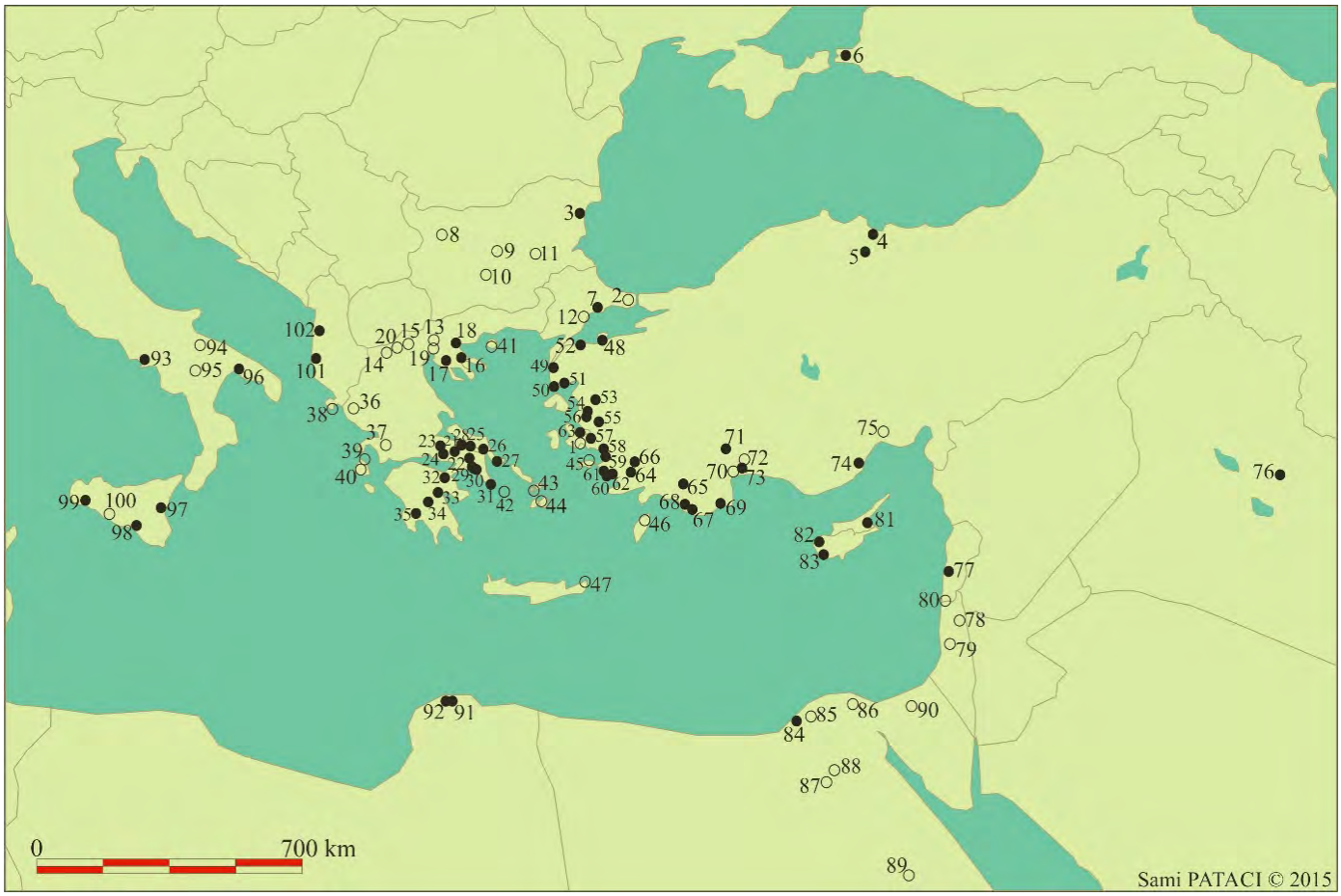

Fig. 1: Map of the sites presented in this symposium (S. Patacı, 2019).

We have been able to gather scholars on all aspects and periods of the lamps, so that interdisciplinary dialogue could take place. The deadline for applications has been closed on May 1, 2019. This booklet is arranged mainly in April 2018 where abstract were pasted in an alphabetical order of their authors' names. It is constantly being updated in its online version, both in our *Academia* and *Researchgate* accounts. Professor Laurent Chrzanovski has kindly edited the final abstract book.

The **Izmir Center of the Archaeology of Western Anatolia** (EKVAM) has been inagurated in 2014 at the Dokuz Eylül University (DEU) in Izmir by the present author. This center organized several international archaeological meetings under the series of *Colloquia Anatolica et Aegaea, Congressus internationales Smyrnenses* and will continue to organize these annual scientific meetings in Izmir regularly every third week of May (for a list of past meetings and their publications in the series of *Colloquia Anatolica et Aegaea, Acta congressus communis omnium gentium Smyrnae*.

The 1st Annoucement for our 2020 meeting is also to be found at the end of this booklet.

The Venue of the Congress © DEU

On May 16, 2019, at the beginning of the symposium the "2019 EKVAM Annual Award of the Ancient Anatolian Studies" is given. This symbolic award is established in 2017 to recognize exceptional achievement in scholarly studies on ancient Turkey, and is being given every year by an international committee to a scholar.

I would like to thank to following colleagues for preparation of this booklet (in an alphabetic order): Dr Maurizio Buora (Udine), Professor Laurent Chrzanovski (Sibiu), Dr Gülseren Kan Şahin (Sinop), Dr Sami Patacı (Ardahan) and Professor Hugo Thoen (Gent / Deinze).

Program of the International Symposium on Ancient Lamps in Anatolia, the Eastern Mediterranean, Dacia, the Black Sea and beyond

May 15 / 15 mai

13 h 00 – 16 h 00: Registration and a welcome coffee to Turkey / Enregistrement et café de bienvenue en Turquie (DESEM, Rectorate Building of the Dokuz Eylül University by Dr Gülseren Kan Şahin; phone: +90.544.938 54 64; and Mr Samet İkibeş; phone: +90.506.964 27 72).

16 h 00 – 16 h 30: Walking to the Izmir Museum of History and Art / Marcher au Musée d'art e't d'histoire d'Izmir.
Address / Adresse: İzmir Tarih ve Sanat Müzesi, Mimar Sinan Mahallesi, Kültür Park Fuar Alanı İçi, Konak, 35220 Izmir.

16 h 30 – 17 h 30: Visiting the lamp and other collections in the Izmir Museum of History and Art / Visiter la lampe et d'autres collections du Musée d'art et d'histoire d'Izmir.
Guides: Ergün Laflı and Samet İkibeş.

17 h 30 – 19 h 00: Chill-out and fefreshing at the cafeteria of the İzmir Sanat / Détente et rafraîchissement à la cafétéria d'İzmir Sanat.
Address / Adresse: İzmir Sanat, Mimar Sinan Mahallesi, İzmir Kültür Park Fuat Alanı İçi, 26 Ağustos Kapısı, Konak, 35220 Izmir.

19 h 00 – 21 h 00: An evening spring tour to the city of Izmir and departure to the hotels / Soirée de printemps dans la ville d'Izmir et départ pour les hôtels (itineraries: Alsancak-Punta, Italian Primary School, French High School of Saint-Joseph, the Anglican Church of St. John the Evangelist, the historical building of the Turkish State Liquor and Tobacco Monopoly and the Hilton Hotel Izmir).
Guides: Ergün Laflı, Gülseren Kan Şahin and Samet İkibeş.

May 16 / 16 mai

9 h – 10 h 00: Registration, welcome coffee / Enregistrement, accueil (DESEM, Rectorate Building of the Dokuz Eylül University by Dr Gülseren Kan Şahin; phone: +90.544.938 54 64; and Mr Samet İkibeş; phone: +90.506.964 27 72).

Conferences in DESEM - Blue Hall (*Mavi Salon*) / Conférences au DESEM – Salle bleue (*Mavi Salon*)

10 h 00 – 12 h 00: Session 1 – Chairman / Présidence: Hugo Thoen (Gent / Deinze).
Lamps in Asia Minor I / Lampes en Asie Mineure I

10 h 00 **Keynote opening lecture**
Laurent Chrzanovski (Universitatea "Lucian Blaga" din Sibiu, Romania)
A diachronic overview of long-distance trade of Hellenistic to early Byzantine lamps made in Asia Minor. Their importance and their influence on local manufactures, from Alexandria to Novae/Svishtov and from Arelate/Arles to Chersonesos/Sebastopol.

10 h 40 Mali A. Skotheim (American Research Institute in Turkey, Ankara, Turkey)
Theatrical iconography on Anatolian terracotta lamps.

11 h 00 Ani Eblighatian (Université de Genève, Switzerland)
The so-called Ephesian lamps from Antioch-on-the-Orontes.

11 h 20 Gülseren Kan Şahin (University of Sinop, Turkey)
Some Hellenistic, Roman and Late Roman terracotta lamps in the museum of Sinop, northern Turkey.

11 h 40 Discussion.

12 h 00 – 14 h 00: Joint lunch / Déjeuner en commun.

14 h 00 – 15 h 40: Session 2
Chairman / Présidence: Tomasz Polański
(Uniwersytet Jana Kochanowskiego, Kielce / Polska Akademia Nauk, Crakow, Poland).

Lamps in Asia Minor II / Lampes en Asie Mineure II.

14 h 00 Laurent Chrzanovski (Universitatea "Lucian Blaga" din Sibiu, Romania), Ergün Laflı (Dokuz Eylül University, Izmir, Turkey) and Gülseren Kan Şahin (University of Sinop, Turkey)
A new example of Roman ovoid lamps with linear patterns (Type 6 of Hawari) from southeastern Anatolia.

14 h 20 Ergün Laflı (Dokuz Eylül University, Izmir, Turkey), Laurent Chrzanovski (Universitatea "Lucian Blaga" din Sibiu, Romania) and Gülseren Kan Şahin (University of Sinop, Turkey)
A Roman lamp with a hen and her chicks from southeastern Anatolia.

14 h 40 Laurent Chrzanovski (Universitatea "Lucian Blaga" din Sibiu, Romania), Ergün Laflı (Dokuz Eylül University, Izmir, Turkey) and Gülseren Kan Şahin (University of Sinop, Turkey)
Some Roman and early Byzantine lamps from southeastern Turkey.

15 h 00 Ergün Laflı (Dokuz Eylül University, Izmir, Turkey) and Gülseren Kan Şahin (University of Sinop, Turkey)
A stamped lamp of Romane<n>sis from Mersin, southern Turkey.

15 h 20 Discussion.

15 h 40 – 16 h 00: Break / Pause.

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16 h 00 – 17 h 00: Session 3
Chairman / Présidence: José Carlos da Costa Quaresma (Universidade Nova de Lisboa, Portugal).
Lamps in Asia Minor and the Near East I / Lampes en Asie Mineure et au Proche-Orient I.

16 h 00 Małgorzata Kajzer (Uniwersytetu Jagiellońskiego, Crakow, Poland)
Anatolian lamps in Paphos, Cyprus: The problem of identification.

16 h 20 Ergün Laflı (Dokuz Eylül University, Izmir, Turkey) and Gülseren Kan Şahin (University of Sinop, Turkey)
A stone lamp from Mersin, southern Turkey.

16 h 40 Tomasz Polański (Uniwersytet Jana Kochanowskiego, Kielce / Polska Akademia Nauk, Crakow, Poland)
Ancient lamps in Graeco-Roman and Syriac letters. Greek love poetry and Christian religious worship.

17 h 00 Discussion and closing / Discussion et clôture.

17 h 05 Shooting a "family photo" in front of the Rectorate building of DEU (by Atilla Özgen) / Prise d'une «photo de famille» devant le bâtiment du rectorat de DEU (par Atilla Özgen).

17 h 10 – 21 h 00: An excursion to Ottoman and modern Izmir as well as a joint dinner on the promonade of Izmir (Kordon) / Une excursion dans l'Izmir ottomane et moderne et dîner en commun sur la promenade d'Izmir (Kordon).
Guides: Ergün Laflı, Gülseren Kan Şahin and Samet İkibeş.

May 17 / 17 mai

9 h – 10 h 00: Registration, welcome coffee / Enregistrement, accueil (DESEM, Rectorate Building of the Dokuz Eylül University by Dr Gülseren Kan Şahin; phone: +90.544.938 54 64; and Mr Samet İkibeş; phone: +90.506.964 27 72).

Conferences in DESEM - Blue Hall (*Mavi Salon*) / Conférences au DESEM – Salle bleue (*Mavi Salon*)

10 h 00 – 12 h 00: Session 4
Chairman / Présidence: Riccardo Berriola (Museo Archeologico Nazionale di Napoli, Italy).
Lamps in Asia Minor and the Near East II / Lampes en Asie Mineure et au Proche-Orient II.

10 h 00 Ergün Laflı (Dokuz Eylül University, Izmir, Turkey) and Gülseren Kan Şahin (University of Sinop, Turkey)
Early Byzantine circular lamps ("lampes-galets") in the museum of Mersin, southern Turkey.

10 h 20 Aleksei Vaiman (Bar-Ilan University Ramat-Gan, Israel)
Liturgical purpose of the oil lamps in the Roman, early Byzantine and early Islamic Near East.

10 h 40 Ergün Laflı (Dokuz Eylül University, Izmir, Turkey), Maurizio Buora (Società Friulana di Archeologia, Udine, Italy) and Gülseren Kan Şahin (University of Sinop, Turkey)
Byzantine and early Islamic rayed lamps from southeastern Turkey.

11 h 00 Discussion.

11 h 20 – 11 h 40: Break / Pause.

11 h 40 – 13 h 00: Session 5

Chairman / Présidence: Laurent Chrzanovski (Universitatea "Lucian Blaga" din Sibiu, Romania).

Lamps in the collections of the National History Museum of Romania / Lampes dans les collections du Musée national d'histoire de Roumanie.

11 h 40 Ionuț Bocan, Cătălina-Mihaela Neagu, Mihaela Simion, Decebal Vleja and Emil Ionuț Dumitrașcu (Muzeul Național de Istorie a României, Bucharest, Romania)
Ancient Greek lamps from the collections of the National History Museum of Romania.

12 h 00 Cătălina-Mihaela Neagu, Ionuț Bocan, Decebal Vleja, Mihaela Simion and Emil Ionuț Dumitrașcu (Muzeul Național de Istorie a României, Bucharest, Romania)
Late Roman lamps from the collections of the National History Museum of Romania.

12 h 20 Discussion.

12 h 40 – 14 h 00: Joint lunch / Déjeneur en commun.

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14 h 00 – 15 h 00: Booking coach and ferry tickets to Kuşadası (Pamukkale) and Samos (Ertürk) for May 18
Réservation des billets de bus et de ferry pour Kuşadası et Samos pour le 18 mai.
Pamukkale-Basmane
Address: Dokuz Eylül Meydanı, No. 4/B, Fuar İş Hanı, Basmane, Izmir; **phone:** +90.232.489 04 03.
Ertürk – Alsancak
Address: 1378 Sok., No.: 4/1-B, Alsancak, Izmir; **phone:** +90.232.464 15 55; **e-mail:** <izmir@erturk.com.tr>.

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15 h 00 – 16 h 00: Session 6

Chairman / Présidence: Mali A. Skotheim (American Research Institute in Turkey, Ankara, Turkey).

Lamps from Tomis, Scythia Minor / Lampes de Tomis, Scythie Mineure.

15 h 00 Ștefan Georgescu (Reșița, Romania) and Ana Cristina Hamat (Muzeul Banatului Montan, Reșița, Romania)
Roman lamps from Tomis, Scythia Minor. Imported and local lamps between the first and third centuries A.D.

15 h 20 Tiberiu Potârniche, Laurențiu Cliante, Sorin Colesniuc and Aurel Mototolea (Muzeul de Istorie Nationala si Arheologie Constanța, Romania)
Ancient lamps from domestic contexts at Tomis, Scythia Minor. New finds from the 2016-2018 seasons.

15 h 40 Constantin Băjenaru, Cătălin Nopcea, Radu Petcu, Dan Vasilescu and Marius Lascu (Muzeul de Istorie Nationala si Arheologie Constanța, Romania)
Roman lamps from funerary contexts at Tomis, Scythia Minor. New finds from the 2016-2018 seasons.

16 h 00 Discussion.

16 h 00 – 16 h 20: Break / Pause.

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16 h 20 – 18 h 00: Session 7

Chairman / Présidence: Ani Eblighatian (Université de Genève, Switzerland).

Lamps from all around Romania / Lampes de Roumanie.

16 h 20 Radu Petcu (Muzeul de Istorie Nationala si Arheologie Constanța, Romania), George Nuțu (Muzeul de Istorie și Arheologie Tulcea, Romania), Simina Stanc (Universitatea "Alexandru Ioan Cuza" Iași, Romania) and Ingrid Petcu-Levei (Muzeul de Istorie Nationala si Arheologie Constanța, Romania)
Lamps from Aegyssus, western Romania.

16 h 40 Emil Ionuț Dumitrașcu, Cătălina-Mihaela Neagu, Mihaela Simion, Ionuț Bocan and Decebal Vleja (Muzeul Național de Istorie a României, Bucharest, Romania)
Stamped lamps from the Roman necropolis of Tăul Găuri – Hop (Alburnus Maior).

17 h 00 Ana Cristina Hamat (Muzeul Banatului Montan, Reșița, Romania)
Roman lamps from the area of Berzovia - Ramna in Caraș-Severin County, Romania.

17 h 20 Mihaela Simion, Cătălina-Mihaela Neagu, Decebal Vleja, Ionuț Bocan and Emil Ionuț Dumitrașcu (Muzeul Național de Istorie a României, Bucharest, Romania)
Upside down – A twisted world! Lux perpetua luceat eis !

17 h 40 Constantin Băjenaru and Cătălin Nopcea (Muzeul de Istorie Nationala si Arheologie Constanța, Romania)
Lamps from the late Roman fort at Ulmetum, Scythia Minor.

18 h 00 Discussion.

18 h 00 – 18 h 20: Break / Pause.

18 h 20 – 19 h 00: Session 8

Chairman / Présidence: Radu Petcu (Muzeul de Istorie Nationala si Arheologie Constanța, Romania).

Lamps from Georgia, Italy and Spain / Lampes de Géorgie, d'Italie et d'Espagne.

18 h 20 Maria Bąk (Uniwersytet Warszawski, Poland)
Preliminary report on the oil lamps from the Roman fort in Apsaros (Gonio, Georgia) from the seasons of 2014 to 2018.

18 h 40 Riccardo Berriola (Museo Archeologico Nazionale di Napoli, Italy)
The lamps of the Collection Gargiulo in the National Archeological Museum of Naples.

19 h 00 José Carlos da Costa Quaresma (Universidade Nova de Lisboa, Portugal)
The third century A.D. in motion: New proposals on morphological and chronological evolution of lamps (Disc-type, Dressel 28, Dressel 27, Dressel 30 and Disc-type derivated).

19 h 20 Discussion.

19 h 40 Award ceremony of the "2019 EKVAM Annual Award of the Ancient Anatolian Studies" by Professor Tomasz Polański (Uniwersytet Jana Kochanowskiego, Kielce / Polska Akademia Nauk, Krakow, Poland) / Cérémonie de décernement du «Prix annuel 2019 EKVAM des études anatoliennes anciennes», par le professeur Tomasz Polański.

19 h 50 Closing / Clôture.

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18 h 20 – 18 h 40: Parallel Session 9

Chairman / Présidence: Şeyda Kaya (Dokuz Eylül University, Izmir, Turkey).

Session of video conference in Classroom 12 on the second floor /
Session de vidéoconférence dans la salle de classe 12 au deuxième étage.

18 h 20 Elizaveta Krasnodubets and M. I. Zolotarev (both from the State Historical and Archaeological Museum-Reserve "Chersonese Tavrichesky", Sevastopol, Russia)
The return of Phersephone: image of a mythological scene on a fragment of an oil lamp from Tauric Chersonese, Russia.

The post-symposium excursion / L'excursion après le symposium
May 18–19 / 18–19 mai : *Excursion - Visit of Samos / Visite de Samos*

May 18 / 18 mai

8 h 30: Meeting in front of the harbour of Kuşadası / Rendez-vous devant le port de Kuşadası.
Address / Adresse: Camikebir Mahallesi, Mahmut Esat Bozkurt Cad, Turistik, Siteler Sk. No.: 14/B, Kuşadası, TR-09400 Aydın, Turkey; **phone:** +90.256.612 88 88; **e-mail:** <contact@meandertravel.com>.

9 h 00 – 10 h 00: Arriving to Samos (Vathy) by ferry (*c.* 60 min.).

After 10 h 00: Walking to the hotels, settling in the hotels (Hotel Samos and others), renting cars for 24 hours and free times until May 19, at 16 h 30.

May 19 / 19 mai

16 h 30: Meeting on the harbour of Samos (Vathy) and returning to Kuşadası, Turkey by ferry.

19 h 00: Arriving to Kuşadası, Turkey and farewell.

Notes:

1- A return ferry ticket from Kuşadası to Samos is around 50 €. Turkish ferry companies Meander and Ertürk operate a a daily ferry between Kuşadası and Samos. Their tickets can be purchased online as well as at Ertürk Lines in Izmir personally which is located next to the Rectorate Building of DEU where the symposium is being organized.
Their websites:
<http://www.erturk.com.tr/en>, <http://www.meandertravel.com/ferrytosamos/samos.php?details=ferrytosamos&m=4&md=sc4>.

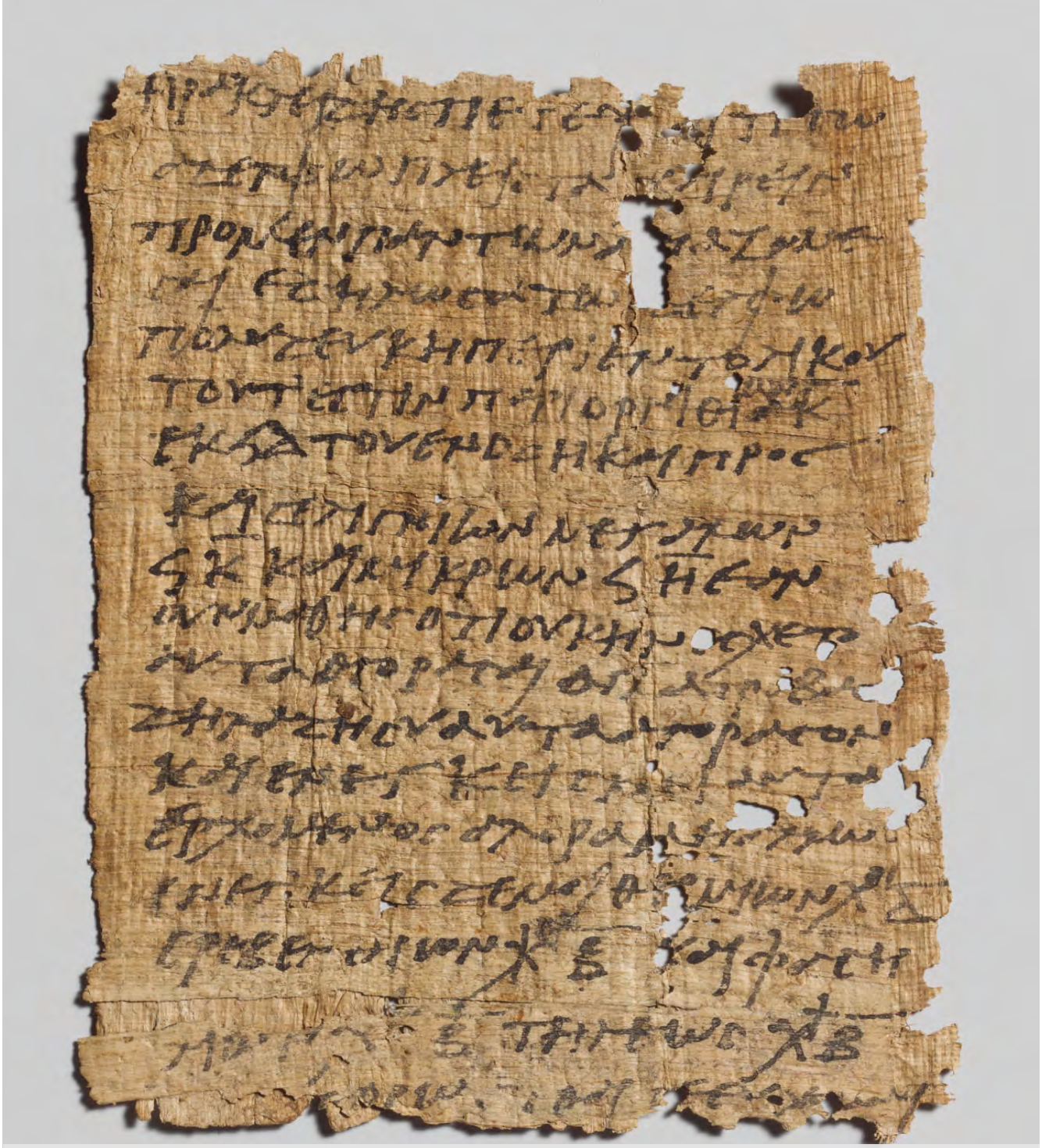
2- A double room with double beds at low-priced hotels in Vathy on Samos (such as The Samos Hotel) with breakfast costs around 51.5 € and a single room costs 41.5 €. Online reservation is possible. Everything can be payed through credit card. The best place to stay on Samos is Vathy, *i.e.* center of the island.

3- Most of the rent-a-car companies on Samos are located next to the harbour. A website for the car rental on Samos is : <http://www.samos-car-rental.com/en/>.

Fig. 1: View of Izmir around 1900s (source: <http://www.levantineheritage.com/panaroma.htm>).

Fig. 2: Ruins of Heraeum on Samos after an engraving of the beginning of the 19th century
[L. Mayer, *Views in the Ottoman dominions, in Europe in Asia, and some of the Mediterranean islands, from the original drawings taken for Sir Robert Ainslie by Luigi Mayer, F.A.S. with descriptions historical and illustrative* (London: P. Bowyee, 1810)] (source: <http://eng.travelogues.gr/item.php?view=53664>).

ABSTRACTS



Ancient Egyptian papyrus written in Greek ©Metropolitan Museum of Art

Lamps from the Late Roman Fort at Ulmetum, Province of Scythia

Constantin Băjenaru and Cătălin Nopcea

The present paper tries to systematize and synthetize the available data related to the history and importance of the Roman settlement of Ulmetum in the context of both the province of Moesia Inferior (2nd - 3rd centuries A.D.) and Scythia Minor (4th - 6th centuries A.D.). The approach is a critical one, based on both literary and epigraphic sources, as well as on the results of the archaeological investigations, especially on the study of the oil lamps discovered within the perimeter of the archaeological site. The information, reaching us through different means, once examined together, manage to paint a picture in which we can observe the important role the settlement has played throughout history. This formidable fortress, like other settlements in the province, has fiercely defended the interests of the Empire, being at the same time an important center of Romanization and civilization in a geographical area that has ever been a place of pilgrimage for ancient people.

Keywords: Late Roman period, Ulmetum, Moesia Inferior, Scythia Minor, Romania.

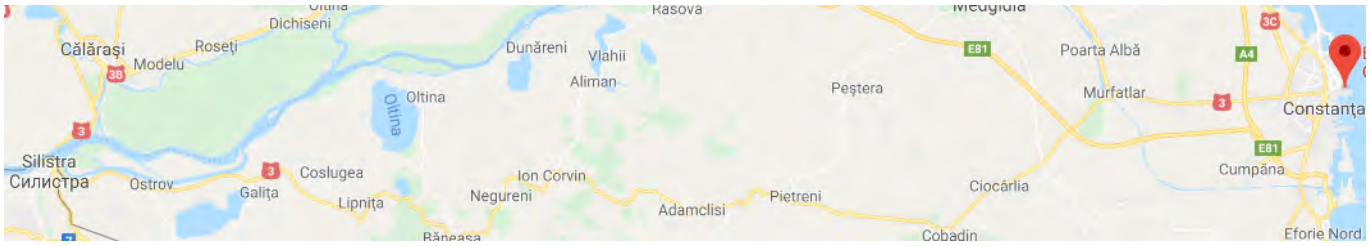
Panoramic view of Ulmetum © Wikipedia

Roman lamps from funerary contexts at Tomis, Scythia Minor. New finds from the 2016-2018 seasons

Constantin Băjenaru, Cătălin Nopcea, Radu Petcu, Dan Vasilescu and Marius Lascu

The study of the late Roman necropolis is one of the essential sources for the historical knowledge and reconstruction of this period at Tomis. The importance of the city is very high, especially after the 4th century A.D., when it becomes the capital of the newly formed province of Scythia Minor. From this date on, it will be also the most important Christian center in the area. The name of Tomis is mentioned in the ancient written sources as a bishopric center. Over the years, archaeological research has brought to light a significant number of tombs, grouped in several areas. The necropolis is situated throughout the ancient main roads, which connected Tomis with the other important centers in the province, like Histria and Callatis. The late Roman tombs are dated from the 4th century A.D. until the first half of the 7th century A.D. After this date the city is abandoned, and the entire province is left under barbarian control.

Keywords: Roman period, Late Roman period, Tomis, Scythia Minor, Romania, funerary context.



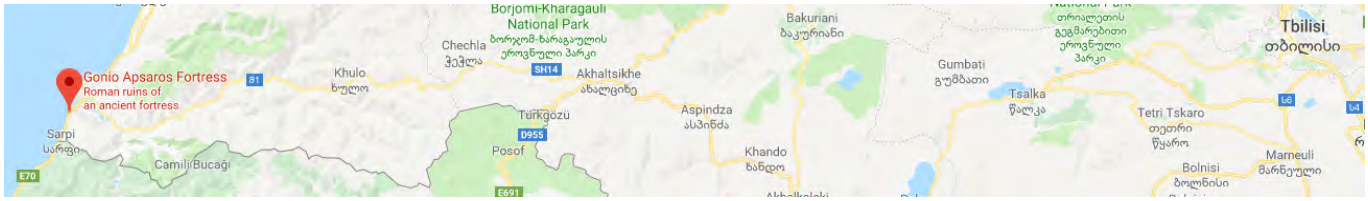
Archaeological promenade at Tomis © Wikipedia

Preliminary report on the oil lamps from the Roman fort in Apsaros (Gonio, Georgia) from the seasons of 2014 to 2018

Maria Bąk

The Polish-Georgian Archaeological Expedition has been doing fieldwork within the Roman fort in Apsaros since 2014. During that time several oil lamps dated mainly to Early and Middle Roman Period have been found. The interpretation of the lamps juxtaposed with other materials (mainly coins and glass) let us formulate general remarks on the chronology of the Roman fort. Lamps found in Apsaros compared with the examples found at other sites in the Roman Colchis let us formulate the types and decorative schemes popular in local manufacturing as well as probable ways of military supplies to the region. The intent of present paper is to report the unpublished lamps from the excavation and put them in the broader context of the lamp finds from Colchis coast, Black Sea Region and Anatolia.

Keywords: Roman period, Apsaros, Colchis, Georgia, Black Sea.



Views of Apsaros © Wikipedia

The lamps of the Collection Gargiulo in the National Archeological Museum of Naples

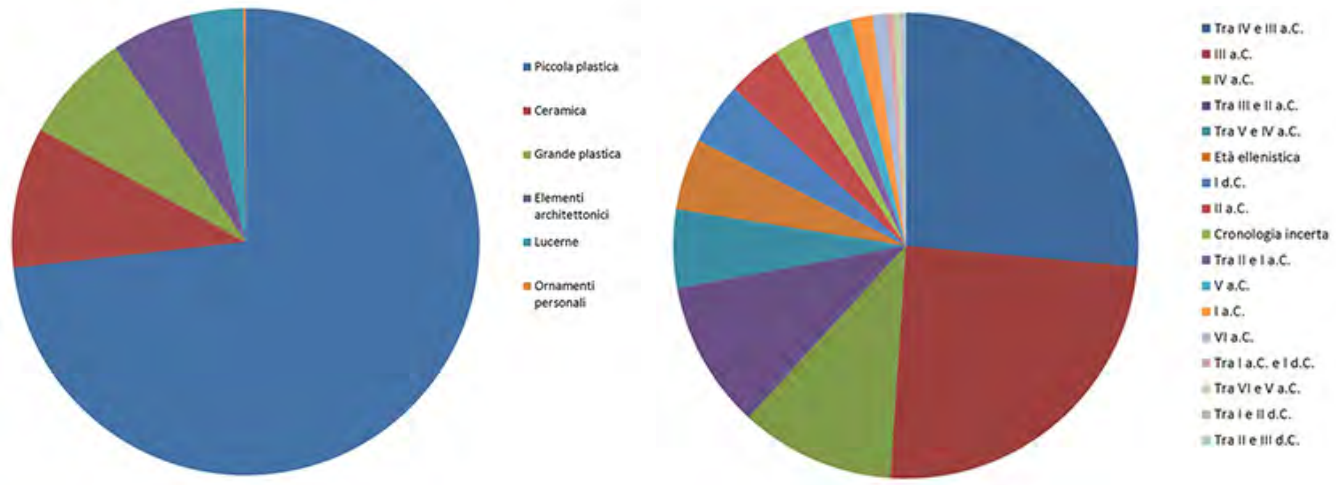
Riccardo Berriola

In the Raffaele Gargiulo's terracottas collection of the Museum of Naples we have 22 lamps (mono and bilichni), all dated between the first half and the last quarter of the first century A.D. The area of provenance indicated in Gargiulo's catalogue is mainly "Strada Campana", that is, above all, the old Puteoli (today Pozzuoli, near Naples). Gargiulo was an affirmed ceramist, restorer of ancient vases and bronzes, and one of the main figures of the Museum of Naples and of the trade of antiquities in Europe, besides being one of the greatest Neapolitan merchants of the 20s and 30s of the 19th century. It was only on May 29th 1855, after two years of heated confrontations about the price and the extent of the sale, that an agreement was reached on the price of about six thousand ducats.

Keywords: Early Roman period, Naples, Campania, Italy, museum and collection studies.

RAFFAELE GARGIULO

Ajutante al Controlloro del Real Museo Borbonico,
Socio onorario della Reale Accademia di Belle-Arti,
E socio corrispondente dell'Istituto Archeologico in Roma



Statistics on the quantities and dates of the artifacts of Gargiulo collection © Author

museo archeologico nazionale di napoli

Ancient Greek lamps from the collections of the National History Museum of Romania

Ionuț Bocan, Cătălina-Mihaela Neagu, Mihaela Simion, Decebal Vleja and Emil Ionuț Dumitrașcu

The collections of the National History Museum of Romania (MNIR) include a large quantity of lamps almost unknown, originating from the region between the Danube and the Black Sea, especially from the Greek cities. The study of the material aspects in the mainly Greek centers from west Pontic region has progressed a lot over the past two decades by the publishing of monographs which put in a new light the importance of these centers in the economic life of the West-Pontic region. This context requires both the valorization and the scientific circulation of this important museum collection. Thus, this study is dedicated to the analysis of a special category within the archaeological material - the Greek lamps, discovered in various centers from West-Pontic region (Histria, Tomis, Callatis) and preserved in the collections of the MNIR. An important collection of lamps consisting of 33 items was examined in this study. Our lamps fall in to two large groups, distinguished chronologically and in a lesser degree by provenance. The first group consists of Classical Greek lamps and the second group consists of Hellenistic lamps. Of greater importance is the relation of the ancient lamps to questions of commerce and industry. The importation of certain types of lamp and their influence on local industries will be pointed out in this study. Alongside local products, it is important to note the Attic imports or those from Asia Minor (Ephesian lamps). For the typological framing, it has been used the classification made by Richard Hubbard Howland, for the lamps at the Athenian Agora, in 1958. The lamps analyzed in this study are divided into the following types: Howland 25 A, Howland 25 B, Howland 26 A, Howland 26 B, Howland 27 A, Howland 28 B, Howland 29, Howland 32, Howland 43 C, Howland 44 A, Howland 45 A etc.

Keywords: Classical and Hellenistic period, Attic imports, Anatolian and Ephesian lamps, Romania, Western Black Sea area, museum studies.

The National History Museum of Romania © Wikipedia

A diachronic overview of long-distance trade of Hellenistic to early Byzantine lamps made in Asia Minor. Their importance and their influence on local manufactures, from Alexandria to Novae and from Arelate to South Russia

Laurent Chrzanovski

After achieving more than two decades of researches focused on lychnology, the lamps of the four sites mentioned, object of our latest in-depth studies, will help us to try to draw a 'status quaestionis' and set a list of 'terrae incognitae' made by types or periods for which we know too few in what concerns original productions made in Asia Minor, leading not a few scholars to attribute to this very region the origin of a lamp or of the invention of its shape.

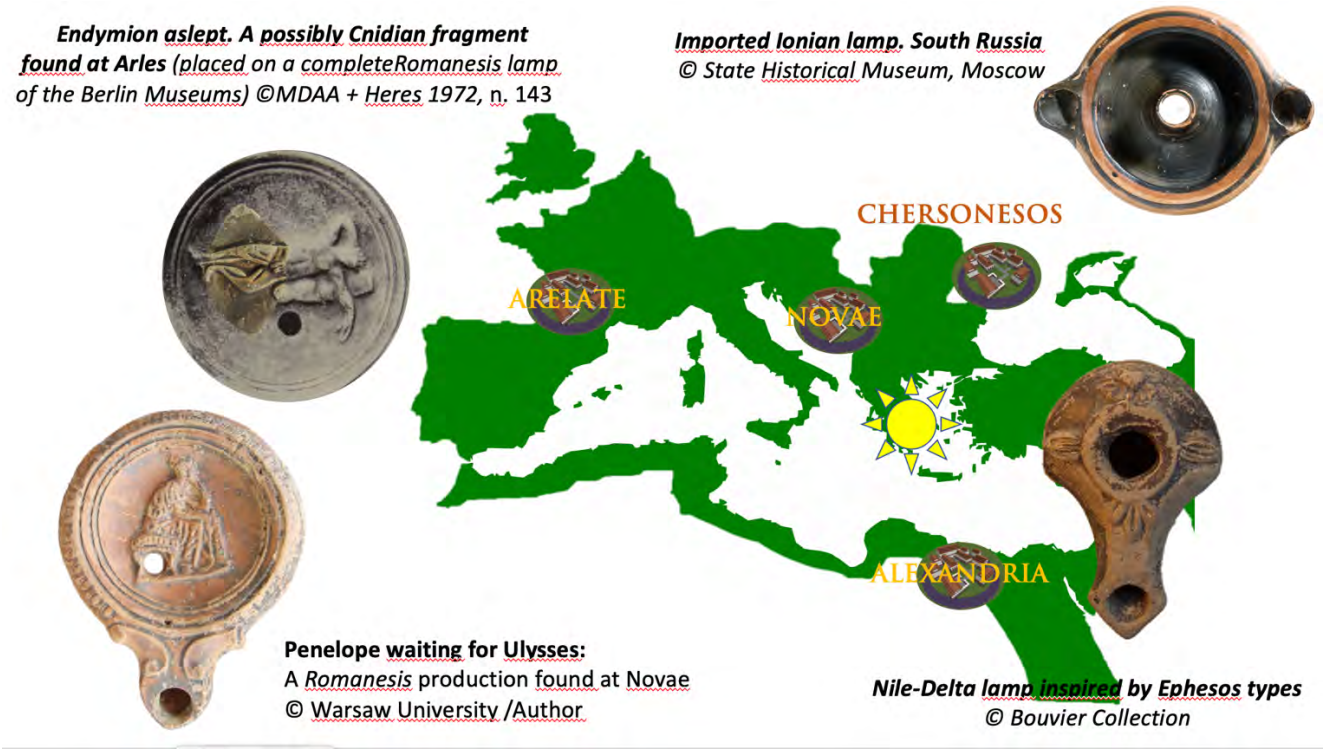
Alexandria, Egypt and a short excursus in the Near East: Having achieved the study of late Maurice Bouvier's collection, the second in Europe after Benaki's one as far as Egyptian and Near Eastern lamps are concerned, with 783 intact artefacts chosen with a real archaeologist's eye to cover all main types and historical periods from the Phoenician period to Islam, we will extract the main Asia Minor import and examine their re-interpretation by the Nile Delta manufactures, mainly for the Hellenistic and Roman Imperial times, and, on the other way, the extreme vitality of Antioch's manufactures during Late Roman, Byzantine and early Islamic times and their influence on Asia Minor workshops. We will not forget to make a first – and collective – "mea maxima culpa" on the Sagalassos wheel-made lamp type and its ties to the molded imitations made at Alexandria for the Asia Minor diaspora living there, mainly during the second century A.D.

Novae/Svishtov: One of the biggest military – and civilian – settlements on the Danube, headquarter (since A.D. 69) both of the Legio Prima Italica and of the Roman Military fleet of the Danube, then one of the most important Bishopric centre from the fourth to the sixth c. A.D. Having completed the research of all the lamps excavated in the Western sector by the University of Warsaw from 1953 to 2014, we will show some astonishing examples of Asia Minor imports supplying the first military presence there (the Legio Octava Augusta with its wooden castrum, established there from 45 to 69 A.D.), then the revival of late Hellenistic oriental shapes or ornaments on specific macro-regional types produced up to the second century A.D., to end with direct Asia Minor imports and their immediate copies or imitations linked to the Episcopal importance of the newly rebuilt Christian civilian city after the Gothic invasion.

Arelate/Arles: The harbor garbage deposit 'sealing' the Arles-Rhône 3 shipwreck delivered a lamp corpus with more than 5000 lamps (intact and fragmentary), among which ca. 1500 deserved an in-depth research and the whole corpus is framed in less than 70 years, a period we could even sharpen to 60 years as very few lamps can possibly be dated prior to A.D. 70 or later that A.D. 130. As a consequence of the historical framework and of the characteristics of a major "international cargo multimodal hub" as one would say today, the impressive quantity of motifs – 331, i.e. less than 3 discus-readable fragments or lamps with the same representation! – is the equivalent of the ones, covering much broader periods, gathered during decennial excavations in major sites like Ampurias, Trier, the Athenian Agora, the Athenian Kerameikos or Corinth just to mention some of them. A dozen of Asia Minor lamps are among the list, and we will see which influence they had on other Roman workshops, in Gaul and beyond.

Chersonesos/Sebastopol and some major sites of South Russia: through the lychnological corpus of the State Historical Museum (Moscow) we study with Dr Denis Zhuravlev, we will observe through the ages the very special relationship this area had with Asia Minor on the lychnological field, with direct imports and locally-made derivatives, from the Archaic period to the Early Byzantine era.

Keywords: Hellenistic period, Roman period, early Byzantine period, Anatolian lamps, Alexandria, Novae/Svishtov, Arelate/Arles, Chersonesos/Sebastopol, eastern Mediterranean, Black Sea area, production.



***Endymion aslept. A possibly Cnidian fragment found at Arles** (placed on a completeRomanesis lamp of the Berlin Museums) ©MDAA + Heres 1972, n. 143*

Imported Ionian lamp. South Russia
© State Historical Museum, Moscow

Penelope waiting for Ulysses:
A *Romanesis* production found at Novae
© Warsaw University /Author

Nile-Delta lamp inspired by Ephesos types
© Bouvier Collection

From Archaic times to the Western Roman Empire : some examples from the mentioned sites

Late Antique times : the Eastern Mediterranean world : sites and creative areas quoted during the paper :

Istanbul; ***Chersonesos***; ***Alexandria*** + ***Other sites:*** Taman (Ilichevska Fortress): 2: Olbia; 3: Odessa: 4: Argamum; 5: (L)ibida; 6: Sacidava; 7: Capidava; 8 : Ulmetum; 9: Novae; 10: Sacidava; 11: Sadovets; 12 : Sirmium; 13: Anchialos; 14: Odessos; 15 : Akra; 16: Hadrianoupolis (Edirne); 17: Thasos; 18: Cyprus; 19: Byblos; 20: Akçakoca; 21: Hadrianopolis; A: Miletus; B: Calymnos; C : Didyma; D: Rhodes; E: Sepphoris. **α*** : Byblos (2 lamps); **β***: Ha-Goshrim.∀ : Karanis.

A new example of Roman ovoid lamps with linear patterns (Hawari Type 6) from southeastern Anatolia

Laurent Chrzanovski, Ergün Laflı and Gülseren Kan Şahin

A new example of Roman ovoid lamps with linear patterns, so-called “type 6” of Hawari in his Zeugma publication (**fig. 1**) is recently published in the catalogue of the museum of Şanlıurfa (ancient Edessa) in southeastern Turkey (**fig. 2**; Karul/G. Kozbe/A. Yavuzkır 2017, p. 406, top, right; diameter, 7.8 cm; length, 10.0 cm; height, 4.0 cm). This unslipped lamp with the accession number KTN.02.26 is excavated at the *necropolis* of Karatepe which is a *höyük* site in the village of Karatepe in the province of Şanlıurfa and currently being displayed in the museum. Roman ovoid lamps with linear patterns are generally dated to the first half of the third century A.D. (Hawari, p. 179 and pl. 90) and are already known in lychnological literature since the publication of Frederick O. Waagé in Antioch-on-the-Orontes (Waagé 1941, 66-67, nos. 152-154, fig. 80). Most diagnostic typological feature of these lamps is an ovoid body formed by two molded parts. Their body are slightly convex, their filling-hole are relatively large and surrounded with a ridge, their nozzle are round and short, and their base is flat. Their handle is upright, solid, and mold-made. In this paper some further knowledge about this lamp type and its dating has been provided.

Keywords: Middle Roman period, Şanlıurfa, southeastern Anatolia, Near East, ovoid lamps with linear patterns, Hawari 2013, typology, chronology.

References

M. Hawari, Chapter five: The lamps, in: W. Aylward (ed.), *Excavations at Zeugma. Conducted by Oxford Archaeology,* Packard Humanities Institute (Los Altos, CA 2013), vol. 2, pp. 176-201, pls. 75-109 <https://zeugma.packhum.org/index>.

N. Karul/G. Kozbe/A. Yavuzkır (eds.), *Şanlıurfa Müzesi Arkeolojik Eser Kataloğu,* T.C. Kültür ve Turizm Bakanlığı, Kültür Varlıkları ve Müzeler Genel Müdürlüğü (Şanlıurfa 2017) p. 406.

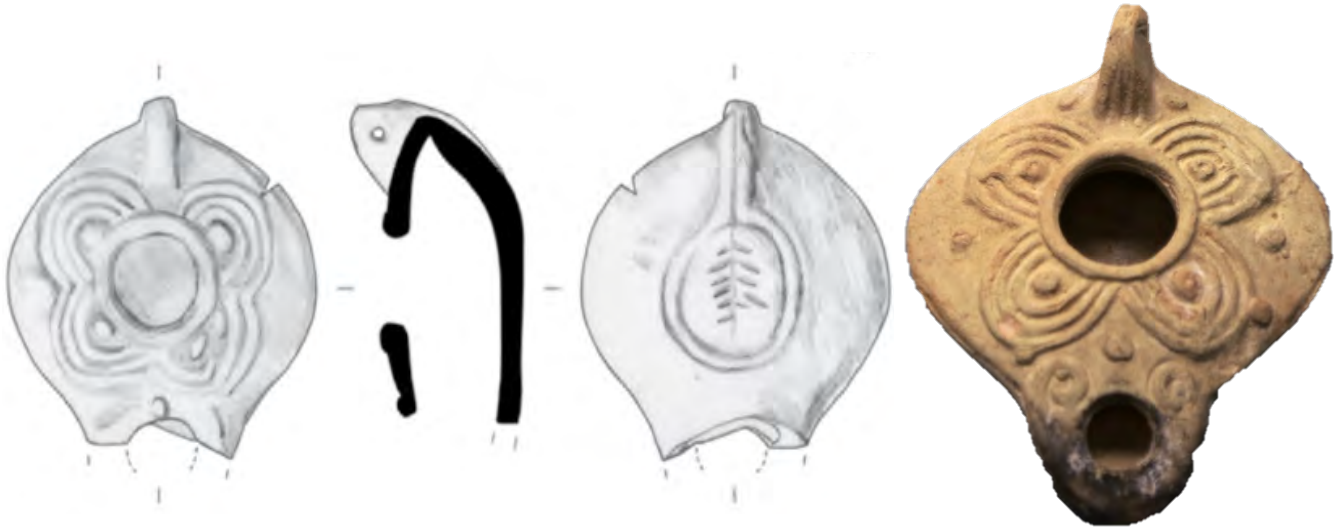


Fig. 1: A Roman ovoid lamp with linear patterns from southeastern Anatolia (Type 6 of Hawari; after Hawari 2013, p. 179 and pl. 90); **Fig. 2:** A new example of Roman ovoid lamps with linear patterns (Type 6 of Hawari) in the museum of Şanlıurfa in southeastern Turkey; accession number KTN.02.26 [after N. Karul/G. Kozbe/A. Yavuzkır (eds.), *Şanlıurfa Müzesi Arkeolojik Eser Kataloğu,* T.C. Kültür ve Turizm Bakanlığı, Kültür Varlıkları ve Müzeler Genel Müdürlüğü (Şanlıurfa 2017) p. 406, top, right]

Some Roman, early Byzantine and Islamic lamps from southeastern Turkey

Laurent Chrzanovski, Ergün Laflı and Gülseren Kan Şahin

Late Roman drop-shaped lamps with diverse patterns: This type of lamp (**fig. 1-2**) is characterized by a piriform body with a biconvex profile. The flat upper part has a large filling hole, often surrounded by a raised rim, while a high U-shaped rim surrounds the entire discus and the elongated nozzle, often decorated with a very low relief pattern but generally very neatly rendered. The shoulder, very convex, is decorated with geometric patterns in relief and has a small vertical conical handle at the back, while the flat, round base is almost always defined by a circular bead. An additional feature of the base is the almost systematic decoration of its center, in relief, with simple, geometric or even zoomorphic motifs. These lamps, which are very numerous on the sites of northern Syria and coastal Lebanon, are a macro-regional variant of canonical types, without the beak channel, produced in the Holy Land and South Lebanon, This type is to be considered mainly Syrian, with exports and reinterpretations including a vast space, between Jordan and southern Asia Minor, including Cyprus. In Syria, this type appeared, according to Modrzewska-Marciniak during the 4th century and persisted, with many minor stylistic changes, until the 6th century.

Late Roman drop-shaped lamps with geometric decorations: This type of lamp (**fig. 3**) is characterized by a drop-shaped body with a biconvex profile and a pointed nozzle integrated into the lamp reservoir. The rounded upper part has a large filling hole surrounded by a raised bead, while a high V-shaped bead surrounds the entire decorated upper part of the nozzle. The very convex shoulder is almost always decorated with raised rays and has a small vertical conical handle at the back, while the flat base is often decorated with geometric motifs. Probably born in Palestine, this type is so popular that it is massively produced in Lebanon, in the Decapolis, in Palmyra, in northern Syria and even as far away as Mesopotamia. Exports, even local variants, are documented throughout the Mediterranean East, in Asia Minor and as far as Constantinople on the one hand, and in Egypt on the other hand. A notable exception seems to be Cyprus, where the vast corpus collected at the National Museum does not include any such lamps. According to published catalogues, these lamps are dated between the middle of the 6th century and the second quarter of the 7th century; in Antioch, they are considered as "The 6th Century Lamps par excellence". Some late derivatives, mainly in the Levant, will be produced even at the beginning of the 9th century.

Molded Islamic lamps, late : these lamps are distinguished by geometric patterns on the shoulder, a palm leaf on the beak channel and a particularly elaborate base (**fig. 4**). Depending on the case, they are coated with the green lead glaze that will make them successful throughout the Arab world. Their dating is complex, as there are so few contextual publications of this type. It seems very likely that the first series were contemporary of the Hadad 37 type, and that their production lasted until the 9th century AD. Their area of expansion, but also the variety of their particularities, are vast, ranging from Southern Turkey and Northern Syria to Egypt.

Wheel-made Islamic lamps with glaze (10th to 11th century): This type of lamp (**fig. 5-6**). is the first to clearly distinguish itself from the 'slipper lamps', and is considered as the first innovative type of Islamic lamps, breaking the mold-made tradition. Generally of small or medium size, these lamps have a shape that is distinguished by its simplicity: a round body with a filling hole surrounded by a more or less high convex rim, a small conical handle leaning towards the filling hole and a small open V-shaped nozzle. These productions were invented in Syria and Mesopotamia, and quickly reach all Islamic conquered territories, as Egypt.

Keywords: Roman period, early Byzantine period, Islamic period, Şanlıurfa, southeastern Anatolia, Turkey, Near East, museum and collection studies.

Fig. 1-2

Fig. 3-4

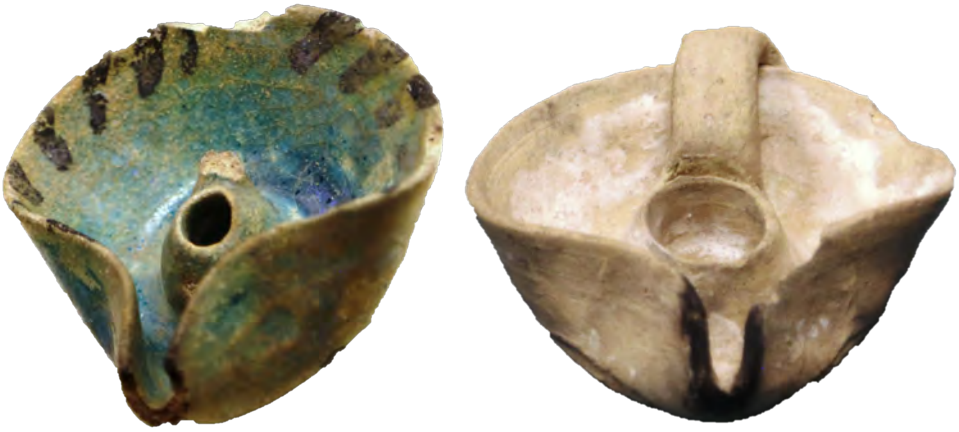


Fig. 5-6

Photographs taken by Ergün Laflı

Stamped lamps from the Roman necropolis of Tăul Găuri – Hop (Alburnus Maior)

Emil Ionuț Dumitrașcu, Cătălina-Mihaela Neagu, Mihaela Simion, Ionuț Bocan and Decebal Vleja

The archaeological research conducted during 2001–2006 in the perimeter of the current locality Roșia Montană, within the Alburnus Maior National Research Program have resulted in providing a picture of the ancient Alburnus Maior. Thus, the main elements of the organizational system of Roșia Montană area in the Roman period consist of: zones of metalliferous deposits exploitation (Masivele Cetate, Cârnic, Jig, Orlea); habitat structures, including sacred areas (Carpeni, Tăul Ţapului, Găuri–Hop, Hăbad) and cremation cemeteries (Tăul Găuri–Hop, Valea Nanului, Carpeni, Tăul Corna, Jig–Piciorag, Ţarina şi Tăul Secuilor/Pârâul Porcului). Probably the most spectacular domain in which the preventive archaeological researches from Roşia Montană brought an important contribution is the funerary one who made possible a series of clarifications regarding the funerary behavior of the ancient communities who resided and worked in the area in Roman times. There have been investigated, up to now, five cremation necropolises and two funerary areas comprising more than 1,450 funerary structures. The present paper is dedicated to the analysis of a special category of archaeological material of the funerary inventory of one of the five cremation necropolis of Alburnus Maior, named Tăul Găuri– Hop (Roşia Montană, Alba county). Clay oil lamps bears a special place in the framework of investigated funerary complexes inventories in this necropolis, both from the point of view of the deposits occurrence, as well as - like will be seen hereunder - from the one of the manufacturers stamps attested here. The total number of lamps amounts to 296, out of which 58 with stamps. Among this lot, 20 have illegible stamps, thus they were analyzed only from the perspective of their ranging within the typological series prevailing in the necropolis. The repertory of stamps is composed by ATIMETI, CRESCENS, CASSI, FESTI, FORTIS, LITOGENE, LVCIA, MVRRI, OCTAVI, OPTATI and SEXTVS.

Keywords: Roman period, Tăul Găuri – Hop, Alburnus Maior, Romania, funerary context, stamped lamps, sigillography.

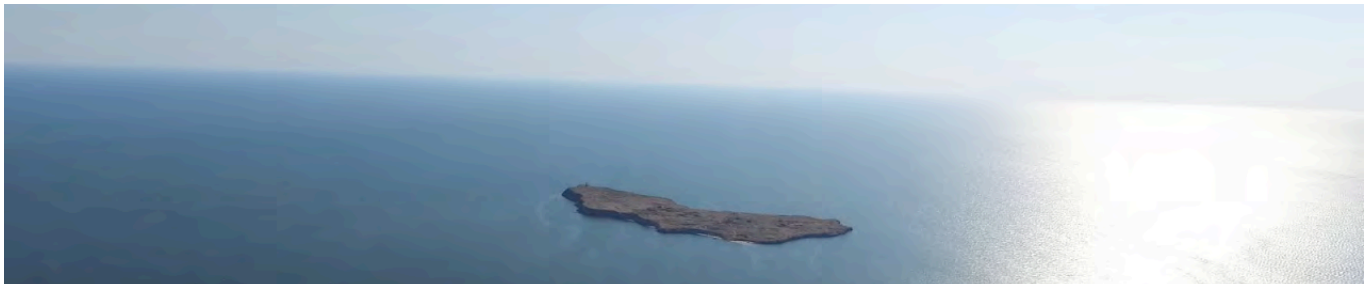
Lamps from Tăul Găuri in the National Museum © CIMEC

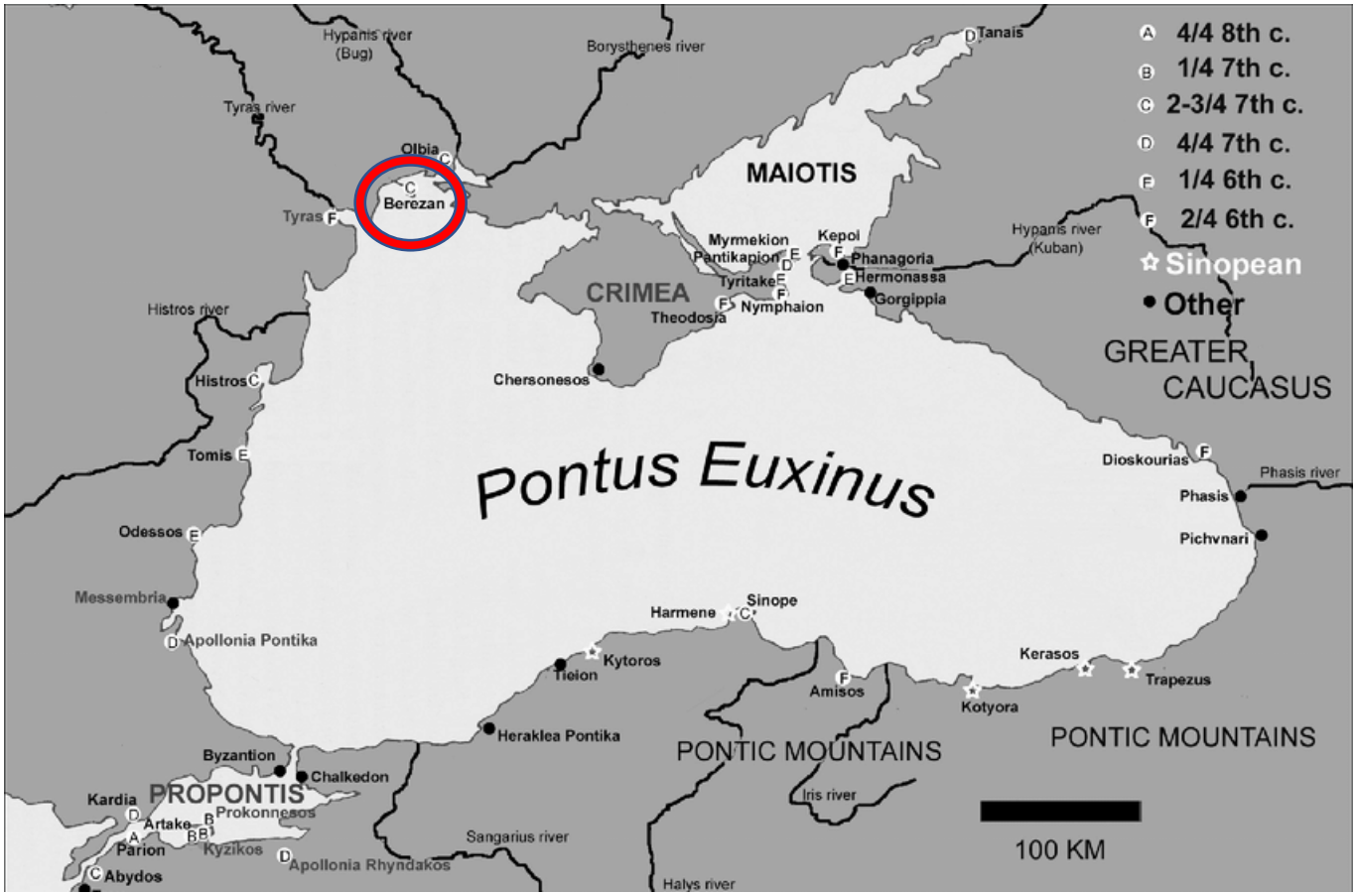
Candlesticks precursors from Berezan, Scythia

Pierre Dupont

Three items of the Hermitage collection of lamps from Berezan, though not recorded as lamps, stand out by their unusual features, viz. a central tube much stronger and thick-walled than on the standard «Stocklampen» ; above all, instead piercing the bottom of the bowl right through, it presents at the base two diametrically opposite openings, either circular or quadrangular holes for two of them, two similarly opposite notches for the third one ; on two of these pieces the upper edge of the central tube is encrusted with soot. Such peculiarities, even if they do not correspond at all with those of conventional oil lamps of Greek type, point to their interpretation as lighting devices, despite the fact that only one of them - B. 87-106 – seems clearly falling into the Greek period, i.e. the end of the 5th or the beginning of the 4th century B.C. Considering the fact that the Northern Euxine was at that time a major native producer of solid fats such as tallow one can reasonably assume that we are faced here with tallow lamps instead of oil lamps and that their special features are intended for fitting in candles. As during the medieval period, these tallow candles were probably fitted with flax or hempen wicks. On the Northern Black Sea area, the daily diet of the Scythians was based on mutton, beef and horse meet and they used to produce butter in churning mare milk; on the Western part, the Thracians were famous horse breeders; and, on the Southern shore, Xenophon, when crossing the territory of the barbarian tribe of Mossynechoi, reports that they are using dolphin fat in the same manner as the Greeks use olive oil. All these barbarian tribes devoted to cattle or/and horse breeding were quite well trained to deal with solid fat products and might have transmitted to the Hellenic newcomers their skill in this field, leading the Greek colonists to innovate in adapting occasionally, as early as the Archaic period, their oil lamps to solid fuels such as tallow or even its manufactured by-product the candle, so requiring a specific stand: the candlestick. Olbia was also exporting bees-wax throughout the Roman Empire and was most presumably producing it long before. Without going as far as to interpret these three pieces as kerosene lamps precursors, it is also worth mentioning that surface overflows of naphtha are to be found in great quantities both on the Kerch and the opposite Taman *peninsulae* and that this sort of fuel was already in use in the North-Pontic sphere, if not for domestic at least for external lighting during antiquity. However, the use of liquid bitumen for lighting in the case of ancient Berezan appears more questionable, for lack of local naphtha resources in the opposite Olbia region. In the case this interpretation proved to be true, so these three odd lighting devices would appear to be the earliest obvious evidence of the use of tallow candles by the ancient Greeks, even a little earlier as those allegedly depicted on the Golini 1 tomb frescoes in Orvieto.

Keywords: Classical period, Berezan, Scythia, Northern Black Sea area, Russia, candlestick, Greek colonisation in the Black Sea.





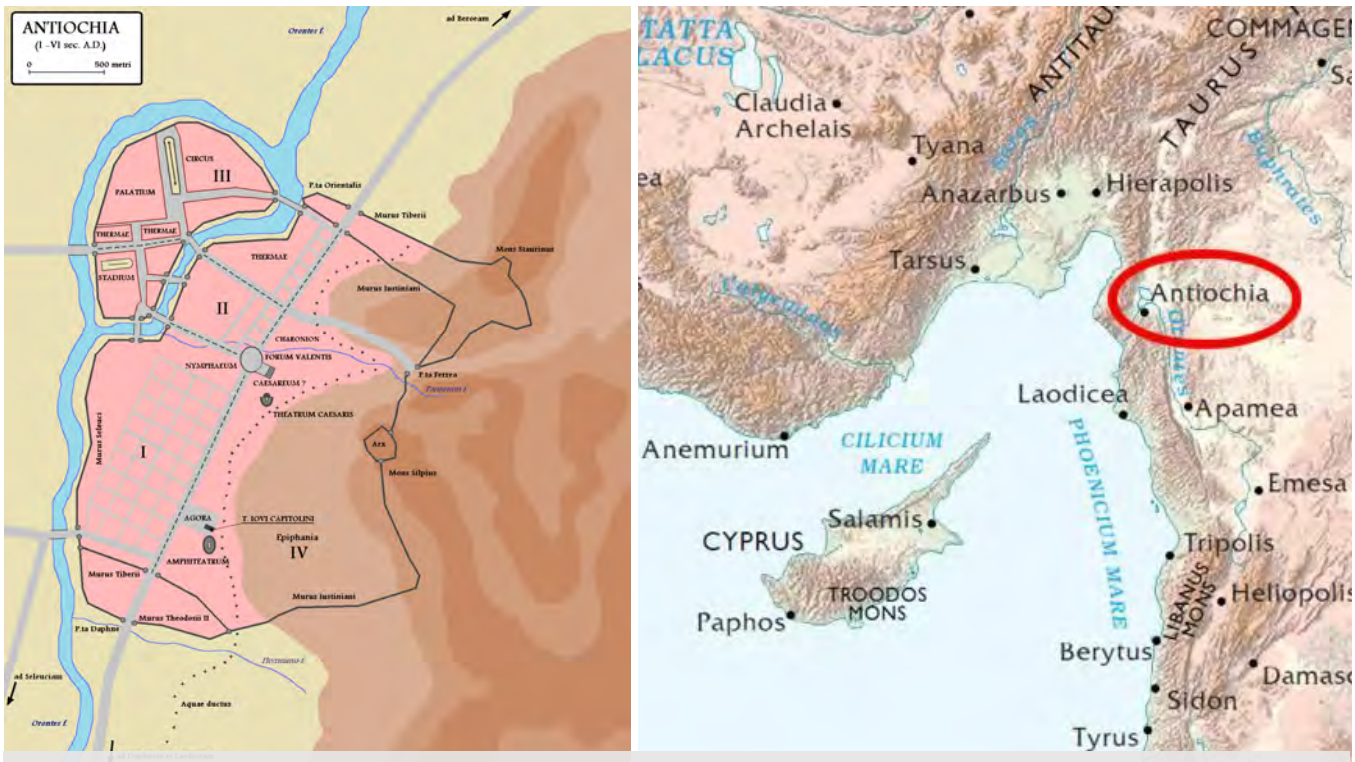
Location and views of the Island of Berezan © Wikipedia

The so-called Ephesian lamps from Antioch-on-the-Orontes

Ani Ebligathian

The terracotta lamps known as Ephesus lamps, a term used for the first time by Walter (1914), were discovered in Greece, Anatolia and Syria, at the sites of: Notion, Sardis, Tarsus, Pergamum, Troy and others, including the subsequent excavations of the Antikythera Wreck. However, until today the region of the origin is uncertain. In most studies, the Ephesus lamps are categorized under the Hellenistic lamps. The dating varies from the last quarter of the second century B.C. to the first century A.D. These lamps are mainly famous for the grey color, which is particular to this type of lamps. The technic of the production is mold made. The variants are due to the differences in the shape of the nozzle as well as the shape of the body. Howland (1958) classified the variants found in Athens as type 49A. The examples from Corinth are known for type XIX of Broneer (1930). So far, the biggest published number of this type of lamps is from Delos (1168 lamps and fragments), Bruneau (1965) classified them in 11 groups. The lamps concerning my dissertation are the examples discovered during the excavations at the site of Antioch-on-the- Orontes (1932-1939). Waagé (1941) classified them as types 19 and 21. Identic variants to the Ephesus lamps of Antioch are in the collection of Istanbul Museum (Kassab 1995). My paper aims to examine the variants discovered in Antioch through a study based on the archaeological context. This will bring additional information about the so-called Ephesus lamps, to understand if the examples of Antioch are imitations based on an original type or importations.

Keywords: Hellenistic period, early Roman period, Ephesian lamps, Antioch-on-the-Orontes, southeastern Turkey, northwestern Syria, typology.



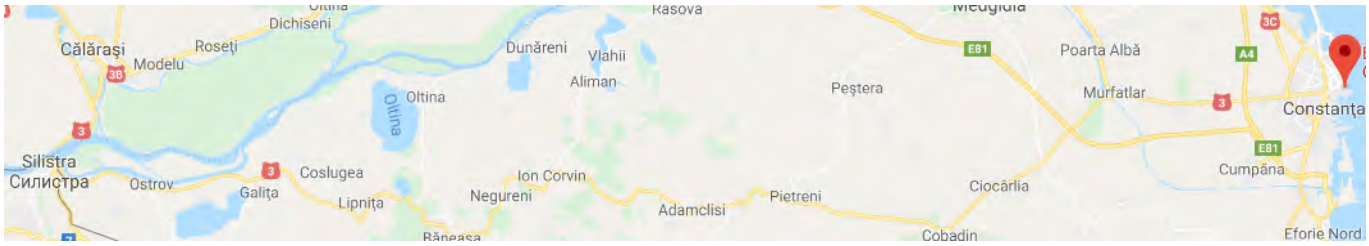
Map and location of Antioch © Wikipedia

Roman lamps from Tomis in Moesia Inferior. Imported and local lamps between the first and third centuries A.D.

Ștefan Georgescu and Ana Cristina Hamat

Starting with the Greek conquest over the city and continuing with the Roman rule, the role of Tomis as a warehouse for all kind of goods, is undeniable. Among the goods coming from a long distance and sold in the markets of the city, we can find also lamps. The orientation of the trade routes towards the Greek world, both, before and after the Roman conquest, is illustrated by the discoveries of Hellenistic lamps or by the large number of types from the Roman provincial centers located in the Greek part of the Empire. In addition to the imports, a significant number of local made lamps have been discovered on the territory of the city – coming from centers located on the territory of Moesia Inferior and even in Tomis. Among the best-represented provincial workshops in Tomis, are those from the Greek-speaking area of the Empire like Corinth, Athens, or even Cnidus. These situation proves the orientation of the city's trade towards the Greek speaking world in the 1st -3rd centuries A.D. and highlights the cultural symbiosis between the Hellenistic and Roman world which defines the economy of the city.

Keywords: Roman period, Tomis, Moesia Inferior, Romania, production, Typological influences.



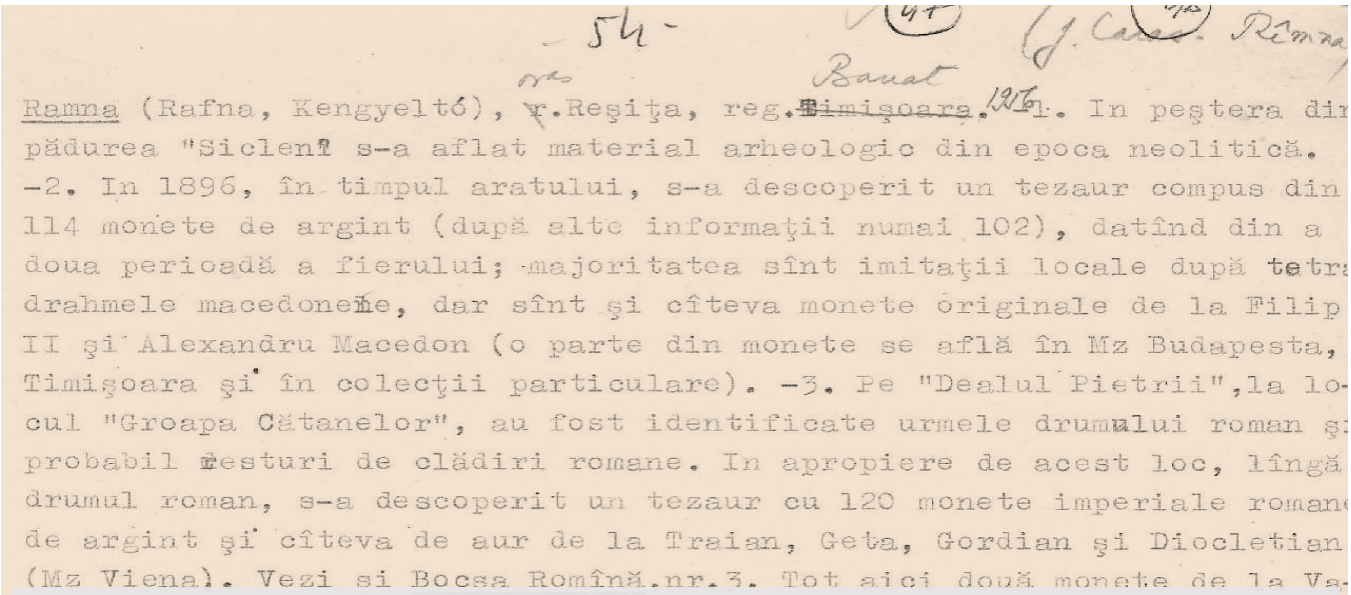
3rd century lamp found at Tomis © Author

Roman lamps from the area of Berzovia - Ramna in Caraș-Severin County, Romania

Ana Cristina Hamat

Berzovia-Ramna Odu-Verde area is located on the western border of Roman Dacia, nowadays south-west of Caraș-Severin County. The archaeological site from Berzovia- ancient Bersobis is one of the most important forts from Dacia, headquarters of IVth Flavia Felix Legion. In the proximity of the Roman fort, a pottery workshop was discovered in 1960 at Ramna Odu-Verde, around 5 km from the castrum. Thus, the entire area is very rich in archaeological discoveries, most of them dated in Roman time. Among these many findings we can count also the Roman lamps. Although, not in a large number, the lamps are one of the most important witness in recreating the past. They were discovered in the Roman fort in habitation context and also inside of one of the three pottery kilns discovered in Ramna Odu- Verde. Field research were resumed recently, in 2017, using non-invasive archaeological methods to map the entire area. These investigations were correlated with intrusive archaeological research and with the study of the material discovered in Berzovia- Ramna sites, currently stored at the Museum of the Highland Banat in Reșița.

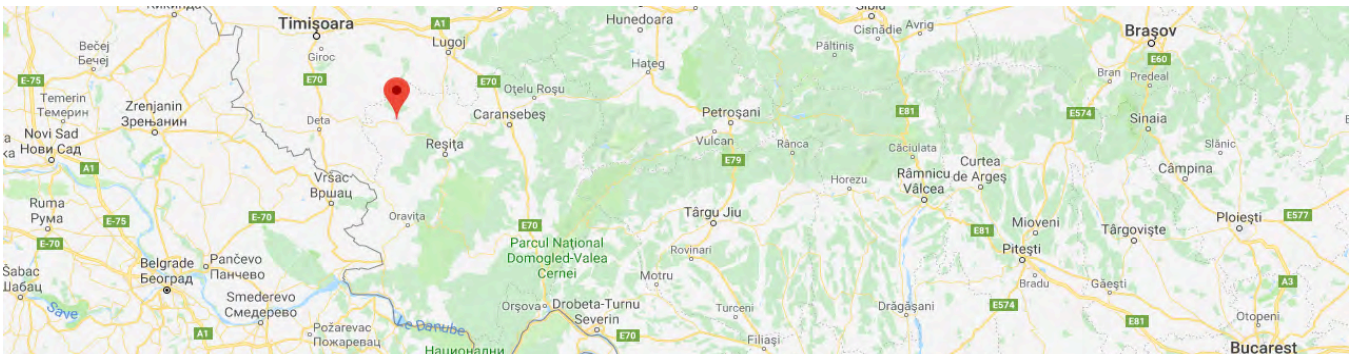
Keywords: Roman period, Berzovia – Ramna, Caraș-Severin County, Dacia, Romania, domestic context, pottery kiln.



- 54 -

Ramna (Rafna, Kengyelto), r.Reşiţa, reg.Banat. 1. In peştera din pădurea "Siclenî s-a aflat material arheologic din epoca neolitică. -2. In 1896, în timpul aratului, s-a descoperit un tezaur compus din 114 monete de argint (după alte informaţii numai 102), datînd din a doua perioadă a fierului; majoritatea sînt imitaţii locale după tetra drahmele macedonene, dar sînt şi cîteva monete originale de la Filip II şi Alexandru Macedon (o parte din monete se află în Mz Budapesta, Timişoara şi în colecţii particulare). -3. Pe "Dealul Pietrii",la locul "Groapa Cătanelor", au fost identificate urmele drumului roman şi probabil resturi de clădiri romane. In apropiere de acest loc, lîngă drumul roman, s-a descoperit un tezaur cu 120 monete imperiale romane de argint şi cîteva de aur de la Traian, Geta, Gordian şi Diocletian (Mz Viena). Vezi si Bocsa Romînă.nr.3. Tot aici două monete de la Va-

The Ramna site in the old inventory archive of National Heritage ©CIMEC



Anatolian lamps in Paphos, Cyprus : The problem of identification

Małgorzata Kajzer

The proposed paper presents some results of the project entitled Enlightenment in Ancient Times. Research on Hellenistic and Roman terracotta oil lamps from Nea Paphos, Cyprus, conducted since 2016. A significant number of lamps which can be connected with workshops located in Asia Minor have been defined for both, Hellenistic and Roman periods. They will be presented and discussed as an important trace of trade contacts between the area and Cyprus during that time. While some examples of production are rather easy to recognize and are linked with specific place of manufacture, for example Cnidus or Ephesus, other are still not very well investigated and demand further detailed analysis. Key words: Hellenistic period, Roman period, Anatolian lamps, Nea Paphos, Cyprus.

Keywords: Hellenistic period, Roman period, Anatolian lamps, Nea Paphos, Cyprus.

Location and panoramic view of Nea Paphos © Wikipedia

Some Hellenistic, Roman and Late Roman terracotta lamps in the museum of Sinop, northern Turkey

Gülseren Kan Şahin

In this paper, some terracotta lamps recovered from the recent rescue excavations carried out by the museum of Sinop in ancient Sinope as well as other recenlty acquired lamps in this museum were presented. These terracotta lamps will briefly be analyzed in chronological groups from the fourth century B.C. to the mid-sixth century A.D. Typologically these finds are divided into various groups according to their general characteristics. The most common finds from Graeco-Roman Sinope refer to the local late Hellenistic (first century B.C.) and late Roman (fourth-fifth centuries A.D.) mould-made lamps which are the evidence for the existence of the lamp maker's workshops in Sinope. Some of mid-Hellenistic lamps are important for their connection with Ephesian (**fig. 1**) and other western Asia Minor fabrics. Most of the finds are from the domestic contexts of Hellenistic and Roman Sinope; but we also have lamps from the funerary (**figs. 2-3**) and commercial contexts. Some information on the production technics of the lamps, fabric and especially the areas of use will help to examine the socio-cultural structure of the ancient site in eastern Paphlagonia.

Keywords: Hellenistic period, Roman period, Sinope, Paphlagonia, northern Anatolia, museum and collection studies.

Acknowledgments : These lamps were studied with an authorization granted by the Museum Directorship of Sinop dated March 20, 2019 and ennumbered as 67745030-155.01-E.242430. The necessary documentation was assembled by myself in April 2019.

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Fig. 1: A mid-Hellenistic Ephesian lamp from the museum of Sinop; accession number 111-15.© Author

Figs. 2-3: Two recently found lamps from Gelincik by Sinop, a funerary site in the *chora* of Sinope; © The museum of Sinop.

The return of Phersephone: image of a mythological scene on a fragment of oil lamp from Tauric Chersonese

Elizaveta Krasnodubets and M. I. Zolotarev

A fragment of a red glazed oil lamp of unusual shape with a relief image on a plate occurs from the archaeological excavations of M.I. Zolotarev in 1984 in the VI district of Tauric Chersonesos. The pictured plot undoubtedly reflects the final events from the myth of Persephone, complementing our knowledge of the iconography and the place of the cult of Demeter and Cora in the life of the population of the ancient city.

The State Museum-Preserve "Tauric Chersonese" funds contain a rather interesting fragment of an imported lamp (Inv. No. 37084/37) depicting a mythological scene on a plate. It comes from the excavation of M. I. Zolotarev in 1984 in the VI quarter of Chersonese, where it is jointed to VI cross street (Northeast district of the settlement).

In Room 1, beneath the rubble stone XI–XII A.D. laying, separating it from the adjacent room with a well, there was a pit with loose soil filled with mostly burnt fragments of ceramic pieces dated to X A.D. According to the researcher's suggestion, the filling of the pit was made in a rather short term, and the garbage was burned immediately on the spot. However, in addition to the medieval materials dating back to the time when the pit was filled, random fragments of earlier objects were found in it. These are fragments of an architectural cornice, relief tile and honorary decree (circa II A.D.) of the Roman time, as well as the Hellenistic era fragment of black glaze vessel with graffiti and the handle of the Parossian amphora with the retrograde stamp of the end III – beginning II BC (Kats, 2007: 176–177; Monachov, 2017: 106; Zolotarev, 1984: 4–6). After removing the pit in the room, layers of Roman time were examined, with materials lying in situ: several oil lamps and red glazed pottery 2nd–3rd A.D. Also seven more oil lamps were found on the floor: with the image of an eagle, gladiatorial combat, two without images and two luminaires with radial ornamentation. All of them are dated to III–IV AD (Zolotarev, 1984: 6–7). The seventh oil lamp, which is actually the subject of our attention, is distinctly out of this chronological line. However, the layer directly overlaying the floor of the room contained a large number of fragments of terra sigillata, among which the plate dated to the I AD stands out, and even a few fragments of late Hellenistic ceramics — black glazed kylikes and a jug. The datings of the layer were confirmed by the findings of Chersonesus coins in it (Zolotarev, 1984: 7). Let us consider it more closely: it is a red glaze oil lamp (d 7.5; h 3.3; l 9.0 cm) with three holes (d 0.5 and 0.3 cm). Red clay (2.5YR 5/8) has the inclusion of pyroxenes and fine particles of mica, cowered with reddish yellow (5YR 6/8) glaze. Indistinct traces of papillary lines remained on the plate, on top of the image.

Only a part of the complete profile of the oil lamp has survived: a round, recessed panel with a relief image framed by three rings, and with two narrow lugs at the sides. The stretched volute nozzle as well as the handle is lost. We can only assume that it was very raised, judging from the remaining ledge, perhaps even decorated with volute or had a figured shape. The bottom is on a low circular pallet. The poor condition of the fragment does not give us confident morphological features to determine the typology of this lamp. But this is definitely some rare transitional form between lamps with narrow lugs at the sides of the end of I B.C. (Perlzweig, 1961: 72, No. 3.5) and volute lamps (Bailey, 1975: 344, pl. 134, No. Q 726; Bailey, 1980: No. Q 996; Christa, 1977: 32–37; Hayes, 1980: 47, 179; Heres, 1972: 12, pl. 2, 3–4; Menzel, 1954: 26, No. 80; Perlzweig, 1961: pl. 1, 14; Waagé, 1941: 63, No. 87). Drawing on the materials

of the archaeological context and the morphological characteristics of the shape of the product, we date the time of manufacture of this lamp from the turn of 1st B.C. – 1st A.D., or the beginning of 1st A.D.

The pictured plot presented on the relief plate illustrates the final episode from the Eleusinian myth of the abduction of Kore (Alderink, 1982: 1–16), in which she, having tried several pomegranate grains, is forced to spend forever one third of the year in the realm of the dead, and only the remaining two thirds on Olympus (Hom. Hymn. V: 15–21; 371–374, 385–411) (Giuseppetti, 2012: 106; Myres, 1938: 51–52; Rayor, 1998: 66–83; Rohde, 1907: 241; Skrzhinskaja, 2012: 107) (M.I. Zolotarev interpreted the image on the plate as belonging to the circle of Dionysian scenes (Zolotarev, 1984: 6–7)).

The lower border of the image is defined by a wide band of the "earth" surface on which there are two figures: on the right there is a large figure of Demeter in the image of a bent old woman completely wrapped in himation, with a stick and a broom on her left forearm, in the right, stretched forward hand she holds a garnet fetus. On the left - a naked male figure, his back turned to us, apparently – Hades. In both hands: the left – lowered – and the right – raised up – he holds rounded objects of not quite accurate outlines, but probably also pomegranate fruits. Behind him there is a sprouting young plant (judging by the shape of the lanceolate leaves, can it be a sprout of Vitex (or the chaste-tree), one of the sacred plants in the Demeter and Kore cult (Nixon, 1995: 85)?).

A figure of a young girl, Persephone, is holding the trunk of the spout with both hands. The details of her figure are not so clearly worked out, the lower part of the legs is closed from us by the extended hand of Hades. In general, the image of the perspective is created: Persephone seems to be a little away. Thus, we see before us the scene of the return of Persephone to her mother and the rebirth of life, the beginning of a new natural cycle in the change of seasons.

The cult of Demeter in Tauric Chersonese was official, in city calendar it was associated with the month ἐύκλειος (IOSPE. I2: No. 361), corresponding to modern March (Kadeev, 1996: 141, 146; Skrzhinskaja, 2010: 384). Thus, it is possible to assume that the lamp with a similar image was closely associated with the Elevsian Mysteries and the holidays of the beginning of the year (Patera, 2010: 254–260).

Keywords: Late Hellenistic period, Early Roman period, Tauric Chersonese, Crimean Peninsula, Russia, Demeter, Core, imaginary and iconography

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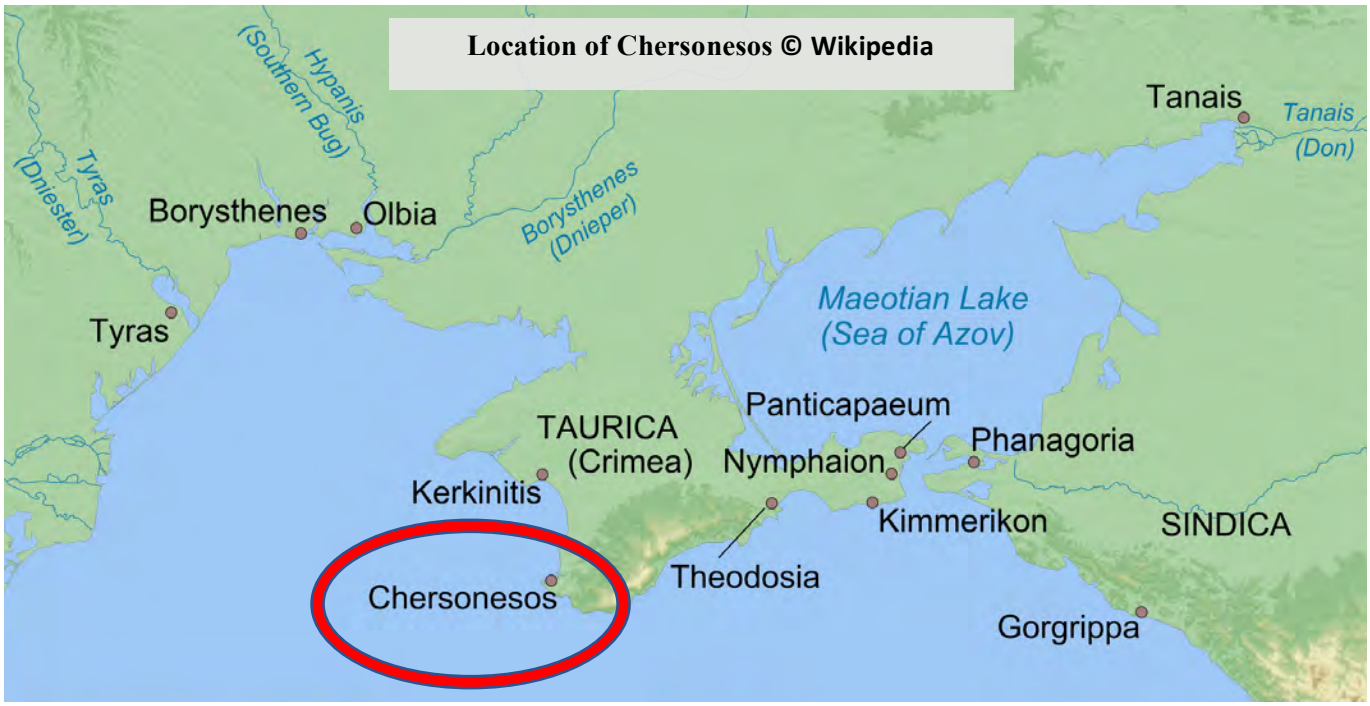

Location of Chersonesos © Wikipedia

Byzantine and early Islamic rayed lamps from southeastern Turkey

Ergün Laflı, Maurizio Buora and Gülseren Kan Şahin

In this paper five formerly unpublished rayed lamps from southeastern Turkey were presented which belong to a well-known type (**figs. 1a-c**) dated to the end of the sixth century A.D. and widespread especially in the eighth century A.D. While waiting for the many further lamps that are likely to be found in numerous museums to be published, this contribution helps to understand the variety of the several lamps and their area of diffusion, which stretch from North Mesopotamia down to Palestine, including southeastern Turkey, Syria, Lebanon and Israel (**fig. 2**).

Keywords: Early Byzantine period, early Islamic period, rayed lamps, southeastern Turkey, Syria, Lebanon, Palestine, Israel, Near East, typology, chronology.

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1a/b 1c

Figs. 1a-c: Early Byzantine rayed lamps from Berytus, Lebanon (1a-b) and Anab Safina, Syria (1c). (AFTER DAY 1942 AND MODRZEWSKA- MARCINIAK 1977).

Fig. 2: Distribution map of the Byzantine and early Islamic rayed lamps in the Near East.

A Roman lamp with a hen and her chicks from southeastern Anatolia

Laurent Chrzanovski, Ergün Laflı and Gülseren Kan Şahin

A recently published lamp from southeastern Anatolia (**fig. 1**; Karul/G. Kozbe/A. Yavuzkır 2017, p. 407; length, 10.2 cm; height, 2.4 cm) is very similar to one of the lamp in the Musée Calvet K142 (= no. 151 in its catalogue; **fig. 2**) in Avignon, France as well as four fragments of volute-lamps from the Harbour Garbage excavations in Arles, France. This southeastern Anatolian lamp with the accession number 14054 is an acquisition piece without any known archaeological context and currently being displayed in the museum of Şanlıurfa (ancient Edessa). It was perhaps a funerary lamp. The complete rendering shows the hen as the central element of the scene, bearing a chick on her back while a second stands in front of her and two more under her. This rare depiction is known only on Loeschcke type IV lamps, all being unearthed in the Iberian Peninsula (seven at Mérida, two at Italica, one at Osuna, two at Sevilla and one at Conimbriga) with two exceptions, one lamp found at Banasa (Morocco) and another discovered at Corfu (Greece). In Gaul, such a lamp is known among the old collections of the Musée Calvet, while the only excavated artifact is a fragment unearthed at Glanum and dated to the last decades of the second century A.D. In this context, to find four artifacts at Arles is of a particular importance, as they are certainly Southern Gaulish productions, exactly as the Spanish ones were regionally made. We are hence facing another lost original Italian motif, which survived to our knowledge thanks to regional copies. In this frame, it is not useless to mention that the scene will reappear on later Loeschcke type VIII lamps, with a very different rendering, adorning North African productions of the third century A.D.

Keywords: Roman period, Şanlıurfa, southeastern Anatolia, Arelate/Arles, France, Italian-type lamps, north African lamps, decoration, iconography.

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Fig. 1: A Roman lamp in the museum of Şanlıurfa in southeastern Turkey; accession number 14054 [after N. Karul/G. Kozbe/A. Yavuzkır (eds.), *Şanlıurfa Müzesi Arkeolojik Eser Kataloğu,* T.C. Kültür ve Turizm Bakanlığı, Kültür Varlıkları ve Müzeler Genel Müdürlüğü (Şanlıurfa 2017) p. 407].

Fig. 2: A Roman lamp with a hen and her chicks in the Musée Calvet, Avignon, France (Drawing of lamp n. 151 by De Brun/Gagnière 1937, pl. 10)

A STAMPED LAMP OF *ROMANE<N>SIS* FROM MERSIN, SOUTHERN TURKEY

Ergün Laflı and Gülseren Kan Şahin

The lamps in the museum of Mersin in Cilicia (southern Turkey) were studied and partially published by us (Laflı 2004 and 2010). An unpublished lamp in this museum with the accession number K 80.8.16 is dated to A.D. 70-130 and belongs to the type Loeschcke VIII (**figs. 1a-b**; length, 9.5 cm; diameter, 7.3 cm; and height, 2.6 cm). Its fabric is pink hazelnut clay, with a brown and matt slip. Decoration of its *discus* formed by a rosette with ten petals, center of which corresponds with the *infundibulum*. Its smooth shoulder is separated by double ribs accompanied by three grooves. It is the short beak type of the *Romane<n>sis* workshop of which is placed on the back in several lines in Latin letters with an underlying circle.

The discussion on the location of the workshop of *Romane<n>sis*, for which Heres had proposed Miletus in 1968, but later hypothesized as Cnidus (Williams 1981, p. 27) is actually excavated (BCH Supplement XIII, p. 103, n. 1; Bailey 1988, pp. 99-100). Over a hundred lamps are known with his signature and many other fragments present with these common motifs, even though Bailey does not believe that those unsigned ones have actually been produced in this workshop. They are widely attested in the early Roman world, streching from Athens, to Corinth, Asia Minor, southern Russia, Africa, Italy and Dalmatia. It could be a Cnidian production and such a production appears first time in Cilicia in southern Asia Minor.

Keywords: Hellenistic period, Roman period, Mersin, Cilicia, southern Turkey, Cnidus, Romane<n>sis, museum and collection studies.

Acknowledgments : This lamp was studied with an authorization granted by the Turkish Ministery of Culture and Tourism, General Directorate of the Cultural Heritage and Museums on February 2, 2005, numbered as B.16.0.AMG.0.10.00.01/707.1/9-11321. The necessary documentation was assembled by E. Laflı in 2005.

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Figs. 1a-b: A stamped early Roman lamp with *Romane<n>sis* in the museum of Mersin in southern Turkey; accession number K 80.8.16.

A stone lamp from Mersin, southern Turkey

Ergün Laflı and Gülseren Kan Şahin

During the Hellenistic and Roman periods, the use of stone lamps in Asia Minor is rare both in excavated sites and museum collections. The single example of a stone lamp in the collection of the museum of Mersin in Cilicia (southern Turkey) is believed to have had a funerary purpose, as it was probably used as a censer to burn incense, but bears no carbon traces. This large and heavy limestone lamp without any known provenance is very well preserved with a certain patina. Its whitish rock is soft and chalky, and has a rough look. It has a circular shape with a large central filling-hole, thick walls, straight sides and two projecting nozzles in both opposite sides. At equal distances to the nozzles two projecting and pierced suspension rings are formed in both sides like a loop. It is shaped by a drill and left undecorated. In this paper this stone lamp was presented in detail, as the number of stone lamps are too few in Anatolia to date them precisely.

Keywords: Hellenistic period, early Roman period, Mersin, Cilicia, southern Turkey, stone lamp, production, function.

Acknowledgments : This lamp was studied with an authorization granted by the Turkish Ministery of Culture and Tourism, General Directorate of the Cultural Heritage and Museums on February 2, 2005, numbered as B.16.0.AMG.0.10.00.01/707.1/9-11321. The necessary documentation was assembled by E. Laflı in 2005.

Reference : J. D. Beazley, A marble lamp, *The Journal of Hellenic Studies* 60, 1940, 22-49. <https://www.jstor.org/stable/626259>.

A stone lamp from the museum of Mersin, southern Turkey © Author

Early Byzantine circular lamps ("lampes-galets") in the museum of Mersin, southern Turkey

Ergün Laflı and Gülseren Kan Şahin

An early Byzantine type of circular lamps in the shape of a roller is identical with the Vessberg Type 20 on Cyprus. In the museum of Mersin in Cilicia (southern Turkey) there are six examples of this type which were perhaps brought to Mersin from outside of Cilicia, as no lamp of this type has been found in an archeological context in Cilicia yet. These lamps are circular in outline and double-conical in section, with flattened top and bottom. Their top has a plain, narrow sloping rim and a wide *discus*, separated by a ridge. The central filling-holes ar quite large and surrounded by a ridge. Their shoulder is slightly wider at front to accommodate wick-hole. The upper parts of these lamps are ornamented with impressed vegetal patterns and symbols roughly. Their base are set off by a base-ring and often decorated within. Mostly their fairly hard fired clay (slightly "soapy" to the touch) has a very pale brown fabric (9YR 7/4).

Numerous examples of this distinctive Levantine type of lamps have been found on Cyprus and a large quantity of fragments as well as several intact pieces in Antioch-on-the-Orontes. According to the most recent research (Touma 2005, pp. 258-9), the origin of this type is certainly due to the inventiveness of the workshops in Antioch at the end of fifth century and sixth century A.D. Clay and slip of Cypriote and Antiochean-made circular lamps are almost identical. Main known examples of this type are as follows: At Corinth from the contexts of the fifth and early sixth centuries A.D. (Type XXXII; Broneer 1930, pp. 121-122 and pl. XXIII); at Antioch from the contexts of the second to seventh centuries A.D. (Waagé 1934, pp. 64-65 and pl. X:876, 12, Group VII; Waagé 1941, p. 60, Type 49); a lamp from Jerusalem in the Ontario museum (Hayes, ROM 84, no. 348 pi. 41); several on Cyprus and in the Cyprus Museum (Menzel 1954, pp. 87-89 and fig. 82:10, 12 on p. 101; and Oziol, Salamine 279-282, nos. 843-854, pl. 46); a lamp acquired in Alexandria for the British Museum (Bailey III, no. Q 2350 pi. 61); some in the Akademisches Kunstmuseum in Bonn (Hübinger, Bonn 113, no. 210 for further refs.); from a grave in Asia Minor in the Abbey Museum, Caboolture (Descoeudres/Harrison 1996/1997, no. 27); and a lamp from Asia Minor (Leclerq 1928, col. 1, 198, no. 1241 and fig. 6721).

A preciser dating of the type within the period ranging from the late fifth to the early seventh century A.D. does not seem to be possible; but it seems that this lamp type has a concentration especially during the sixth century A.D. In this paper these six examples in the museum of Mersin were presented in detail.

Keywords: Early Byzantine period, Mersin, Cilicia, southern Turkey, Antioch-on-the-Orontes, Cyprus, Syria, circular lamps ("lampes-galets"), distribution, production.

Acknowledgments : This lamp was studied with an authorization granted by the Turkish Ministery of Culture and Tourism, General Directorate of the Cultural Heritage and Museums on February 2, 2005, numbered as B.16.0.AMG.0.10.00.01/707.1/9-11321. The necessary documentation was assembled by E. Laflı in 2005.

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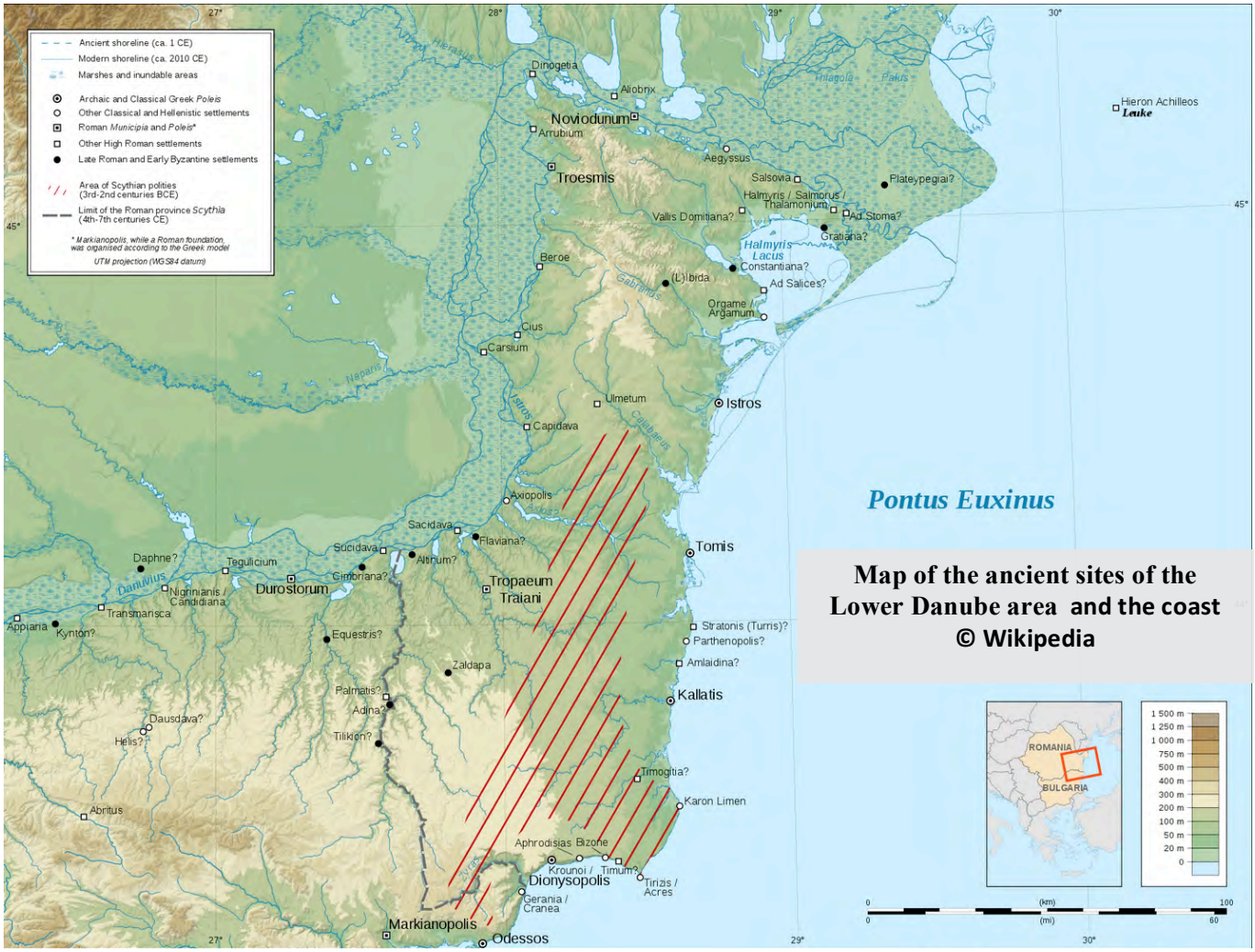
An early Byzantine circular lamp ("lampe-galet") in the museum of Mersin, southern Turkey, accession number 01.20.53.

Ancient Greek lamps from the collections of the National History Museum of Romania

Ionuț Bocan, Cătălina-Mihaela Neagu, Decebal Vleja, Mihaela Simion and Emil Ionuț Dumitrașcu

The collections of the National History Museum of Romania (MNIR) include a large quantity of ceramic material, originating from originating from the region between the Danube and the Black Sea. The present paper is dedicated to the analysis of the late Roman lamps, discovered in various centers from Scythia and preserved in the collections of the MNIR. For this study they were analyzed 31 lamps discovered in Histria, Tomis, Dinogetia, Hârșova and Capidava, who are preserved in MNIR collections. Lamps are very important category of ceramic finds due to their dating characteristic. From the point of view of origin the lamps fall in to three large types: Asia Minor Type, Danubian Type and North African Type. It should be noted the imports from the Greek ceramic ware centers located in the South-Eastern Europe and Asia Minor, and in the Northern Africa as well. The local oil lamp manufacturing copied, imitated or was influenced to the same extent by the prototypes from the acknowledged workshops within these areas, therefore a wide variety of types and variants circulated across Dobrogea's territory.

Keywords: Late Roman period, Scythia, Romania, Western Black Sea area, Museum studies.



Map of the ancient sites of the Lower Danube area and the coast © Wikipedia

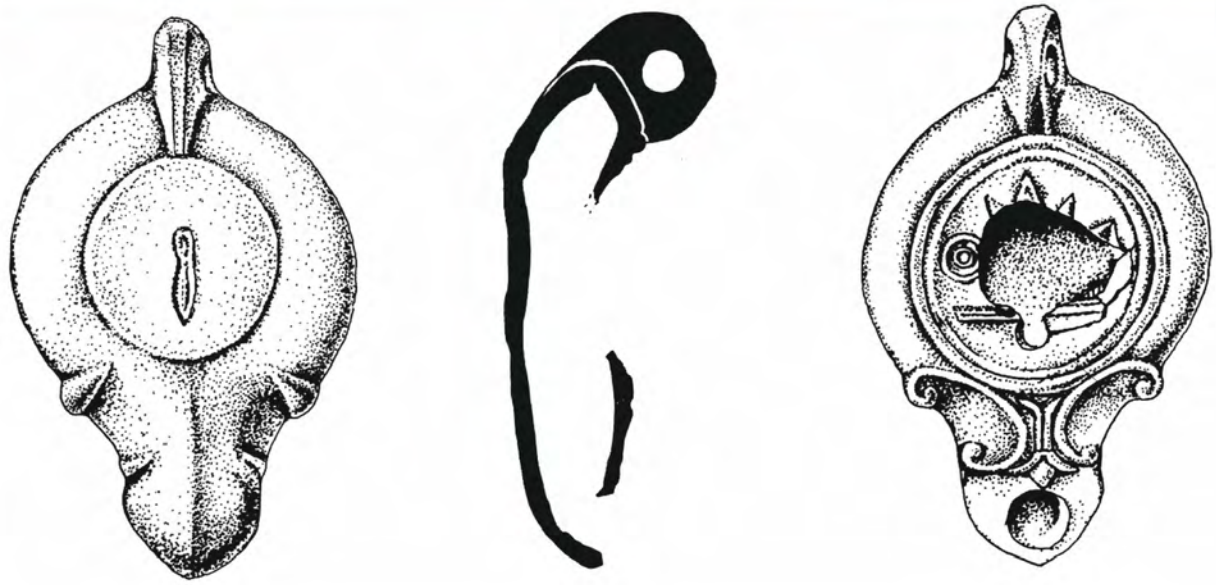
Lamps from Aegyssus, Western Romania

Radu Petcu, George Nuțu, Simina Stanc and Ingrid Petcu-Levei

Acknowledgment: ***This research was supported by a grant of the Romanian Authority for Scientific Research and Innovation – CNCS – UEFISCDI, project number PN-III-P4-ID-PCE-2016-0852 (in PNCDI III).***

The ancient Aegyssus is located in northeast of the modern city of Tulcea, in the 'Parcul Monumentul Independenței' and its adjacent areas. The rocky massif on which the ancient city is situated is the highest area guarding the lower course of the Danube. The settlement of the Roman and early Byzantine period overlaps an indigenous settlement. Aegyssus was, above all, an important garrison for the troops that had the mission to defend this border region of the Roman Empire. *Legio V Macedonica* and the Roman fleet of the Danube (*classis Flavia Moesica*) had the role to protect the city. During the late Roman and early Byzantine period, the fortification gains a particularly important role in the defensive system of Scythia and becomes the seat of some military units of *Legio I Iovia*, but also of a cavalry unit (*cuneus equitum armigerorum*). In the sixth century, it become bishopric, as evidenced by Notitia Episcopatum, and is listed in the Procopius of Caesarea among the castles rebuilt by Emperor Justinian in Scythia. Archaeological excavations undertaken on the site contributed to throwing light on the evolution of the city particularly in the Late Antiquity. The intramural area was repeatedly investigated, but with a very few archaeological materials published up to present. The extramural area of the ancient city was levelled and destroyed by the utilitarian works since the nineteenth century, and still, it is today. The beginning of archaeological interventions on the site dates back to the first decade of the twentieth century, but the results were not published and archaeological materials, with only a few exceptions, is now lost. Trial trenches were made in 1959, but only starting with 1971 systematically excavations begun and occasionally continued until 1998. Beginning with 2015 annually, ongoing excavations take place on the site due to a grant offer by the Tulcea Municipality. Lamps and generally lighting devices discovered during archaeological research in the city and extramural areas were not published insofar. However, the researches undergone during the past decades led to the discovery of a number of clay lamps spanning from the early Roman to the late Roman and early Byzantine period. From the typological point of view, one can notice a variety of types, from the Roman provincial 'Firmalampen' to the Asia Minor (the 'Ephesus type'), Attic, North-African lamps and early Byzantine local varieties as the so-called 'Balkan type'. Altogether, the lamps discovered on this site at the gate of the Danube Delta display a heterogeneity of forms and fabrics, which shows the cosmopolitism of the local society and the broad economic ties of the city during its entire existence with a prevalence of the Asia Minor workshops.

Keywords: Roman period, early Byzantine period, Aegyssus, Dacia, Romania.



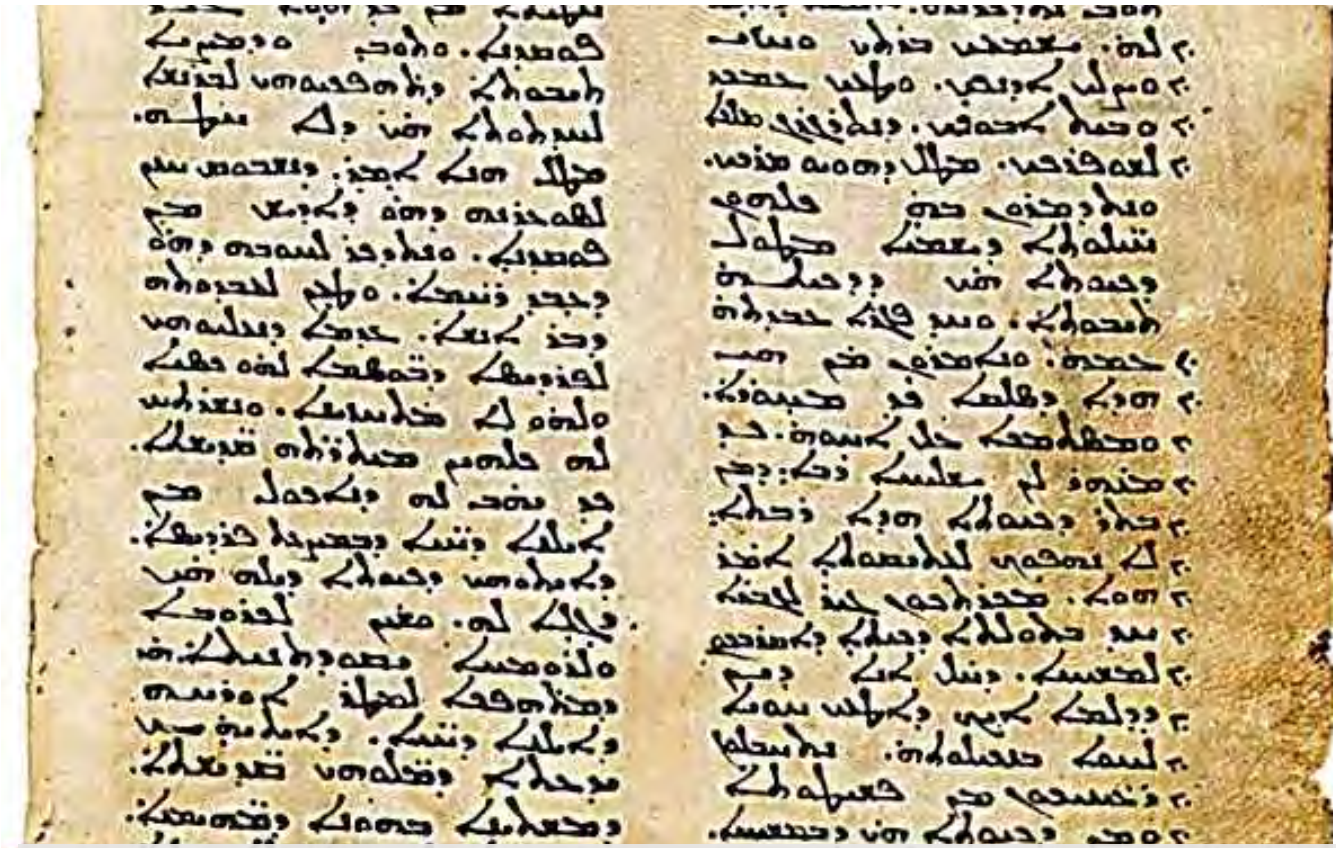
Some of the lamps unearthed at Aegyssus © Authors

Ancient lamps in Graeco-Roman and Syriac letters. Greek love poetry and Christian religious worship

Tomasz Polański

A small collection of erotic epigrams where lamps appear as an attribute of love was composed by the best poets of the *Palatine Anthology*: Asclepiades, Meleager of Gadara, Philodemus of Gadara, Statillius Flaccus, Marcus Argentarius, Agathias of Myrina and Paulus Silentiarius. I would like to focus on rare archaeological references to lamps in the love epigrams. In Flaccus' epigram (AP 5, 5) we learn that he offered a silver lamp to his beloved Nape. It is interesting to discover that the first two lines of the epigram make a succinct literary inscription which might have been written on a ticket and attached to the valuable gift of a silver lamp. In Musaios' epyllion of *Hero and Leander* the lamp appeared as a third character at the side of the lovers, and usually as a sign and a token of love and longing. We also have many references to lamps in the pious stories on the Christian icons in the Early Byzantine hagiographic and homiletic literatures, church histories or pilgrims' diaries. Philoxenus of Mabbug was radically opposed to the representations of 'the most holy and venerable Spirit in the likeness of a dove,' which he observed in Christian churches (John Diakrinoumenos). Many of the doves which raised anger of the Bishop must have been suspended lamps. A chronicle of Mor Gabriel (A.D. 512) describes two bronze trees, which were lit with a hundred and eighty lamps.

Keywords: Asclepiades, Meleager of Gadara, Philodemus of Gadara, Statillius Flaccus, Marcus Argentarius, Agathias of Myrina, Paulus Silentiarius, written sources, iconography, Christianity.



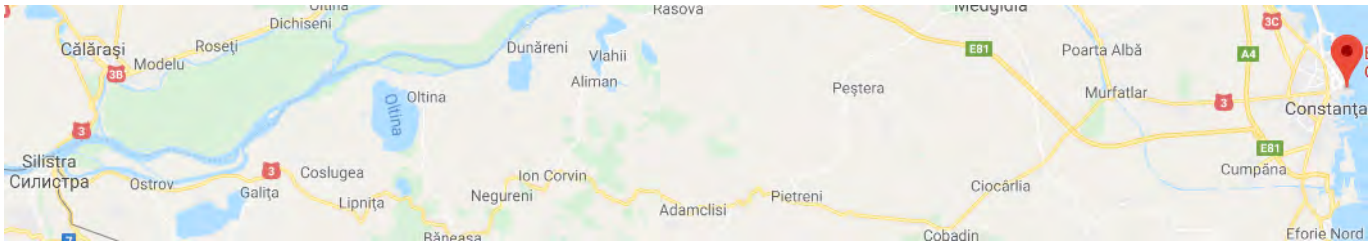
Example of Syriac manuscript © Wikipedia

Ancient oil lamps from the urban area at Tomis, Romania. New finds from the 2016-2018 seasons.

Tiberiu Potârniche, Laurențiu Cliante, Sorin Colesniuc and Aurel Mototolea

Recent archaeological research carried out in the *intra muros* area of the city of Tomis contributed to obtaining new information on the history and evolution of the Pontic metropolis in the period between the 6th century B.C. and 7th century A.D. Over the years, preventive archaeological research has yielded interesting results, proving the density of vestiges, as well as the fact that the area has been permanently used in the mentioned timeframe.The archaeological material presented comes from the researches carried out in two distinct areas, the first one being placed in the *extra muros* area of the fortress of early Roman period, and the second in the area of the Tomitan acropolis. In both situations, the occupational layers recorded were dense, richly documented archaeologically but, unfortunately, strongly disturbed by modern anthropic interventions. In the course of these researches more than 100 oil lamps were discovered, whole or fragmentary, whose chronology corresponds to the investigated archaeological layers. Almost all of the material comes from the area of civilian dwelling, only 3 of the pieces being discovered in funerary contexts. With one exception, all oil lamps were made of ceramics, representing the products of the workshops in Corinth, Athens, West and North Pontic area and Tomitan workshops. From a chronological point of view, the pieces discovered come from various periods, dating to Classical Greek and Hellenistic, Roman and late Roman times. These discoveries seem natural in the general context of the importance that the city of Tomis had acquired during its evolution, uninterrupted for almost thirteen centuries.

Keywords: Roman period, Late Roman period, Tomis, Scythia Minor, Romania, funerary context.



Excavations continue yearly in the center of Constanța: the **famous 1962 campaign and a recent one**

The third century A.D. in motion: New proposals on morphological and chronological evolution of lamps (Disc-type, Dressel 28, Dressel 27, Dressel 30 and Discus-type derivated)

José Carlos da Costa Quaresma

This paper tries to discuss how different regions providing stratigraphies and stratigraphic statistical studies can be compared, in order to discuss chronological transitions among types or typological families related to the middle Imperial period. The goal is thus the discussion of the typological chronologies, but also the discussion of possible different regional chronologies among the same type or the same typological family. The geographic and temporal analysis undertaken may propose, at least as future approaches, comparative studies on stratigraphic and statistical results from different areas of the Empire, as a methodology for the understanding of the typological evolutions of lamps.

With regard to Italy, data shows that Volute-type family reaches the first half of the 2nd century A.D., sharing the market with Discus-type family, while Firmalampen is a secondary family. Discus-type lamps are produced probably until the second half of the 3rd century. Dressel 28 and 30 may begin in 200+ A.D. and set up the market leadership in 225-250 A.D., with strong opposition of Discus-type family. Discus- type derivated seems to start slightly later than Dressel 28 and 30, in 225-250 A.D. With regard to Dacia: this area confirms Ostia. Volute-type is still produced in the first half of the 2nd century A.D., but trade is headed by Firmalampen, followed by Discus-type family. Firmalampen is a regional fashion, much more important statistically in Dacia than in Italy. Discus-type family (and Firmalampen as a parallel-type family) dominates until the late 3rd century A.D. Dacia (occupied until 271 AD) has never produced later shapes as Dressel 27 and 28, while there was an incipient production of Dressel 30 and Discus-type derivated. Dressel 28 and 30 apparently begin earlier in the Italic region, during 225-250 A.D., while Dacia remains more conservative in their consumption of lamps, in the central 3rd century AD, being Discus-type and Firmalampen the main morphologies. With regard to the Danubian area: it reinforces the proposals obtained from Dacia. Discus-type derivated is already important in the 3rd century AD, unlike the Italic region, when Dressel 28, Dressel 27 and Dressel 30 seem to face a strong opposition in non-Italic markets. In this sense, it is more reasonable the understanding of the values reached by the Discus-type derivated family, already significant, above all in Ratiaria. In Ratiaria and Dacia, there is just a scarce amount of transitional models Discus-type/Dressel 28 and the late type Dressel 30.

With regard to Hispania, the large amount of lamps allows safe conclusions on the morphological evolution of lamps consumed in Tarraco and Pollentia, around 270+ A.D., and Los Matagallares (3rd century AD). It attests the predominance of the Discus-type family, while late shapes Dressel 28, Dressel 30 and Discus-derivated type remain secondary types, nevertheless more visible than in Dacia and Ratiaria. Firmalampen are scarce in Hispania, being stronger in Dacia and even more in Ratiaria.

Firmalampen family is important in the central-north area of the Roman Empire (Italia, Dacia and Ratiaria), but incipient in Hispania, during the 3rd century A.D. (maybe from the third quarter, according to Ostia). In 225-250 A.D., Dressel 28 and 30 begin apparently their production in Italia, but these types have been barely diffused out of Italia, at least until the late 3rd century A.D. Finally, these late shapes Dressel 28, 27, 30 and Disc-type derivated may achieve the 5th century A.D. All this chrono-stratigraphic framework points to further typo-chronological clue for the future: they are essentially Late Antique types, started in the 3rd century A.D. in Italy, but reaching its general consolidation over the Empire, only during the Tetrarchy, that is, not prior to the end of the 3rd century A.D.

Keywords: Third century A.D., Disc-type, Dressel 28, Dressel 27, Dressel 30, Discus-type derivated,Dacia, Hispania, typology.

Upside down – A twisted world! Lux perpetua luceat eis !

Mihaela Simion, Cătălina-Mihaela Neagu, Decebal Vleja, Ionuț Bocan and Emil Ionuț Dumitrașcu

The paper has as subject the original results of the archaeological researches in the ancient Alburnus Maior (Roşia Montană, Alba County, Romania). In a community closely related to mining and processing of precious metals, light and lighting acquires a specific connotation. The natural, physical underground world, the concrete site where the daily Katabasis is made, merges at the soteriological level, with the Great Journey. The Light, *Lux Perpetua*, becomes essential, it is the guiding thread and becomes an obsessive and rhythmic specific funeral behavior. The present paper is a study on the use of Roman lamps, in life and in death, by the miners of the ancient Alburnus Maior, brought here, *ex toto orbe romano*, to exploit the golden deposits here, to the glory and use of an Empire that knew, like no other, to merge the meanings of life and death.

Keywords: Roman period, Alburnus Maior, Alba County, Romania, funerary context.

Roman mines at Alburnzs maior and the Monument of the Haterii, Rome © Wikipedia

Theatrical iconography on Anatolian terracotta lamps

Mali A. Skotheim

In this paper, I seek to address the iconography of theatrical subjects on Anatolian terracotta lamps in the Roman period. I focus particularly on the lamps of Cnidus, on which theatrical imagery dominates. The iconography of the lamps from Cnidus is overwhelmingly comic, with several examples of comic masks (BM 356, 358-9, 365, 368, 380-1, 384), and satyr masks (BM 355, 369, 372, 375, 377-9, 387). This is in contrast to theatrical lamp iconography of the western provinces, particularly Italy and France, where tragic masks are also found (BM 417, 474, 641, 737, 1499).

I contextualize the theatrical lamp iconography both in relation to contemporary theatrical imagery in other media (Webster 1961), but also in the performance culture of Caria in the Roman period, where several dramatic festivals hosting performances of tragedy, comedy, and satyr-drama are epigraphically attested, at Aphrodisias, Stratonikeia, Tralles, and Caunus.

Investment in building and renovating stone theaters also suggests an active engagement with musical and dramatic culture in Caria at this time. The theater at Cnidus has been excavated (Love 1970, 1972; Bruns-Özgan 2013), and although no dramatic festival is attested in the epigraphical sources, the prevalence of dramatic iconography and the proximity of other Carian cities which professional actors regularly passed through in order to perform at the festivals, suggests at least the possibility of dramatic performances in the theater at Cnidus.

While the theatrical focus on the Cnidus lamps is unique, I will explore theatrical imagery on lamps from other Anatolian sites, such as the seated figure of an actor on a lamp from Ephesus (BM 1119), where, like Caria, dramatic performance is well attested at festivals in the Roman period. The preference for comic iconography on the lamps of Cnidus may also be related to the strong preference across the Greek East for comic figures over tragic figures in terracotta figurines. Theatrical iconography on Anatolian lamps, I argue, is evidence of popular engagement with the theater, and must be situated in the history of dramatic performance in Asia Minor.

Yet lamp iconography reveals different aspects of popular engagement with the theater than the epigraphical record, which is heavily influenced by the concerns and interests of elites. The dominance of comic iconography on the lamps of Cnidus, along with the widespread preference for comic terracotta figures in the Greek world, suggests that comic and satiric figures appealed to consumers of mass produced, mold-made terracottas, despite the higher status of tragedy at the festivals.

Keywords: Roman Period, Anatolian lamps, Cnidus, Caria, western Asia Minor, iconography, theatre.

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British Museum lamps from Cnidos © British Museum

Liturgical purpose of the oil lamps in the Roman, early Byzantine and early Islamic Near East

Aleksei Vaiman

The study deals with daily technology of the lighting with clay oil lamps from 1st c. C.E. till 7th c. A.D. The purpose of the study is to answer to the next questions: how long is the lighting time of clay lamps? What is the illumination of each clay lamp during a lighting? Is the wick attracted during a lighting? Are these lamps possible to use as Shabbat or Hanukka lamps or their use is only for weekdays, not for holidays?

The base for this study includes two thinks: the texts from the Jerusalem Talmud and the Babylonian Talmud about holidays' lamps, how it is needed to light them, which material must be used for the wick (if possible) and which oil's kind is possible to use for lighting; and lamps which were discovered during archaeological excavations at Israel and allegedly used as Shabbat lamps or Holidays' lamps.

The method of my research work is a experiment. The experiment was conducted in a usual living room. Modern living places are not so different from ancient living rooms or dining rooms. We chose six clay lamps for the experiment. These lamps were from the 1st c. A.D. to the 7th c. A.D.., i.e. from the Roman Imperial period until the Early Islamic period.

Here we need to say that for the experiment replicas were used and not original lamps. As wick's material I chose hemp, cotton and flax. The length of wicks was 7,5 cm. As oil for lighting I took three kinds: castor oil, olive oil and linseed oil (also called flax oil). During the experiment I made photos and wrote results into tables. I also weighted empty lamps and weighted them after they were filled by oil, in order to fix empty lamps' capacity and their full capacity when then they are filled. During this experiment I checked only clay lamps with one nozzle.

I got the following results during the research experiment. First: I discovered the dependence of the burning lamp's time on the wick material. The cotton wick burns around 2 hours and there is no influence on burning time depending to the kind of oil used. The time of flax wick is the same as cotton wick, around 1,5 hour-2 hours. The burning time of hemp wick is between 20 minutes and 40 minutes, according atmospheric conditions.

So, I discovered also the dependence of a burning lamp's time according to the temperature at different year's seasons. The burning time is longer from five to ten minutes at summer or when the temperature is higher than 20-25 degrees. And back, the time of burning is shorter for ten or fifteen degrees during the winter, then the temperature is not higher than 20-22 degrees.

Second: during the burning, I needed to pull out the wick and this result raised an another question: if clay lamps which were discovered during archaeological excavations could be used according to the conditions imposed for a as Holiday's lamps or Shabbat lamps, and further for liturgical purposes?

The importance of this question is that according to the Jewish tradition or Hallacha, the wick's manual pull-out during lighting time is unfit to the rules of Holidays or Shabbat. Third: all lamps during the lighting are heating ; fourth: it is not possible to use an ordinary ceramic oil lamp outside, especially during a windy weather. It needs to have a special cover and only then it possible to use them as lanterns.

Finally, the last result resides on the nozzle form. From one side, the nozzle form part of the lamp beauty, but short nozzles characterizing Hellenistic ceramic lamps and some Egyptian ceramic lamps make necessary to pull out the wick at a multitude of times. As far as this study is concerned, I didn't check glass

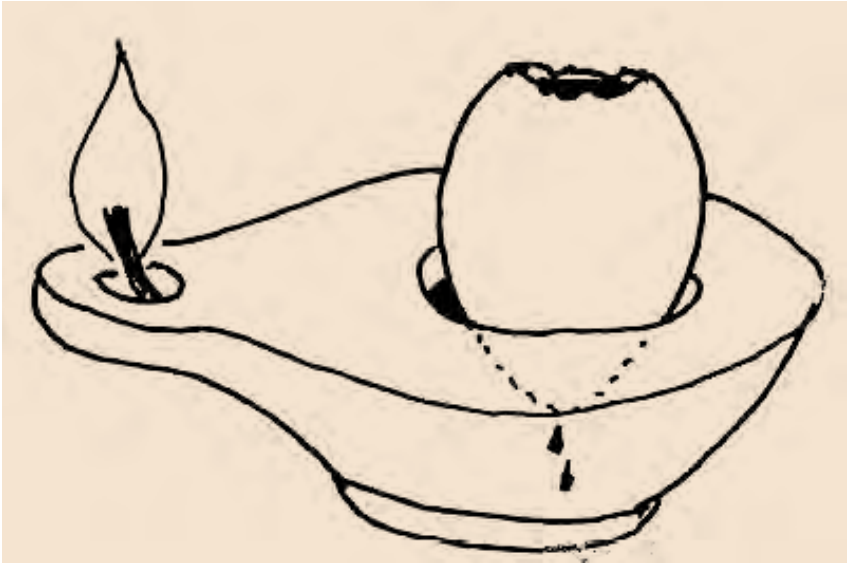
lamps and clay lamps with two or seven nozzles; I checked only ceramic lamps with one nozzle, and obtained the intermediate results described above.

Here it possible to sum all the above-written. According to the Jewish tradition, to use ceramic lamps as Holiday lamps or Shabbat lamps seems difficult. I wasn't able to check the statements of the researcher from Bar-Ilan University, Amar Zohar about wicks made from old linen fabrics, as I made a mistake during the manufacture of wicks from linen material. The wick was thicker and didn't fit to the wick-hole. So, I didn't check his experiment of increasing the lamp's burning time thanks to the additional capacity of this kind of wick. The illumination and the burning time depend directly from the material used for the wick, its length and its thickness. The same, they depend from the inside temperature, which changes from a season to another; finally, a lot goes on the oil's kind and its specificities.

Now some recommendation words. The first recommendation is to compare the Jewish traditional (Hallacha) about lighting lamps during the Holidays and Shabbat with Early Christian tradition, Samaritan tradition and Early Muslim tradition. The second: during the next experiment try to analyze according the same parameters that were used during this research work, glass lamps (one nozzle and with two, five or seven nozzles) and so clay lamps with two, three or five nozzles.

Keywords: Roman period, late Roman period, early Byzantine period, early Islamic period, eastern Mediterranean, Near East, liturgical purpose.

A lightened Herodian lamp (original) (©Ferrell Jenkins) and a ligzhened Umeyyad lamp (copy) (©LegacyIcons)



A pierced egg as lamp filler for Shabbat © A. Assis, The Lamp – its Use and Significance in Jewish Tradition, in J. Goodnick Westenholz (ed.), Let There be Light : Oil-Lamps from the Holy Land (catalogue of the exhibition held at the Bible Lands Museum), Jerusalem 2004, pp. 8-22

Laurent Chrzanovski

The International Lychnological Association

The amazing meeting of a British Railway Engineer with Atatürk's most victorious commander.

A small untold story (and lamps) to complete Izmir's millenary History.

In homage to the Symposium organizers and their team

Colloquia Anatolica et Aegaea / Congressus internationales Smyrnenses XI

Cover image :
Atatürk and Nurettin Paşa inspecting the troops © Wikipedia ; Discus of lamp n. 15 ©MAH Genève.

DISCLAIMER :

The introductory part not intended to comment or express any personal opinion about about the two protagonists of our narrative, mainly in the part concerning Nurettin Paşa, subject of hundreds of studies. We tried our best to stick to the facts known to us by crossing different sources and recent historical researches

This leaflet is a simple homage to all the work done by the organizers, bringing to the reader a color album of 43 unpublished lamps found in Izmir and its nearby areas.

Characteristics: Dimensions: L: 14.83 (max. with handle); W : 9.01; H : 6.68 (max. with handle); Clay : pale orange ; Slip : dark orange.
Description: Loeschcke III monolychnis lamp with a flat, round base. Even if the handle ornament and the nozzle end are lost, we do face here a *unicum*. As a matter of fact, we haven't met till now neither Leda sitting on an Eros, waiting for collecting the egg, nor the palm branch behind her as well as the wine branch behind Jupiter-Swan. In addition, Leda is giving some food to the swan prior to the love story: a "preliminary" scene – before falling in love – which is in all aspects absolutely unique.
In the most accurate Italian versions, we can see the "further episode" scene – both personages being coupled – and in a mirror order: as in the excellent Central Italian-made fragment from Arles, Leda is on the right, a big egg – the fruit of their love - lying under her, and Jupiter on the left, helped by a standing winged Eros. Progressively, Eros will disappear, the egg also and the "canonic" very synthetized rendering will seduce the whole Roman Empire. Athenian-made lamps, on the contrary, show on the same period Leda feeding the Swan, but without Erotes nor vegetal representations.
Chronology: 1st century AD.
Bibliography : mentioned within the acquisitions in Genava II (1924), p. 44
Parallels : Our lamp seems to be a perfect local imitation – witnessed by the imperfections left by the potter when drawing the incised circles defining the discus – by copying or, better, by over-molding a production from a original workshop to be set in one of the best workshops of Asia Minor (Pergamum, Cnidos, a.s.o). If this rendering has no parallels known, the most complete reversed scene with Eros appears on carefully made Italian lamps and well done Cypriot imitations, mainly on lamps of Loeschcke type IV.

Izmir, 18th of September 1922. The city is conquered by Atatürk's army. On board of the United Kingdom's flagship crusader, the HMS King George V, a husband says farewell to his beloved wife : Major-General Eng. Raymond Charles Pyramus of Candolle and his wife, Beatrix Chapman de Candolle.

As American-born and married with an English commander, Beatrix travelled to Malta on 19th of September with this very warsspi, while Raymond, conscious of the danger for his own life, decided to come back to Izmir, already completely under Turkish military administration.

Raymond had a mission, no matter of the dangers and risks it entailed: at any cost, he had to meet the most feared Turkish commander, Nurettin İbrahim (Konyar) Paşa… But why would a British Major-General and Engineer risk his life to meet the much feared Commander after the fall of Smyrna? His recently published biography, by Christophe Vuilleumier[1], explains us the whole frame - all texts concerning De Candolle, hereunder, are our English translation and abbreviation of this study.

Nurettin Paşa, from the Balkans to Yemen and Iraq to Izmir

Born in Bursa in 1873, Nurettin Paşa was the man of all wars and of all victories. Mastering Arabic, French, German and Russian, schooled at the Ottoman Military Academy, he started his ascension during the Greco-Turkish war (1897). In 1910, he is appointed Batallion Commander and serves in Yemen and in the Balkans. At the beginning of WW1, he is commander of the 4th Division of the Ottoman Army, with powers extending over all Iraq. After his exploit to defeat the British Army at Ctesiphon and successfully conquering the town of Kut, the German Generalfeldmarschal Colmar von der Gotz named him commander of the newly created "Iraq Army" and the Sultan named him provisional commander of the Third Ottoman Army. In 1916, facing major troubles within Turkey, the court appoints him Commander and Deputy Governor of the Aidin province.

At this time, he founded and tried to boost a consultation committee with political parties, merchants and commercial societies for defending the Ottoman's rights in Smyrna, creating a successful organization, the Society for the Defense of Ottoman Rights in Izmir (İzmir Müdafaa-i Hukuk-ı Osmaniye Cemiyeti), which efforts where annihilated by the Greek landing in Smyrna, the 15th of May 1919 and of the successful Allied efforts, led by British Prime Minister David Lloyd George, to press the Sultan to remove Nurettin Paşa from the whole Smyrna region. Patriot, man of honor, he decides then to join Atatürk's National Movement and, in 9th of December 1290, he is appointed Commander of the Central Turkish Army (*Merkez Ordusu)*, based in Amasya. He faced and defeated number of pro-Ottoman rebellions, with the help of irregular troops, with a huge number of massacres which caused him to be relieved of his command and prosecuted by the National Assembly, an order immediately revoked by Atatürk in person. He headed then to Smyrna, conquering the city in few weeks, thanks to a masterminded combination of his strategic skills and civilian allies.

No matter his methods, Atatürk needed him, the ultimate proof being his nickname " *Sakallı Nurettin*" (the bearded Nureddin), as he was the only commander allowed to keep his beard in all Atatürk's Army – by his merits and his overwhelming prestige within the whole military system.

Military history proved that Mustafa Kemal was right, as Nurettin Paşa, disguising 3000 soldiers in civilians, played a key-role in the final battle: the occupation of Constantinople, the 6th of October 1923.

Ataürk and Nurettin Paşa inspecting the troops in 1923 © Wikipedia.

After his army was dissolved, he became independent deputy at the Grand National Assembly. From this moment, his relationship with Atatürk progressively deteriorated. True believer, making his five prayers per day, and defender of the Ottoman traditions, Nurettin Paşa fought with all his forces against the "*Hat law*" (Şapka İktizası Hakkında Kanun[2]) forbidding the traditional Fez and then publishing an unauthorized biography, said to be written by Âbit Süreyya Bey, praising him for all the Turkish victories leading to the Independence of Turkey[3]. For the first time ever, Atatürk criticized him vehemently in public, during his famous Nutuk[4] (speech) delivered from 15 to 20 October 1927, at the second congress of the *Cumhuriyet Halk Partisi*. Retired from all public activities, Nurettin Paşa dies on the 18th of February, 1932.

Raymond Charles Pyramus de Candolle, from Argentina to Romania, and Russia to Smyrna

Raymond Charles Pyramus de Candolle, the great grandson of the famous biologist Augustin Pyramus de Candolle, was born on August 24, 1864 in Walton-on-Thames, Surrey, from the part of the De Candolle Geneva-based family who migrated in England.

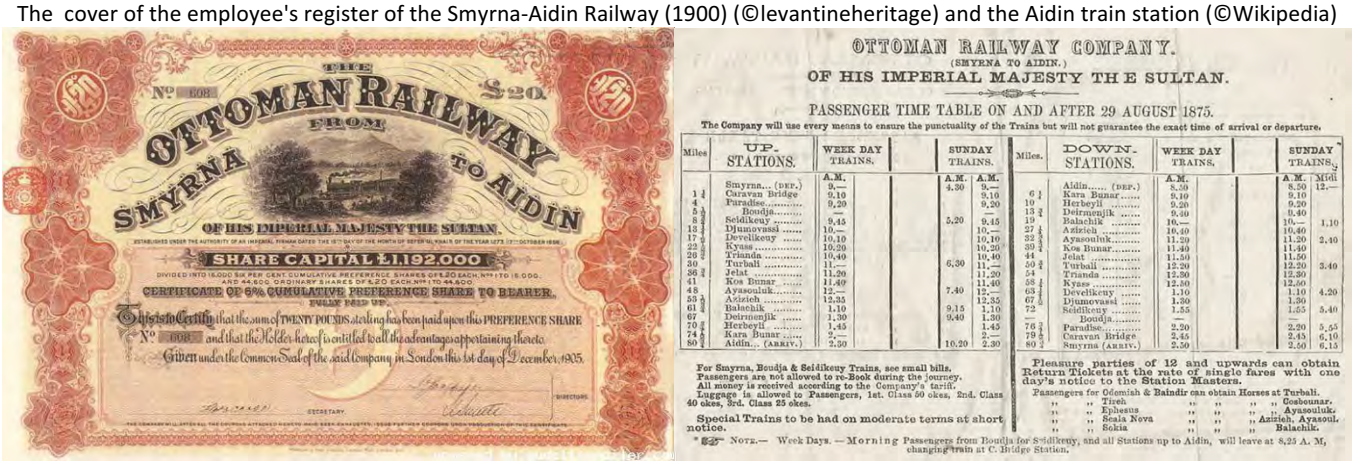
Excellent engineer, specialized in railways construction, Raymond becomes, in the 1880's, General Manager of the Argentinean railways, part of whose network being built by British capital. His outstanding work there will be awarded by the *Imperial Service Medal* in 1902.

When WWI breaks out, he joined the British army with the rank of Brigadier General. His engineering skills as well as his knowledge of French quickly led him to be appointed liaison officer to the French General Berthelot, who was then in charge of the French army corps in Romania, with a priority mission: keeping the Romanian railway network operational.

In 1917, he was transferred to Russia, to help Ataman Alexei Kaledin, General of the White Armies. Raymond de Candolle, who was briefly to serve as consul, was to represent the British crown in Rostov, 170 kilometers from Novocherkassk, the political center where Kaledin had its headquarters and volunteer army. His mission here, mentioned in Churchill's archives, was to witness to the dramatic events then underway, cable information to British intelligence officers, while keeping William Robert Robertson (1860-1933), the Chief of the General Staff of the British Empire, abreast of developments in the military situation in the Don region.

Shortly after the war, Raymond worked for British investors, becoming General Director of the Smyrna-Aydin Railway, built with British capitals from 1856 to 1866 with the aim to bring to the Mediterranean *metropolis* all the agricultural richness of the *hinterland*[5].

The cover of the employee's register of the Smyrna-Aidin Railway (1900) (©levantineheritage) and the Aidin train station (©Wikipedia)



Shares of the Railway and the Timetable of passengers trains in August 1875 (©levantineheritage)

The meeting

Nothing is known about the meeting of the two historical personages. It is nevertheless certain that the mission of Raymond de Candolle failed, as all the railways situated within the Turkish territory were nationalized *de facto*. We can only guess, observing Nurettin Paşa's behaviors in WWI, his language skills and his past as Governor of the Aydin province, that a gentlemen's conversation (or many) took place in Smyrna, and that probably Raymond de Candolle brought his cause to Istanbul after the 1923 peace treaty of Lausanne. He has certainly be treated as a VIP guest, as we find him back in Europe shortly after, where he will spend his last years between the U.K. and Geneva.

The lamps

Beatrix did not flew Smyrna without her belongings. And among them, the world-known collection of terracotta statuettes she offered to the Musée d'Art et d'Histoire of Geneva shortly after her arrival in Europe in 1923[6]. Besides, the collection was also rich of a few artifacts, among them 41 lamps, unpublished until now.

The "Candolle showcase" at the Musée d'Art et d'Histoire (Geneva) and… some miniature lamps © MAH Genève

As our work is in process, we offer here to the reader a color an illustrated album of this small corpus, to receive help and advises on some very poorly known types.

What we can deduce, seeing the very different quality of the lamps and their chronology, it is more than probable that they were offered to Beatrix de Candolle when she purchased terracottas in her hunt of building the most complete collection of those more prestigious artifacts.

The 2 most amazing lamp fragments (n. 40-41)

Notes:

[1] C. Vuilleumier, *Raymond Charles Pyramus of Candolle*, in Lettre de Penthes 26 (2015), pp. 17-21, available at : http://www.penthes.ch/wp-content/uploads/2014/02/Lettre_de_Penthes_no_26-web.pdf https://www.academia.edu/20274914/Raymond_Charles_Pyramus_de_Candolle_1864-1935_

[2] https://www.tbmm.gov.tr/tutanaklar/KANUNLAR_KARARLAR/kanuntbmmc004/kanuntbmmc004/kanuntbmmc00400671.pdf

[3] http://www.atam.gov.tr/nutuk/nurettin-pasanin-bagimsiz-milletvekili-olma-tesebbusu-ve-yayinladigi-hal-tercumesi

[4] Gurur Kaynağımız (ed.), *Mustafa Kemal Atatürk, NUTUK*, Istanbul 2016, available at : https://www.academia.edu/32261581/NUTUK._Mustafa_Kemal_ATATÜRK.pdf)

[5] http://www.levantineheritage.com/note135.htm

[6] http://blog.mahgeneve.ch/la-collection-de-beatrix-chapman-de-candolle-sort-de-lombre/

The Lamps from the Candolle corpus of antiquities : an illustrated album

© MAH Genève/Samuel Crettenand

Miniature wheel-made lamps of the Classical period

1-4

Wheel-made Classical to early Hellenistic lamps

5-7

Hellenistic lamps, Ephesos-types

8-11

Hellenistic to early Imperial lamps

12-14

Cnidian (?) variant of Loeschcke I

15-16

Loeschcke III Lamps

17-19

Loeschcke IV & Loeschcke V Lamps

20-22

Loeschcke VIII Lamps

23-30

Rare Roman Imperial Types

31-34

3rd to 4th c. A.D. Lamps

35-37

6th to 7th c. A.D. Lamps (Ephesos types)

38-39

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I- E. Laflı/A. Muller (organ.), "International conference: Terracotta figurines in the Greek and Roman eastern Mediterranean: Production, diffusion, iconography and function"; June 2–6, 2007, Izmir. Website: <web.deu.edu.tr/terracottas>.

II- E. Laflı/S. Fünfschilling (organ.), "International workshop: Late Roman glass in Anatolia (A.D. 4th to 8th centuries)"; October 26–28, 2009, Izmir.

III- E. Laflı/G. Cankardeş Şenol/A. K. Şenol (organ.), "International workshop on Hellenistic ceramics in Anatolia (4th to 1st cent. B.C.)"; October 12–14, 2010, Izmir.

IV- E. Laflı/G. Kan Şahin/S. Patacı (organ.), "An international workshop on the pottery finds between 4th century B.C. and 8th century A.D. from northern and central Anatolia"; May 10, 2011, Izmir.

V- E. Laflı (organ.), "XVIIth international congress of ancient bronzes. The archaeology of bronzes in Anatolia and the eastern Mediterranean from Protogeometric to early Byzantine periods (10th century B.C. to 7th century A.D.)"; May 21–25, 2011, Izmir.

VI- E. Laflı (organ.), "Second international conference on the archaeology of Ionia – Landscapes of Ionia: Towns in transition"; May 30–June 2, 2011, Izmir.

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VIII- E. Laflı (organ.), "First symposium on Birgi"; December 12–13, 2013, Birgi.

IX- E. Laflı/G. Kan Şahin/G. Labarre (organs.), "Archaeology and history of Lydia from the early Lydian period to late antiquity (8th century B.C.-6th century A.D.)"; May 17-18, 2017, Izmir.

X- E. Laflı/G. Kan Şahin (organs.), "*Unguentarium.* A terracotta vessel form and other related vessels in the Hellenistic, Roman and early Byzantine Mediterranean. An international symposium"; May 17-18, 2018, Izmir.

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Ia- A. Muller/E. Laflı (eds.), *Figurines de terre cuite en Méditerranée grecque et romaine,* Vol. 1: *Production, diffusion, iconographie et fonction,* École française d'Athènes, Bulletin de correspondance hellénique, Supplément 54 (Athens/Paris, De Boccard 2016).

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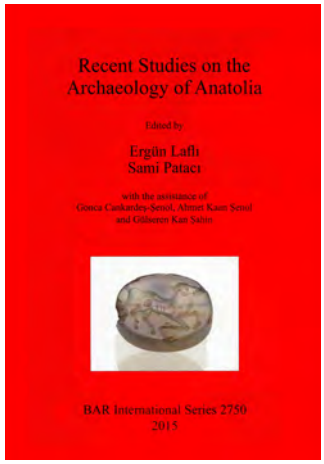

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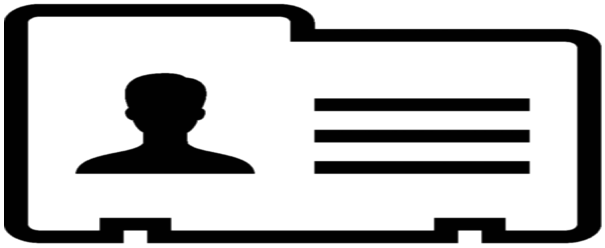

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