

à travers un nombre impressionnant d'études de grande qualité et qui rendra les plus grands services aux étudiants comme aux archéologues les plus aguerris. On en regrettera d'autant plus l'absence d'index.

Laurent THOLBECQ

Laurent CHRZANOVSKI (Ed.), *Greek, Roman and Byzantine Lamps from the Mediterranean to the Black Sea. Acts of the 5th International Lychnological Congress («LVMEN», Sibiu, 15th–19th of September 2015)*. Drémil Lafage, Éditions Mergoïl, 2019. 1 vol. broché, 21 x 29,7 cm, 308 p., nombr. ill. n./b. et coul. (MONOGRAPHIES INSTRUMENTUM, 63). Prix : 60 €. ISBN 978-2-35518-095-8.

In the last two decades, the International Lychnological Association (ILA) has offered researchers a welcome platform for exchange and publication. In this tradition, the proceedings of its 5th congress, held in Sibiu (Romania) in 2015 and dedicated to the memory of Dorin Alicu, contains 22 papers on lighting devices from a wide geographical and chronological spread. Even more diverse than the title suggests, it unites contributions on lamp finds from the northernmost tip of France in the West to Israel in the East (with a slight emphasis on Romania), and from the Bronze Age down to the 18th century AD. A word of caution beforehand: the book suffers from poor editorial work. Stray dots and commas on the content page, spelling errors in titles and on back cover, no language editing! While the papers in the volume are arranged alphabetically, I will discuss them here in a rough chronological and thematical order. B. Rueff presents the first results of his innovative and ongoing PhD project on lamps, lighting and architecture in Bronze Age Crete. Here, the whole arsenal of up-to-date methodology and a wide array of sources (literary sources, experimental archaeology, archaeometry, GIS etc.) is employed to provide insights into the spatial organization of movable and stationary lighting in the Bronze Age settlement of Kommos and hence the use of space. Next in time are two contributions concerned with Hellenistic lamps: I. Sheiko presents some of the Hellenistic lamps from Olbia on the Black Sea, demonstrating the difficulties to divide local production from imports by typological means alone and to date them. M. Kajzer instead concentrates on the filling of a 7-metre deep well in the area of Roman agora of Nea Paphos on Cyprus. This closed deposit of lamps, dating between the late 2nd and the mid-1st century BC, is a welcome and valuable source for the typo-chronology of Paphian lamps, but also for trade relations, especially if the well-informed macroscopic evaluation of the fabrics will be complemented by archaeometrical analysis in the future, as envisaged. Late Republican lamps from Italian soil are discussed in three contributions. Most interesting is the material presented by D. Cottica and E. Tomasella from the excavations conducted during the installation of new electrical wiring across the site of Pompei in 1980/81. The contribution focuses on the local production of two widespread Italian types (“biconico” and “Ricci C”) and, as a certain part of the finds comes from votive deposits in the area of the Apollo sanctuary, raises the question if they were not produced specifically for the needs of worshippers. More concerned with interregional dynamics is L. Motta with a comparative analysis of lamp finds from Ostia and Musarna, in southern Etruria. Although hampered by little chronological overlapping of the two excavations and other factors, the analysis seems to underline the more

cosmopolitan character of Ostia in the Late Republican period. Finally the spread of the same central Italian types to a more southern site like Cuma is considered as a sign of increasing Roman influence by E. Verze, who presents a typological panopticum of the lamps from the Cuma Forum excavations from ca. 600 BC – AD 600. Mainly Roman lamps of the 1st and 2nd century AD are discussed by five contributions. In two separate papers C. S. Fioriello and J.-L. Podvin present the collections of the Museo di Archeologia Urbana ‘Fiorelli’ at Lucera and the Musée de Saint-Omer in *Gallia Belgica*. Both are exemplary in their careful consideration of the available archival sources. A preview on a meanwhile (in 2017) finished PhD project is the contribution of A. Galliègue on the corpus of 7373 lamps from *Lugdunum*, here primarily concerned with typology, chronology, and an assessment of the cultural development of the site, phase by phase, as mirrored by the lamps. In her second paper in the book, L. Motta newly defines a rare type of ‘uterus-shaped’ lamps, produced in Rome and its vicinity in the 2nd century AD. *Firmalampen* from the baths at Micia in Romania are (re-)published by C. Neagu and I. Bocan. In general, the use of lamps in thermal buildings is an interesting case, but unfortunately not enough contextual information is provided or available at Micia to pursue the topic further. Moving on into Late Antiquity, St. V. Georgescu discusses the intriguing case of six lamps from Tomis on the Romanian Black Sea Coast with the signature ΠΙΕΙΜΟΥ. This 3rd century AD workshop is well-known from Patras, Corinth, and Athens. At Tomis its products were not only imported (nos. 1–3, 6) but also copied (nos. 4, 5). In the same period the production of lamps in Palestine is especially diverse in types and colorful. Delving deep into the production processes of one such types, B. Storchan discusses a new workshop of the so-called Beit Nattif lamps of the 3rd century AD. On this occasion, the author reiterates the admonishing words of William Harris, that researchers should try harder to fit terracotta lamps into the known framework of Roman life, and touches on important questions of the nitty-gritty details of a lamp industry’s mechanisms (the citation for Harris’ quote went missing, it is of course: W. V. Harris, « Roman Terra-cotta Lamps. The Organization of an Industry », *Journal of Roman Studies* 70 [1980], p. 126). Unfortunately, Storchan did not include the many Transjordanian finds of Beit Nattif lamps. An interesting case of infra-site variation in lamp types is the contribution of E. Grassi on 4th and 5th-century Milan. She discusses the finds, cosmopolitan in character, from the Imperial palaces and new church complexes, and compares the situation to other areas of the town. She is also able to illustrate changes in burial practice from pagan to christian. A similar approach is chosen by V. Cammineci, who presents some lamp finds of the 5th to 8th century AD from Agrigento and discusses the question of the relation between the dwindling town and its prospering harbor, and of the distribution mechanisms of African products (from different regions) in western Sicily. Although no answers can be given at the moment, the collected evidence adds another bit of information for once arriving at the big picture. In her contribution, A. Katsioti takes a closer look at the so-called Samian lamps from Asia Minor, Ephesus and its vicinity, and slightly revises earlier datings of the class to ca. 590–650 AD. I. Motsianos gives an overview on the lighting of Early and Middle Byzantine churches, and, as chronologically the last contribution, A. C. Hamat presents metal and ceramic candlesticks of the 16th to 18th century from recent excavations in the historical

centre of Timisoara in Romania, including a remarkable Ottoman copper stand terminating in a tulip bud. Four contributions, finally, cover more unusual topics. N. Kazakidi publishes a marble stele, triangular in section and ending in a comic mask. The stele marked a 2nd century AD tomb in Thessaloniki. Behind the comic mask, a lamp niche was cut into the back of the stele and light emitted through the perforated eyes and mouth of the mask. A. Ebligathian re-publishes four Roman discus lamps from Antioch in Princeton and provides parallels for their iconography. D. Moullou and K. Garnett launch an initiative to routinely measure the capacity of ancient oil lamps and run a series of tests to determine their consumption and luminance. Data of a representative selection of lamps from the Corinth excavations accompany the discussion. Depictions of lamps, instead, are the subject of A. Santucci's paper, and in addition, she discusses the perception of painting and statuary in artificial light for antiquity and the modern era. Ending her article, she encourages ILA to move forward into the digital age, keeping up the efforts to act as a platform for the provision of data and exchange – probably a sincere wish of many. Matthias GRAWEHR

Anne-Zahra CHEMSSEDDOHA, *Les pratiques funéraires de l'âge du Fer en Grèce du Nord : étude d'histoires régionales*. Bordeaux, Ausonius Éditions, 2019. 1 vol. broché, 17 x 24 cm, 533 p., 209 figs. (SCRIPTA ANTIQUA, 121). Prix : 30 €. ISBN 978-2-35613-249-9.

The history of the societies that were developed in the northern Aegean prior to the establishment of the Macedonian hegemony under Philip II remains very little known. Although these societies have left behind an extremely rich archaeological record, the analysis of their material remains from a comparative and historical perspective is significantly hampered, on the one hand, by the relative scarcity of comprehensive site publications, and on the other, by the absence of extensive ancient written sources. In this respect, the synthesis produced by Chemsseddoha on the funerary evidence from the Early Iron Age is praiseworthy and a highly welcome contribution to the study of this multicultural region, which has long been relegated to the status of the northern periphery of the Greek world. As is stated in the introduction, the 106 burial sites that provided the primary corpus of evidence examined in this study (which is presented in a long and well-structured catalogue in the end of the book) are located within the boundaries of modern northern Greece, between the eastern Pindus range and the western part of the Rhodope mountains. Wisely refraining from the use of the term "Macedonia", which should be reserved for the designation of the territory of the Macedonian kingdom as this was shaped over time, Chemsseddoha acknowledges that the geographical limits she has set are arbitrary. In order to compensate for the implications of this choice, she has enriched her corpus with two annexes that offer an overview of the contemporary funerary evidence from modern Northern Macedonia and northern Epirus/southern Albania, respectively. No such annexes are provided on the evidence from Thrace and Thessaly, which would have been equally if not more pertinent. Yet, references to these regions, as well as to the central and southern Aegean, are amply provided by Chemsseddoha throughout her analysis. With regard to the study's chronological framework, the majority of included sites date from the