

GLASS BEAKER WITH MYTHOLOGICAL FIGURES FROM THE CITY OF PHILADELPHIA IN ISAURIA

ISAURIA BÖLGESİ'NDEKİ PHILADELPHIA ANTİK KENTİNDEN MİTOLOJİK FİĞÜRLÜ BİR CAM BARDAK

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ABSTRACT

Built in the region of Isauria - Cilicia Trachea, the ancient city of Philadelphia is located today in the north of the Gökçeseki village in the Ermenek district of the Karaman province. In 2015, a rescue excavation was conducted in this ancient city's necropolis. During the excavations, sarcophagi that were raised on podiums were discovered. Also, a large number of archaeological finds were unearthed in an area of 10x10 m just west of these sarcophagi. The subject of this study is a glass beaker with mythological figures found in this area. There are very few beakers with mythological figures in the literature. These are a special group of glass bearing high relief decorations, produced through mould-blowing, a technique that was discovered some seventy years after the free-blowing technique of Roman glassmaking. The body of this glass type features four male figures standing between columns joined by garlands of ivy. The identities of the figures are a matter of debate. There seems to be a consensus on the identity of two of them as Poseidon (Weinberg's Figure A) and Dionysus (Weinberg's Figure C), based on the attributes they hold in their hands. Various suggestions exist for the identities of the other two figures. Six fragments belonging to the rim and body of the Philadelphia beaker were discovered. The vessel that has been partially preserved is identical in form and decorative scheme to the glasses that have been published so far. The glass beakers of this type were found in both the eastern and western provinces of the Roman empire. Their origin is a matter of controversy. They were generally dated to the 2nd half of the 1st century AD. For the Philadelphia beaker, it can be suggested that it also dates back to the second half of the 1st century AD, taking into consideration the other finds from the area, in which the highest concentration of the artifacts point to the 1st-3rd centuries AD. There is no evidence of glass production in Philadelphia or its vicinity. Therefore, the Philadelphia find must have been imported to the city. The fact that the fragmentary glass was found in the necropolis of the city suggests that these beakers might have been used during funeral rituals.

Keywords: Isauria - Cilicia Trachea, Philadelphia, Roman Period, Glass, Glass Beaker with Mythological Figures, Mould-Blowing Technique.

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ÖZET

Philadelphia antik kenti, Isauria - Kilikia Tracheia Bölgesi'nde gösterilmektedir. Günümüzde Karaman ili Ermenek ilçesi Gökçeseki köyünün kuzeyinde yer almaktadır. 2015 yılında antik kentin nekropolisinde bir kurtarma kazısı yapılmıştır. Kazılar sonucu, podyumlu lahit mezarlar ortaya çıkarılmıştır. Lahit mezarların hemen batısında 10x10 m boyutlarındaki bir alanda yoğun arkeolojik buluntu tespit edilmiştir. Bu çalışmanın konusu, bu alanda ele geçen mitolojik figürlü bir cam bardaktır. Mitolojik figürlü bardakların literatürde az sayıda örneği bulunmaktadır. Roma camcılığında, serbest üfleme tekniğinden yetmiş yıl kadar sonra keşfedilen kalıba üfleme tekniğinde üretilmiş yüksek kabartma bezemeli özel bir gruptur. Gövdesinde, sarmaşık çelenkleriyle birbirine bağlanmış sütunlar arasında ayakta duran dört erkek figürü vardır. Figürlerin kimlikleri tartışmalıdır. Ellerinde tuttıkları atribülden ikisinin Poseidon (Weinberg Figür A) ve Dionysos (Weinberg Figür C) olduğu tanımında fikir birliği gözükmemektedir. Diğer iki figür için farklı öneriler vardır. Philadelphia buluntusu bardağın ağız ve gövde bölümüne ait 6 parçası ele geçmiştir. Kısmen korunmuş olan örnek, form ve bezeme şemasıyla şimdiye kadar yayınlanan bardaklarla birebir aynıdır. Bu cam bardaklar, Roma İmparatorluğu'nun hem doğu hem de batı eyaletlerinde ele geçmiştir. Kökeni tartışmalıdır. Genel olarak MS 1. yüzyılın 2. yarısına tarihlenmektedir. Philadelphia örneği için de yoğunluğu MS 1.-3. yüzyılları işaret eden alandaki diğer buluntular göz önünde bulundurularak MS 1. yüzyılın 2. yarısı önerilebilir. Philadelphia ve çevresinde cam üretimine dair herhangi bir veri bulunmamaktadır. Philadelphia buluntusu bardak, kente ithal olarak ulaşılmış olmalıdır. Kentin nekropolisinden ele geçmiş olması da bu bardakların cenaze ritüellerindeki kullanımını düşündürmektedir.

Anahtar Kelimeler: Isauria, Kilikia Tracheia, Philadelphia, Roma Dönemi, Cam, Mitolojik Figürlü Cam Bardak, Kalıba Üfleme Tekniği.

INTRODUCTION

Philadelphia was located in the Ketis Region¹ of Isauria-Cilicia Trachea in antiquity (Ruge, 1938, p. 2093). Hierocles included Philadelphia among the cities of Isauria (Ruge, 1938, p. 2093; Hild and Hellenkemper, 1990, p. 378). The ancient settlement situated today to the north of the Gökçeseki village in the Ermenek district of the Karaman province is considered to be the city of Philadelphia (Ruge, 1938, p. 2093; Hild and Hellenkemper, 1990, p. 378). The acropolis of the city was built on the hill that extends in the northeast-southwest direction, and the city's necropolis in the valley to the north of the hill, and on the hillsides (Yıldız and Aşkın, 2016, p. 252; Aşkın and et al., 2016, p. 357).

The Roman emperor Caligula gave Cilicia Trachea and a part of Lycaonia to Antiochus IV, the king of Commagene, in 38 AD. Shortly after, Caligula curtailed Antiochus IV's area of rulership. It was during this short reign that Antiochus IV founded the city of Philadelphia in the Isaurian region. He named the city after his wife Iotape Philadelphos (Ruge, 1938, p. 2093; Hild and Hellenkemper, 1990, p. 378; Doğanay, 2005, p. 142; Yıldız and Aşkın, 2016, p. 252).

In 2015, a rescue excavation was conducted in the necropolis of the ancient city of Philadelphia by the Directorate of Karaman Museum and the Archaeology Department of Karamanoğlu Mehmetbey University. During the excavations, sarcophagi with podiums, some of which were only partially visible, were discovered. To the immediate west of these sarcophagi, a large number of archaeological artifacts were unearthed in an area of approximately 10x10 m. These artifacts include numerous pottery, statue fragments, coins, metal and bone objects, and fragments of glass vessels (Yıldız and Aşkın, 2016, p. 251, 257). The focus of this paper is a glass beaker with mythological figures found in this area. This beaker is a mould-blown artifact of which only a limited number of examples have been identified in the archaeological literature.

In Roman glassmaking, the mould-blowing technique emerged some 70 years after the development of the free-blowing technique. This technique involves blowing molten glass into preprepared decorated moulds. This allows the form and decoration of the vessel to be created with a single process. This technique enabled the mass production of glass vessels (Price, 1991, p. 56; Erten-Yağcı, 1993, pp.

29-30; Lazar, 2003, p. 46). Moulds were made from fired clay, stone, metal, and occasionally wood, all of which can withstand high temperatures. The most common moulds were the ones made of clay (Price, 1991, pp. 57-58; Lazar, 2003, pp. 46-47). The vessels made in clay moulds were left in the mould for some time after moulding. During this time, the dried clay vessels shrink and easily separate from the mould. Same cannot be said for glass. For this reason, decorated mould-blown glass vessels were produced using multi-part moulds (Price, 1991, p. 58; Lazar 2003, pp. 46-47). The vessels were decorated in high or low reliefs or only in raised outlines (Price, 1991, p. 64). The vessels were decorated with ribs, geometric patterns, various stylized or naturalistic flower and leaf motifs, and figural scenes. Some had inscriptions in Latin and Greek (Price, 1991, p. 56).

The earliest examples of these decorated mould-blown vessels were found in the Western Mediterranean region in contexts dating from the Late Tiberian to Early Claudian periods. Only few examples were identified in Eastern Mediterranean contexts dating to the early 1st century AD. Examples of this vessel type from the western provinces, especially from the frontier provinces in the Rhine region and Britain, were discovered in contexts dating to the second and third quarters of the 1st century AD. Most of these examples came from military and civilian sites that were occupied for short periods of time (Price, 1991, p. 64). Accordingly, the decorated mould-blown glass vessels are divided into three chronological groups based on their form and decorations, which are the Tiberian - early Claudian period, the Claudian - mid Neronian period, and the late Neronian - early Flavian period (Price, 1991, p. 64).

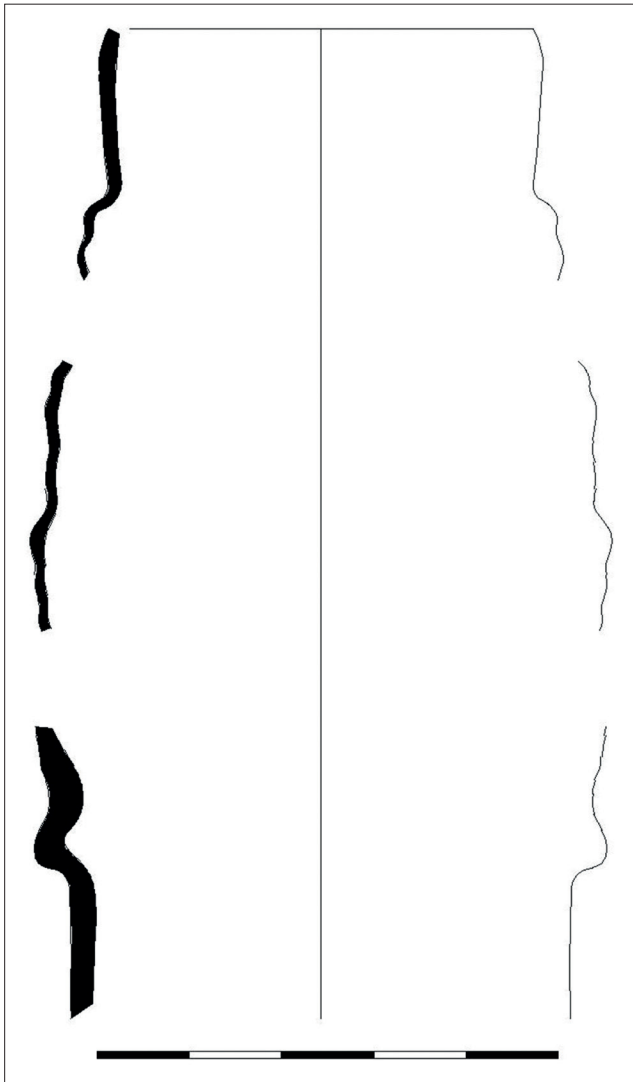
The Philadelphia beaker is from a special group of decorated mould-blown vessels. It is a special vessel decorated in high relief with mythological figures standing between columns.

FORM AND DECORATION

Although the rims of this type of vessels show some variation, they are usually cut-off and left unworked. The body form is quasi-cylindrical in shape, slightly narrowing towards the base. They have flat bottoms. These beakers have on their bodies four standing human figures in relief that are separated by columns of various shapes (Weinberg, 1972, p. 26).

¹ For detailed information on the Ketis region, see Alkan and Kurt, 2017, p. 40.

Figure 1. Profilo of the Glass Beaker from Philadelphia in Isauria. / *Isauria Bölgesi'ndeki Philadelphia buluntusu cam bardağının profil çizimi.*



The unworked, cut-off rim of the vessel curves slightly inwards. It is hard to identify the form of the fragmentary body, however, it is possible to say that it shows the general form of this beaker type. The bottom of the vessel is missing. It is semi-transparent and has a light green colour. The decoration on the beaker consists of figures standing between Ionic columns that are joined by garlands of ivy (Catalog Number. 1, Figure 1).

Belonging to the beaker of Philadelphia, six fragments were recovered. These consist of one fragment of rim and body showing some part of a column capital and ivy garland (1), one fragment showing a part of a column, a section of the body with a figure, and some upper part of the base (2), two fragments from the body showing parts of some figures with parts of columns on their sides (3-4), one fragment of body with part of a figure (5) and one unidentified fragment found to be a part of this vessel (6) (Figure 2-3).

Beakers with mythological figures are associated with Isings Form 31. Although their form appears to be parallel to Isings Form 31, these beakers differ from the others with their decoration. Like the Isings Form 31² with lotus bud decoration they were made by blowing into a multi-part mould. Four moulds were used for the body and an additional one for the base (Lazar, 2003, p. 52).

Weinberg had divided these beakers into four groups according to their decorative schemes. Group I consists of glasses with four figures that are facing right and standing between Corinthian columns connected by triangular pediments. However, variations can be seen. Group III also has four figures between columns. However, the columns in this group are joined by sketchily depicted garlands, with rosettes in relief in their mid-points. Group IV has depictions of different figures and therefore does not constitute a real group (Weinberg, 1972, pp. 27-28, 37, 38-39, 44-45).

Fragment no. 1 of the Philadelphia find shows the capital of a column and a part of an ivy garland. The mould mark extending from one corner of a capital to the rim is visible. On fragment no. 2, a part of a column's base and body, and a figure's feet and the right side of his body are preserved. This fragment also shows a mould mark that is clearly visible on the base and extends upwards along a flute of a column, thus camouflaged on the surface of the vessel. Fragment no. 3 shows a part of a column and the right side of another figure, and fragment no. 4 displays the left foot and a part of the skirt of the figure in fragment no. 3 as well as the column on the left side of the figure. Fragment no. 5 shows a part of the column to the right of a third figure, and the right side of the figure's body. It has not been possible to determine the location of the fragment no. 6 on the beaker (Figure 2-3).

Based on the representations of the figures, the Philadelphia beaker belongs in Weinberg's Group II. Weinberg had assigned letters to the figures on the beakers of Group II. According to this, Figure A is a male figure standing with his body facing front, his head turned to the left and his weight resting on his right leg. He wears a chimation that hangs from his left shoulder, leaving his upper body bare. There is a trident in his raised left hand and an inverted dolphin in his right hand, which is hanging down but turned upwards at the elbow (Weinberg, 1972, p. 38-39).

Figure B depicts a short-haired, full-cheeked youth walking to the right. He wears a chlamys that leaves his right thigh bare. According to Weinberg, this figure has a bird in his left hand, which is at chest level, and a dead bird or a bunch of grapes in his right hand, which hangs down behind him (Weinberg, 1972, pp. 38-39).

² For Isings Form 31, see: Isings, 1957, pp. 47-48.

Figure 2. Figure of the Glass Beaker from Philadelphia in Isauria (drawing). / *Isauria Bölgesi'ndeki Philadelphia buluntusu cam bardağın üzerindeki figürleri gösteren çizim.*

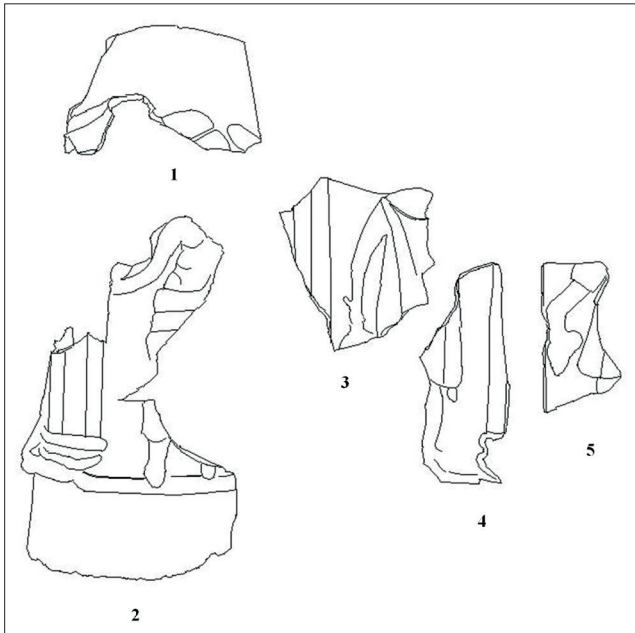
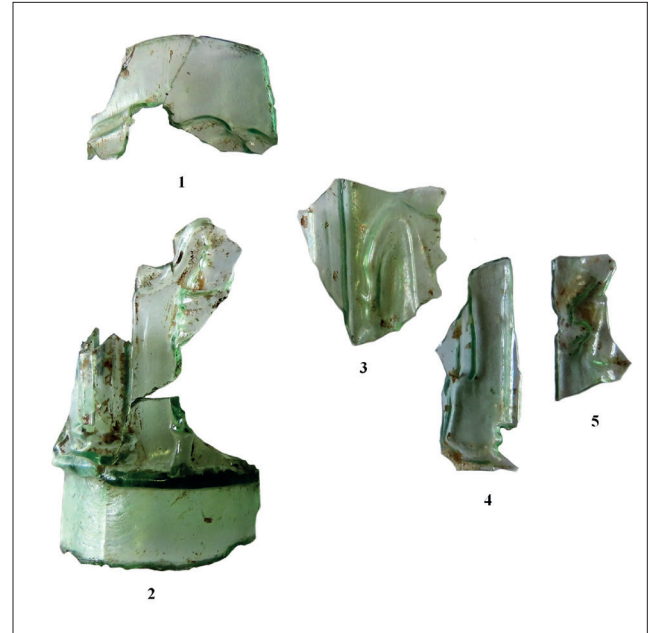


Figure C is a short-haired, full-cheeked male figure standing with his head turned left, his body almost in front view, and his weight on his right leg. He wears a short chiton with a belt at the waist. He holds a thyrsos in his left hand, and a vessel, perhaps a kantharos, in his right hand, and there is an animal in front of his right foot (Weinberg, 1972, pp. 38-39).

Figure D is a young man that has short hair, which is similar to those of Figures B and C, walking to the right with his weight on his left foot. He wears a belted chiton and a chlamys over his left shoulder. In his raised left hand, he holds a curved staff or sickle over his left shoulder, and in his lowered right hand he holds a pitcher (Weinberg, 1972, pp. 38-39).

Fragment no. 1 of the beaker from Philadelphia displays a part of an Ionic capital and a garland of ivy leaves joining the columns, which distinguishes the beakers of Weinberg's Group II from those of Group I. Fragment no. 2 is identified as Figure A in Weinberg's alphabetical order. The figure on the fragment, whose right side of the body and feet were partly preserved, matches the scene of Figure A with its posture, garment, and the hand position, although the object in hand is not visible. Fragments no. 3 and 4 of the glass example from Philadelphia correspond to Figure B of Weinberg. On Fragment no. 3, the figure's right arm and the right side of his body are apparent. Although the object held in the hand is not fully seen, the position of the arm and the way it grips the object is the same as in the upper portion of Weinberg's example. The clothing also has the same style, exposing the right leg. Fragment no. 5 corresponds to the Figure C of Weinberg.

Figure 3. Figure of the Glass Beaker from Philadelphia in Isauria. / *Isauria Bölgesi'ndeki Philadelphia buluntusu cam bardağın fotoğrafı.*



On the fragment from Philadelphia, again the right side of the figure was preserved. The short, bulging sleeve of the chiton on the figure's right shoulder, the positions of his arm and hand, the object held in his hand, and the short chiton, of which only a small portion is seen, matches exactly the description given by Weinberg. No fragments corresponding to Weinberg's Figure D have been found among the pieces of this fragmentary beaker recovered from Philadelphia. The part of the glass that the fragment no. 6 belongs to could not be identified (Figure 2-3).

The identities of the figures depicted on these beakers have been a topic of debate since their initial discovery. Stephani studied a beaker of this type from Kerch in the Panticapeum region that was acquired by purchase and is now housed in the Hermitage Museum in Russia. He stated that the thin-walled, greenish-coloured, and mould-made vessel was in the Roman style. He said that on the beaker there were four male figures standing still between four Ionic columns that were joined together at the top by garlands and facing each other in pairs, and argued that with this the close relationship between the figures must have been intended to be emphasized. The first figure of the first pair was a bearded man whose garment was draped over his left shoulder and hanged down to his right hip, and who had his head turned towards the figure across from him. Stephani suggested that this figure who had a trident in his left hand, orientated upwards, and a dolphin in his right hand, directed downwards, represented Poseidon. The person between the next columns facing the figure identified as Poseidon was described as a young man wearing a short chiton and on it piece of a narrow clothing, holding in his left hand a staff with its curved end extending above his

shoulder, and in his lowered right hand a two-handled, kantharos-like vessel. Regarding the figure whom he called the hero of the second pair, Stephani reported that the figure faced towards the viewer's left, wore a short chiton, and held a large thyrsos in his upturned left hand, and a less distinct cluster or kantharos in his right hand that was extended downwards. He also said that there was a panther sitting next to this figure's right foot. Based on these features, he suggested that this person was Dionysus. Across from this god was a young man wearing a chlamys and holding a bird in his left hand and an attribute that is not clearly discernible in his right hand, which extended downwards. Stephani stated that, according to this scheme, the representations of Poseidon and Dionysus were so obvious that there was no room for the slightest doubt; however, he also noted that he was unable to determine the identities of the young male figures across from them, and that it would not be possible to understand the reason why these two gods were depicted together here without identifying the other two figures first (Stephani, 1877, pp. 25-27).

The same beaker, which is on display in the Hermitage Museum in Russia, was re-examined by Kisa. Regarding the figures on the said beaker, he agreed with Stephani on his suggestion of Poseidon and Dionysus. However, by identifying the objects the figure facing Dionysus in Stephani's description held in his left hand as an eagle and in his right hand as a thunderbolt, Kisa suggested, with a question mark, that this figure represented Zeus. According to him, the figure facing Poseidon was Hermes, who was holding a bag of money and a pilgrim's staff (Kisa, 1908, p. 719, 643, Abb. 271).

Lozar wrote that a beaker that was discovered in a cremation burial in Crnelo, Slovenia, was so similar to the example from Panticapeum that there was nearly no difference between them. He identified the figures on the glass as Poseidon (A), an unidentified person (B), Dionysus (C), and Hermes (D), in accordance with the alphabetical order of Wienberg. As for Kisa's proposal regarding Zeus, he argued that it cannot be possible since the figure was young, beardless, and wore a chlamys. Lozar also noted that the attribute the figure carried in his left hand can be interpreted as an eagle, but the one in his right hand was not recognizable (Lozar, 1935, pp. 103-104, Tab. I).

Hayward published a beaker of this type, which is on display in the Yale University Art Gallery, and said that these vessels probably came from Hama, Syria. The significance of this beaker that distinguishes it from previous examples is that the figures, which were situated between Ionic columns joined by garlands, stood on pedestals. Hayward identified the figures as gods from the Roman pantheon, namely Neptune (A), Jupiter (B),

Bacchus (C), and Mercury (D). She said that Neptune was depicted wearing a toga, holding a dolphin in his right hand and supporting his trident with his left hand, while Jupiter was portrayed holding an eagle in his left hand and a thunderbolt in his right hand. She also noted that Bacchus was shown wearing a short toga, carrying a thyrsos and pouring wine into the mouth of a leaping panther, while the last figure, Mercury, was shown with his wand and hourglass. Regarding their appearances, she suggested that the figures were modelled after the gods' contemporaneous sculptures. Hayward stated that this beaker, which was said to have been found in Hama, was very similar to the vessel in the collection of the Hermitage Museum, with the exception that the figures stood on pedestals (Hayward, 1962, pp. 55-57, No. 9, Fig. 11-14).

In her 1972 publication, Weinberg presented a total of 8 pieces of this type of beaker that had been published up to that day or were included in museum collections. After providing the suggestions of the previous authors for the figures, she stated that there was a complete consensus among them regarding the representations of Poseidon (A) and Dionysus (C). She suggested that the other two figures were personifications of the Seasons of Autumn (B) and Summer (D). She added that Poseidon and Dionysus were known to be represented in conjunction with the Seasons, although not together. Weinberg wrote that the fact that both Seasons were depicted in the male sex distinguished this beaker type from those of Group I, and that the representation of the Seasons in the male form began in the 2nd century AD. However, she also stated that one of these beakers, which was dated through its context, should not be from a date later than the end of the 1st century AD, and that these beakers may be the earliest examples bearing such a depiction. She also noted that depictions parallel to those on the Group II beakers were not common in other art forms, but that she had not conducted much research on the subject. Based on the beaker she said to have come from Hama and labelled as no. 8, on which the figures were depicted standing on pedestals, she, like Hayward, suggested that the figures could have been modelled after sculptures, but also added that the search for such a model would be enforcement (Weinberg, 1972, pp. 42-43).

Wight re-examined the beakers that Weinberg had published. She added 10 more beakers to Weinberg's Group II and published a total of 18 examples. She listed the figures on the vessels in the order determined by Weinberg. She stated that the trident and dolphin clearly revealed the identity of Neptune, and that this version was depicted on gems and coins. According to her, this type of representation of Neptune, which appeared during the Late Republic, was often used on the coins of Augustus following the Battle of Actium. She also said

that the Thyrsos and the panther next to his feet confirmed the identity of Bacchus. She noted that the chitoniskos-wearing, beardless, youthful type was parallel to those seen on the Roman gems and statues, as well as the coins of the 2nd century AD. She also stated that this type of Bacchus was created in the 4th century BC and was copied throughout the Roman period. For the other two figures, Wight proposed Bonus Eventus (B) and Hymen (D). She identified the figure wearing chlamys and holding three stalks of flowers or grain in his lowered right hand and a bird-like object in his left hand as Bonus Eventus. She indicated that Bonus Eventus, a Roman personification, was often depicted as a single figure on coins and gems, but also appeared in group compositions. She added that the gem with the most similar depiction to the image on the beakers was from the 1st or 2nd centuries AD. She also suggested that the figure, which she identified as Hymen, was probably holding a marriage loutrophoros in his right hand, and a burning torch across his left shoulder. She stated that although each figure seen on the beakers had individual parallels, they had never been depicted together in a group composition other than on these vessels. She pointed out that although Neptune and Bacchus appeared together in depictions of the Roman pantheon, there were no depictions of Bonus Eventus and Hymen together, which makes the meaning behind this particular group of figures on the aforementioned beaker ambiguous (Wight, 1994, pp. 35-37).

According to Lazar, the first of the two small fragments from Crnelo in Slovenia, which he proposed to belong to Group II of Weinberg, was a small piece from the body of Weinberg's Figure C where the belted garment was visible. The other was a section of a column body. Based on these fragments, Lazar agreed with Wight's suggestions for the figures on the beaker, which he considered to belong to Weinberg's Group II (Lazar, 2012, pp. 331-332, Sl. 1, 4).

It is not possible to discuss the identity of the barely preserved figures on the fragmentary beaker discovered in Philadelphia. However, the figures are parallel, with minor variations, to those seen on the beakers of this type published so far. Poseidon (Weinberg Figure A) and Dionysus (Weinberg Figure C), with the attributes they have in their hands, had been permanent figures on these beakers since their earliest discoveries. The section of the Philadelphia beaker where the left hand of Weinberg's Figure A, which was identified as Poseidon, holds the trident was not preserved. The area of the attribute he holds in his right hand is also missing. Only the tip of the dolphin, which is held upside down in his hand, is visible (Figure 2-3, fragment no. 2). The left hand of the figure of Dionysus, which is considered to be holding a thyrsos, is not preserved (Figure 2-3, fragment no. 5). The

object in his left hand is identified as a kantharos or a cluster of grapes. Based on the Philadelphia beaker, it can be suggested that the object held by the left hand is a cluster of grapes. The identities of Weinberg's Figures B and D had been controversial from the very beginning. The object held in the right hand of Figure B, whose body's right side was preserved on the Philadelphia beaker, is not fully visible (Figure 2-3, fragments no. 3 and 4). The part of the Philadelphia beaker containing Figure D is not recovered.

ORIGIN AND FUNCTION

The origin and purpose of the mythological beakers are as much controversial as the figures depicted on them. Kisa placed the beakers with mythological figures under the group of Sidonian relief-decorated vessels and suggested that they were of Sidonian origin (Kisa, 1908, p. 45, 720-721). Lozar had stated that the question of whether the beaker found at Crnelo was produced in Sidon or whether it is an Italian artifact modelled after the Sidonian examples must remain undecided because of an unknown beaker discovered in France, which Kisa said was of Italian origin. But he also added that the fact that the first example Kisa spoke of had come from Sidon could not be ignored (Lozar, 1935, p. 105).

A glass beaker that falls into Weinberg's Group I was found in a grave in Cyzicus along with an unguentarium, a terracotta lamp, an aryballos, and a metal strigil (Bailey, 1992, p. 27 vd.). Considering the aryballos and the strigil, Carabella suggested that the burial might have belonged to an athlete. However, he also stated that finding the expensive glass beaker in the same grave with the other cheap objects could be explained by the possibility that it might have been given as a prize to an athlete who had achieved success in an athletic competition (Carabella, 1879, pp. 204-208).

A glass beaker from Weinberg's Group II was discovered in a cremation burial at Crnelo in Slovenia, the context of which was reported to have been preserved even though it was illicitly excavated. In addition to this well-preserved glass beaker, the tomb yielded a thin-ribbed glass bowl, an unguentarium, a kantharos-like bowl with barbotine decoration, a lamp with the inscription "Fronto", and a Flavian coin, probably, attributed to Domitian (Lozar, 1935, p. 97).

Wight noted that, unlike the tomb in Cyzicus, there is no information regarding the occupation of the deceased in the Crnelo burial. According to her, although it is clear from the beaker form that they were intended for consumption of liquids in general, it is possible for the mythological beakers to be used as gifts in specific ceremonies or as ritual vessels.

She stated that the depictions on the beakers of Group I associated them with marriage and wedding feasts while others could have been offerings since they were discovered in funerary contexts. That being said, she also emphasized that the findings did not provide sufficient information regarding the ritual function or everyday use of these glasses. She also noted that this glass beaker form, which was also observed on ceramic and metal vessels, appeared to be commonly employed throughout the Julio-Claudian period in the 1st century AD (Wight, 1994, p. 54).

Two small fragments from a beaker of Weinberg's Group II were unearthed in a settlement in Celje, Slovenia. According to Lazar, it was possible that these fragments were found in the immediate vicinity of a temple complex which housed a number of Early Roman sanctuaries. He stated that the data obtained so far on the mythological beakers did not provide sufficient information regarding their uses. Based on the rich decorations and scenes on the beakers, he, too, suggested that it was very likely for them to be used as gifts in certain rituals and on special occasions (Lazar, 2012, p. 334).

Lazar mentioned that until today these beakers were considered to be given out by army members, but that as a result of the new finds, this opinion was no longer valid. She also noted that the spread of the Group II beakers, especially in the western provinces of the empire, called into question their proposed origins as all eastern workshops, or Syria-Palestine. She offered that itinerant glassmakers should be considered at this point (Lazar, 2012, p. 333).

Weinberg's suggestion was that the mould-blown glass beakers were probably produced in various centres in the second half of the 1st century AD. As for the depictions they bore, she considered them to have come from important and well-known monuments (Weinberg, 1972, p. 47).

Foy and Fontaine compiled the beakers of this type found in the Gallia region. Adding to the beakers published by Weinberg and Wight, they brought the total number of Group II beakers to 33. They noted that less than half of them came from Türkiye, Panticapeum and Syria-Palestine, although their origins remained uncertain. They added that while the provenience of two of the pieces was uncertain, 21 pieces were found in the western part of the empire. Some of the examples of known provenience were from Switzerland, Italy, Slovenia and France. With the addition of these, the number of western examples of Group II had increased (Foy and Fontaine, 2016, p. 65, Fig. 2, 1-2, 4, Fig. 3, Fig. 4, 1-3, 5-6, Fig. 5-6, Fig. 7,2).

Fontaine and Foy, in their publication regarding only the beakers from the province of Narbonensis in Gallia, stated that these beakers were said to be produced in the eastern part of the empire because there had been more examples from the eastern Mediterranean than from the west. However, they suggested that since the western examples were now as numerous as the eastern ones due to the recent discoveries, the question of origin should be reconsidered (Fontaine and Foy, 2015, pp. 107-110, Fig. 8,9-10).

Foy and Fontaine reported that, all groups included, out of a total of 63 beakers, 25 were found in the east, of which the majority came from Anatolia. 30 beakers were discovered in the west in the necropolis areas and -in most cases- in areas not associated with funerary rituals, while the provenience of 8 examples were unknown. They indicated that with the strangely low number of finds in Italy and their conspicuous absence on the Adriatic coast, it would be hard to imagine a production centre for these beakers in these areas. According to Foy and Fontaine, the fact that the finds were discovered in the western provinces, especially half of them in coastal cities, did not invalidate the hypothesis that these finds were imported from the Mediterranean; however, they also said that the balanced distribution of the western and eastern finds also did not allow for an opinion on the matter of origin in only one particular direction (Foy and Fontaine, 2016, pp. 65-66).

Weksler-Bdolah and Onn stated that since very few beakers were found in the excavation sites, several of which from the burial contexts and even less from the residential areas, it was not possible to make any interpretations regarding their functions and production. According to them, at least some of the beakers, such as those found at Masada and Vindonissa, could be associated with the Roman legions, and the fragment from the Roman dump in Jerusalem should also be taken into consideration. The beaker fragment from Jerusalem depicted a female figure wearing chiton and chimation, dancing between unfluted columns. Therefore, it could not be included in any of Weinberg's groups (Weksler-Bdolah and Onn, 2021, pp. 50-51, Fig. 2.9.53).

The data indicate that beakers with mythological figures were encountered in both the western and the eastern provinces of the Roman Empire. Depending on the density of the finds, their origin was assigned at times to the east or to the west. Since the distribution of these beakers, which are not too many in number, has reached almost equal levels in the east and west as a result of recent studies, it has become difficult for the discussions to come to a conclusion.

Among the glass finds from the ancient city of Philadelphia, only a single beaker of this type was discovered. Considering their general distribution, none of the mentioned cities yielded a large number of these beakers. However, numerous glass vessels were found in the same area with the beaker from the ancient city of Philadelphia. These include vessels intended for everyday use, as well as other special types of decorated mould-blown vessels, such as the beaker discussed in this study³. However, despite the density and variety of finds, there is no evidence of glass production in Philadelphia. The Philadelphia beaker must have been imported to the city. With the ongoing controversy over the general origin of this beaker type, it is difficult to determine from where it came to Philadelphia. That being said, when the pottery finds from the city are examined, the imported Eastern Sigillata A vessels (Körsulu and Ergürer, 2019), Cypriot Sigillata⁴, and lead-glazed pottery (Körsulu, 2019) indicate commercial relations with the regions of Pamphylia, Cilicia, Cyprus, and Syria-Palestine. On the other hand, the strong correlation the local ceramic groups have with the pottery of the Eastern and the neighbouring regions as well as the Western pottery is noteworthy⁵. Therefore, it can be concluded that the city had various relations with centres both in the east and the west. Under the light of these data, although the Philadelphia beaker does not provide exact information on the origin of these beakers, it is an important addition to the Anatolian corpus.

The Philadelphia beaker, which was found in the necropolis, was not discovered inside a tomb. It was recovered from a pit opened next to two groups of tombs in the necropolis. The pit yielded a variety of busts, figurines, a large assemblage of pottery, metal and bone objects, and glass vessels (Yıldız and Aşkın, 2016, p. 251, 257). The reason behind the burial of all these artifacts in this area is still a question mark. In the pit, it was observed that particularly the busts were carefully arranged. In addition, the large number of metal nails and lock parts point to the use of wooden materials. Maybe there were one or more wooden chests in the pit. In any case, it is clear that the finds were buried here for a reason. There is no data to associate the pit with a possible funerary ritual. However, each of the finds discovered in the pit has the quality of a ritual vessel that could have been used in ceremonies during or after a burial. Therefore, it is possible that this was a waste pit associated with funeral ceremonies. In this regard, the glass beaker found in Philadelphia could be a special ritual vessel used in a funeral ceremony.

DATING

The number of beakers with mythological figures is quite limited in the literature. Regarding the beaker found in Crnelo, Slovenia, Lozar suggested that it can be dated to the last quarter of the 1st century AD because of the coin which he thought belonged to Domitian. However, for the emergence of these glasses he said that an earlier date in the 1st century AD was possible (Lozar, 1935, pp. 103-105, Tab. I, 1-4, Pod. 1; Weinberg, 1972, p. 39, Group II, No: 1, Fig. 18; Wight, 1994, p. 37, Group II, No: 1). Another example from Slovenia consisted of two small fragments. Lazar stated that these glasses were popular in the 2nd half of the 1st century AD and added that the Celje example, with some boldness, could be said to have come from the vicinity of a temple complex that reached its peak with a number of early Roman sanctuaries in the middle of the 1st century AD (Lazar, 2012, pp. 333-334, Sl. 1, 4). One of the beakers from the Yale University collection was said to have come from Hama, Syria. On this beaker, the same figures stand upon pedestals. The suggested date range was the late 1st to early 2nd centuries AD (Hayward, 1962, No. 9, Fig. 11-14; Weinberg, 1972, pp. 41-42, Group II, No: 8, Fig. 20-21; Wight, 1994, pp. 41-42, Group II, No: 8). Foy and Fontaine proposed that these vessels dated back to the second half of the 1st century AD, especially between 60-80 AD (Foy and Fontaine, 2016, pp. 57-58).

Artifacts have been discovered in the area where the Philadelphia beaker was found, dating, according to current data, back to at least the 2nd century BC and up to the 7th century AD. There were few finds from the 2nd and 1st centuries BC. Included among them were Eastern Sigillata A vessels (Körsulu and Ergürer, 2019), Cypriot Sigillata⁶, lead-glazed pottery (Körsulu, 2019), and a glass alabastron⁷. The finds were mainly dated to between the 1st and 3rd centuries AD, possibly with some from the 4th century AD. The pottery that were considered to be local were quite numerous here (Körsulu and Ergürer, 2018). In addition, there were also found mould-blown vessels, such as the glass beaker that is the subject of this study, and some important free-blown vessels⁸. Few oil lamps and a sherd of Phokaia Red-Slip Ware, dated back to the 5th-7th centuries AD, were among the other finds (Körsulu and Ergürer, 2018). Thus, taking into consideration the dates of other finds from the area and the beaker examples from other centres, the 2nd half of the 1st century AD can be suggested as the date for the mythological beaker from Philadelphia.

³ They are being prepared for publication.

⁴ Cypriot Sigillata vessels are being prepared for publication.

⁵ The local ceramics are being prepared for publication.

⁶ Cypriot Sigillata vessels are being prepared for publication.

⁷ The said alabastron is being prepared for publication.

⁸ These glass vessels are being prepared for publication.

CONCLUSION

Beakers with mythological figures are counted among the special production groups of Roman glassware. Fragmentary remains of a single such beaker were discovered during the excavations of the necropolis in the ancient city of Philadelphia. The fragments were sufficient to identify the vessel's form and the figures depicted on it. Both the form and the decorative scheme of the beaker correspond exactly to those of the examples known from the literature. It has an unworked cut-off rim, and a cylindrical body. Its bottom part is missing.

Six fragments belonging to the rim and body of the Philadelphia beaker were discovered. Based on the representations of the figures, the Philadelphia beaker belongs in Weinberg's Group II. Weinberg had assigned letters to the figures on the beakers of Group II. Fragment no. 1 of the beaker from Philadelphia displays a part of an Ionic capital and a garland of ivy leaves joining the columns, which distinguishes the beakers of Weinberg's Group II from those of Group I. Fragment no. 2 is identified as Figure A in Weinberg's alphabetical order. (Poseidon). Fragments no. 3 and 4 of the glass example from Philadelphia correspond to Figure B of Weinberg (Sonbahar). Fragment no. 5 corresponds to the Figure C of Weinberg (Dionysos). No fragments corresponding to Weinberg's Figure D (Yaz) have been found among the pieces of this fragmentary beaker recovered from Philadelphia. There seems to be a consensus on the identity of two of them as Poseidon (Weinberg's Figure A) and Dionysus (Weinberg's Figure C), based on the attributes they hold in their hands. Various suggestions exist for the identities of the other two figures.

It is not possible to discuss the identity of the barely preserved figures on the fragmentary beaker discovered in Philadelphia. However, the figures are parallel, with minor variations, to those seen on the beakers of this type published so far.

It has figures standing between columns on its body (Figures A-C of Weinberg). No fragment from the fourth figure was recovered (Figure D of Weinberg). The beaker, which was dated to the 2nd half of the 1st century AD based on the context of the find and the production period of this type of glass, must have been imported to the city. The Philadelphia find, like its many other examples in the literature, was found in the necropolis of the city. Although it is not known exactly what the beakers were used for, it can be said that they were somehow related to funeral rituals.

CATALOGUE

Beaker with Figures

Excavation Find No: C-500. Year and Place of Find: Philadelphia-2015, Necropolis. Diameter of Rim: 5.6 cm. Height: 10.7 cm. Colour: Translucent light green (5G 7/4 light green). Production Technique: Mould-blowing.

Six fragments of rim and body. Unworked, cut-off rim. Cylindrical body. Bottom not preserved. Body decorated with figures standing between columns that are joined by ivy garlands in high relief. Fragment of restored rim and body, showing column capital and ivy garland (1). Fragment showing part of a column, a section of the body with figure, and some upper part of the base (2, Figure A of Weinberg-Poseidon). Two fragments of figural body sections with partially preserved columns on both sides (3-4, Figure B of Weinberg-identity unknown). One figural body section (5, Figure C of Weinberg-Dionysus). One unidentified fragment (6).

Similar Examples: Lozar, 1935, Tab. 1, 1-4, Pod. 1; Lazar, 2012, pp. 333-334, Sl. 1, 4; "Recent Important Acquisitions," *Journal of Glass Studies* 24, 1982, p. 88, no. 5; Klein and Lloyd, 1984, 30; Hayward, 1962, No. 9, Fig. 11-14; Kısa, 1908, p. 643, Abb. 271; Stephani, 1877, 25-32; *The J. Paul Getty Museum Journal* 14, 1986, p. 195, no. 69, fig. 69; Foy and Fontaine, 2016, Fig. 2, 1-2, 4, Fig. 3, Fig. 4, 1-3, 5-6, Fig. 5-6, Fig. 7,2; Fontaine and Foy, 2015, 109, Fig. 8.10; Bats, 2006, Fig. 31, 681.

Dating: 2nd half of the 1st century AD.

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