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THE LIGHTING IN EARLY CHRISTIAN CHURCHES IN THE AREAS OF NORTHERN ILLYRICUM – SOME CONSIDERATIONS

ABSTRACT: In the areas of Northern Illyricum more than 100 Early Christian churches were registered, but only a small number of them has been archeologically explored. The largest amount of data was obtained in the last decades, most prominently from the areas of *Naissus*, *Remesiana*, *Turres*, at the sites of fortified hillforts of the Western or Southern Serbia, as well as the areas along the Danubian limes. Exploration of lighting systems in Early Christian church complexes of Northern Illyricum haven't been dealt with as a specific subject: ceramic and bronze lamps discovered within churches haven't been published as a self-contained topic as yet; the interests have been focused on specific findings of metal parts of cresset holders as well; problems of production, distribution and typology of glass lamps from the Early Christian contexts have been present, so far, in partial studies or survey papers only.

The discovered glass lamps belong to the most frequent types of cylindrical, conical or hemispherical vessels, with a hollow foot or a button-shaped bottom. The glass window panels suggest a wide-spread tendency of recycling raw materials – mostly of a relatively poor quality. The archaeological and archaeometric researches have provided certain indications on the existence of local glass workshops, which were able to meet the needs of the local population for objects made of glass, possibly used in the sacral context as well.

KEYWORDS: Northern Illyricum, church buildings, lighting systems, glass lamps, typology of glass vessels, 4th – 6th/7th centuries AD.

In the areas of Northern Illyricum, a large part of which was located on the territory of today's Republic of Serbia, more than 100 Early Christian

churches were registered, but only a small number of them has been archeologically explored. The largest amount of data was obtained in the last decades, most prominently from the areas of *Naissus*, *Remesiana*, *Turres*, at the sites of fortified hillforts of the Western (Jelica, Lis) or Southern Serbia (Caričin Grad et al.), as well as the areas along the Danubian limes. In some cases, modern cities and settlements, or substantial remains of fortifications and settlements from some of the historical periods, limit or prevent the research of Early Christian topography, as in the cases of *Sirmium*, *Singidunum*, *Horreum Margi*, *Aquis*, *Remesiana*, *Naissus*. Studies of the remains of ecclesiastic and funerary architecture and also mobile findings with clear Christian symbolism from the Late Antiquity period haven't been profiled as a separate discipline in the academic community of Serbia, and they are, instead, reduced to regional studies or researches with specified goals, in most cases. When it comes to long-term projects, such researches are performed within projects dedicated to studying the Middle Ages, and are often dependent on the experts in charge of those researches and their fields of interest.

Early Christian findings have been attracting the attention of researchers ever since the beginning of the development of archaeology as a science in Serbia, whose origins can be traced back to the first steps towards the modernisation of the country in the middle and the second half of the 19th century and the first decades of the 20th century.¹ During researches of church architecture in this period, little attention was given to systematic publishing of material discovered, and due to wars, preservation and storage conditions, or human factor, documentation and findings from these researches are mostly gone missing today. Researches performed in the last few decades provided a certain improvement in those studies, especially when it comes to field surveys, systematic excavations, systematic classification of the material and publishing, although the number of findings and sites that have been published remains at an unsatisfactory level.

Researches of lighting systems in Early Christian church complexes of Northern Illyricum haven't been dealt with as a specific subject (fig. 1). Ceramic and bronze lamps discovered within churches haven't been published as a self-contained topic as yet, while certain separate findings of lamps with Christian symbols (representations of *oranti*, scenes from the cycle of the prophet Jonah from the Old Testament, representations of crosses and Christograms on discs, cross-shaped handles)

¹ G. Jeremić, Late Antiquity world in the whirlwind of changes and the development of Early Christianity in the area of Northern *Illyricum* – some archaeological aspects, in: *Proceedings of the 17th International Congress of Christian Archaeology. Frontiers. The Transformation and Christianization of the Roman Empire between Centre and Periphery*. July 2-6, 2018, Netherlands, Utrecht University, the Radboud University Nijmegen, in press.



Fig. 1. Early Christian sites of the Northern Illyricum mentioned in the text (modified after S. Stamenković, *Rimsko nasleđe u Leskovačkoj kotlini*, Belgrade 2012, map 2)

have been studied from the topographic, iconographic or chronological aspects.² Also, the interests have been focused on specific findings of metal parts of cresset holders as well.³ Problems of production, distribution, typology and topography of glass lamps from the Early Christian contexts have been present, so far, in partial studies or survey papers only.⁴ The largest number of lamps examined in details comes from the

² O. Ilić, G. Jeremić, Early Christian finds on the Middle Danube Limes, in: *Vivere militare est. From Populus to Emperors – Living on the Frontier*, Volume I, Institute of Archaeology Monographies No. 68/1, eds. S. Golubović, N. Mrđić, Belgrade 2018, 258–261, 274–276.

³ П. Н. Шпехар, Опрема за осветљавање током рановизантијског периода на простору Северног Илирика, *Зборник Народног музеја XXIV-1*, 2019, 317–346.

⁴ M. Križanac, 5th–6th century glass in Serbia and territory of Kosovo, in: *Annales du 19^e Congrès de l'Association internationale pour l'histoire du verre (Piran, 17th – 21st September 2012)*, Koper 2015, 337–349.

site of Caričin Grad; however, all these findings belong to the economic-residential part of the settlement and can be of use to us only as comparison material.⁵ Precise chronology and typology of these findings, as well as their physical-chemical properties and analyses of oils used to light them, are merely at the beginning, and only after all mappings and analyses are finished can we expect more thorough insights into the problems regarding the lighting of church spaces. Researches of architectural remains should be added to this, as well as positioning of apertures (doors, windows) through which the light came in, so that we could get a step closer to comprehending the importance of light and lighting in churches and their usage in different seasons of the year, or parts of the day, for worshiping, pilgrimage or other purposes.

The oldest Christian cult buildings researched so far belong to the late 4th century period. During the reign of Theodosius I, two minor parochial churches were erected within the imperial economic complex at *Mediana*, near *Naissus*.⁶ The churches were most probably built in order to meet the needs of the Christianised Gothic population, which lived in this, in many aspects, isolated settlement. One of the churches (the northern one) had remains of a *subselium*, as well as a *hypocaustum*, which would indicate an active usage of the building during the winter months (fig. 2).⁷ The illumination in the buildings certainly had a very important role, as confirmed by the findings of window frames. The repertoire of glass vessels found in the church, at the floor level, and also in the demolition layer, provided no implicit proof that special types of glass lamps had been used for lighting. This repertoire consists of different shallow bowls and conical beakers, which usually had a ring-shaped foot (fig. 3). The absence of findings of ceramic lamps from this period could suggest, though it should be taken with reserve, the possibility of glass beakers having been used for lighting; however, this theory remains only an assumption, though analyses of the contents of the beakers could provide insight into their functions.

In the Christian topography of *Naissus*, an important place is occupied by the findings of Early Christian basilicas and Christian cult items, which indicate the existence of cult buildings within the fortified city from the Late Antiquity period (the finding of a group of liturgical

⁵ S. Z. Stamenković, *Tehnologija proizvodnje stakla i proizvodni centri na prostoru Sredozemne Dakije*, doktorska disertacija, rukopis, Univerzitet u Beogradu, Filozofski fakultet, Beograd 2015, 135.

⁶ М. Р. Васић, Хроника ископавања Медијане 2000–2002, *Сѵаринар* н. с. LIII–LIV (2003–2004), 2004, 290; Г. Јеремић, Мозаици Медијане – нека разматрања (summary: Mosaics of Mediana – a study), у: *Ниш и Византија*. Четврти научни скуп, Ниш, 3. –5. јун 2005. Зборник радова IV, / *Niš and Byzantium. The Collection of Scientific Works IV* (ed. М. Ракоција), Град Ниш, ИГП „Просвета“, Ниш 2006, 155–156.

⁷ G. Jeremić, in: *Proceedings of the 17th International Congress of Christian Archaeology*, fig. 3 [see note 1].



Fig. 2. Mediana, the foundations of the Northern Early Christian church (G. Jeremić)
 Сл. 2. Медијана, темељи северне ранохришћанске цркве (Г. Јерemiћ)

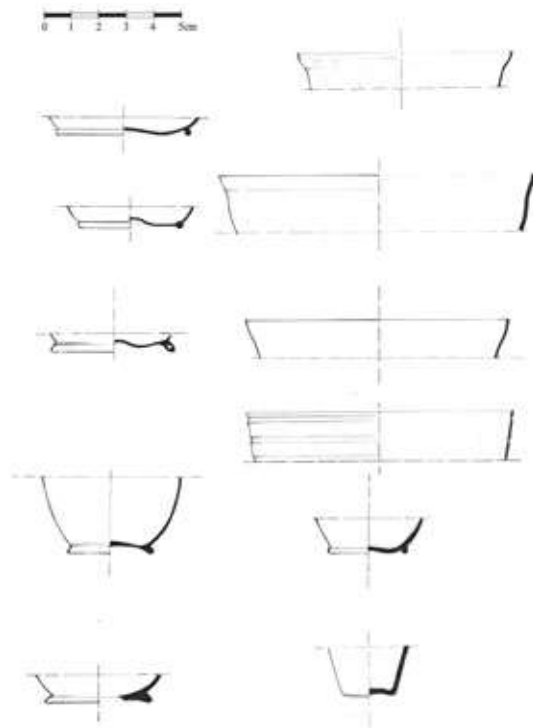


Fig. 3. Mediana, the Northern Early Christian church, glass vessels (drawing A. Mirić)
 Сл. 3. Медијана, северна ранохришћанска црква, стаклене посуде
 (цртеж А. Мирић)

objects and parts of church furniture in the vicinity of the central plateau, near today's mosque).⁸ When it comes to space illumination systems, the only known finding is that of a North African ceramic lamp from the 5th-6th century with a representation of a Christogram.⁹ However, during the researches of the large city necropolis from the Late Antiquity period, formed to the east from the fortification, the remains of four cemetery churches were registered, one of whom, the one closest to the fortified city, was researched more thoroughly (the necropolis of Jagodin Mala).¹⁰ The three-nave basilica had an older *hypogeum*, with an above-ground building, and a semi-circular vaulted tomb incorporated into its' basis, in which the wealthy population of *Naissus* had been buried, possibly even members of the imperial family in the 4th century, especially during the Theodosian period;¹¹ in later periods, the burials were continued inside the church, during the 5th and the 6th century (fig. 4).¹² Researches in the basilica and the crypts yielded fragments of window glass and several fragments of bell-shaped glass lamps with pointed bases, made of yellowish glass (fig. 5).¹³

An important episcopal seat was located in *Remesiana*, today's Bela Palanka. Intense Christianisation of the city and its' territory can be traced through findings of church and funerary architecture; it began already during the 4th century, and it was most probably intensified during the period of activities of the tireless episcopos, missionary and philosopher Saint Nicetas (ca. 340-414).¹⁴ It was most probably in his time that a civilian basilica was adapted into a Christian basilica, in which few findings of window glass and glass lamps with pointed bases were discovered.¹⁵

The latest researches in the vicinity of *Remesiana* examined a basilica with a *baptisterium* and a spacious atrium, at Kladenčište-Špaj,

⁸ It is a group of objects discovered in 1963, the contents of which has never been published so far, but which is defined, in available scientific material, as "liturgical objects".

⁹ А. Јовановић, Земљане светиљке из античке збирке Народног музеја у Нишу, *Нишки зборник* 2, 1976, 70, сл. 13.

¹⁰ А. Оршић Славетић, Археолошка истраживања у Нишу и околини, *Сџаринар* н. р. VIII-IX (1933-1934), Београд 1934, 304.

¹¹ G. Jeremić, Introductory text, in: *Late antique necropolis Jagodin mala*, ed. S. Popović, National Museum in Niš, Niš 2014, 35-36.

¹² Ђ. Мано-Зиси, Д. Јовановић, Археолошко испитивање Нишке тврђаве и Јагодин мале у Нишу, *Гласник Српске академије наука* IV- 2, 1952, 367; G. Jeremić, in: *Late antique necropolis Jagodin mala*, 19-22, fig. 10.

¹³ G. Jeremić, S. Golubović, S. Drča, Unpublished glass findings from the eastern necropolis of Naissus (Jagodin Mala, Niš), *Starinar* LXVII, 2017, 115-116, Pl. VI, 27-29.

¹⁴ A. Sorocceanu, *Niceta von Remesiana. Seelsorge und Kirchenpolitik im spätantiken unteren Donaauraum*, Frankfurt am Main 2013.

¹⁵ П. П. Пејић, *Античка топографија њиројској краја*, докторска дисертација, рукопис, Универзитет у Београду, Филозофски факултет, Београд 2015, 42; A. Sorocceanu, *op. cit.*, 227, Taf. 55-58.

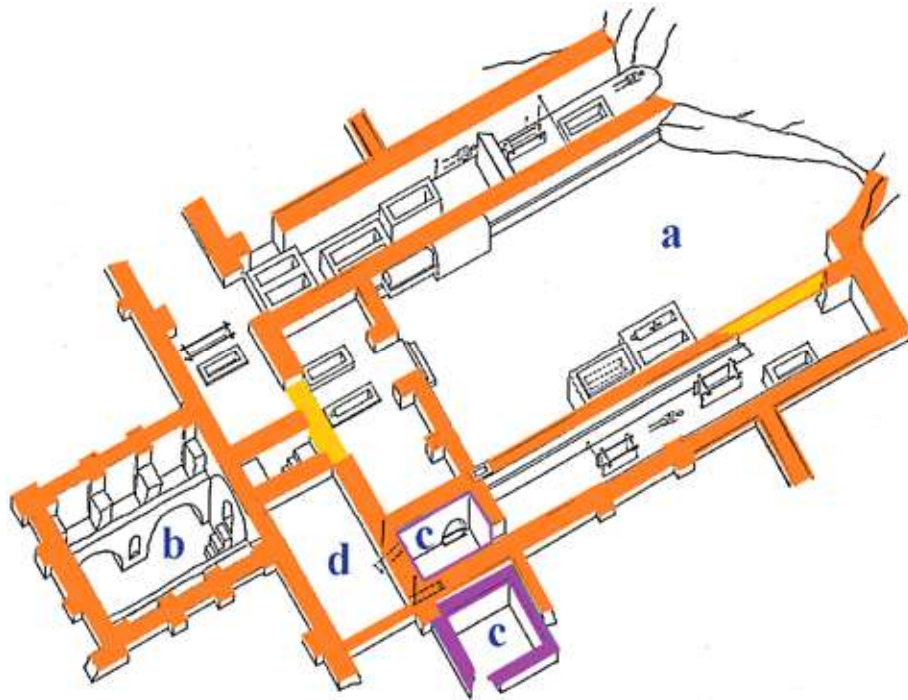


Fig. 4. Naissus, the cemeterial basilica in Jagodin Mala (G. Jeremić after B. Tomašević)
 Сл. 4. Наисус, базилика на некрополи у Јагодин Мали
 (Г. Јеремић према Б. Томашевић)

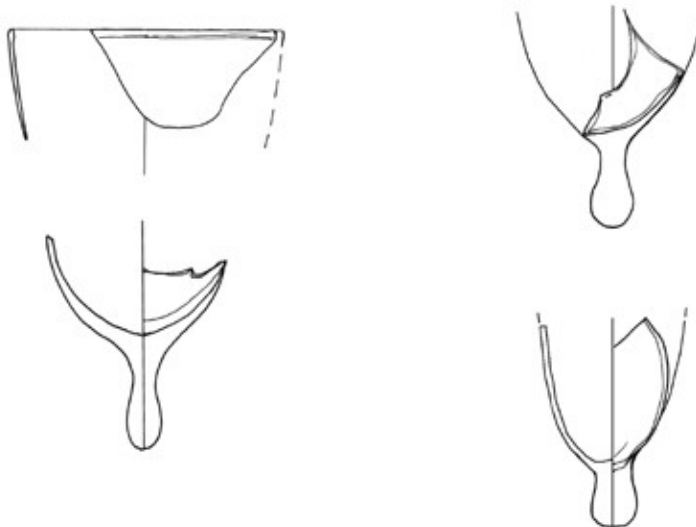


Fig. 5. Naissus, basilica in Jagodin Mala, glass lamps (drawing M. Bojanić)
 Сл. 5. Наисус, базилика из Јагодин Мале, стаклене лампе (цртеж М. Бојанић)

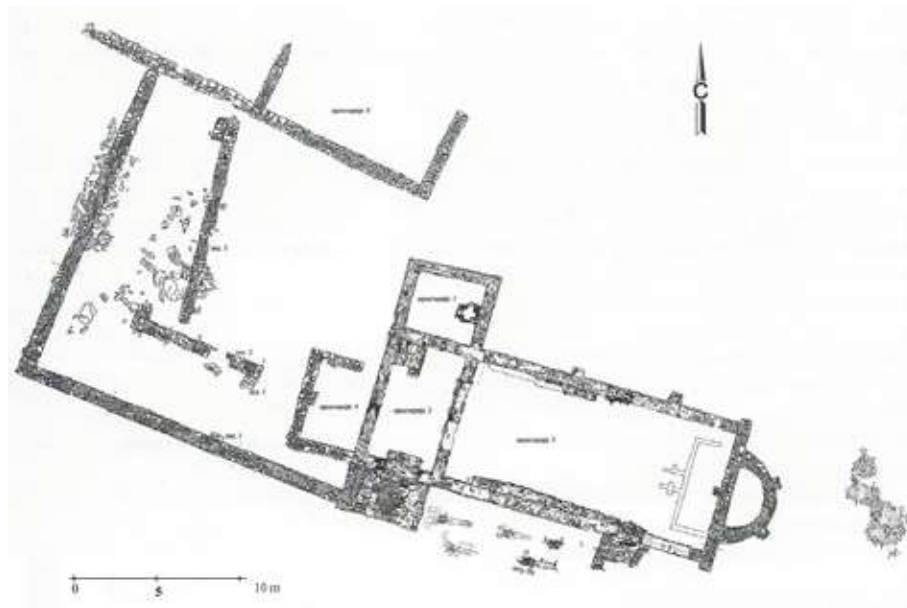


Fig. 6. Kladenčište-Špaj, the ground plan of the complex of the basilica (after M. Blagojević 2017, pl. 1)

Сл. 6. Кладенчиште-Шпaj, основа комплекса базилике (према М. Благојевић, 2017, сл. 1)

initially built, most probably, in the 4th century, which continued to be in use up to the 6th century, as indicated by the coins' findings (fig. 6).¹⁶ A larger amount of glass lamps and glass window panels (fig. 7), discovered *in situ*, was registered in the entrance zone of the basilica and in the *baptisterium*. Those were fragments of yellowish, bluish or colourless transparent glass; types of bell-shaped lamps with pointed bases were present, as well as conical lamps with a hollow foot, and also examples which were hung by the handles onto metal holders of cresset chandeliers (*polyelaios*).

One of the most recent findings of church complexes in the vicinity of *Remesiana*, in Staničenje (fig. 8), belongs to a similar chronological frame. It is a sacral complex whose core initially comprehended a semi-circular vaulted tomb, with a secondary burial of 11 men, aged 25-65, around which a monumental church was erected, with a platform

¹⁶ From the published report, we can only see that several pieces of coins from the 4th century were found in the narthex and the nave of the church, and also that 6 examples were discovered at the necropolis. Other findings had no topographic determination. Cf. M. Blagojević, Lokalitet Kladenčište kod sela Špaj, in: *Arheološka istraživanja na autoputu E80*, Beograd 2017, 190, T. 11.

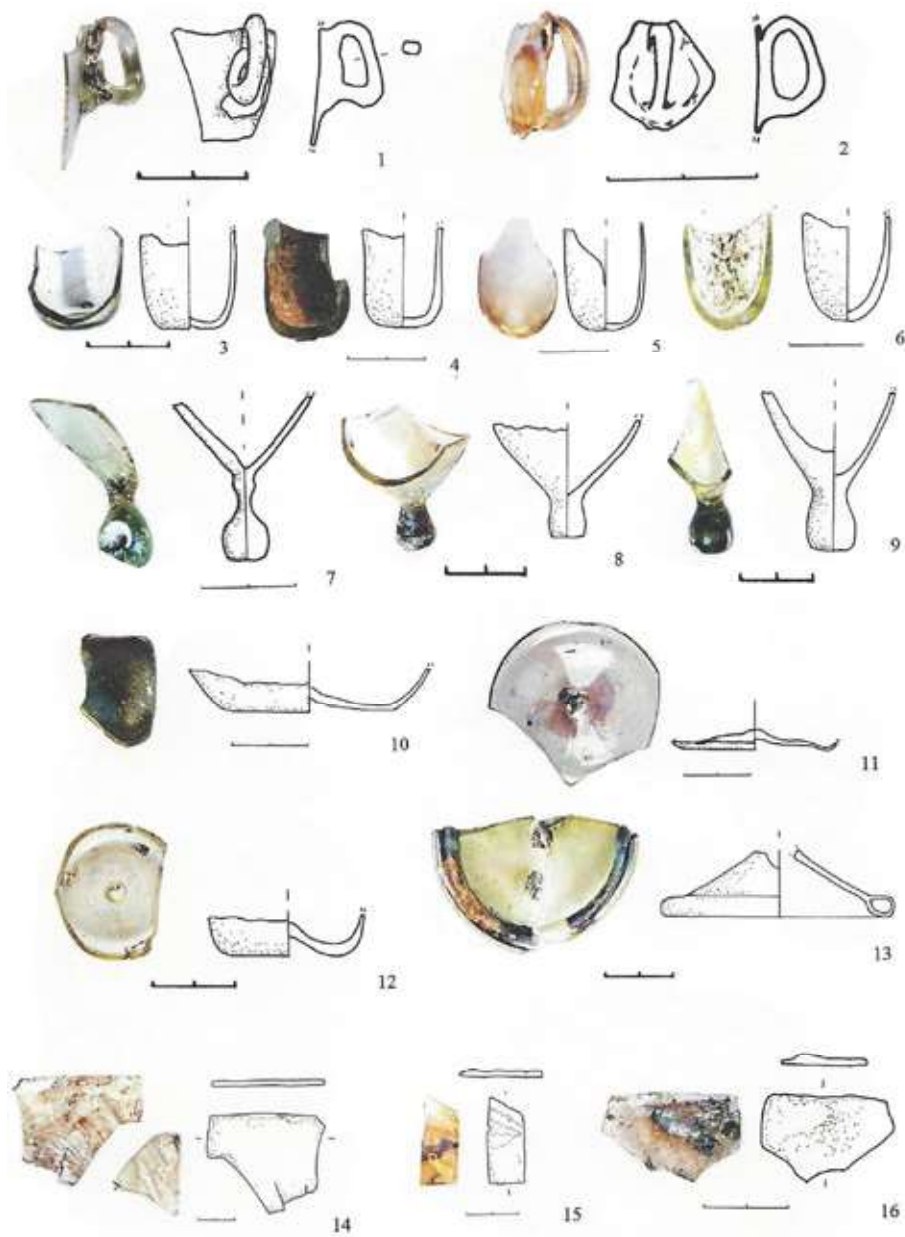


Fig. 7. Kladenčište-Špaj, glass lamps, vessels and window panes (after M. Vladojević 2017)
 Сл. 7. Кладенчиште-Шпај, стаклене лампе, посуде и прозорско стакло (према М. Благојевић, 2017)



Fig. 8. Staničenje, the complex of the basilica with the tomb (photo Z. Radosavljević)
Сл. 8. Станичење, комплекс базилике са гробницом (фото З. Радосављевић)

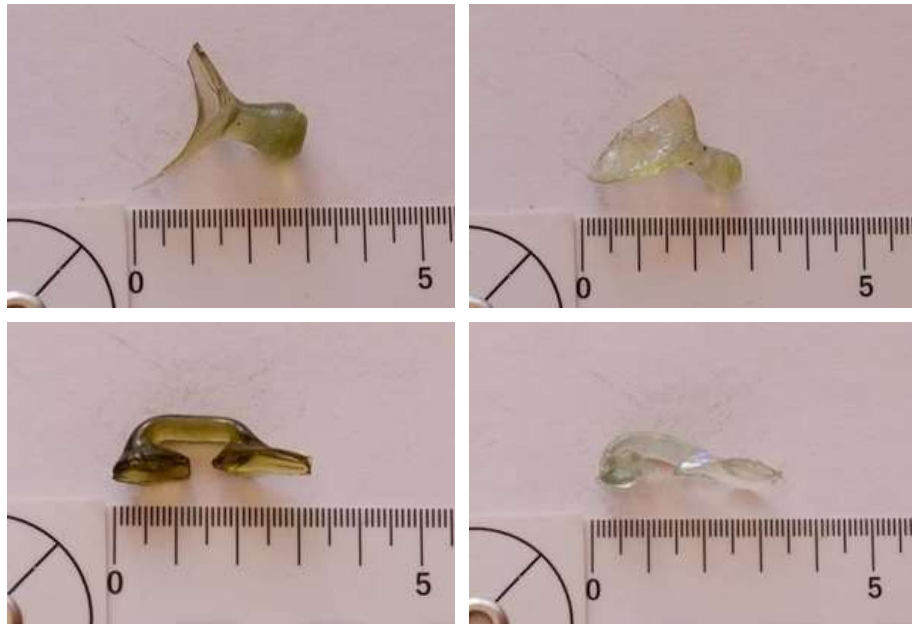


Fig. 9. Staničenje, glass lamps from the basilica (photo Z. Radosavljević)
Сл. 9. Станичење, стаклене лампе из базилике (фото З. Радосављевић)

on the south-western end. Four fragments of lamps with pointed bases were discovered within the complex, and also one with a hollow foot and three lamp handles, all made of olive green, bluish and greenish glass (fig. 9).

One of the most important centres of the Early Christianity period was Gamzigrad – *Romuliana*, where the Christian sacral topography was archeologically researched, with additional geophysical methods applied.¹⁷ The Christian sacral landscape of *Romuliana* was shaped in two manners (fig. 10): though negation of the old, palatial architecture within the ramparts of the formidable fortification, which physically and symbolically negated the old pagan tradition and desacralized spaces pertinent to Emperor Galerius – a persecutor of the Christians, and through building a new Christian complex on a terrain with no constructions, separated physically (and spiritually?) from the rest of the settlement by a fence. The separated space, which represents a unit of its' own, is merely prospectively confirmed and examined through minor trench researches, hence, we have no reliable chronological parameters for the time it was built. Remains of the foundations of three churches, one of which had a baptismal function, were discovered within the fortification. Researches conducted more than 40 years ago have been partially published, thus, we have some data on the lighting in those buildings, though only sporadic and indirect. Namely, in one of the towers at the entry part



Fig. 10. Gamzigrad-Romuliana, the Early Christian church with baptisterium
Сл. 10. Гамзиград-Romuliana, ранохришћанска црква са крстионицом

¹⁷ G. Sommer von Bülow, U. Wulf-Rheidt, T. Schüler, Das deutsch-serbische Gemeinschaftsprojekt "Romuliana-Gamzigrad": Bericht über die Arbeitskampagnen 2004 bis 2007, *Germania* 87 (2009), 105-171; S. Petković, Romuliana in the time after the palace, in: *Felix Romuliana – Gamzigrad*, Belgrade 2011, 197–199.



Fig. 11. Gamzigrad, hoard of the Early Christian finds (after Gamzigrad – Felix Romuliana, 2011, fig. 173)

Сл. 11. Гамзиград, остава ранохришћанских предмета (према Гамзиград – Felix Romuliana, 2011, сл. 173)

of *Romuliana*, a hoard of bronze objects was discovered in 1962, which indicated a systematic gathering of metal parts used for lighting and liturgy (fig. 11).¹⁸ Those were finding of cresset chandeliers with four lamp consoles, with chains and a cross holding them together; a chandelier with three feet, a censer with chains and other objects. Findings from this hoard belong to the 6th century period, and could have been a part of the basilica with a *baptisterium*, which was located in the immediate vicinity of the tower where those objects were discovered. Motives for the making of this hoard remain unknown, whether it was hidden because of a peril threatening those church objects themselves or it represented precious material gathered for possible reworks. Being a highly valued raw material, metal had a large economic value, because of which people gath-

¹⁸ S. Petković, *loc. cit.*

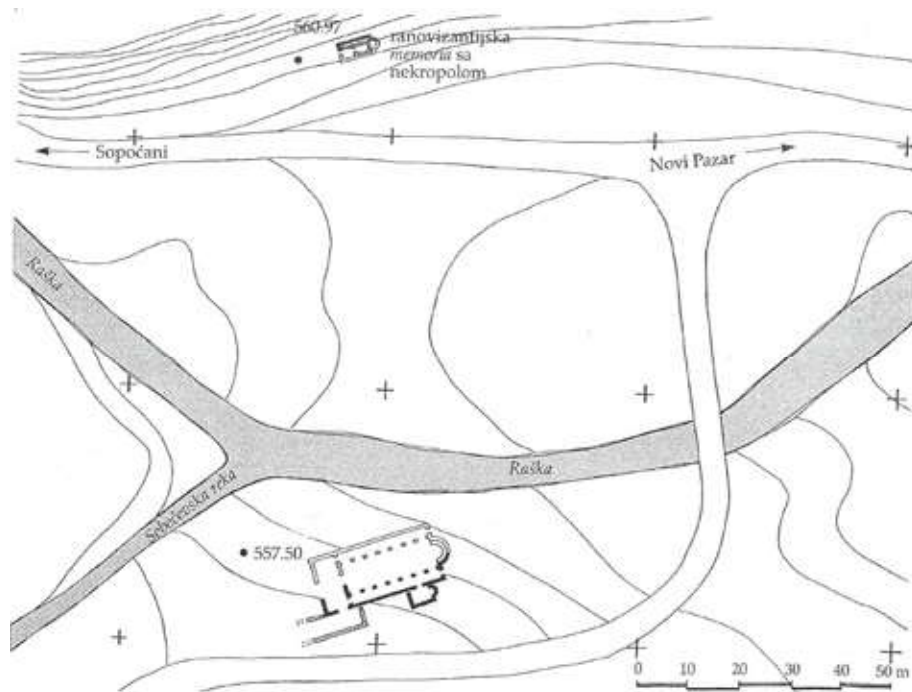


Fig. 12. Ras-Podgradje, the ground plan of the Early Christian basilica (after M. Popović, 1999, 124)

Сл. 12. Рас-Подграђе, основа ранохришћанске базилике (према М. Поповић, 1999, 124)

ered and recast it, and during the phases from the second half of the 4th century up to the 6th century, most prominently in towers and large buildings of *Romuliana*, intense metallurgic activities have been registered.

During disintegration and transformation processes of the Late Antiquity society, in the period of the second half of the 5th and in the 6th century, we may notice that the line between military and civilian spaces was becoming blurred. Church architecture became dominant in fortifications, which had a mostly civilian character, with different economic activities taking place within the defended space. Christianisation processes were most thoroughly researched in the area of the Danubian limes and hinterland settlements, most commonly created in areas which were difficult to access. Also, we may find examples of settlements with sacral architecture in flatland areas, which were defended from near-by fortifications. One such site was researched at Ras – Podgrade, where a three-nave basilica was examined, of medium size (outer dimensions: 26.40 x 12 m) (fig. 12), which, judging by several restorations of the floors, had been



Fig. 13. Ras-Podgradje, glass lamps from the basilica (after M. Popović 1999, 108)
 Сл. 13. Рас-Подграђе, стаклене лампе из базилике (према М. Поповић, 1999, 108)



Fig. 14. Brangović, the ground plan of the Early Christian church (courtesy of R. Arsić)
 Сл. 14. Бранговић, основа ранохришћанске цркве (љубазношћу Р. Арсића)

intensely used for a longer period of time.¹⁹ Archaeological researches in the demolition layer above the floor of the basilica yielded a relatively small number of mobile material finds, which included three ceramic vessels (two pots and a bowl) and a conical lamp with a hollow stem, dated into the first decades of Justinian's reign and destroyed, most probably, in the end of the same century (fig. 13).²⁰

The complex at Brangović, near Valjevo, belongs to the type of minor fortifications with a church inside, also of smaller dimensions (12.5 x 11.2 m) (fig. 14), which played the role of an episcopal seat.²¹ The

¹⁹ M. Popović, *Tvrđava Ras*, Beograd 1999, 125–127, fig. 74.

²⁰ M. Popović, *op. cit.*, 134.

²¹ Р. Арсић, Археолошко истраживање утврђења Јеринин град – Бранговић код Ваљева 2011. године, у: *Резултати нових археолошких истраживања у северозајадној Србији и суседним иперијоријама*, ур. В. Филиповић, Р. Арсић, Д. Антоновић, Београд 2013, 228.

church was erected on the most dominant place within the fortification, and it was visible from a wide part of the surrounding area. The church had glass windows, out of which over 300 fragments of green, olive green, light brown, white, and also colourless transparent glass were discovered (fig. 15). Chemical analyses verified the existence of at least six different

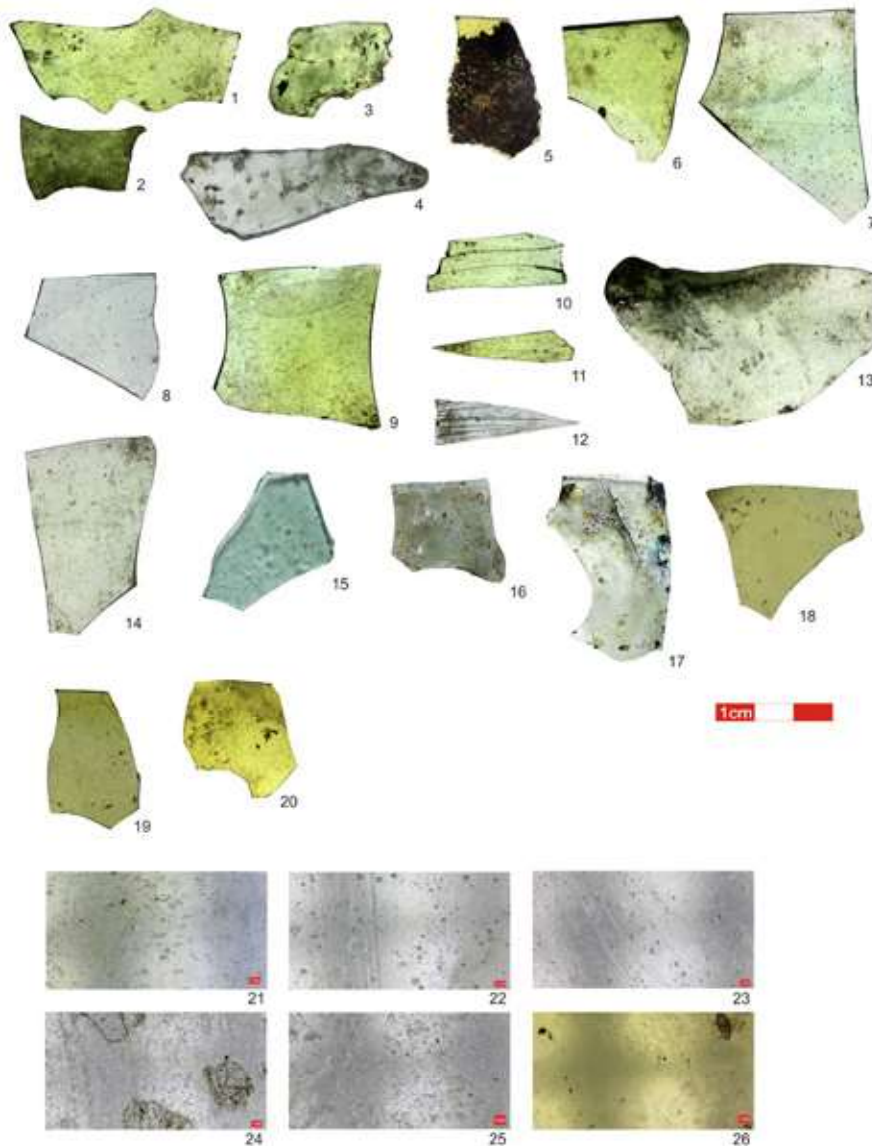


Fig. 15. Brangović, fragments of the window panes (courtesy of R. Arsić)
Сл. 15. Бранговић, остаци прозорских окана (љубазношћу Р. Арсића)

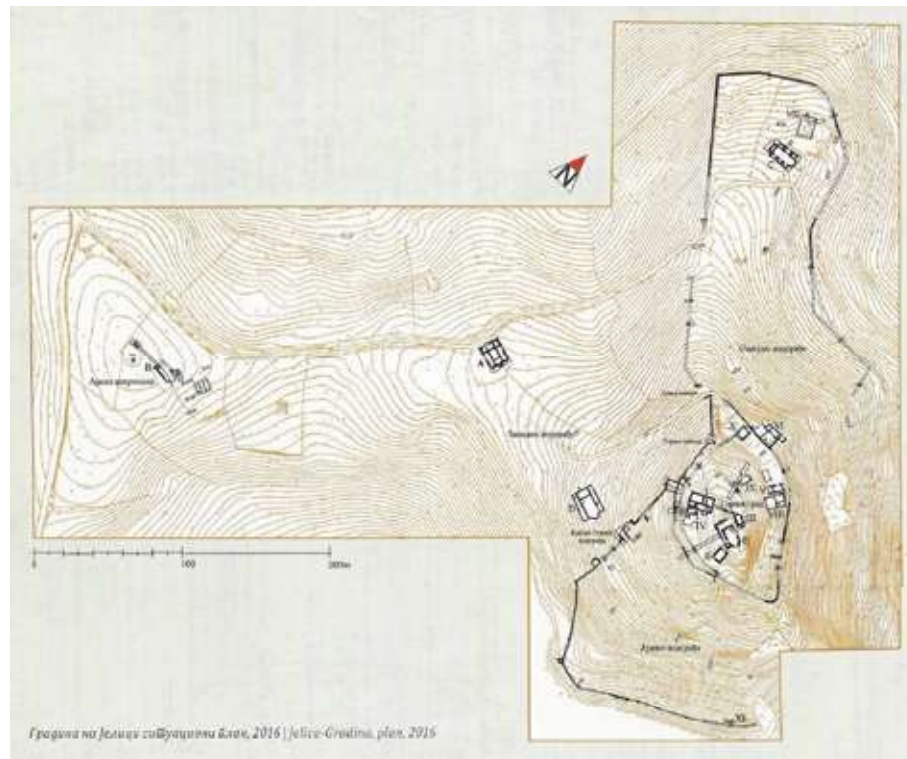


Fig. 16. Jelica-Gradina, the site map (M. Milinković, 2016)
 Сл. 16. Јелица-Градина, план налазишта (М. Милинковић, 2016)

panels, made of three different sand raw materials. The glass window panels suggest a wide-spread tendency of recycling raw materials – which was mostly of a relatively poor quality.²²

A larger hillfort settlement built on the mountain Jelica, in the vicinity of Čačak, belongs to the period of Justinian's strengthening of the administrative and ecclesiastical authority in the Balkans provinces (fig. 16). The fortified settlement had at least five churches and a large number of buildings used for various purposes.²³ Numerous mobile findings, which bear witness of a higher life standard, comprehend bronze polycandelions from profane buildings, but also findings of different types of glass lamps

²² В. Пецикоза, Прозорско стакло са рановизантијске цркве на локалитету Јеринин Град у Бранговићу код Ваљева, *Гласник Српској археолошкој друштва* 32, 2016, 329–341.

²³ Михаило Милинковић, Градина на планини Јелици. Регионални центар на северу Источног римског царства, у: *Градина на Јелици. Ујврђени центар у Илирику VI века и вицеслојно археолошко налазиште*, ур. М. Милинковић, Галерија САНУ, књига 140, Београд, Чачак, 2017, 27–52.



Fig. 17. Jelica-Gradina, polycandelion (after M. Milinković 2017, cat. 177)
Сл. 17. Јелица-Градина, држач поликандила (према М. Милинковић 2017, кат. 177)

(fig. 17). Church inventories include findings of lamps with handles (churches A and B) or those with pointed bases (church D), as well as findings of window glass fragments, with the glass being faceted in some of the cases, in order to adjust the size of the window glass to the existing window frame.²⁴

During systematic researches of the large administrative-ecclesiastical centre in Caričin Grad, in the area of *Dacia Mediterranea*, eight basilicas were archaeologically researched, and more of them were documented with the use of geophysical methods, thus obtaining a complex image of the city's fortified landscape, with dominant ecclesiastical architecture (fig. 18).²⁵ Discovered buildings and mobile findings indicate a

²⁴ М. Милинковић (ур.), *op. cit.*, кат. 177, 244–249.

²⁵ V. Ivanišević, Une capitale revisitée: Caričin Grad (*Justiniana Prima*), *CRAII* (janvier-mars), 2017, 93–114.

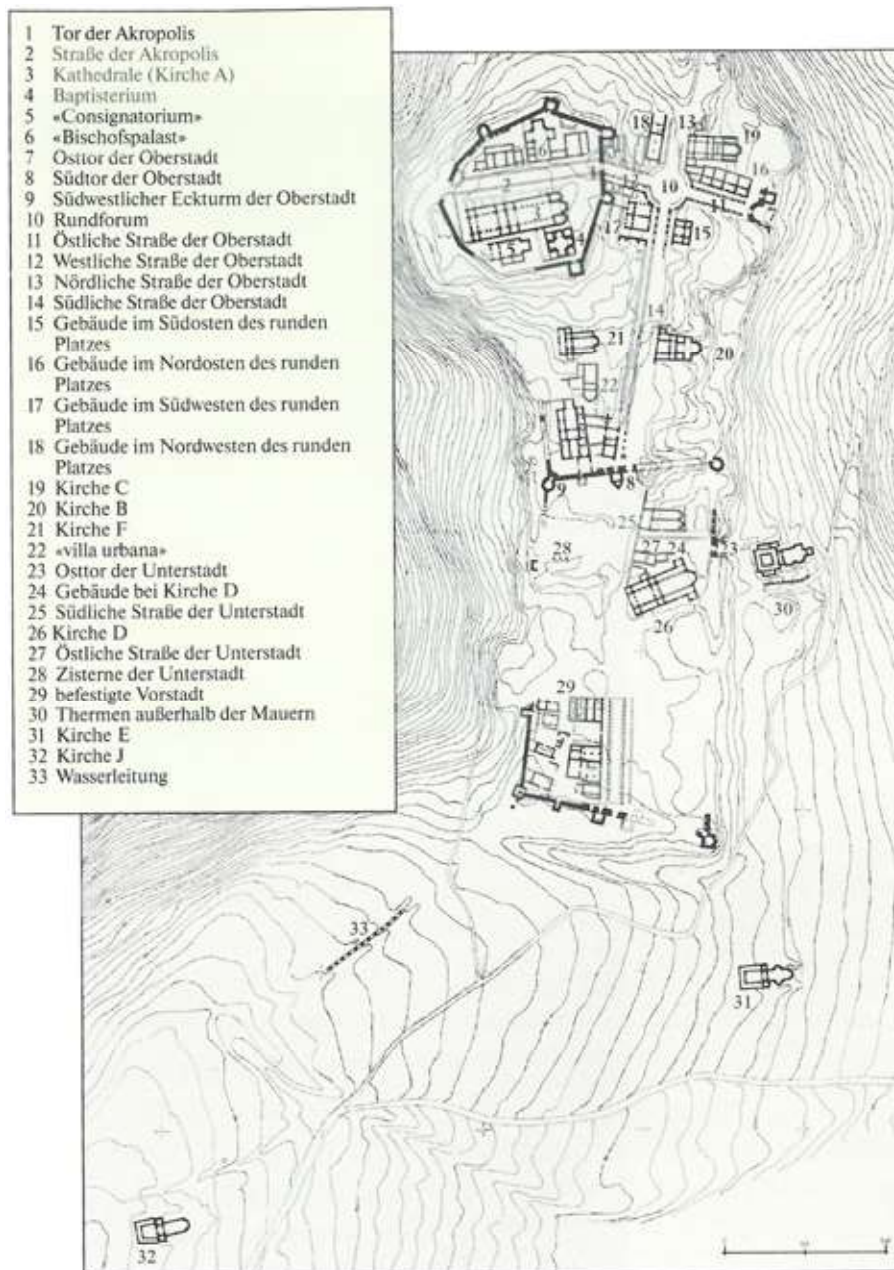


Fig. 18. Caričin Grad, site map
 Сл. 18. Царичин Град, ситуациони план

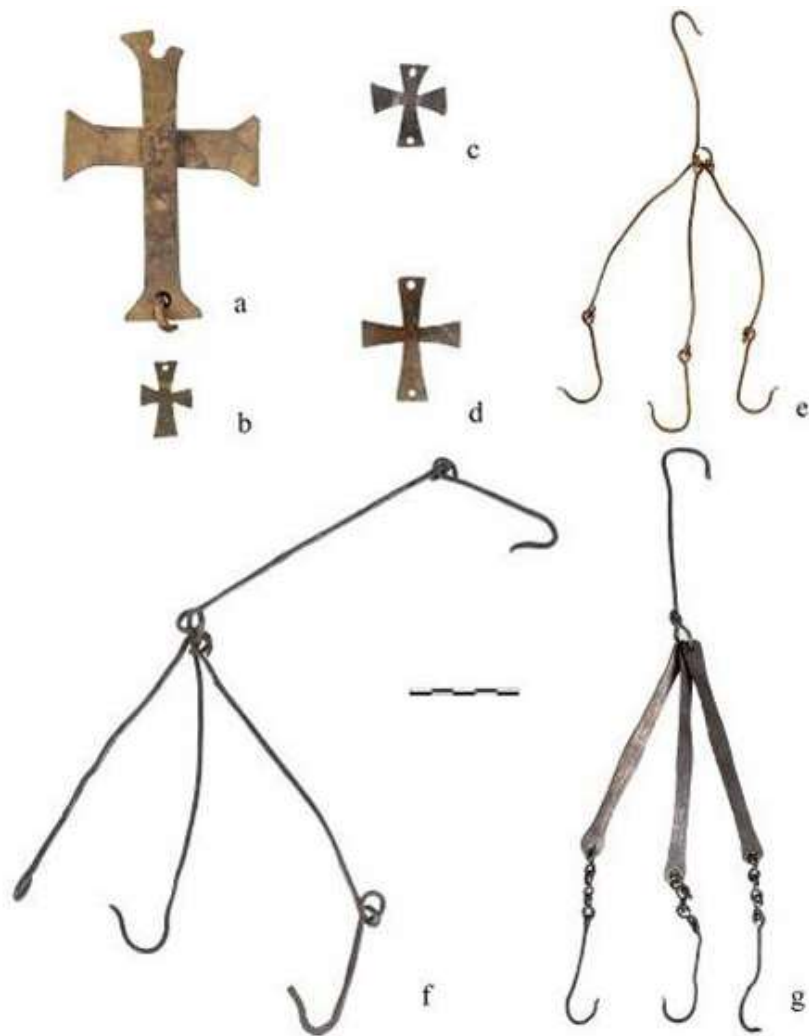


Fig. 19. Caričin Grad, metal lamp holders (after S. Stamenković 2015, fig. 59)
 С. 19. Царичин Град, метални држачи лампи (према S. Stamenković 2015, сл. 59)

higher life standard, multicultural environment and flourishing contacts between tradesmen and craftsmen, both locally and at long-distance. The lighting in the churches played an important role, as witnessed by findings of various polycandelions, metal lamp holders or glass lamps (fig. 19).²⁶

²⁶ Caričin Grad IV. Catalogue des objets des fouilles anciennes et autres études, eds. B. Bavant, V. Ivanišević, Rome, Belgrade 2019, 70–76, cat. 678–706, pl XII-XII; 91–96, cat. 817–861, pl. XIX.

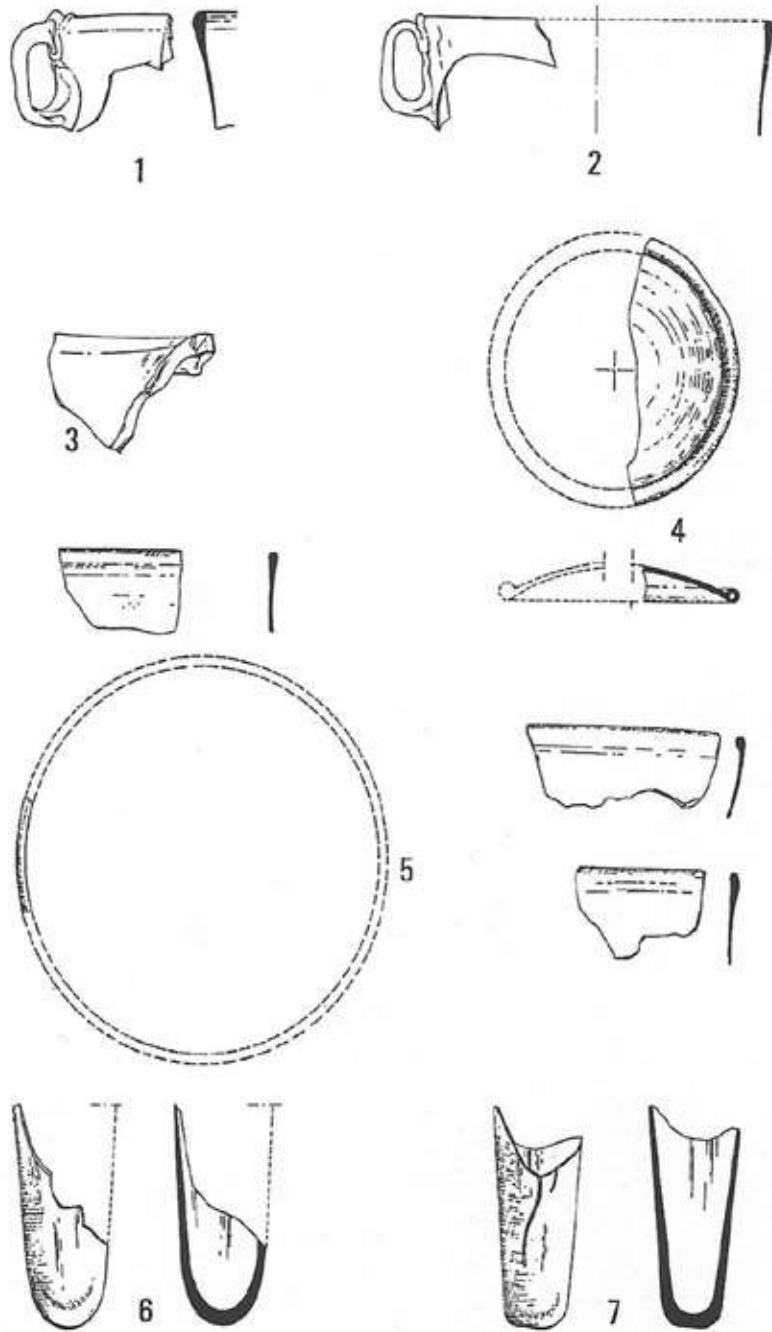


Fig. 20. Caričin Grad, glass lamps (after Caričin Grad I, 1984, fig. 145)
 Сл. 20. Царичин Град, стаклене лампе (према Caričin Grad I, 1984, fig. 145)

Aside from churches, artificial lighting was also present in other buildings as well: in an analysis of glass from the residential-economic part of the Lower Town (*Donji Grad* – the south-western district and the complex around the south-eastern tower), 71 examples of lamps were distinguished, although their number was probably higher, if vessels of other shapes had also been used as lighting recipients (beakers, glasses).²⁷

The discovered lamps belong to the most frequent types of cylindrical, conical or hemispherical vessels, with a hollow stem or a button-shaped bottom. Conical lamps with a hollow cylindrical stem (fig. 20), supported by metal holders (polycandelion), have been discovered on large number of sites on the territory of Northern *Illyricum*: Jelica, Zlatni Kamen, Postenje, Ras – Podgrade, Vrsenice and Caričin Grad, as well as in the area of the Iron Gates – Sip. A variation of this type are rare findings of lamps with a hollow foot, narrowing towards the recipient, and solid stem lamps, in the form of four beads. All the examples of this type were made in yellowish, light blue, olive green colour, with the pouring hole diameter of 9-10 cm. Lamps with a bell-shaped recipient, with the diameter of 4-7 cm and pointed bases, were present on several sites of civilian and sacral character. The examples come from necropolises (*Singidunum*, Obrenovački drum 87a), and fortifications in the Iron Gates area (Rtkovo – Glamija, Kostol, Mora Vagei, Karataš, Prahovo – *Aquis*), however, it wasn't possible to define their contexts in an absolutely precise manner on the basis of the material published. Examples from Early Christian churches come from the 5th and the 6th century, and are linked, first and foremost, to the central parts of churches (nave, altar area).

The archaeological and archaeometric researches have provided certain indications on the existence of local glass workshops, whose existence was confirmed in *Mediana* (second half of the 4th century) and Caričin Grad (the 6th-7th century),²⁸ and which were able to meet the needs of the local population for objects made of glass, possibly used in the sacral context as well; however, insufficient researches don't allow us to form more definite conclusions.

Aside from the symbolical meaning – divine presence in that space, light and lighting in Early Christian temples also had a practical function, by extending the time during which they could be in use. Archaeological researches have registered numerous examples of usage of metal cresset holders and glass lamps, with a relatively limited repertoire of forms. Lighting systems have been discovered in numerous ecclesiastic buildings and belong, in most cases, to the 5th and the 6th century. For the 4th century period we have no reliable data on the types of glass lamps used

²⁷ S. Z. Stamenković, *op. cit.* 113–153.

²⁸ S. Z. Stamenković, *op. cit.*, 96–105, 157–159.

– and no data on the ceramic and bronze lamps either – which is mostly the consequence of the insufficient number of explored church buildings from this period, as well as unsystematically organized material. This paper represents an invitation to fill that *lacuna* with future researches.

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ОСВЕТЉЕЊЕ У РАНОХРИШЋАНСКИМ ЦРКВАМА У ОБЛАСТИ СЕВЕРНОГ ИЛИРИКА – НЕКА РАЗМАТРАЊА

Резиме

Питања и проблеми осветљења црквених комплекса ранохришћанског периода у Северном Илирику нису биле посебна тема научних студија. Појединачне теме су се односиле на типологије и иконографске студије керамичких и бронзаних лампи, као и поједине налазе металних делова носача кандила. Проблеми производње, дистрибуције, типологије и топографије стаклених лампи из ранохришћанског контекста до сада су приступни у парцијалним студијама или прегледним радовима.

Осим симболичног значења – божанског присуства у простору и могућности спровођења литургије, светлост и осветљење у ранохришћанским храмовима имали су и своју практичну функцију, да продуже време коришћења простора.

Археолошким истраживањима забележени су бројни примери коришћења металних носача кандила и стаклених лампи, релативно ограниченог репертоара форми. Коничне лампе са шупљом цилиндричном стопом, које су придржавали метални носачи (поликандила), нађене су на већем броју налазишта на територији Северног Илирика. Сви примерци овог типа израђивани су у жућкастој, светлоплавој, маслинастозеленој боји. Лампе звоноликог реципијета и дна у облику капљице биле су заступљене на више налазишта цивилног и сакралног карактера.

Налази из ранохришћанских цркава потичу из V и VI века и везују се првенствено за централне делове цркава (наос, олтарски простор). За период IV века немамо поуздане податке који су типови стаклених лампи коришћени, као ни керамичких или бронзаних, што је највише последица недовољног броја истражених црквених грађевина овог периода, као и недовољно систематизоване и публиковане грађе. Овај прилог представља позив да се та *lacuna* будућим истраживањима употпуни.