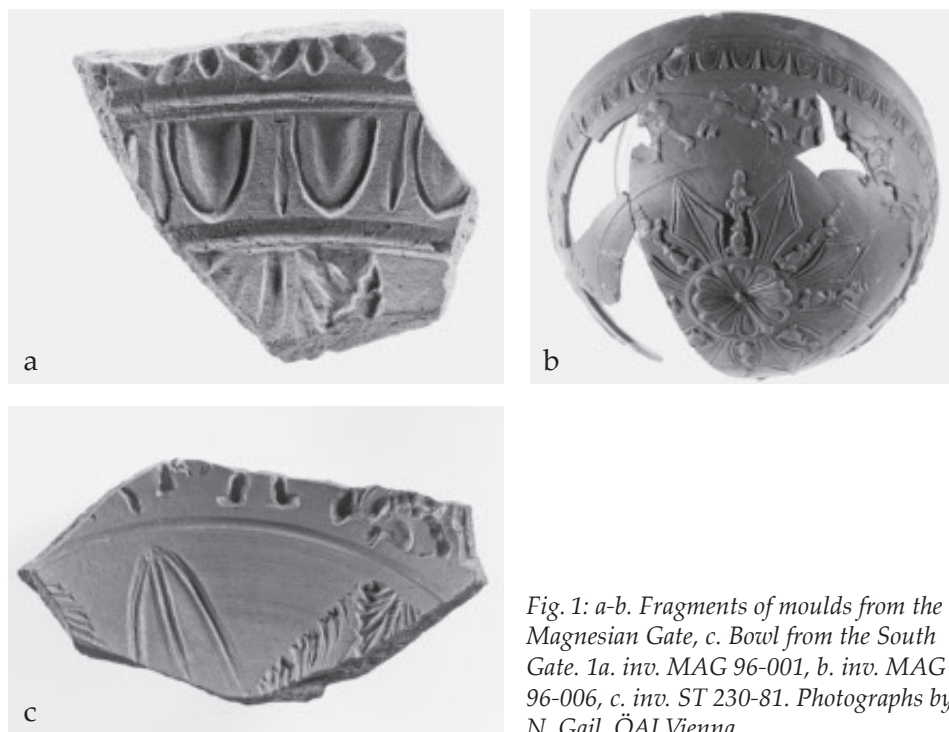


# Mouldmade Relief Bowls from Ephesos – The Current State of Research

*Christine Rogl*

## *Introduction*

A few introductory comments on ‘mouldmade relief bowls’ may help to define the pottery under discussion. These bowls, formerly known as ‘Megarian bowls’, were the most widespread type of drinking vessels in Hellenistic times. The diagnostic features include: a hemispherical body, without handles or foot, and the use of a mould for production (Fig. 1a-c). The mould was wheelmade and thick-walled. The inner surface was divided by grooves into several zones: bottom medallion, wall and rim borders. Then it was decorated with stamps showing ornamental, floral, vegetal or figural motifs. The bowls from such moulds show their relief designs on the exterior surface. These



*Fig. 1: a-b. Fragments of moulds from the Magnesian Gate, c. Bowl from the South Gate. 1a. inv. MAG 96-001, b. inv. MAG 96-006, c. inv. ST 230-81. Photographs by N. Gail, ÖAI Vienna.*

bowls were glazed and fired.<sup>1</sup> They were mainly used as drinking cups at symposia. In combination with other relief-decorated forms they represent a complete drinking set.<sup>2</sup>

Above all, the mouldmade relief bowl, its introduction, its changes and its end are some of the most useful ceramic dating tools of the Hellenistic period. For its introduction Susan Rotroff proposed and recently reaffirmed a date around 220 BC.<sup>3</sup> In general, the duration of production may have lasted until the middle of the 1<sup>st</sup> century BC, but this end date may vary from one centre to another. Despite a long history of research,<sup>4</sup> important but unsolved issues remain in terms of the origins and manufacturing of mouldmade bowls.

### *The study of mouldmade bowls at Ephesos*

The material that serves as the focus for this paper comes from the Austrian excavations in Ephesos. The city of Ephesos was, since its foundation, an important centre on the Ionian coast of Asia Minor, and during the Hellenistic period, it became more and more significant. Belonging first to the Seleukid (281-246 BC), to the Ptolemaic (246-196 BC) and then to the Pergamene (from 188 BC) Kingdoms, Ephesos at last became part of the Roman Empire as a metropolis of Asia, the new Roman province established in 129 BC.<sup>5</sup>

Excavations over the last 50 years have produced around 5,000 fragments of mouldmade bowls and moulds. Many of the sherds are quite tiny, but some of the moulds and a few examples of the bowls are better preserved.

Five major areas of excavation contribute the most important evidence for Ephesian mouldmade bowls (Fig. 2):

1. The material excavated at the Magnesian Gate in the end of the 1970s and in the beginning of the 1980s includes not only more than 1,000 fragments of bowls but also around 70 fragments of moulds. These moulds demonstrate a very high level of quality in manufacturing and they are, indeed, the most characteristic examples for the main production of Ephesian mouldmade bowls; they were produced in the so-called ΠΑΡ-monogram atelier, or simply ΠΑΡ-workshop<sup>6</sup> (compare Fig. 1a-b).
2. A drainage filling at the South Gate of the Lower Agora (better known as Tetragonos-Agora) was excavated around the same time and contains quite well-preserved bowls.<sup>7</sup> Many of these appear to be earlier in date than those of the Ephesian ΠΑΡ-workshop.
3. Filling 2 of a well in Terrace House 1 offered a complete set of table wares including some quite well-preserved mouldmade bowls, which again were manufactured in the ΠΑΡ-workshop. This material was excavated in 1994 and published in 2003.<sup>8</sup>
4. The excavations of the Hellenistic stoas in the western part of the Tetragonos Agora, mainly in the 1990s, revealed a valuable stratified

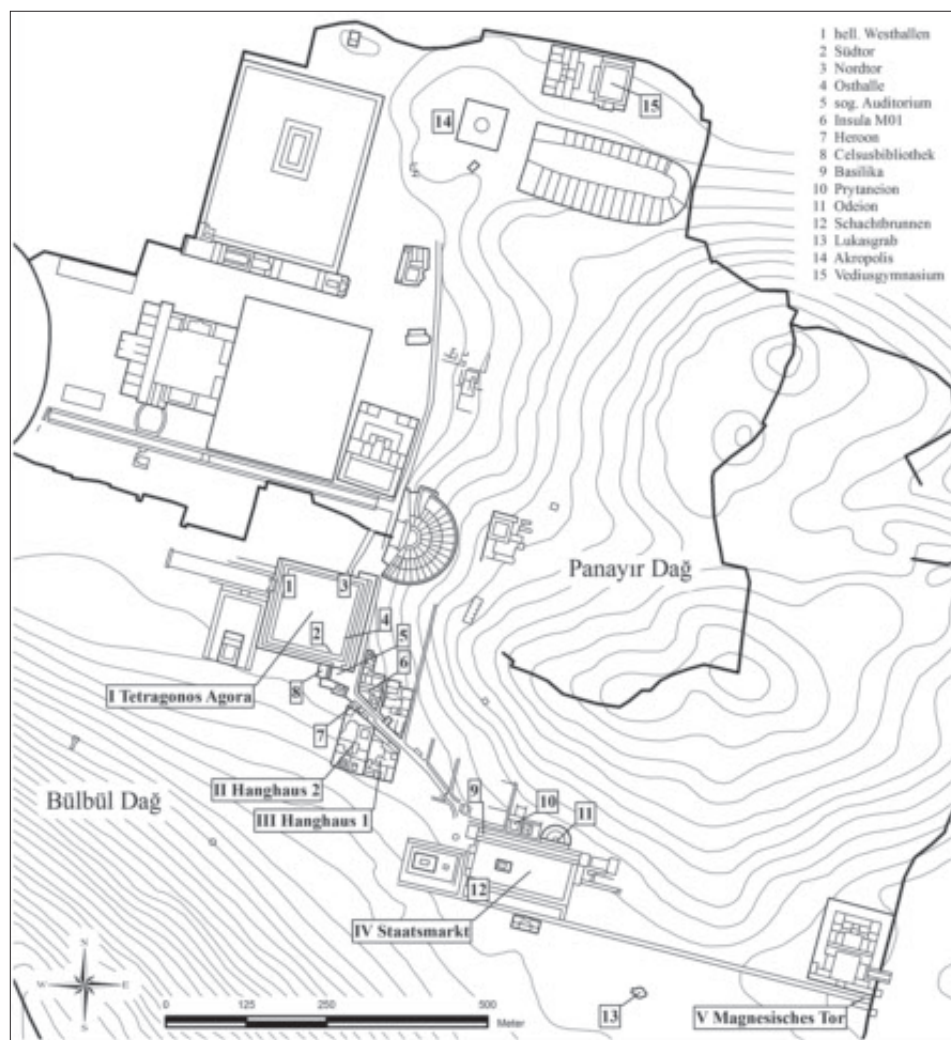


Fig. 2: Ephesos, map of the city. Map by C. Kurtze, ÖAI Vienna.

sequence for Hellenistic and Early Roman pottery including mould-made bowls.<sup>9</sup>

5. Finally, similar stratigraphical studies were undertaken for the material from the layers in Terrace House 2 that were excavated at the end of the 1990s and in the beginning of the new millennium.<sup>10</sup>

In addition to this basic material, many further fragments in the Ephesos storeroom belonging to excavations in the areas of the so-called *Akropolis*, *Heroon*, *Auditorium*, *Lukasgrab* and *Basilika* complete the picture of Ephesian mouldmade bowls. Recently, some supplementary stratigraphic studies were made for the material that was excavated in the Upper Agora or Staatsmarkt,

concerning the *Basilika*, the *Prytaneion*, the *Odeion* and the so-called *Rhodian Peristyle*.<sup>11</sup> These complexes and contexts help to arrange the bulk of the material within a chronological framework, but in many cases it is very difficult to suggest more precise dates, or to give precise assignments to workshops.

### *Hellenistic pottery in Ephesos: history of research*

It is worth mentioning that although the Austrians excavated interesting complexes of Hellenistic pottery in Ephesos quite early – in the 1960s through 1980s – the first publications came out much later. The material from the Staatsmarkt was published by V. Mitsopoulos-Leon in 1991, the material from the South Gate of the Tetragonos-Agora by V. Gassner in 1997 and the finds from the Magnesian Gate are currently being studied by M. Trapichler.<sup>12</sup>

Thanks to a new impetus for pottery research in Ephesos brought on by S. Ladstätter, research and activities for publication have been intensified within the last ten years, and, in 2002, projects on the mouldmade bowls and the Ephesos lamps were begun. Again, it took some time to finish, but the studies of the bowls are completed.<sup>13</sup>

### *Basic material, goals and results of the study*

From the 5,000 fragments of mouldmade bowls which were “unearthed” in the depots in Ephesos, a selection of fewer than 700 examples was made on the basis of context, stratigraphy, and chronology, the common and special features of the decoration and the stamps, the combination and the size of the stamps, the profiles and the forms of the finds. Major goals of the current study have been to present the material which was found in the city of Ephesos (as concisely and as clearly as possible), to set up criteria for the definition of mouldmade bowls which were produced in “Ephesian” workshops, to facilitate the recognition of Ephesian products among the finds on other sites and to discuss the chronology in and outside of Ephesos. Until now, no workshop has been found for Hellenistic relief pottery in or around Ephesos although there are enough hints for the existence of such workshops.

### *The Mouldmade Bowls of Ephesos*

#### *Moulds*

In order to define workshops we usually start with moulds and fragments which bear signatures. In Ephesos, we currently possess 108 fragments of moulds.

As mentioned above, moulds were wheelmade and thick-walled, grooved and stamped. Most of them were excavated at the Magnesian Gate. They belong to the ΠΑΡ-workshop and they are remarkably consistent in their deco-

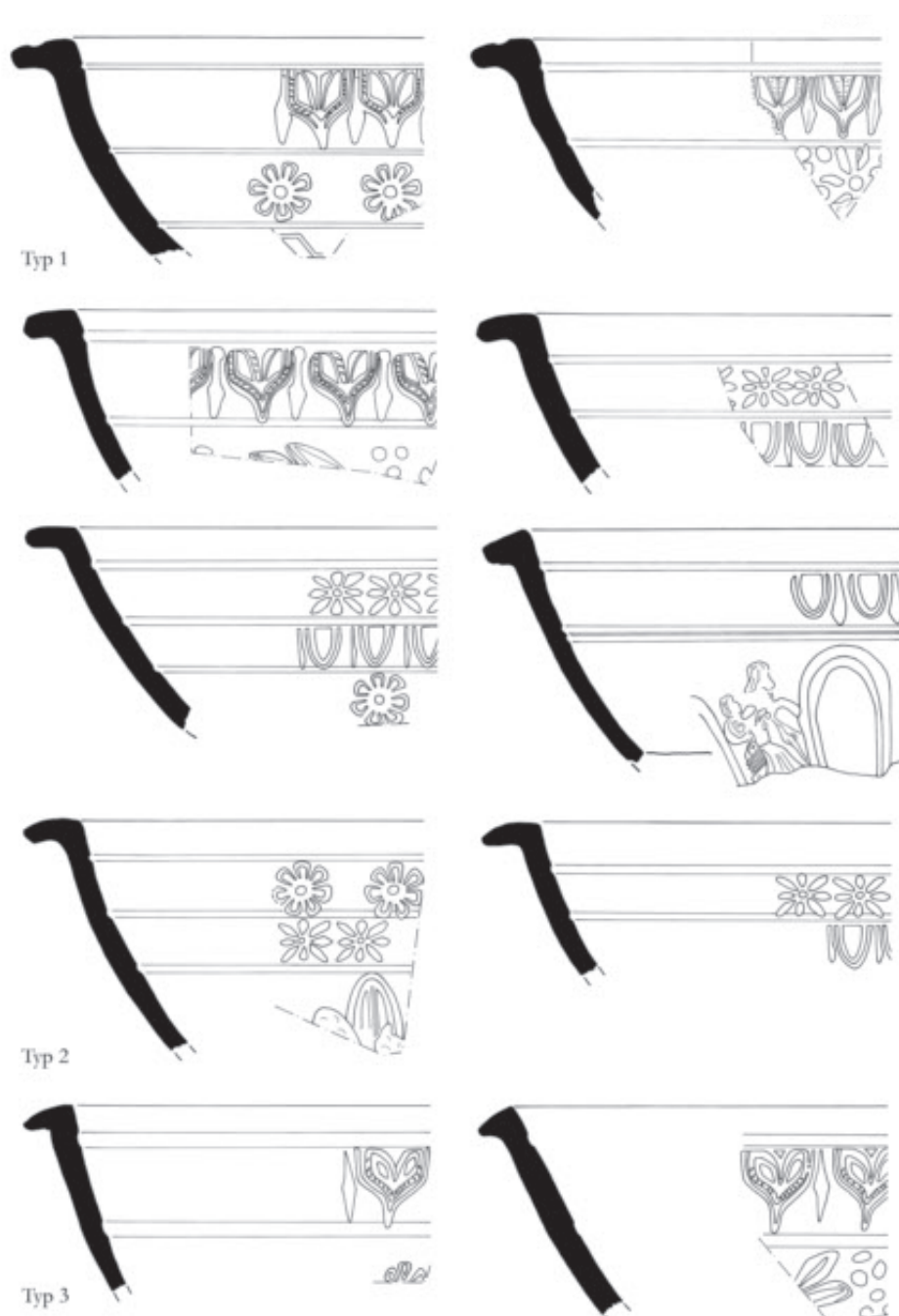


Fig. 3: Ephesos, types of moulds. Drawings by C. Rogl.

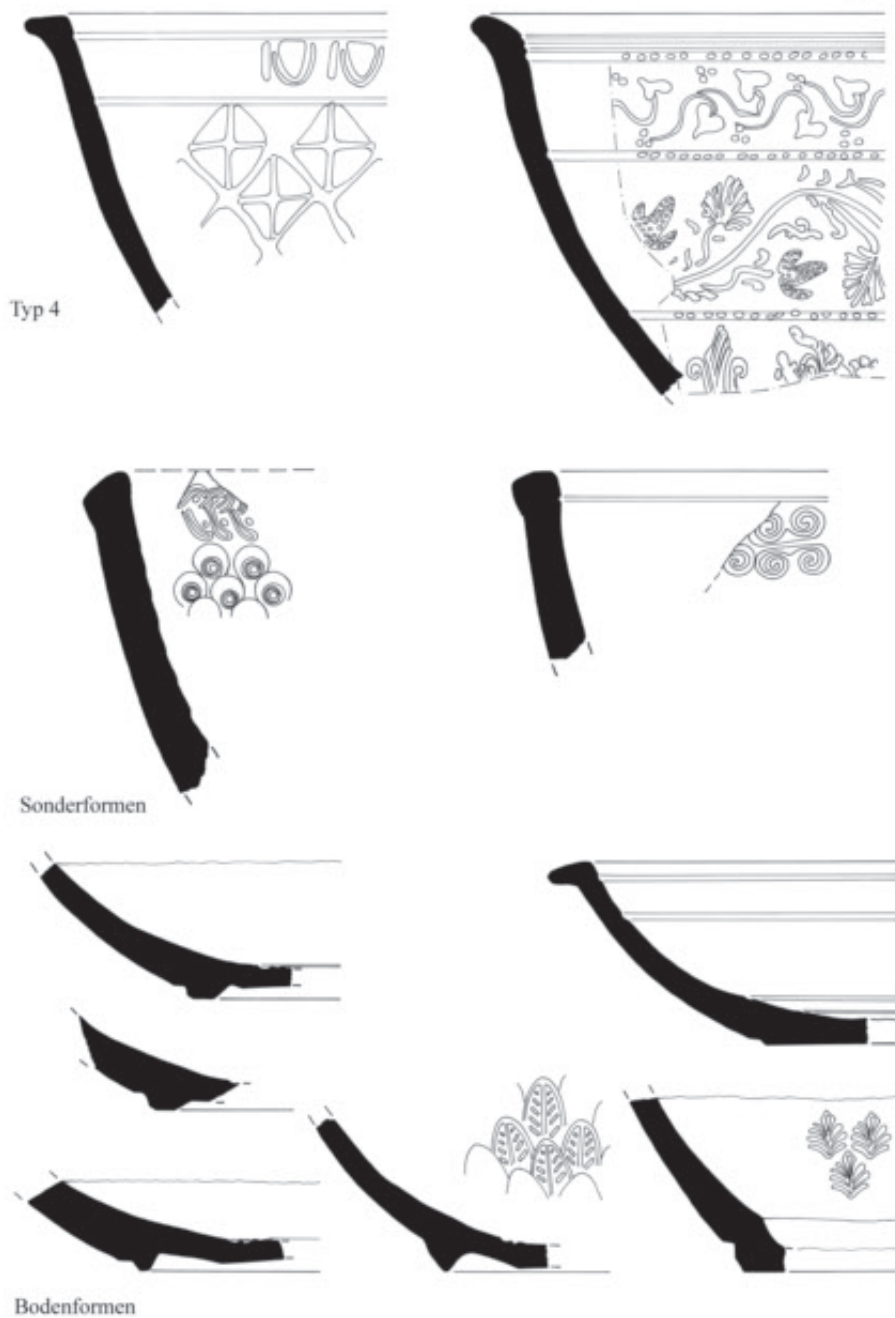


Fig. 4: Ephesos, types of moulds, bottom-fragments. Drawings by C. Rogl.





Fig. 5: Mould with the stamped signature of Menemachos. Photograph by N. Gail, ÖAI Vienna.



Fig. 6: Mould with the scratched letters NI. Photograph by N. Gail, ÖAI Vienna.

ration and fabric. Among the moulds for bowls, three types of profiles were identified (Fig. 3). Type 1 and 2, the main types, have projecting horizontal rims, type 3 shows a smaller, slightly sloping rim. There is a correlation of type of rim with type of stamp (compare the Lesbian kymation on type 1 and the varying version on type 3). Additionally, few variant profiles were grouped as type 4. The base is commonly a ringfoot, or sometimes simply flat, as very few preserved examples demonstrate (Fig. 4). From an analysis of all known mould fragments in Ephesos, we can distinguish 88 moulds for bowls, seven moulds for small bowls, seven moulds for large bowls, three fragments for *krateriskoi*(?), two others possibly for *rhyta* or *skyphoi* (of imperial times?), and one thick fragment with a strikingly straight wall which may have served for producing *kalathoi*.<sup>14</sup>

Beside the moulds from the ΠAP-workshop there are moulds from other Ephesian workshops. For instance, one mould shows the signature of Menemachos, another one bears the letters NI. In contrast to the stamped signature MENEMAXOY the letters N and I were scratched into the clay of the bottom of the mould (Figs. 5-6).

### Signatures

Altogether 45 bowls and one *krateriskos* in the collection at Ephesos bear signatures or traces of letters.

The following examples are represented: one ΠAP-monogram, one fragment with some preserved letters of the name of Athenaios, one fragment with the beginning of an ANTI[...], one with EY(?)[...], three fragments with the signature of Gorgias, one of Dionysios, three of Menemachos, one Melidon and above all, we have 16 fragments of bowls which show the signature of Philon. Additionally, there are bottom medallions with the letters A, ΑΔ, Z, I, Λ, N and NI.

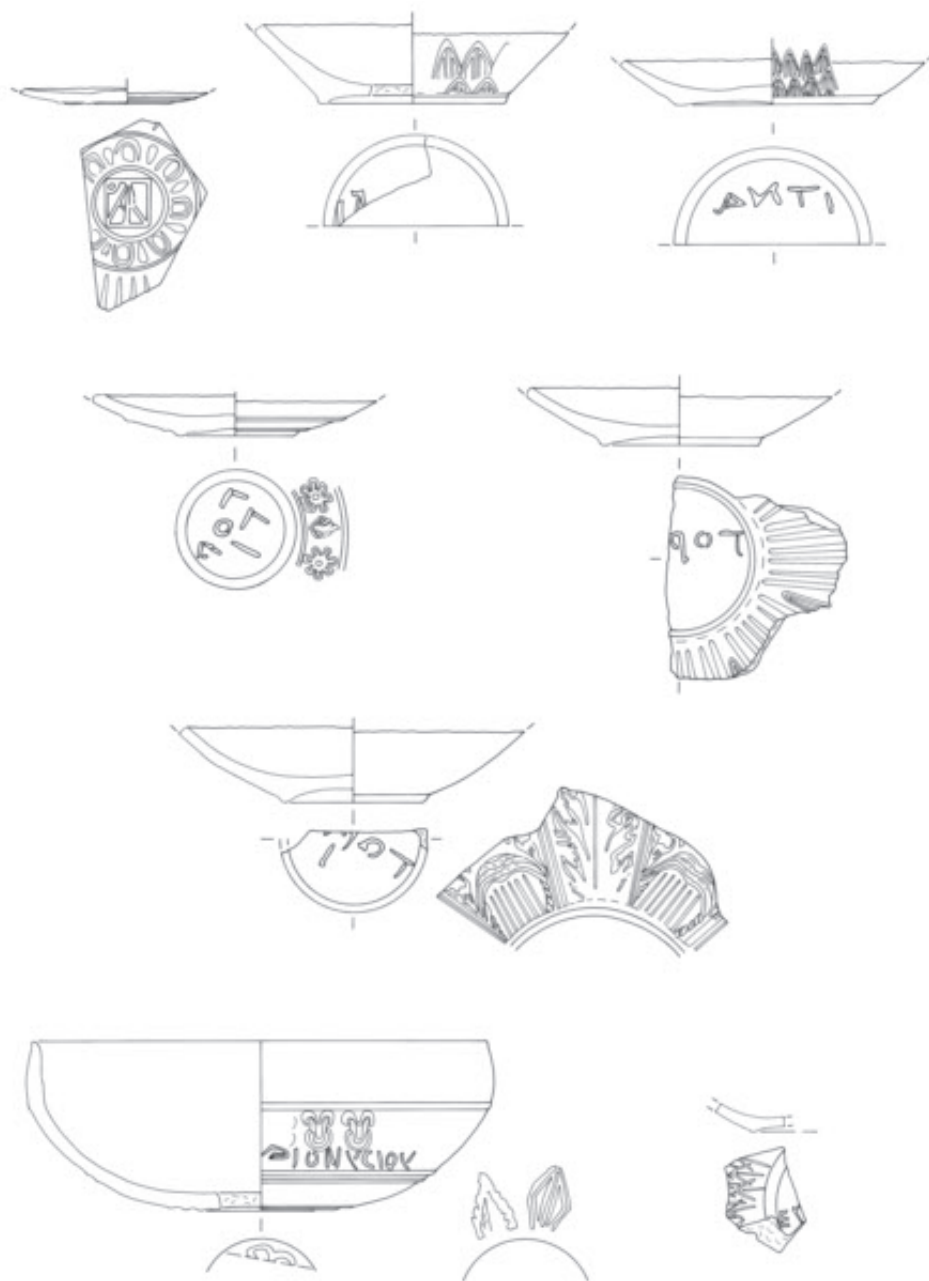


Fig. 7: Ephesian mouldmade bowls with signatures. Drawings by C. Rogl.

Signatures of the Ephesian bowls generally appear in the bottom medallion and they are generally incised. The exceptions are the one bowl of ΔΙΟΝΥΣΙΟΥ – with his name within the wall-decoration – and the fragments



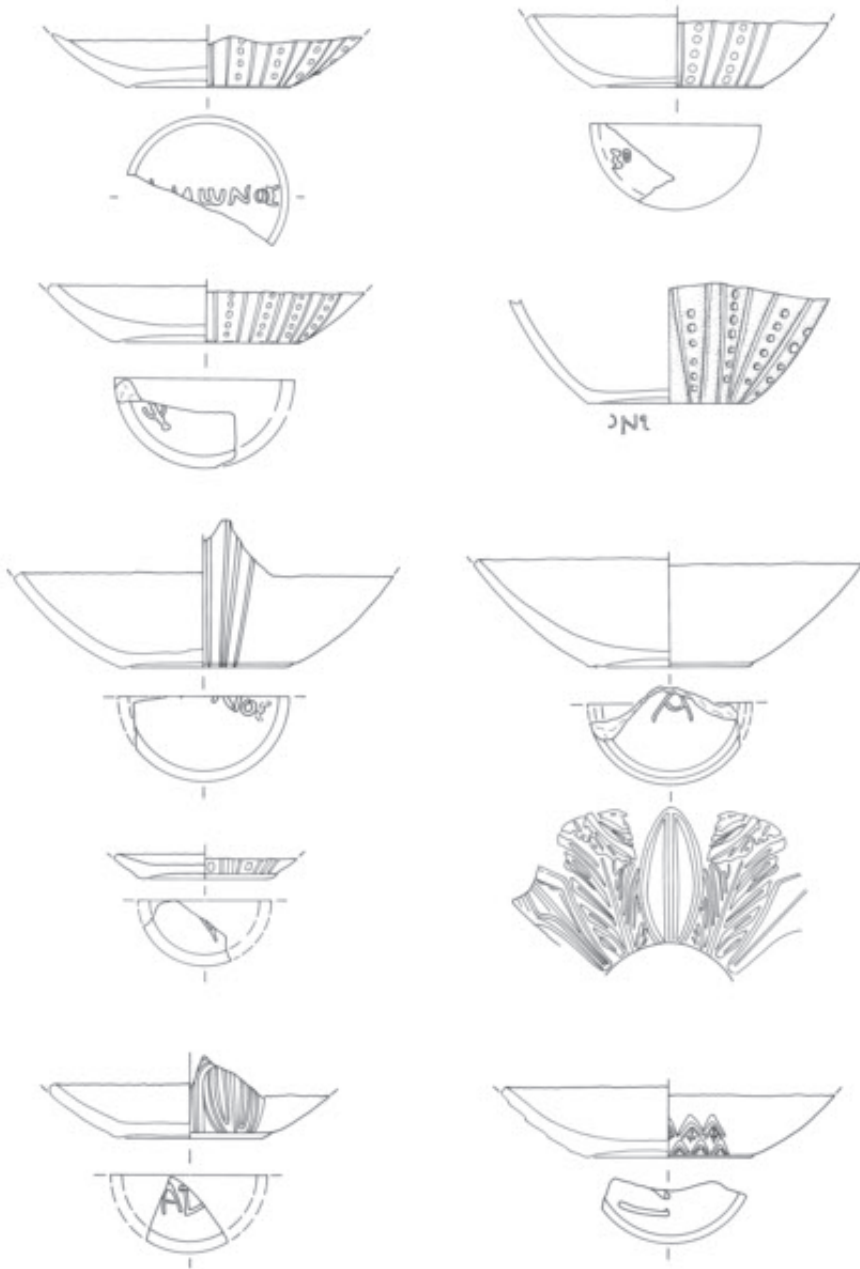


Fig. 8: Ephesian mouldmade bowls with signatures. Drawings by C. Rogl.

with the stamped  $\Pi\text{AP}$ -monogram and the stamped signature of MENE-MAXOY (Figs. 7-8).

Beside moulds and signatures, which are quite valuable for defining work-

shops, the research of the last decades shows the enormous significance of the stamps of the rim, from time to time the small stamps for filling the decoration ground, and the stamps for the rosettes in the bottom medallion of the bowls.<sup>15</sup> The latter are very reliable features for recognizing workshops and potters.

### *Types of bottom rosettes*

A quite restricted range of bottom rosettes was used (Figs. 9-10). Beside the smaller rosettes of the early Ephesian production (and the stamps of animals and names) – above all – two types are mainly represented. Type 1 shows two different types of petals in one layer; this type has some subtypes (compare types 1a-e on Figs. 9 and 10) based on the numbers of petals and their arrangement. In contrast to such variation in type 1, type 2 always consists of only one petal type in two layers. Both types, however, belong to the ΠΑΡ-workshop (moulds found at the Magnesian Gate bear these types). Bottom rosettes of type 3 and 4 are not often represented in Ephesos, nor is type 5, which may belong to workshops that are later in date as is suggested by the decoration on our bowls and contextual evidence from the Tetragonos Agora.

### *Types of profiles*

Profiles of the bowls also help define workshops and their products. Fig. 11 shows the most distinctive profiles of Ephesian bowls. Type 1, characterized by deep bowls with out-turned or thickened lips, belongs to early Ephesian production. Type 2 combines all the possibilities of shape which until now were called a “Delian profile.” Bowls with such profiles are attributable both to the very prolific ΠΑΡ-workshop and possibly related, contemporary workshops as well as to later, succeeding workshops. A large, rounded body with a vertical rim zone (2a) characterizes the early stage; smaller bowls with vertical or in-turned rim zones (2b), or quite slender bowls (2c) are typical for later workshops. Bowls of type 3 – demonstrated by bowls from the latest Ephesian production and connected with a bowl signed by Dionysios – are of small dimensions and thick-walled. These variations in profile not only help define workshops but also clarify the chronological sequence.

### *Fabrics*

Descriptions of clay and glaze, and studies of fabric help define what is “Ephesian” about these mouldmade bowls. Although visual examination using a microscope allowed the definition of 10 fabric groups, analysis of thin sections resulted in one petrographically distinct fabric.<sup>16</sup> All the samples are quite homogenous in terms of mineralogical composition. Even so, colours of glaze and clay show wide variation: red, orange, brown, grey, dark grey are represented, the glaze sometimes even has a silvery sheen. Characteristic for

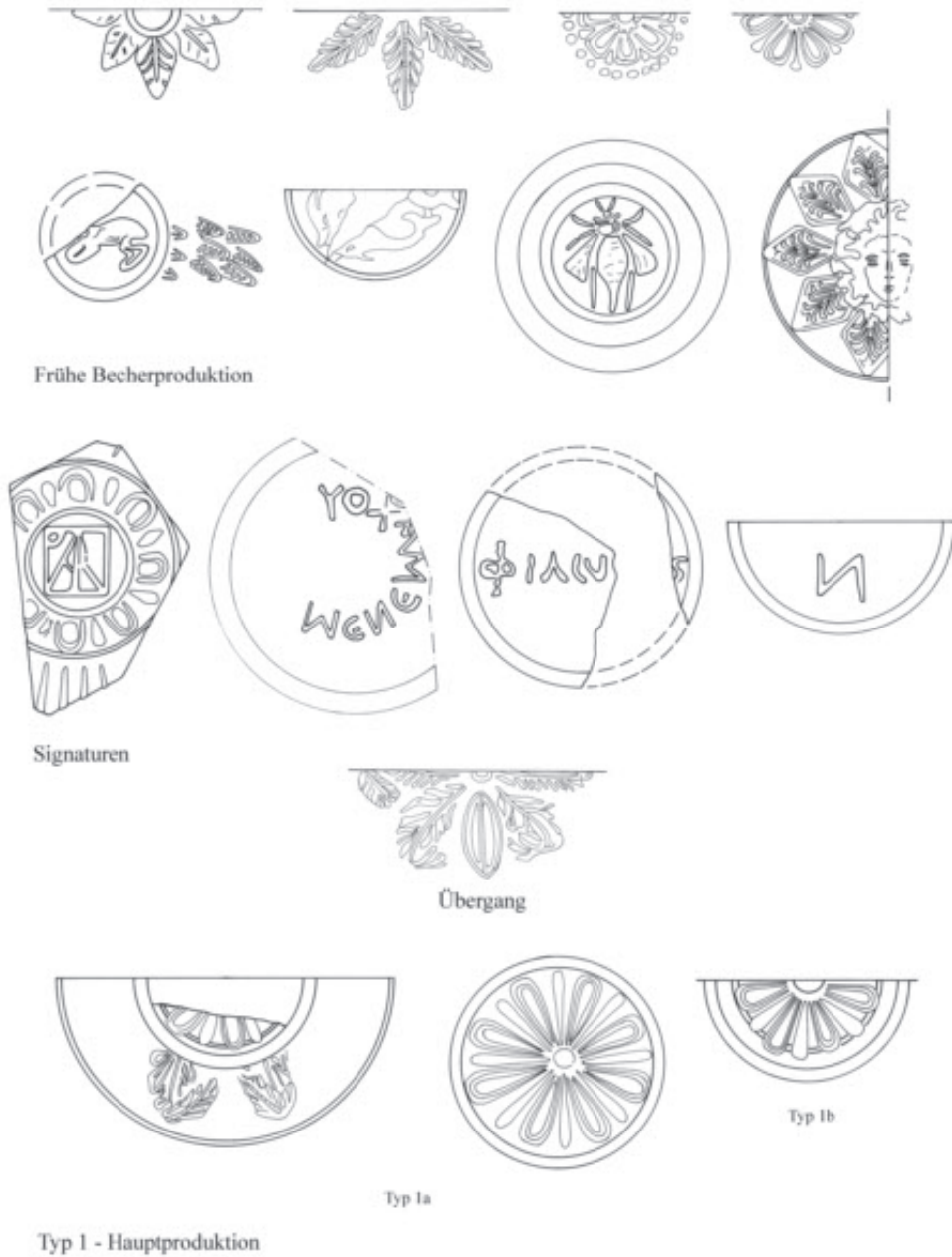


Fig. 9: Types of bottom-rosettes on Ephesian mouldmade bowls. Drawings by C. Rogl.

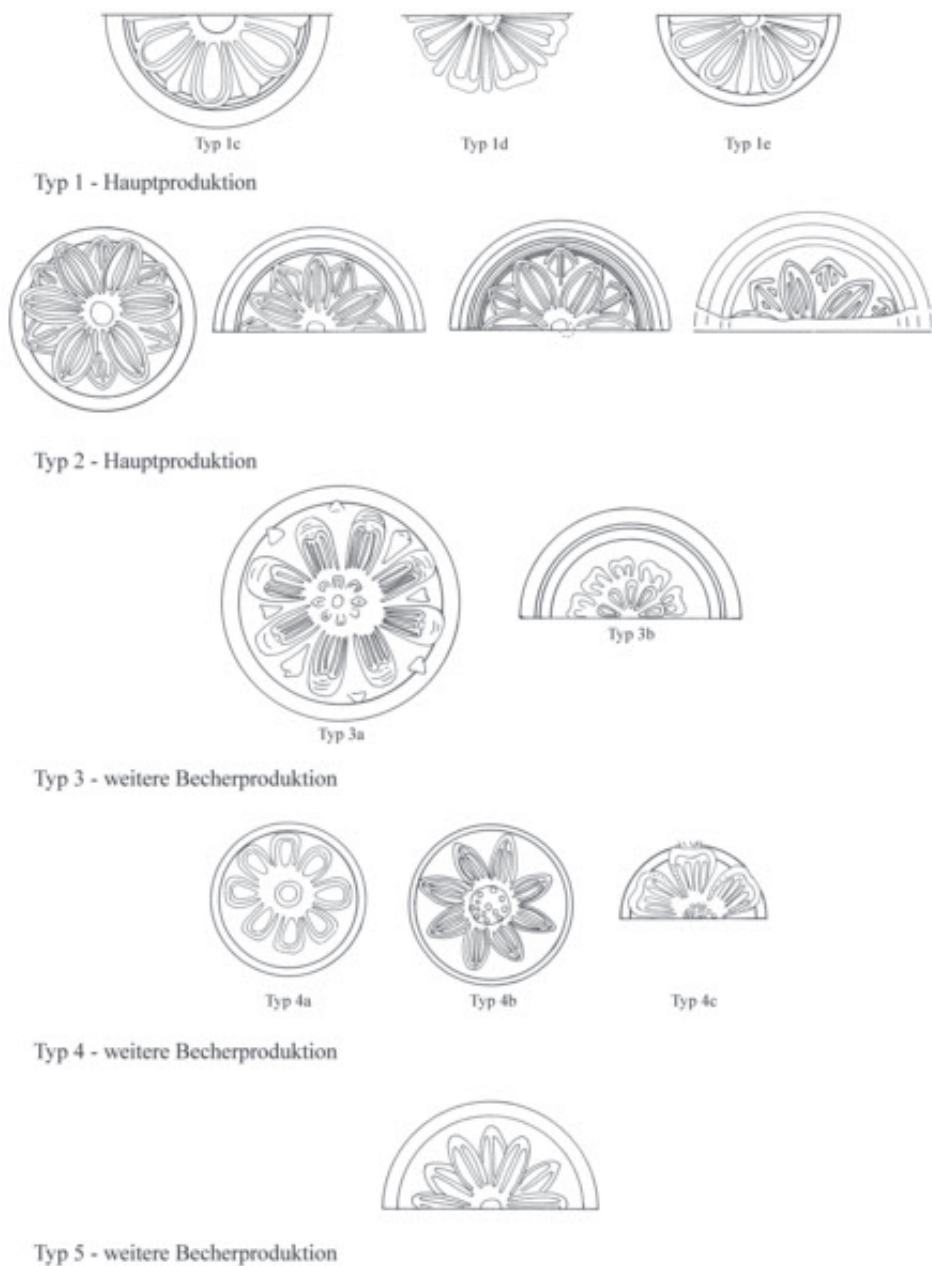


Fig. 10: Types of bottom-rosettes on Ephesian mouldmade bowls. Drawings by C. Rogl.

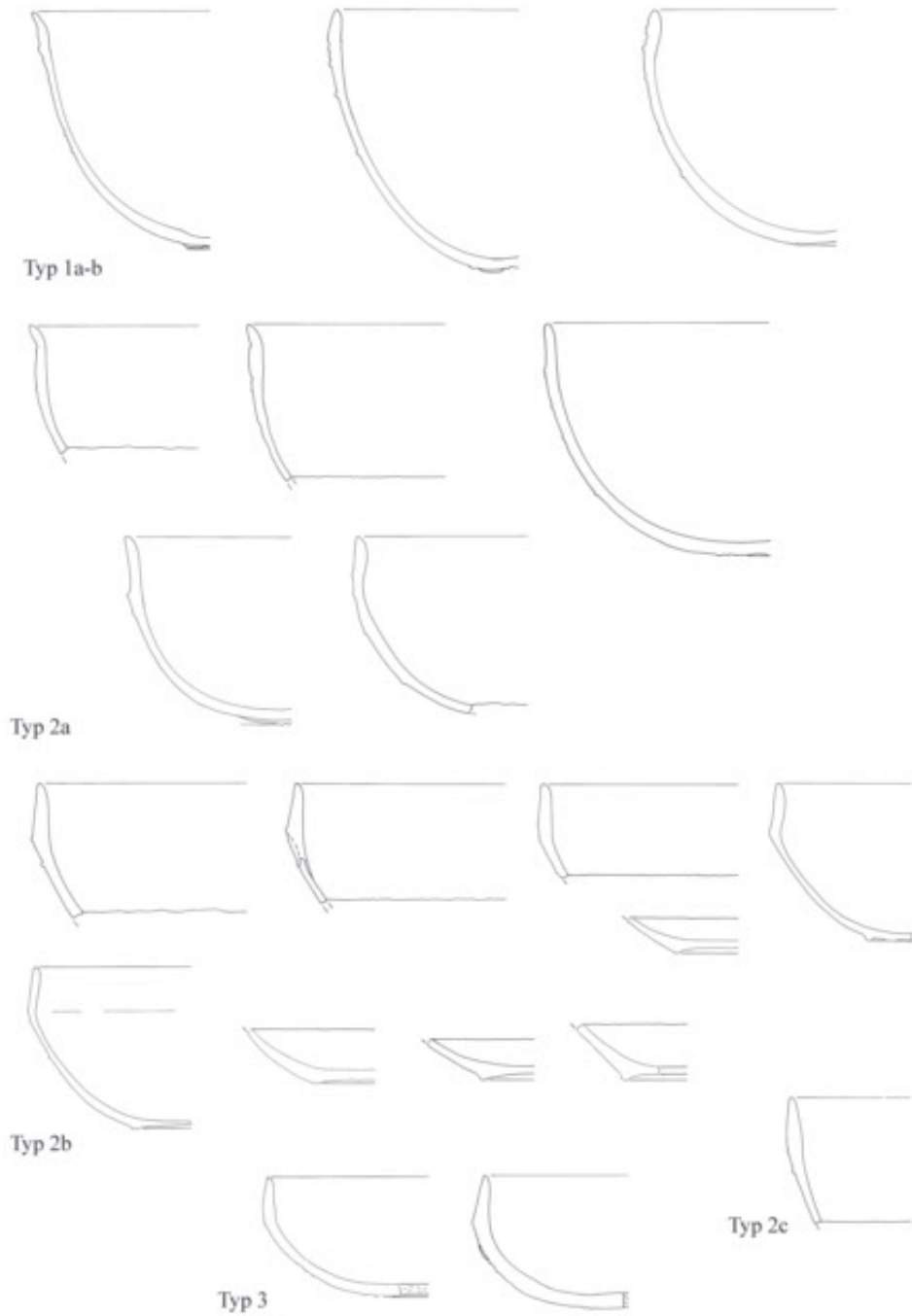


Fig. 11: Types of typical profiles from Ephesian mouldmade bowl. Drawings by C. Rogl.

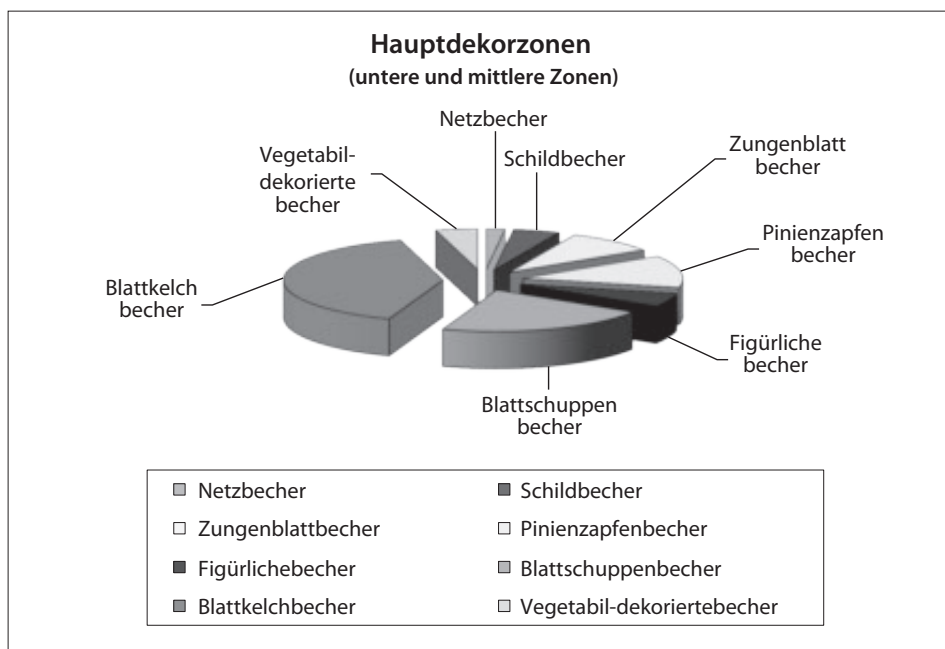


Fig. 12: Statistical analysis of the decoration on Ephesian mouldmade bowls. C. Rogl.

the clay are the white inclusions and the mica as some photographs of fresh breaks show.<sup>17</sup> Optical differences are caused by different firing temperatures. A local or regional origin is indicated for almost all bowls.<sup>18</sup>

### *Decoration and motifs*

In Ephesos the larger part of the bowls usually shows a mixed decoration.<sup>19</sup> Indeed, Ephesian bowls typically have more zones of decoration than bowls from other production-centres (hence, the German term “Zonenbecher”).

A statistical study of the decoration of the fragments from the Magnesian Gate was made in order to characterize Ephesian designs and document the frequency of different motifs. The collection included 9 net-pattern bowls, 22 shield bowls, 25 bowls with figural zones, 43 long-petal bowls, 59 pinecone bowls, 100 imbricated bowls, 187 fragments which show the decoration of calices, mainly consisting of lotus and acanthus leaves, and many more sherds with vegetal and ornamental motifs (Fig. 12).

The predominant motif in the upper rim section is the Ionian kymation, followed by the meander, the rosettes and the Lesbian kymation. Further motifs are the guilloche, wave patterns, bead and reel and S-motifs; other motifs are very rare. The zones following beneath are dominated by floral motifs, especially by trefoil-garlands and “Fünfblatt-Sträußchen” or by vine grapes/-leaves.



While drawing the bowls, I noticed a striking correlation between zones and motifs. The Ephesian bowls demonstrate a kind of “canon”, especially the bowls from the ΠΑΡ-workshop. Particular motifs belong to particular decoration zones. For instance, Ionian kymatia, eight-petalled star-rosettes or seven-petalled rosettes usually are applied only to the rim zones. But the seven-petalled star-rosettes are stamped within the main zone; there you will find them mixed with the points of the shield decoration. And – another example – within these shields, among the 5,000 examples studied in Ephesos, only the stamped motifs of whirligigs appear.

These correlations may offer a means of distinguishing Ephesian originals from locally made imitations on which different, non-canonical filling stamps – in many cases you will find various motifs on vessels – were applied. Unfortunately, we have to be very cautious if in applying this knowledge of correlation between zone and motif since bowls from chronologically later Ephesian workshops began to abandon this canon.

This discussion of Ephesian stamped motifs raises the problem of nomenclature. Although F. Courby gave an overview of the stamped motifs on “Delian” bowls, arranged the motifs according to zone, and started to name and number them in 1922, no serious continuation of his work was done.<sup>20</sup>

For the Ephesian material, now, the most frequently applied motifs have been compiled and named. This work is restricted to the motifs of the bowls from the ΠΑΡ-workshop (Fig. 13) and its succeeding ateliers (Fig. 14) for the present, only in German and demonstrated here by the motifs of the rim borders. The aim was to give an overview of those motifs that demonstrate their own and local development, and were exported over long distances to other sites.

### *Repertoire of forms, technical details and extraordinary pieces*

As mentioned above, there are particular moulds for relief vases beside the ones for bowls. Usually, new forms were manufactured by combining the moulded relief-decorated bowls – small or large – with additional parts like foot, handles, shoulders, necks or tubes. Thus, the hemispherical body served as the basis for a footed krater, or a closed shape such as a jug, an amphora, a lagynos, a juglet, a funnel or a cup with one handle.<sup>21</sup>

We have examples of all these more unusual forms among our material, although sometimes the examples are very small and scarce. Some of the best-preserved pieces are presented here (Fig. 15a-d). Beside the presented 108 moulds and 389 bowls we have identified 48 large bowls, 42 krateriskoi, 25 small bowls, four to six funnels, three lagynoi, three amphorae, eight juglets, 14 cups with handles, and two small cups among the selected material. The absolutely predominant form is the bowl. Normally we find more larger bowls (with a rim diameter over 16 cm) than smaller ones (with a rim diameter under 10 cm), followed then by krateriskoi.<sup>22</sup> Less common are the juglets,

## Randbordüren

1. Lesbisches Kyma (M 1. 2. 3. 5. 6, OD 2, PR 7 mit Blütenrosette, Typ 1-3)

2. Ionisches Kyma/Eierstab (M 9. 13)  
Typ 13. Sternrosette, achtblättrig, 8bl (M 28. 24)  
Typ 14. Blütenrosette, siebenblättrig, 7bl  
(M 1. 33, Typ 1)5. Blütenrosette, sechsblättrig,  
6bl (M 35); 2x6bl (M 69, H1 2); 2x8bl (RP2)6. Blütenrosette, fünfblättrig, 5bl (M74,  
MAG 115)

7. Klecksrosette, fünfblättrig, 5bl (BAS 3)

8. Mäander mit Sternfüllung im Quadrat  
(H1 6, M 38)

9. Flechtbänder (H1 1, MAG 161, PR 8)



10. Welle (laufender Hund) (M 44, ST 21)



11. Perlstäbe (M 73, MAG 82)



12. Punktreihe/auf Steg (MAG 85. 87)

13. Herzblatt/mit Fiederblatt gefüllt  
(H1 13, STM 1)

14. Doppelspirale (MAG 162. 163)



15. Ranke verschliffen, Typ 1/2 (H1 14, AG 49)



Fig. 13: Nomenclature – rim-motifs of the bowls from the ΠΑΡ-workshop. Drawings by C. Rogl.

*Randbordüren*

88. Lesbisches Kyma/Philon-Kyma (S 13)



89. Eierstab, mit gedrehtem Pfeil (S 9. 36)



90. Blütenrosette, 8bl (BAS 4, MAG 129)



91. Blütenrosette, mit Punkten, 8bl (CEL 4)



92. Sternrosette, negativ, 8bl
- 
- (Typ 2: M 85, Typ 3: H2 68)



93. Sternrosette, negativ, 6bl (AG 26)



94. Strahlenrosette, 6bl, 11bl, 14bl
- 
- (AG 103. 18, H2 34)



95. Halbrossette (H2 36, AG 145)



96. Blattrosette, 8bl (AG 45. 120)



97. Kombirossette (AG 146)



98. Fächerpalmette (RP 5)



99. Betelnussblüten (AUD 4)



100. Blätter, hängend (MAG 134)



101. Rautenblätter (H2 114)



102. Blattschuppen, quergelegt/stehend
- 
- (AG 59. 127)



103. Haken/Blatthaken (H2 97, MAG 132)



104. 'Rautenfisch' (MAG 131)



105. Maschenkreuz (AG 148)



Fig. 14: Nomenclature – rim-motifs of the bowls from the succeeding ateliers. Drawings by C. Rogl.



Fig. 15: Further relief-decorated vessels: a. *Krateriskos*, b. *funnel*, c. *juglet*, d. *one-handed cup*. a. inv. ST 036-81-x, b. inv. ST 232-81-x, c. inv. ST 637-81-x, d. inv. ST 590-81-x. Photographs by N. Gail, ÖAI Vienna.

the cups and the funnels. We seldom find *lagynoi* and *amphorae*, and almost unknown are *kalathoi*. These vessels together could serve as a drinking set, as we know from other places.

Regarding the chronological sequence of the Ephesian assemblages and comparing them one can recognize an obvious change concerning the combination, the quantities and proportions of the mouldmade forms. We usually find many bowls combined with few *krateriskoi*, some juglets and funnels. Among the early finds of the South Gate there are almost no small bowls and no one-handed cups; among the finds of the Magnesien Gate we can identify numerous small and large bowls but no funnels (so far); among the finds of the Terrace House 1 context there are no *krateriskoi*, but 14 quite large bowls and one juglet. The late finds of the Western stoas consist of some funnels and one handled cups, the numerous bowls are quite small and of relatively equal size. Thus, changes of drinking customs become evident from the material,<sup>23</sup> and not only through literary sources.

Among these various mouldmade vases it was possible to differentiate stamps according to the size of the vessel. Very small stamps were used in the workshops for the production of small bowls; for large bowls or *kraters* there



Fig. 16a-b: Technical details of stamping. a. inv. MAG 80/1-143+140, b. inv. HH1 94/SR9c/4. Photographs by N. Gail, ÖAI Vienna.

must have been a set of very large stamps. But the choice of large or small stamps may also have depended on the sets of stamps that were available for the potter just in the moment of stamping the mould. An Ephesian example of a small bowl with an oversized stamp – overlapping the ridges – proves that potters might use whatever was at hand. For the most part, however, our observations suggest quite standardized dimensions for moulds, vessels and stamps.

These studies also permit some considerations of whether the moulds were decorated stamp by stamp or sometimes with a roller. Some examples may help to illustrate the problem. Motifs like Ionian and Lesbian kymatia, meanders or rosettes likely resulted from the application of single stamps, but motifs of very fine and complicated structures may imply the existence of rollers. In Fig. 16a-b we can recognize that each motif of each border – regardless how complicated it may look – starts again, always in the same fashion.

### *Phases of production and identifiable workshops*

Having defined the methods of distinguishing workshops and details of their production, it is now possible to survey the chronological sequence of the Ephesian mouldmade production. It is very likely that the appearance of mouldmade bowls in Ephesos took place around 200 BC, because a pottery assemblage from Belevi contains one imbricated bowl fragment.<sup>24</sup>

The known production of Ephesian mouldmade bowls can be separated into four chronological phases defined by the dominant workshops and groups active in each phase. While the “Ionian” bowls on Delos, most of which are attributable to Ephesian production, were divided into many groups or series by Laumonier in 1977, I have classified the Ephesian material into larger, but culturally more meaningful groups.





Fig. 17a-b: Examples from the Early Ephesian Production (Südtor-Atelier). a. inv. ST 634-81, b. inv. ST 228-81. Photographs by N. Gail, ÖAI Vienna.

### *Bowls of the “Early Ephesian” production*

Almost all examples assigned to the Early Ephesian phase of production were part of the drainage fill of the South Gate of the Tetragonos Agora.<sup>25</sup> Therefore I propose the term “Südtor-Atelier” for the workshop in which they probably were manufactured. These bowls show decoration systems that are similar to early products of other production centres like Athens or Pergamon. The bowls are quite deep, they have out-turned or thickened lips, small bottom rosettes, small rim zones and horizontal ridges which are dotted. Gassner’s analysis of the context suggests – for the bulk of the material – a date in the first half of the 2<sup>nd</sup> century BC for the manufacture of these bowls. Another fill from the western stoas, already published, may help to give a more precise date; the so-called “Störgraben” did not contain any fragment of mouldmade bowls and was dated around 190 BC. No examples of these early bowls have so far been uncovered (or published) on Delos and are rarely found at more distant sites. The most distant example so far known is found at Pergamon, one or two may be identified in Tel Dor, and one published example from Pantikapaion looks quite similar.<sup>26</sup>

### *Bowls of the so-called ΠΑΡ-monogram atelier or ΠΑΡ-workshop*

Bowls of the ΠΑΡ-workshop represent the best-known and most widely-distributed products of Ephesos. As discussed elsewhere,<sup>27</sup> this workshop may also have produced the “vases gris” (as classified on Delos), certain bowls of the “belles méduses” atelier and also many sherds of the Delian bowls which were not specifically classified by Laumonier. Some examples may illustrate the output of this workshop (compare Fig. 18c-d with some more moulds showing bottom-rosettes from the Magnesian Gate). Almost every find-spot in Ephesos produces bowls and fragments of the ΠΑΡ-workshop.

All groups of this workshop were exported. They are found in the region around Ephesos as well as throughout the Mediterranean and Black Sea areas.





Fig. 18a-d: Examples from the main production, the ΠΑΡ-workshop (ΠΑΡ-Atelier). a. inv. HH1 94/SR9c/6, b. inv. PR/BAS 004, c. inv. MAG 96-009, d. inv. MAG 96-008. Photographs by N. Gail, ÖAI Vienna.

Some of the earliest bowls of this workshop are found in the drainage fill of the South Gate of the Tetragonos-Agora in Ephesos, on Delos, in Tel Dor or in the so-called Bone Well of the Athenian Agora.<sup>28</sup> The export of the bowls may have started shortly after 166 BC, the year in which Delos became free-port. Further contexts in Ephesos suggest continuation of the production of these bowls until the end of the 2<sup>nd</sup> century BC.<sup>29</sup>

#### *Bowls of the “succeeding” or “smaller” workshops*

Many bowls in Ephesos can be grouped according to quite similar, common features. Some examples illustrate the products of these workshops. The bowls are small in their dimensions, have a carinated or slender profile, are often gray-fired, and show signatures either using names like Anti-, Menemachos, Melidon, Athenaios or Philon, or letters like NI, A, Δ, I and Λ (Fig. 19c-d). Their motifs reveal close connections to the motifs of the decoration designed by the ΠΑΡ-workshop. Thus, the workshops obviously were following the ΠΑΡ-workshop. But in many cases, the canon is lost and new motifs occur. Additionally, the bottom of the bowl is flatter, and the ridge of the medallion can take the shape of a small ring foot. Thus, the more stable base could have facilitated use of these bowls as ordinary drinking vessels for daily life and still for symposia. Drinking customs may have started to change; and, with the increasing



Fig. 19a-d: Examples from the succeeding workshops (*Nachfolge-Ateliers*). a. inv. CEL 72-340-1, b. inv. AG 95-180-1, c. inv. H2 99-627+646+713, d. inv. AG 89-29. Photographs by N. Gail, ÖAI Vienna.

influence of Italians in the Eastern part of the Mediterranean, we may assume that custom of eating and drinking, the architecture and furniture of the dining rooms, and thus even the drinking cups changed in order to fulfil more multi-functional purposes (compare Cic. *Verr* 2.1.26.66 or Liv. 39.6.8).

These bowls are found in the region around Ephesos as well as throughout the Mediterranean and Black Sea areas. Contexts in and outside of Ephesos indicate that these bowls were manufactured within the chronological framework from the end of the 2<sup>nd</sup> to the first decades of the 1<sup>st</sup> century BC. Especially concerning Philon, production is proven for the first decades of the 1<sup>st</sup> century BC by layers in the Terrace House 2 in Ephesos. Thus, Laumonier's and Hausmann's conclusion that these "Ionian-Ephesian" bowls were imported to Delos until 88/69 BC seems to be right.<sup>30</sup>

#### *Bowls of the "latest" workshops or the end of production*

The end of the production of mouldmade bowls in or around Ephesos is marked by examples like the one bowl signed by Dionysios. These bowls of the latest workshops are very low, small and thick-walled. Their stamped



Fig. 20a-b: Examples from the latest Ephesian production. a. inv. AG 93-32-50, b. inv. AG 89-18-2. Photographs by N. Gail, ÖAI Vienna.

decoration partly consists of unintelligible and misunderstood motifs. Now every motif can be placed wherever the potter wanted, with little sense for correlations and proportions.

In Ephesos, these bowls are all found in Augustan and Tiberian fills. Thus, the contexts suggest an end of the manufacture of mouldmade bowls in Ephesos around the middle of the 1<sup>st</sup> century BC. Perhaps drinking customs had changed completely to the extent that there was no longer demand for this particular form of bowl. Experiments like the example of a relief-decorated fragment of a black-sigillata bowl in Ephesos and the continuation of mouldmade relief bowls in the quality of reddish Eastern Sigillata A in Syria tempt us to assume that some traditions and memories of the glorious old days were preserved, but it seems impossible that bowls of such an appearance were used for “Greek” symposia.

### *Details*

Alongside these broader trends in mouldmade vessel production, a few extraordinary and unique pieces should be noted: a mouldmade relief bowl in the quality of black sigillata, a mouldmade relief bowl with white ground and black glaze decoration, and a so-called “bols à reliefs quadrilobés” (“Vierblatt-becher”).<sup>31</sup> Further, there are some fragments with “Homeric” or otherwise interesting figural decoration, including representations of a Dioskouros holding a girl, Neoptolemos, and an Amazonomachy. These unusual examples help to demonstrate the wide variety of Ephesian designs for mouldmade bowls (Fig. 21a-b).

### *Scale of manufacture – exports, imitations and local production*

Alongside this wide variety of common and less common mouldmade bowl types just described, there is also great variation among the assemblages of



*Fig. 21a-b: Bowls with “Homeric” figures and an amazonomachy. a. inv. PR 545, b. inv. PR 086. Photographs by N. Gail, ÖAI Vienna.*

mouldmade ceramics found in the different areas of the Ephesos excavation – especially regarding the mouldmade bowls, their stamps, the combinations of their stamps and their quality. Furthermore, although we possess 5,000 fragments of mouldmade bowls from Ephesos, which often bear the same motifs, we cannot find – with the exception of very few examples – fragments or bowls with demonstrably identical stamps. As mentioned, Ephesian ceramic products have come to light all over the Mediterranean and Black Sea Area. A map illustrates the distribution of the signed, exported, Ephesian bowls (Fig. 22). These exports resulted in innumerable imitations, and some locally produced imitations are already known and defined. All these facts and arguments may demonstrate the great quantities and the immense scale we have to assume for the total output of “Ephesian” workshops.

In order to conclude and to complete the confusion on “Ephesian,” “Ionian” or sometimes still called “Delian” mouldmade bowls, I give a short preview of material from Samos. Many of the published sherds from Samos were obviously produced in the Ephesian ΠΑΡ-workshop or – not to be excluded – in a branch of this workshop on the island of Samos, but there are also many other fragments which are of local manufacture. Although the zones of the wall or the rim often show the same decoration and motifs as seen on the

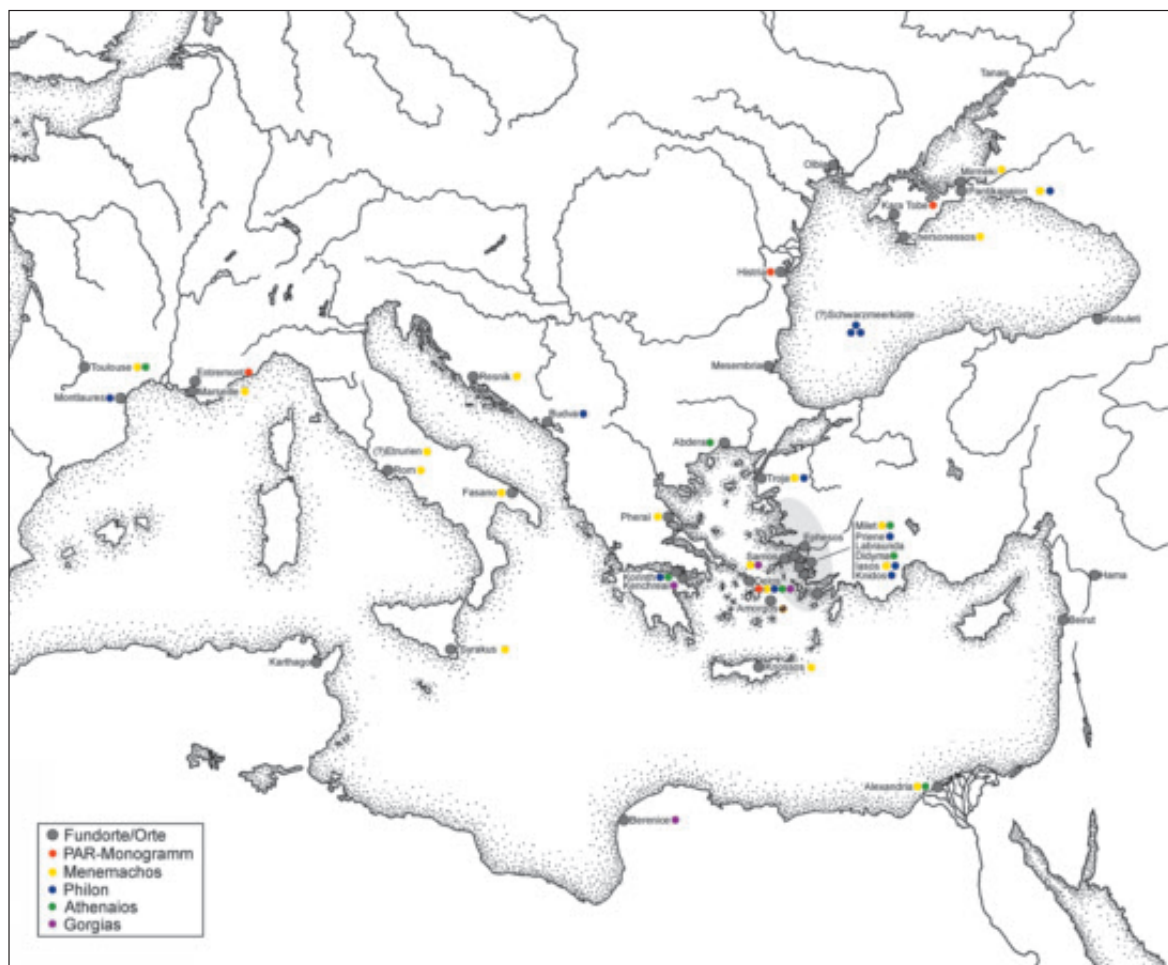


Fig. 22: Ephesian bowls with signatures, exported to the Mediterranean and Black Sea Area.  
Plate by N. Gail, ÖAI Vienna.

Ephesian bowls, detailed comparison of the bottom medallions demonstrates that especially the stamps of the bottom rosettes differ from the Ephesian ones (Fig. 23).<sup>32</sup> Locally manufactured products, Samian potters and workshops may be identified more clearly by this means in the future.

Study of the mouldmade bowls from Ephesos makes a significant contribution to the enlargement of our knowledge of Hellenistic pottery production in





Fig. 23: Bottom-rosette on a bowl found on Samos. From Tsakos 1994, 148 Fig. 3.

the Eastern Mediterranean area. Further detailed investigations in this field are of essential interest in order to clarify definitions of workshops, chronological problems and socio-economic and cultural phenomena.

## Notes

- 1 Rotroff 1982a, 2-5.
- 2 In general on the Greek symposion and probable changes, see Rogl 2010, 657-666; Schmid 2006, 72-82; Rotroff 1996.
- 3 Rotroff 1982, 9-13; Rotroff 2006.
- 4 Compare Benndorf 1868, 118 introducing the term "Megarische Becher".
- 5 *Der Neue Pauly* 3 (1997) 1081-1082 s.v. Ephesos (Peter Scherrer).
- 6 Rogl 2001a; Seiterle 1982. The material which was excavated by Seiterle in the years 1996 and 1997 is included.
- 7 Gassner 1997, 71-88 figs. 14-20.
- 8 Lang-Auinger (ed.) 2003, 22-70.
- 9 Rogl 2001b; Rogl 2003.
- 10 Ladstätter & Lang-Auinger 2001; Ladstätter 2005.
- 11 Compare Mitsopoulos-Leon & Lang-Auinger (eds.) 2007, 4-8, pls. 66-71; Mitsopoulos-Leon 1991, 67-74, figs. 76-88 and the research projects of the *Prytaneion* (M. Steskal) and the *Odeion* (L. Bier).
- 12 Prominent publications in the field of Hellenistic pottery and especially of mould-made bowls like those done by A. Laumonier of the Delian material, by G. Siebert of the workshops of the Peloponnese or by S. Rotroff of the Athenian mouldmade bowls were published in 1977, 1978 and 1982(a), respectively; compare also the publication of Courby in 1922.



- 13 The following comments and results are based on my unpublished manuscript *Die hellenistischen Reliefbecher aus Ephesos. Gefäßrepertoire – Fundmaterial – Ateliers – Fundkontexte* (Wien 2008).
- 14 A parallel on Delos may support this interpretation, although an interpretation of the Delian example as a deep, small *krateriskos* seems possible.
- 15 Compare Siebert 1978, 8; Rotroff 1982a, 25-26; Rogl 2008, 29-30. 32-34.
- 16 The determination of fabrics is not yet finished.
- 17 I would like to thank R. Sauer for photographs and mineralogical-petrographical analyses.
- 18 Neutron activation analyses, carried out by H. Mommsen some years ago, proved that the mould signed by Menemachos reveals a significantly different composition than the moulds from the Magnesian Gate which belong to the ΠΑΡ-workshop.
- 19 The types of decoration applied to the surface were fairly standardized and correspond to those known from other sites. There are pinecone bowls, imbricated bowls, floral bowls, figural bowls and bowls with linear decoration schemes like shield bowls, net pattern bowls and long petal bowls. Additionally, two bowls bear a decoration consisting only of vertical beading. I refer to them as “Punktreihenbecher”.
- 20 Courby 1922, 378-392, figs. 76-82; Laumonier 1977, 14-15; Rotroff 1982a, 125-129 gives an index to the motifs on the Athenian bowls; iconographical studies are undertaken by Siebert 1978, 235-262 referring mainly to Argive bowls.
- 21 Compare Laumonier 1977, 13, pls. 131-134 concerning the Delian forms.
- 22 Compare Rotroff 1996, 12 with only 18 imported kraters after 175 BC at the Athenian Agora.
- 23 I have no information whether the Ephesian assemblages under discussion included metal vessels. Compare also Rotroff 1996, 12 to the disappearance of Athenian ceramic kraters after 175 BC in the Athenian Agora.
- 24 I would like to thank my colleague M. Trapichler for this information.
- 25 Gassner 1997, 71-88; Hayes 1999 with the proposal of 170-150 BC as deposit date.
- 26 Compare de Luca 2004; Rosenthal-Heginbottom 1995b, pls. 6, 2; 9, 2; Tolstikov & Zhuravlev 2004, pls. 100, 9; 101, 5. But the key remains Delos. If A. Laumonier did not consider them as Ionian imports – due to their early form – he did not publish them.
- 27 Rogl 2001a, 101.
- 28 Gassner 1997, pl. 16, no. 221; Laumonier 1977, 129-213, pls. 30-47; Rosenthal-Heginbottom 1995b, pls. 1-5; Rotroff 1982a, 100 pls. 66. 88, no. 377 (around 150 BC), cf. Rotroff’s report on the 8th Scientific Congress on Hellenistic Pottery in Ioannina in May 2009 concerning G 5:3.
- 29 Cf. the contexts from the Magnesian Gate (end of 2<sup>nd</sup> century BC) and fill 2 of the well in Terrace House 1 (around 100 BC).
- 30 Laumonier 1977, 10-12; Hausmann 1981.
- 31 Selçuk, ÖGHD, inv. AG 88/11/12-3+AG 89-17-2; CEL 72-37-1; AG 96-19+18+24.
- 32 Tsakos 1994, 148, Fig. 3.