

Ergün Lafli, Dokuz Eylül University Izmir
Maurizio Buora, The Friulian Archaeological Society Udine
Fatih Hakan Kaya, Dokuz Eylül University Izmir

Byzantine and Early Islamic Rayed Lamps from Southeastern Turkey

Abstract:

In this short paper, five formerly unpublished rayed lamps from south-eastern Turkey, four from Mardin and one from Malatya are being presented, belonging to a well-known type dated to the end of the 6th century A.D., which became particularly widespread in the 8th century A.D. While waiting for research on the many further lamps that are likely to be found in numerous museums to be published, this contribution helps us understand the variety of lamps and their area of diffusion, which stretches from northern Mesopotamia down to Palestine, including south-eastern Turkey, Syria, Lebanon and Israel.

Keywords: Terracotta oil lamps, rayed lamps, south-eastern Turkey, Syria, Lebanon, Israel, Byzantine period, Early Islamic period, lychnological studies

Introduction

In several museums of the vast territory comprising the region of south-eastern Turkey¹ and northern Syria², numerous unpublished terracotta oil lamps, especially of Byzantine period, are preserved (map 1). In this regard, Laurent Chrzanovski spoke of “an unknown land” because of several Byzantine typologies which are not known to scholarly literature³. For a better understanding of at least a small part of their multiple and complex uses at the end of the Byzantine era and beginning of the Umayyad period in the 7th century A.D., we focus our attention on a minor group of mold-made lamps with similar decoration on the shoulder, which are called as “Byzantine rayed lamps”⁴. These lamps fell into the category of the Syro-Palestinian and Hawari type 8 lamps, and were recognised as a distinct lychnological group of Byzantine study with an article by Florence Day published in 1942⁵. Frederick O. Waagé places these lamps in his ‘type 56’, which he argues to have already had precedents at the end of the 4th century A.D.⁶ both in Egypt and in the Palestinian area. In this way, the above-mentioned type 56 would therefore have replaced the type 53, in its various variants, during the 6th century A.D. According to Waagé, the varieties would be arranged in an unclear order, despite having remained in use for some centuries. Thus, in the 6th century they would have been the definitive oil lamp *par*

¹ Local museums in south-eastern Turkey are, from west to east: Gaziantep, Kilis (established in 2012), Adıyaman, Şanlıurfa, Diyarbakır, Mardin and Batman (established in 2010). Local museums in the southern part of eastern Turkey are located in Malatya, Elazığ and Ahlat. A new archaeological museum in Siirt, in south-eastern Turkey, is currently under construction. A small archaeological collection is also housed in a museum in Cizre in the province of Şırnak, bordering Iraq and Syria. There are also lamps from south-eastern Turkey found in the museums of Adana, Mersin, Ankara and Istanbul.

² Before 2011, the main archaeological museums in northern Syria were the National Museum of Aleppo and the National Museum of Latakia, alongside local museums in Raqqqa, Deir ez-Zor, and Hama (Azm Place), most of which are, today, almost completely destroyed.

³ Chrzanovski, 2015b. For a recent attempt for a clarification of the typologies of Byzantine lamps in the Near East, see Sussman 2017. Our typology, however, lacks in this catalogue. We would like to thank to Dr Olivier Delouis (Paris) for this reference.

⁴ For the definition see Młynarczyk, 2011, p. 198.

⁵ Day, 1942.

⁶ Waagé, 1948, p. 67.

excellence. Within this long-lived, widespread and broad group of oil lamps⁷, we endeavour to analyse several specimens found in different sites and museums in the Byzantine Near East, that all bear a similar decoration on their shoulder.

The terracotta lamps in question are ovoid, almost round, and decorated with a radial pattern on the rim, surrounding the filling-hole and divided in the middle by a ridge. On the wide shoulder, oblique lines form triangles on each side, with lines running parallel to them⁸. All lamps have a carinated body and a conical handle. Typologically, we can distinguish two main forms, the first being substantially roundish and the second more pear-shaped. Of course, between these there are also intermediate forms. We wish to point out two pieces: the first (found during the 1977 excavations at Berytus in Lebanon, in an unfortunately unknown context) of which is almost circular, with a diameter of 10.5 cm (Pl. I, no. 1). A further example of unknown provenance, found in the Bouvier Collection in Switzerland is slightly shorter, *i.e.* only 9.26 cm, but somewhat higher and tending towards a pear shape. In fact, its width to length ratio is 100:78 (Pl. I, no. 3). These two specimens were obviously derived from different matrices; but, in addition to a common decoration on their shoulder, they both have a six-pointed star on their bottom. In her study of lamps from Anab as-Safina in Syria, Iwona Modrzejewska(-Marciniak) inserts a variation of a round lamp in her type VI group⁹, while Shulamit Hadad places three such lamps with elongated bodies, from Beit She'an (the Byzantine Σκυθόπολις) in Israel, in her type 36 (map 2).¹⁰ This type of lamps was also recognized by F. Day in her studies of Levantine lamps as an Early Islamic type dated to the 7th to 8th centuries A.D.¹¹. In fact, some bear on their shoulders invocations to *Allāh* (الله), or other type of invocations of a Christian nature¹². These lamps belong to the type Hartelius type CH3 variant E1.¹³ According to Modrzejewska(-Marciniak), these lamps would appear towards the end of the sixth century A.D. and would continue until the entire eighth century.¹⁴

⁷ For example, in Zeugma they form the most widespread group; *cf.* Hawari, 2013, p. 180.

⁸ See Młynarczyk, 2011, p. 198.

⁹ Modrzejewska-Marciniak, 1977, pp. 144-146.

¹⁰ Hadad, 2002, p. 94.

¹¹ Day, 1942, pp. 69-75.

¹² Młynarczyk, 2011, p. 198.

¹³ Hartelius 1987, CH3, variant E1.

¹⁴ Modrzejewska-Marciniak, 1977, p. 146.

Chrzanowski believes that such lamps were first produced in northern Syria during the 6th century A.D., while other lamps, substantively identical yet coarser, were produced in Palestine in the 7th to 8th centuries, a view which is particularly accurate. In Hippos (Ἰππος, modern Sussita) in Israel, two lamps of this type (Pl. II, no. 5 and III, no. 1) were found in the aisles of two different churches, evidence of their use by the Christian population¹⁵.

It is interesting that this type of lamps can also be found, among others, in two different local museums in south-eastern Anatolia, namely in Mardin on the Turkish-Syrian border and in Malatya on the south-western border of eastern Turkey. These two cities are 360 km apart from one another, and archaeologically are little-known in Byzantine literature: almost no excavated lamps are known to have originated from these two Turkish provinces¹⁶. Consequently, five unpublished examples of this type of Byzantine lamp from south-eastern Anatolia make up the focus of this brief paper.

The historical context of south-eastern Anatolia during the Byzantine period

In A.D. 224, Shapur II conquered Mardin (Μάρυδις, Marida, Merida or Mardē in Syriac)¹⁷ and Şanlıurfa (Ὀσροηνή) in northern Mesopotamia, both of which were important trading centers. Both had been part of the Sassanid empire until A.D. 651. As a Byzantine province, however, Osroene was a part of the Diocese of the East between A.D. 216 and 608. During the early Islamic conquests, the Byzantine Emperor Heraclius (A.D. 610-641) relocated the frontier defences from Tarsus (Ταρσός) to Kahramanmaraş (near Γερμανίκεια) and Malatya (Μελιτηνή). Both sites were abandoned and later rebuilt¹⁸. During the reign of Emperor Justinian I (A.D. 527-565), administrative reforms were carried out in the province of Armenia Secunda, which was renamed “Armenia Tertia” and its capital set at Melitene.¹⁹ The city was captured

¹⁵ Młynarczyk, 2011.

¹⁶ A certain part of the lychnological collection of the museum of Mardin was published by the present authors: Lafli and Buora, 2014, pp. 436-441. On the Byzantine archaeology of the province of Malatya, see Decker, 2007, pp. 232, 245-246.

¹⁷ On Μάρυδις in Greek sources: Procopius, *De aedificiis* II, 4, 14; on Mardē in Syriac sources: Chabot, 1902, p. 676.

¹⁸ Aydoğan, 2016, p. 32-34.

¹⁹ Foss, 1991, p. 1336.

by the Rashidun Caliphate in A.D. 638, whereupon became a base for deeper raids into the Byzantine Empire, a policy continued by the Abbasids. Between A.D. 830-863, under its semi-independent emir ‘Umar ibn ‘Abdallāh ibn Marwān, known as “Ἀμερ” or “Ἀμβρος” in Byzantine sources, Malatya rose to become a major opponent of the Byzantine Empire until ‘Umar was defeated and killed at the Battle of Lalakaon (Μάχη τοῦ Λαλακᾶοντος) in 863²⁰. Many times did the Byzantines attack the city, but they did not manage to seize it until the campaigns of Ioannes Kourkouas in 927-934. After successively accepting and renouncing vassal status to the Byzantines, the city was finally taken in May 934, its Muslim inhabitants driven out or forced to convert, and replaced by Greek and Armenian settlers²¹. As a part of the Byzantine, Arabic and Sassanid administrations, the south-eastern Anatolian landscapes of Mardin and Malatya were recognised as the peripheral areas of Early Byzantine Empire between the 5th and 10th centuries A.D. – a period of over 400 years. This historical reality is reflected both in their Byzantine, Aramaic, Syrian, Arab, Armenian, Jewish etc. population and in their lychnological culture.

Five Byzantine rayed lamps from Mardin and Malatya

Four new examples of Byzantine rayed lamps are housed in the museum of Mardin (Pl. III, nos. 3-6) and a further one is preserved in the museum of Malatya (Pl. III, no. 7). The fabric of these lamps varies from pink (7.5YR 8.6) in Mardin to buff in Malatya. All five examples are acquisitions by local dealers, but must have originated from local vestige sites in Mardin and Malatya; most probably, they came from Byzantine burial sites, which the most important Byzantine cities in the region – Margdis (Marida or Merida), Daras (Anastasiopolis or Iustiniana Nova), Edessa and Carrhae (modern Harran) – all had extensive burial sites between the 4th and 8th centuries A.D. It is furthermore apparent that oil lamps in Mardin were locally manufactured from different moulds. In fact, two specimens, namely Pl. III, nos. 3 and 5, have four raised fillets on the left, while others have only three. Also, lamp no. 6 has four traits, but it was made with a very worn matrix, indubitable proof of rather intense production in the area. It should also be noted that the Malatya specimen has a different shape of the circular crown around the feeding hole. The hypothesis that this type of lamp was crafted continuously over

²⁰ Canard, 1935, p. 283.

²¹ Grégoire and Goossens, 1932, p. 424, n. 17.

a long period of time, and perhaps by several different workshops, could also be indicated by the presence of different fabrics.

The lamp from Malatya (Pl. III, no. 7) has a fabric of a different colour, *i.e.* buff, and is devoid of the median triangle. Other typological features of this lamp are also different, such as the width of its wick hole, or the design of the channel towards its spout which tapers from narrow to wide in a triangle towards the reservoir. In comparison to the lamp from Anab as-Safina (Pl. I, no. 2), which features more dashes (nine instead of three or four), the lamp from Malatya appears to belong to the same type, but crafted in a different manner. A high number of rays and a somewhat dilated grip of this type of lamp are also similar to the specimens reviewed by Chrzanovski (Pl. I, nos. 3-6), which also bear similar relief elements such as crosses connected by dots on their canal²².

This type of lamp would appear to be very common and well documented across numerous sites, especially in Palestine and along the coast, up to Antioch²³. It is possible that there were more workshops, some of which must undoubtedly have been located in Palestine. We believe that the presence of these lamps in Mardin and Malatya documents the close relationship the region had with the coastal area.

Conclusions

Our five Byzantine lamps from Mardin and Malatya greatly enrich the current meagre corpus of existing rayed lamps, which were previously limited to just over twenty examples from Syria, Lebanon and Israel. Geographically, these areas had traditionally been considered close to the north-eastern limit of the distribution of this type of lamp, and thus these new examples from south-eastern Turkey allow us to broaden the potential diffusion area of this type. Judging by their diffusion map, it would appear that Byzantine rayed lamps, initially attested to by a central nucleus of round lamps, were dated somewhere between the end of the 6th and the end of the 7th centuries A.D. The timeline of their use was progressively extended to the 8th century in the surrounding territories of the area. Indeed, there is no doubt of their abundance in the area of Galilee in the Byzantine period, where they saw use in particular by the local Christian

²² Chrzanovski, 2015b, p. 86.

²³ The extensive diffusion of the type could also be confirmed by the presence of a bronze (!) lamp from Thrace now found in the Archaeological Museums of Istanbul – unless, as Sümer Atasoy (2005, p. 29, n. 55) believes, it is a fake lamp; a hypothesis that we would also agree with.

population²⁴. Between A.D. 661-750, the lamps' decoration appears to also have been appreciated by customers within the territories of the Umayyad Caliphate²⁵. We cannot rule out the possibility that exponents of the various Jewish communities in the region, such as the one documented in Mardin in the 8th century A.D., may partly be responsible for their diffusion.

Very little, however, is known about the archaeology of the Mardin region in the 8th century A.D., which retained significant Assyrian and Armenian populations, and even saw agitation, especially among the city's Jewish population, by the presence of a false messiah called *Serene* 'the Syrian'²⁶. This Christian-born pseudo-Messiah preached in the district of Mardin between A.D. 720 and 723. Whether there is a connection between this type of lamps and the presence of *Serene* 'the Syrian' is a further question for future analysis. Indeed, our current knowledge about the Byzantine presence in Mardin between the 5th to 8th centuries A.D., is mostly based on scattered numismatic evidence.²⁷

Catalogue of the Byzantine and Early Islamic rayed lamps from the Near East

Plate I., no. 1: From Berytus, Lebanon.

Acc. no. BM, III, 35.

Fabric: Gray orange clay, with degreaser; rough, without slip.

State of preservation: Undamaged.

Measurements. L., 10.5 cm; body diam., 9.5 cm; mouth diam., 2.8 cm; base diam., 4.6 cm; h., 4.5 cm.

Description. The feed hole is bordered by a channel surrounded by a bead that extends to surround the hole of the wick; between the two holes, a cross whose two arms end in a 'V'; the other next to the feed hole, a boss serves as a post. On the crown, on both sides of the axis formed by the two holes, a relief decoration formed of a central stem from which veins radiate, perhaps deriving from the fishbone, a Christian symbol. The background is decorated with seven raised rays encircled by a bead that serves as a base.

Reference. Turquety-Pariset, 1982, fig. 11, 73.

²⁴ Młynarczyk, 2011.

²⁵ Młynarczyk, 2011, p. 198.

²⁶ Kohen, 2007, pp. 63-64.

²⁷ Cf. Lowick, Bendall and Whitting, 1977.

No. 2: From Anab as-Safina, Syria.

State of preservation. Undamaged

Measurements. L., 10.5 cm; body diam., 8.8 cm; mouth diam., 3.2 cm.

Description. Almost oval lamp, with small conical handle. Filling hole defined by a circular bead in relief. On the shoulder, ray decoration around the central hole. Spout incorporated in the tank. The beak canal is decorated.

Reference. Modrzewska-Marciniak, 1977, fig. 23, 1.

No. 3: In the Collection Bouvier, Switzerland.

Acc. no. B672/1.

State of preservation. Undamaged

Measurements. L., 9.26 cm; body diam., 7.21 cm; mouth diam., 2.5 cm; h., 5.15 cm.

Light orange fabric, almost missing engobe.

Description. Ovoid lamp with spout incorporated in the tank and small conical handle applied to the back. Shoulder slightly convex, decorated with rays in relief. Filling hole defined by a circular bead in relief then by a second, semicircular and oval, surrounding both the filling hole and the wick hole. The beak canal is decorated with a cross in relief, formed of four circles set with a point. Flat base defined by a circular ring in relief; centre star with eight branches in relief.

Reference. Chrzanowski, 2015a, no. 229.

No. 4: In the Collection Bouvier, Switzerland.

Acc. no. B673/1.

State of preservation. Undamaged.

Measurements. L., 8.22 cm; body diam., 6.63 cm; mouth diam., 2.4 cm; base diam., 3.4cm; h., 4.56 cm.

Beige-orange fabric, almost missing engobe.

Description. Ovoid lamp with spout incorporated in the tank and small conical handle applied to the back. Shoulder slightly convex, decorated with rays in relief. Filling hole defined by a circular bead in relief then by a second, semicircular and oval, surrounding both the filling hole and the wick hole. The beak canal is decorated with a cross in relief, formed of four circles set with a point. Flat base defined by a circular ring in relief; under the bill, three lines are rendered in relief.

Reference. Chrzanowski, 2015a, no. 230.

No. 5: In the Collection Bouvier, Switzerland.

Acc. no. B766.

State of preservation. Undamaged

Measurements. L., 8.03 cm; body diam., 7.11 cm; mouth diam., 2.4 cm; base diam., 3.3 cm; h., 4.81 cm.

Orange fabric, almost missing engobe.

Description. Ovoid lamp with pointed spout incorporated in the tank and small conical handle applied to the back. Shoulder slightly convex, decorated with rays in relief. Filling hole defined by a circular bead in relief then by a second, semicircular then oval, surrounding both the filling hole and the wick hole. The beak canal is decorated with a cross in relief, formed of four circles set with a point. Flat base defined by a circular ring in relief, entirely decorated by a palm leaf in relief.

Reference. Chrzanovski, 2015a, no. 231.

No. 6: In the Collection Bouvier, Switzerland.

Acc. no. B671.

State of preservation. Undamaged.

Measurements. L., 8.13 cm; body diam., 6.80 cm; mouth diam., 2.3 cm; h., 4.13 cm.

Orange fabric, missing engobe.

Description. Ovoid lamp with pointed bill embedded in the tank and small conical handle applied to the back. Slightly convex shoulder, embellished with an inscription in Greek letters in relief, which runs counter-clockwise to the top right, with an interruption at level of the beak. It writes: Ο ΛΥΧΝΟC ΤΑ ΦΟC // ΠΟC ΦΟΤΙCΗ ("o, lamp, let your light come to illuminate my steps ahead"). Filling hole defined by a raised circular bead then by a second, semicircular then oval, surrounding both the filling hole and the wick hole. The beak canal is decorated with a cross in relief, formed of four pointed circles. Flat base defined by a circular ring in relief; centre star with eight branches in relief.

Reference. Chrzanovski, 2015a, no. 236.

Plate II, no. 1: From Beit She'an, Israel.

Acc. no. 091360.

Fabric. Light brown clay.

State of preservation. Undamaged.

Measurements. L., 8.2 cm; body diam., 5.7 cm; mouth diam., 1.7 cm; base diam., 3.0 cm; h., 3.5 cm.

Description. Elongated, ovoid body; the small conic handle rises on a sort of quadrangular base. On the spout, decoration provided by two

empty circles. On the base, a circular ring in relief; centre star with eight branches in relief.

Reference. Hadad, 2002, no. 417.

No. 2: From Beit She'an, Israel.

Acc. no. 890156.

State of preservation. Undamaged.

Measurements. L., 9.6 cm; body diam., 7.0 cm; mouth diam., 2.1 cm; base diam., 3.6 cm; h., 4.2 cm.

Description. Similar to the previous specimen, with the difference that the spout is placed at the top and therefore protrudes.

Reference. Hadad, 2002, no. 418.

No. 3: From Beit She'an, Israel.

Acc. no. 1033.

State of preservation. Damaged; only the upper part remains, without the tip and part of the shoulder and body.

Measurements. Body diam., 7.5 cm; mouth diam., 2.2 cm; h., 3.5 cm.

Description. Oval elongated lamp, with shoulder decorated like the previous two lamps. Within the spout, decoration in relief (possibly a tree?).

Reference. Hadad, 2002, no. 419.

No. 4: From Khirbat al-Karak (Beth Yerah or Philoteria), Israel.

Acc. no. BY 512 / A 30329.

Provenance. L. 10:5, Arab building.

State of preservation. Undamaged

Measurements. L., 10.75 cm; body diam., 7.5 cm; mouth diam., 2.8 cm.

Description. Reddish-buff fabric (rather compact and heavy), traces of red slip; elongated oval body, thick walls and base, knob handle. Oval elongated lamp.

Reference. Delougaz and Haines, 1960, pl. 44, 15.

No. 5: From Hippos (Sussita), Israel.

Acc. no. La 01 02.

Measurements. L., 8.4 cm; body diam., 6.8 cm; mouth diam., 1.3 cm; h., 3.6 cm.

Light reddish-brown fabric, (5YR 6/4).

Description. This and the two following lamps have similar characteristics, probably derived from having been produced in the same workshop. The number of rays in the part of the shoulder near the handle is smaller, the channel and the spout are smaller, and the mouth has a reduced diameter.

Reference. Młynarczyk, 2011, fig. 2, no. 1.

Plate III, no. 1: From Hippos (Sussita), Israel.

Acc. no. La 02 09.

Measurements. L., 9.1 cm; body diam., 7.2 cm; mouth diam., 2.3 cm; h., 3.7 cm.

Pinkish beige fabric (7.5YR 7/4), with pink surface (5YR 7/4).

Description. See above, Pl II, no. 5.

Reference. Młynarczyk, 2011, fig. 2, no. 2.

No. 2: From Hippos (Sussita), Israel.

Acc. no. La 03 08.

State of preservation. Damaged, without almost half of the body and the entire spout.

Measurements. L., 9.7 cm; body diam., 7.0 cm; mouth diam., 1.3 cm; base diam., 2.3 cm; h., 3.2 cm.

Description. See above, Pl II, no. 5.

Reference. Młynarczyk, 2011, fig. 2, no. 3.

No. 3: From the museum of Mardin, south-eastern Turkey.

Acc. no. 2010-2180 (A) (formerly 7709).

Provenance. Purchased on March 27th, 2008 from Mr Mehmet Reşit Metehan (a lawyer, born in 1953) from the village of Kocasirt in the township of Ömerli, Mardin province, known as “Zopeh” in ancient sources and as “Şêxkır” in Kurdish. The village is 11km distance from Mardin and 8 km from Ömerli. The most visible archaeological surface evidence is a site on the slopes of Zinzil, south of the village, as well as a ruined church located north-east of the village.

State of preservation. Broken in the middle, but restored and completed later. Carbon traces.

Measurements. L., 8.6 cm; body diam., 6.3 cm; mouth diam., 2.2 cm; base diam., 2.3 x 3.1 cm; h., 3.6 cm; depth, 2.9 cm.

Description. Greenish-beige fabric, engobe 7.5YR 8/4 “pink”. Pointed, oval body with a wick hole surrounded by a ring. Grooves extend from the rim to the wick hole. Starting from the cone-shaped pointed handle, lines are used for the fishbone decoration around the wick hole.

No. 4: From the museum of Mardin, Turkey.

Acc. no. 2010-2196 (A) (formerly 1304).

Provenance. By acquisition.

State of preservation. Conservation is required.

Measurements. L., 7.9 cm, body diam., 5.6 cm; mouth diam., 2 cm; bottom diam., 2.3 cm; h., 2.8 cm.

Description. Greenish-beige fabric, engobe 5YR 8/4 “pink”. Elongated, oval body; wick hole surrounded by a ring, with grooves from the rim to the wick hole. Small conic handle; lines are used for fishbone decoration around the wick hole.

No. 5: From the museum of Mardin, Turkey.

Acc. no. 2010-2198 (A) (formerly 1482).

Provenance. By acquisition.

State of preservation. Conservation is required, due to the calcified surface.

Measurements. L., 8.0 cm; body diam., 6.0 cm; mouth diam., 1.2 cm; wick hole diam., 2.0 cm; h., 3.5 cm.

Description. Greenish-beige fabric, engobe 10YR 8/6 “yellow”. Oval body. Grooves extend from the rim to the wick hole. Starting from the cone-shaped pointed handle, lines are used for the fishbone decoration around the wick hole. Its bottomed-base is decorated with a cross.

No. 6: From the museum of Mardin, Turkey.

Acc. no. 2010-2224 (A) (formerly 6086).

Provenance. Purchased on March 12th, 2005 from Mr. Salih Örnek for 8 YTL.

State of preservation. Some missing chips and carbon traces.

Measurements. L., 8.7 cm; body diam., 6.5 cm; mouth diam., 2.5 cm; h., 3.5 cm.

Description. Greenish-beige fabric, engobe 10YR 8/3 “very pale brown”. Pointed oval body with a wick hole surrounded by a bottomed-ring. Grooves extend from the rim to the wick hole. Cone-shaped handle, lines are used for the fishbone decoration around the wick hole.

No. 7: From the museum of Malatya, Turkey.

Acc. no. 3301.

Provenance. Purchased in 1972 from Mr. Orhan Hoşhanlı, a local jeweller in Malatya (d. December 27th, 2015 at the age of 76).

State of preservation. Some missing chips and carbon traces.

Measurements. L., 7.9 cm; body diam., 6.1 cm; mouth diam., 2.5 cm; base diam., 3.2 cm; h., 3.2 cm.

Description. Brown fabric, engobe 10YR 7/8 “yellow”. Pointed oval body with a wick hole surrounded by a bottomed-ring. Grooves extend from the rim to the wick hole. Starting from the cone-shaped pointed handle, lines are used for fishbone decoration around the wick hole.

Figures and Plates



Map 1. Places referred to in south-eastern Turkey and northern Syria (by S. Patacı, 2021).



Map 2. Places referred to in Israel and Lebanon (by S. Pataci, 2021).



No. 1



No. 2



No. 3



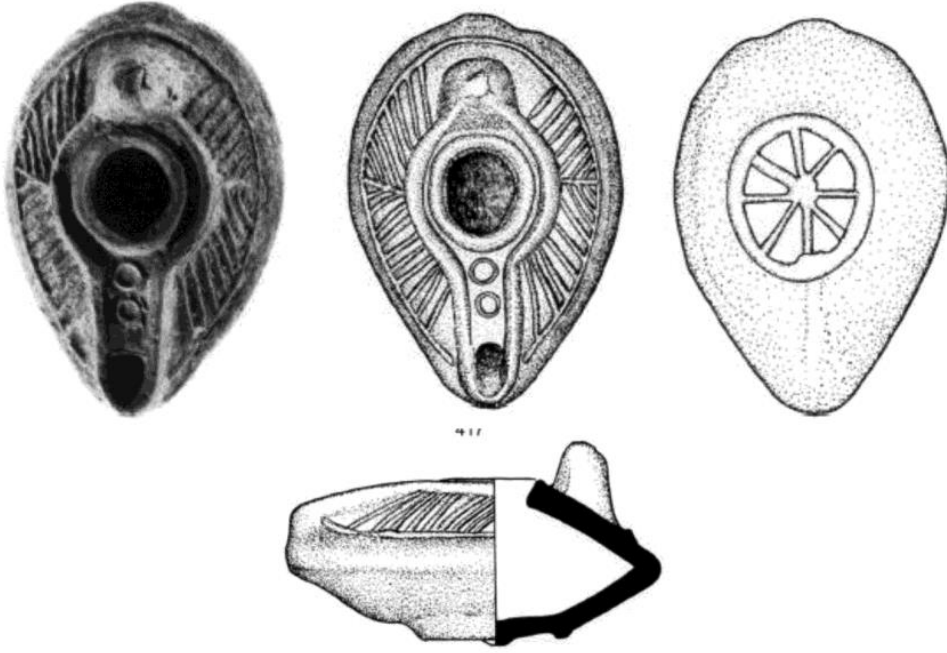
No. 4



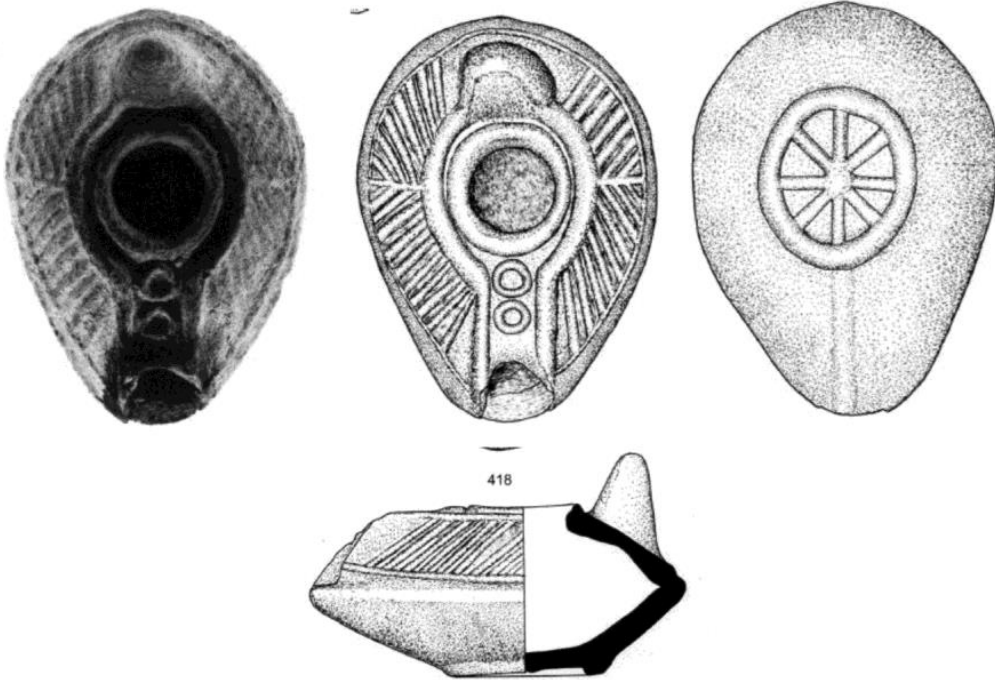


Plate I.

no. 1: Byzantine and Early Islamic rayed lamps from Berytus, Lebanon (after Turquety-Pariset, 1982, fig. 11, 73); **no. 2:** from Anab as-Safina, Syria (after Modrzewska-Marciniak, 1977, fig. 23, 1); **nos. 3-6:** from the Collection Bouvier, Switzerland (after Chrzanowski, 2015a, nos. 229, 230, 231 and 236).



No. 1



No. 2

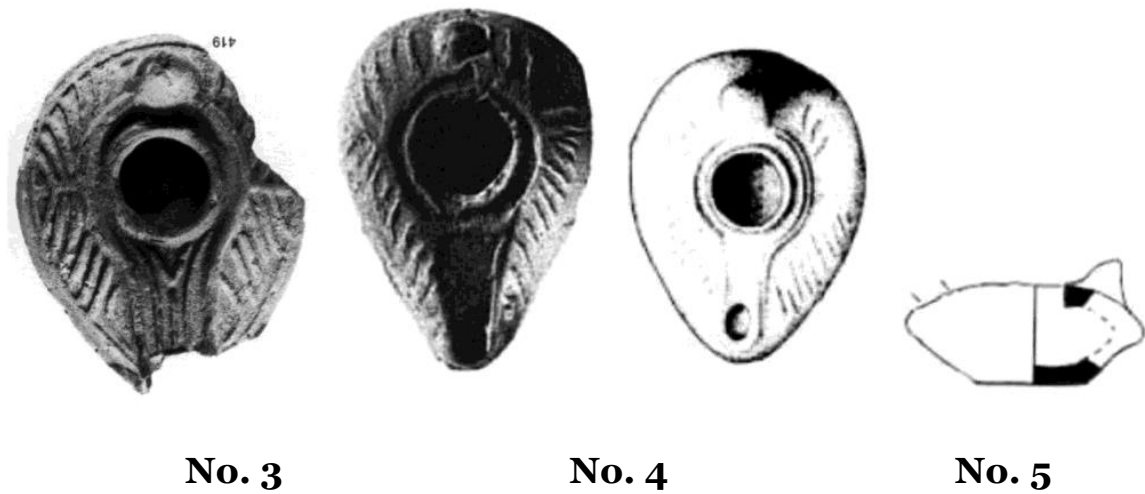
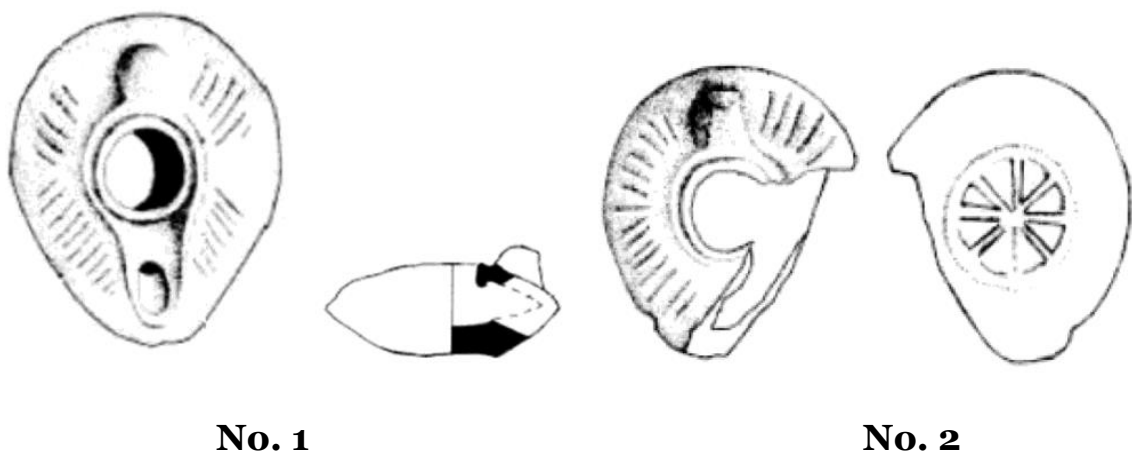


Plate II.

nos. 1-3: Byzantine and Early Islamic rayed lamps from Beit She'an, Israel (after Hadad, 2002, nos. 417-419); **no. 4:** from Khirbat al-Karak (Beth Yerah or Philoteria), Israel (after Delougaz & Haines, 1960, pl. 44, 15); **no. 5:** from Hippos (Sussita), Israel (after Młynarczyk, 2011, fig. 2, no. 1).





No. 3



No. 4



No. 5



No. 6



No. 7

Plate III.

nos. 1-2: Byzantine and Early Islamic lamps from Hippos (Sussita), Israel (after Młynarczyk, 2011, fig. 2, nos 2-3); **nos. 3-6:** from the museum of Mardin, Turkey (photos by R. Demir, 2014); **no. 7:** from the museum of Malatya, Turkey (photo by T. Yiğit, 2013).

Notes and acknowledgements

Abbreviations, in alphabetic order: acc. no.: accession number; diam.: diameter; fig.: figure; h.: height; l.: length; pl.: plate; vol.: volume; w.: width.

For the study of Pl. III, nos. 3-6 located at the museum of Mardin, authorization was given Ms. Rojin Demir (Mardin/Izmir), in the course of her B.A. thesis at the Dokuz Eylül University in Izmir, by the museum's directors.. Documentation was carried out in 2014 by R. Demir herself, who also took the enclosed photographs.

For the study of Pl. III, no. 7 located at the museum of Malatya, authorization was given Mr. Türkay Yiğit (Izmir), in the course of his B.A. thesis at the Dokuz Eylül University in Izmir by the museum's directors. Documentation was carried out in 2013 by T. Yiğit himself, who also took the enclosed photographs.

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