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Byzantine and Early Islamic Rayed Lamps from South-Eastern Turkey

Abstract In this short paper, nine formerly unpublished rayed lamps from south-eastern Turkey, eight from Mardin and one from Malatya are being presented, belonging to a well-known type, starting from the end of the sixth century A.D., which became particularly widespread in the eighth century A.D. The article adds to a group of ‘rayed’ lamps from the Near East next few examples found in less accessible museums in Turkey and it also includes a useful historical sketch of the region during the Byzantine and Early Islamic period. The publication of these new specimens is valuable as the material from this area of modern Turkey is rarely published. 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, technological studies

1 Introduction

In several museums of the vast territory comprising the region of south-eastern Turkey¹ and northern Syria,² numerous unpublished terracotta oil lamps,³ especially of Byzantine period, are preserved (Map 1). In this regard, Laurent Chrzanovski used the expression ‘terra (quasi) incognita’ in the title of one of his famous publications.⁴ For a better understanding of at least a small part of their multiple and complex uses at the beginning of the Islamic period in the seventh century A.D.,⁵ we focus our attention on a minor group of mould-made lamps with similar decoration on the shoulder, which are called as ‘Byzantine rayed lamps’.⁶ 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 1942.⁷ Frederick O. Waagé places these lamps in his ‘type 56’, which he argues to have already had precedents at the end of the fourth century A.D.⁸ 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 sixth

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 Raqqa, Deir ez-Zor, and Hama (Azm Place), most of which are, today, almost completely destroyed.

³ For a preliminary report of five lamps of this type, cf. Laflı and Buora (2020). For other lamp examples from south-eastern Turkey, cf. Laflı and Buora (2014); as well as Laflı and Buora (Forthcoming).

⁴ Chrzanovski 2015a. On the scarcity of studies relating to the oil lamps of the Near East, see Chrzanovski (2019: 20). 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.

⁵ Umayyad Caliphate was established by Mu‘awiya I (Mu‘āwiyah ibn. Abi Sufyān) in A.D. 661, i.e., 25 years after the Islamic conquest of the East. Even if the type was created by the end of the sixth century A.D., it continued more than 100 years, during the full Islamic period.

⁶ For the definition see Młynarczyk (2011: 198).

⁷ Day 1942.

⁸ Waagé 1948: 67.

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 sixth century they would have been the definitive oil lamp par excellence. Within this long-lived, widespread and broad group of oil lamps,⁹ 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. A lamp of this type allegedly of Cypriot manufacture is also found in the Pierides Museum in Larnaca on Cyprus.¹⁰ Alexandria yielded many examples of such lamps, of which a few have been published.¹¹ Those Alexandrian lamps originate from a context dated by the excavator to A.D. 600–615.

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 channel. On the wide shoulder, oblique lines form triangles on each side, with lines running parallel to them.¹² 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 (Plate I, no. 1).¹³ 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.¹⁴ In fact, its width to length ratio is 100:78 (Plate 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 al-Safinah in Syria, Iwona Modrzewska(-Marciniak) inserts a variation of a round lamp in her type VI group,¹⁵ 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).¹⁶ This type of lamps was also recognized by F. Day in her studies of Levantine lamps

⁹ For example, in Zeugma they form the most widespread group; cf. Hawari (2013: 180).

¹⁰ E.g. Oziol (1993: no. 115 with further references).

¹¹ Rodziewicz and Michałowski 1984: pl. 63, nos. 277–278, and pl. 64, no. 283.

¹² See Młynarczyk (2011: 198).

¹³ Turquety-Pariset 1982: fig. 11, no. 73.

¹⁴ Chrzanowski 2019: 417, no. 689.

¹⁵ Modrzewska-Marciniak 1977: 144–146.

¹⁶ Hadad 2002: 94.

as an Early Islamic type dated to the seventh to eighth centuries A.D.¹⁷ In fact, some bear on their shoulders invocations to Allāh (الله), or other type of invocations of a Christian nature¹⁸ which could in fact be written both by the Arabic-speaking Christians and by the Muslims. These lamps belong to the type Hartelius type CH3 variant E1.¹⁹ According to Modrzewska(-Marciniak), these lamps would appear towards the end of the sixth century A.D. and would continue until the entire eighth century.²⁰

Chrzanowski claims that such lamps were first produced in northern Syria during the sixth century A.D., while other lamps, substantively identical yet coarser, were produced in Palestine in the seventh to eighth centuries, which is particularly inaccurate.²¹ A lamp from the Cesnola Collection now in the Metropolitan Museum of Art in New York has a similar shape and two groups of four raised lines with different orientation on the shoulder. It has been dated to the seventh century by Christopher S. Lightfoot who compares it to another lamp from the British Museum²². In Hippos (Ἱππος, modern Sussita) in Israel, two lamps of this type (Plate II, no. 5; Plate III, no. 1)²³ were found in the aisles of two different churches, which evidences of their use by the Christian population.²⁴ These lamps were sealed by the earthquake debris in a church (north-west Church), as the earthquake in question occurred in A.D. 749, a date which constitutes an important benchmark for the chronology of the lamp type in question.

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 provinces.²⁵ Consequently, nine unpublished examples of this type of Byzantine and Early Islamic lamp from south-eastern Anatolia make up the focus of this brief paper.

¹⁷ Day 1942: 69–75.

¹⁸ Młynarczyk 2011: 198.

¹⁹ Hartelius Hartelius 1987: CH3, variant E1.

²⁰ Modrzewska-Marciniak 1977: 146.

²¹ Chrzanowski 2019: 416.

²² Lightfoot 2021: 337, no. 444; Bailey 1988: 318, Q 2619.

²³ Młynarczyk 2011: fig. 2, nos. 1–3.

²⁴ Młynarczyk 2011.

²⁵ A certain part of the lychnological collection of the museum of Mardin was published by the present authors, see Laftı and Buora (2014: 436–441). On the Byzantine archaeology of the province of Malatya, see Decker (2007: 232, 245–246).

2 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)²⁶ and Şanlıurfa (Όσορονή) 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 rebuilt.²⁷ 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.²⁸ The city was captured 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 ‘‘Αμερ’ or ‘‘Αμβρος’ 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 του Λαλακάοντος) in 863.²⁹ 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 settlers.³⁰ 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 fifth and tenth 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.

²⁶ On Μάρυδις or Μάρδης in Greek sources: Procopius, *De aedificiis* II, 4, 14; on *Mardē* in Syriac sources, see Chabot (1902: 676).

²⁷ Aydoğan 2016: 32–34.

²⁸ Foss 1991: 1336.

²⁹ Canard 1935: 283.

³⁰ Canard 1935: 283.

3 Nine Byzantine and Early Islamic rayed lamps from Mardin and Malatya

Eight new examples of Byzantine and Early Islamic rayed lamps are housed in the museum of Mardin (Plate III, nos. 4–11) and a further one is preserved in the museum of Malatya (Plate III, no. 3). The fabric of these lamps varies from pink (7.5YR 8.6) to pale brown (2.5Y 8/2) or very pale brown (10YR 7/3). All nine 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 of 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 fourth and eighth centuries A.D.

On the Plate III we present the lamps of Mardin according to what could be the chronological order. No lamp is perfectly identical to another, which means that numerous moulds were used. This is also derived from the great variety of measurements of the lamps themselves. The different moulds have the same circular (or pseudocircular) motif in the lower part, while in the upper part they show some different details, such as the width of the frame around the filling hole, the extension of the decorated surface on the shoulder and the possible limit of the decoration by means of a raised edge. The number and inclination of the dashes in relief also change. The not-perfectly circular foot of oil lamps nos. 9 and 10 reveals that it was produced with low quality moulds. For this reason, we believe that these belong to a later period, perhaps as early as the eighth century. If this is true, then the decoration would become more and more restricted and symbolic, decidedly of a different type than the oil lamps nos. 5 and 6 (seventh century?) which are still very close to oil lamps nos. 3 and 4, probably still from the sixth century and close to a widely diffused type.³¹

It is furthermore apparent that oil lamps in Mardin were locally manufactured from different moulds.³² In fact, three specimens, namely Plate III, nos. 4–5 and 9–10, have four raised fillets on the left, while others (Plate III, nos. 6–7 and 11) have only three. 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 con-

³¹ See fourth class of Oziol (1977: pl. 43, no. 776).

³² For the local lamp production in the area of Mardin during the Roman and Early Byzantine periods, cf. Laflı and Buora (Forthcoming).

tinuously over 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 (Plate III, no. 3) 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 nozzle which tapers from narrow to wide in a triangle towards the reservoir. In comparison to the lamp from 'Anab al-Safinah (Plate 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 handle of this type of lamp are also similar to the specimens reviewed by Chrzanovski (Plate I, nos. 3–6), which also bear similar relief elements such as crosses connected by dots on their channel.³³

This type of lamp appears to be very common and well documented across numerous sites, especially in Palestine and along the coast, up to Antioch-on-the-Orontes.³⁴ It is possible that there were more workshops, some of which must undoubtedly have been located in Palestine. We suggest that the presence of these lamps in Mardin and Malatya documents the close relationship the region had with the coastal area.

4 Conclusions

Our nine Byzantine and Early Islamic 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 and Early Islamic rayed lamps, initially attested to by a central nucleus of round lamps, were dated somewhere between the end of the sixth and the end of the seventh centuries A.D. The timeline of their use was progressively extended to the eighth 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

³³ Chrzanovski 2015b: 86.

³⁴ 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: 29, note 55) supposes, it is a fake lamp; a hypothesis that we would also agree with.

saw use in particular by the local Christian population.³⁵ Between A.D. 661–750, the lamps' decoration appears to also have been appreciated by customers within the territories of the Umayyad Caliphate.³⁶ 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 eighth century A.D., may partly be responsible for their diffusion.

Very little, however, is known about the archaeology of the Mardin region in the eighth 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'.³⁷ 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 fifth to eighth centuries A.D., is mostly based on scattered numismatic evidence.³⁸

In the local museum of Mardin there is a great abundance of oil lamps starting from the sixth century A.D. Some types which are widely represented, appear to be locally manufactured and evidence of a local manufacture also comes from the discovery of a mould valve for the upper part of a lamp.

The analysis we conducted further enriches the sample of Mardin's productions and shows the commercial vitality of the city up to the Early Islamic period.

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.

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.

Fabric: grey orange clay, with degreasing inclusions; rough, without slip.

Description: The filling hole is bordered by a channel surrounded by another channel that extends to surround the hole of the wick; between the

³⁵ Młynarczyk 2011.

³⁶ Młynarczyk 2011: 198.

³⁷ Kohen 2007: 63–64.

³⁸ Cf. Lowick, Bendall and Whitting (1977).

two holes, a cross whose two arms end in a 'V'; the other next to the filling 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 channel that serves as a base.

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

No. 2: from 'Anab al-Safinah, 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 channel in relief. On the shoulder, ray decoration around the central hole. Nozzle incorporated in the lamp body. The channel is decorated.

Reference: Modrzejewska-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.

Fabric: light orange.

Dating: 5th–6th century A.D.

Description: Ovoid lamp with nozzle incorporated in the lamp body and small conical handle applied to the back. Shoulder slightly convex, decorated with rays in relief. Filling hole defined by a circular channel in relief then by a second, semicircular and oval, surrounding both the filling hole and the wick hole. The channel 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: Chrzanovski 2015a: no. 229; Chrzanovski 2019: no. 689.

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., 3.4 cm; h., 4.56 cm.

Fabric: beige-orange.

Dating: 5th–6th century A.D.

Description: Ovoid lamp with nozzle incorporated in the lamp body and small conical handle applied to the back. Shoulder slightly convex, deco-

rated with rays in relief. Filling hole defined by a circular channel in relief then by a second, semicircular and oval, surrounding both the filling hole and the wick hole. The channel 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 nozzle, three lines are rendered in relief.

Reference: Chrzanovski 2015a: no. 230; Chrzanovski 2019: no. 690.

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.

Fabric: orange.

Dating: 5th–6th century A.D.

Description: Ovoid lamp with pointed nozzle incorporated in the lamp body and small conical handle applied to the back. Shoulder slightly convex, decorated with rays in relief. Filling hole defined by a circular channel in relief then by a second, semicircular then oval, surrounding both the filling hole and the wick hole. The channel 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; Chrzanovski 2019: no. 691.

No. 6: in the Collection Bouvier, Switzerland.

Acc. no. B671/1.

State of preservation: undamaged.

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

Fabric: orange.

Dating: A.D. 650–725.

Description: Ovoid lamp with pointed nozzle embedded in the lamp body 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 ΛΥΧΝΟΣ ΤΑ ΦΩΣ // ΠΟΣ ΦΟΤΙΧ 'o, lamp, let your light come to illuminate my steps ahead'. Filling hole defined by a raised circular channel then by a second, semicircular then oval, surrounding both the filling hole and the wick hole. The channel 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; Chrzanovski 2019: no. 688.

Plate II

No. 1: from Beit She'an, Israel.

Acc. no. 091360.

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.

Fabric: light brown clay.

Description: Elongated, ovoid body; the small conic handle rises on a sort of quadrangular base. On the nozzle, 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 nozzle 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 nozzle, 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., 10.7 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.

Fabric: Light reddish-brown (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 nozzle 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.

Fabric: pinkish beige (7.5YR 7/4), with pink surface (5YR 7/4).

Description: see above, Plate 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 nozzle.

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, Plate II, no. 5.

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

No. 3: 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 remains of soot.

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, 10YR 7/8 'yellow'. 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 fishbone decoration around the wick hole.

Dating: 6th to 7th century A.D.

Reference: Laflı and Buora Forthcoming: no. 560.

No. 4: 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 (= 6.3 USD).

State of preservation: some missing chips and remains of soot.

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

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

Dating: 6th to 7th century A.D.

Reference: Lafli and Buora Forthcoming: no. 565.

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

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

Provenance: Purchased on March 27th, 2008 from Mr Mehmet Reşit Me-tehan (a lawyer, born in 1953) from the village of Kocasirt in the town-ship of Ömerli, Mardin province, known as ‘Zopeh’ in ancient sources and as ‘Şêxkır’ in Kurdish. The village is 11 km distance from Mardin and 8 km from Ömerli. The most visible archaeological surface evidences are 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; remains of soot.

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, 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.

Dating: 6th to 7th century A.D.

Reference: Tosun Yıldırım 2019: cat. no. 91; Lafli and Buora Forthcoming: no. 577.

No. 6: 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, 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.

Dating: 6th to 7th century A.D.

Reference: Tosun Yıldırım 2019: cat. no. 93; Laflı and Buora Forthcoming: no. 578.

No. 7: from the museum of Mardin, Turkey.

Acc. no. 2010–8659.

Provenance: by acquisition.

Measurements: l., 5.9 cm; w., 2.1 cm; h., 3.9 cm.

Description: Pinkish clay. 10YR 8/3 very pale brown. The decoration on the shoulder is included in a sort of crescent, with a raised edge.

Dating: 7th to 8th century A.D.; 7th century according to Tosun Yıldırım 2019.

Reference: Tosun Yıldırım 2019: cat. no. 94; Laflı and Buora Forthcoming: no. 579.

No. 8: 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, 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 base is decorated with a cross.

Dating: 7th to 8th century A.D.

Reference: Tosun Yıldırım 2019: cat. no. 92; Laflı and Buora Forthcoming: no. 580.

No. 9: from the museum of Mardin, Turkey.

Acc. no. 2010–2080 (A); former acc. no. 557.

Provenance: by acquisition.

Measurements: l., 10.2 cm; w., 7.6 cm; h., 3.5 cm.

Description: Pinkish clay. 2.5Y 8/2 pale brown. Grooves extend from the rim to the wick hole. Lines starting from the cone-shaped pointed handle.

Dating: 7th to 8th century A.D.

Reference: Tosun Yıldırım 2019: cat. no. 89; Laflı and Buora Forthcoming: no. 575.

No. 10: from the museum of Mardin, Turkey.

Acc. no. 2010–2086 (A); former acc. no. 24.

Provenance: by acquisition.

Measurements: l., 9.4 cm; w., 6.8 cm; h., 3.6 cm.

Description: Pinkish clay. 2.5Y 8/3 pale brown. The decoration on the shoulder is included in a sort of crescent, with a raised edge.

Dating: late 5th to 8th century A.D.; 7th century according to Tosun Yıldırım 2019.

Reference: Tosun Yıldırım 2019: cat. no. 90; Lafli and Buora Forthcoming: no. 576.

No. 11: from the museum of Mardin, Turkey.

Acc. no. 2013–9608.

Measurements: l., 8.9 cm; w., 6.8 cm; h., 3.9 cm.

Findspot: Mardin area (?), purchased.

Description: Pinkish clay. 10YR 7/3 very pale brown. The decoration on the shoulder is included in a sort of crescent, with a raised edge.

Dating: 7th to 8th century A.D.; 7th century according to Tosun Yıldırım 2019.

Reference: Tosun Yıldırım 2019: cat. no. 88; Lafli and Buora Forthcoming: no. 574.

Maps and plates



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



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

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



No. 1



No. 2



No. 3



No. 4



231

No. 5



236

No. 6

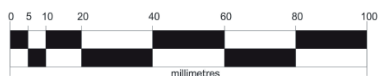
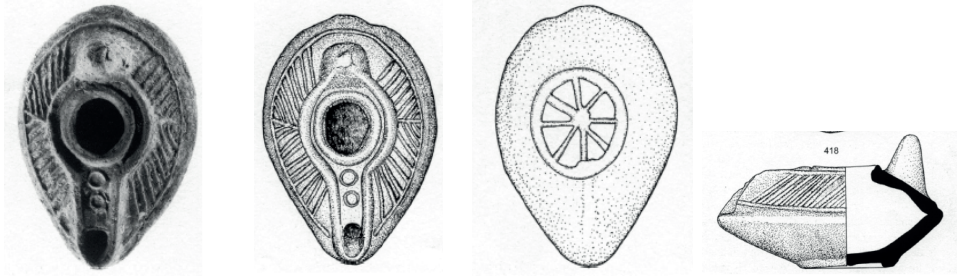
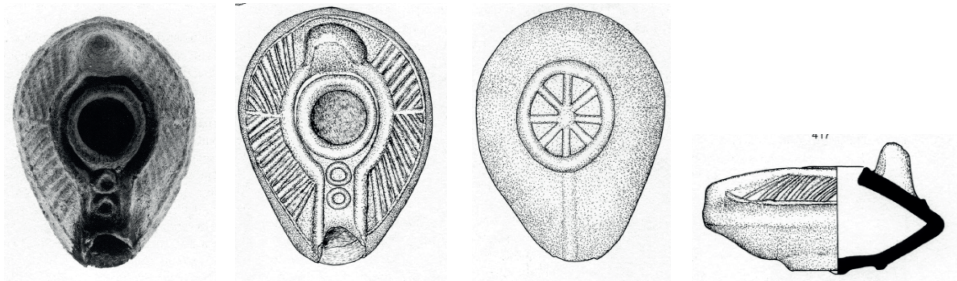


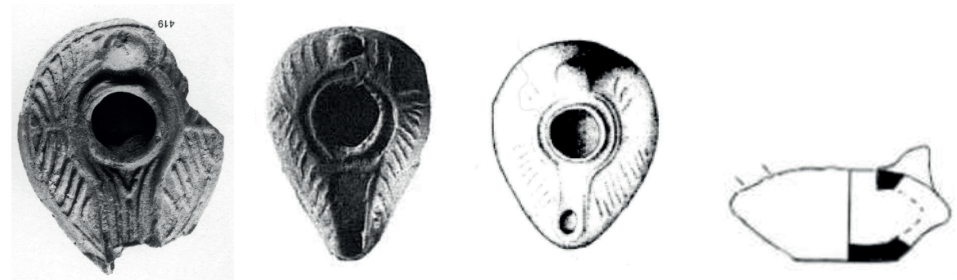
Plate II, nos. 1–3. Byzantine and Early Islamic rayed lamps from Beit She'an, Israel (after Hadad [2002: nos. 417–419]); no. 4. from Khirbat al-Karak (Beth Yerah or Philoteria), Israel (after Delougaz and Haines [1960: pl. 44, 15]); no. 5. from Hippos (Sussita), Israel (after Młynarczyk [2011: fig. 2,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



No. 1



No. 2



No. 3

No. 4

No. 5

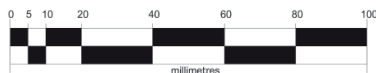
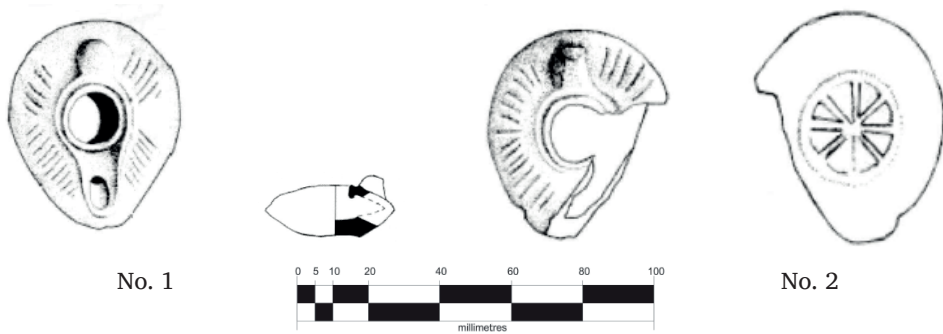


Plate III, nos. 1–2. Byzantine and Early Islamic from Hippos (Sussita), Israel (after Młynarczyk [2011: fig. 2, nos 2–3]); no. 3. from the museum of Malatya, Turkey (photo by T. Yiğit, 2013); nos. 4–11. from the museum of Mardin, Turkey (photos by R. Demir, 2014).



No. 1

No. 2



No. 3

No. 4

No. 5

No. 6 a-b



No. 7

No. 8 a-b

No. 9 a-b



No. 10 a-b

No. 11 a-b

Abbreviations

acc. no.	accession number
diam.	diameter
fig.	figure
h.	height
l.	length
pl.	plate
w.	width

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For the study of Plate III, nos. 4–11 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.

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