

CERAMIC VESSELS AND OIL LAMPS FROM THE BURIAL CAVE AT 'EN LAVAN, NAHAL REFA'IM

ANNA DE VINCENZ

INTRODUCTION

A total of 17 complete vessels and 43 complete oil lamps were retrieved from the undisturbed burial cave at 'En Lavan (see Solimany, this volume: Plan 1),¹ most of them from the burial chamber (L105) and some from the loculi (*kokhim*; Loci 101, 103, 104, 106 and 107; Table 1), alongside many potsherds (not illustrated). The pottery assemblage is homogenous, including mostly jugs, juglets and a single bowl, which will therefore be discussed in this order. Most vessels are made of yellowish red or pink coarse ware. Some are burnished and decorated with incised lines. The assemblage is dated to the Byzantine–Early Islamic periods, from the fourth century until the late seventh and early eighth centuries CE. This date is further corroborated by the glass, metal and bead finds (see Winter, this volume).

CATALOGUE AND DISCUSSION

Jugs (Fig. 1)

Six complete or nearly complete jugs of various types were retrieved from the cave. The jug in Fig. 1:1 has a flanged rim, a ribbed neck, a spout and a pushed-in base. One handle, positioned opposite the spout, extends from the rim to the upper body. Similar jugs were exposed at Mount Nebo (Schneider 1950: Fig. 11:4), Bethlehem (Corbo 1955: Fig. 41:11), Ras Abu Ma'aruf (Rapuano 1999: Fig. 9:127) and in the Monastery of Martyrius at the edge of the Judean Desert (Magen 2015: Pl. 16:1–11). According to Magness, such jugs should be dated from the mid-sixth to the beginning of the eighth century CE (Magness 1993:237–239, Form 1B).

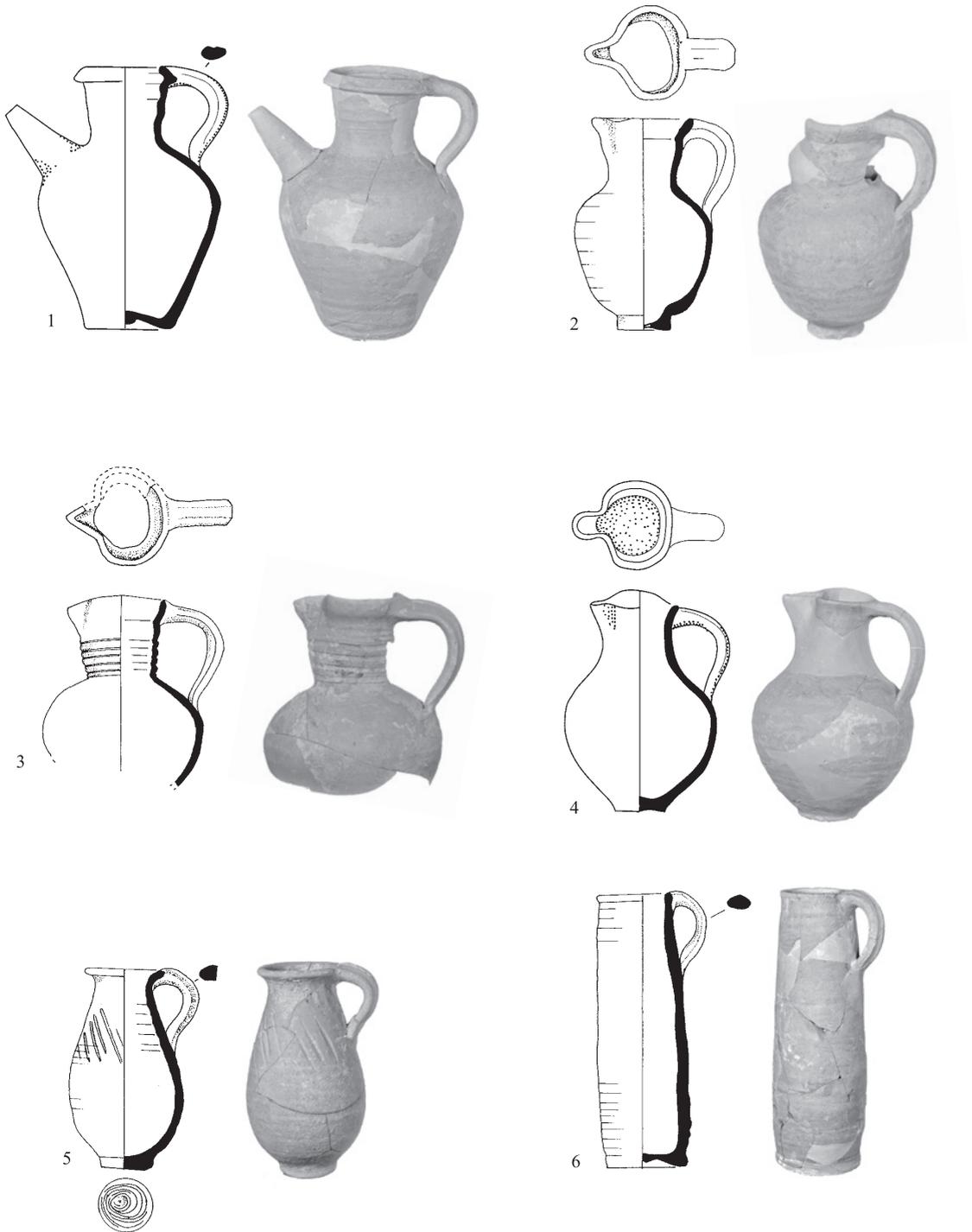
¹ I wish to thank Gideon Solimany for inviting me to study the pottery. Drawings are by Ronald Greenberg, some were redrawn by Carmen Hersch, and photographs, by Tsila Sagiv. This report was originally written in 2001, some corrections and references were added in 2016. Special thanks go to the editor, Shoshana Israeli, for the hard work in making this article what it is today.

Table 1. Total Number of Vessels from the Burial Cave

Type	Preservation	Locus	N	Fig. No.
Jug with spout	Complete	105	3	1:1
Jug with trefoil mouth	Complete + fragments	105	3	1:2-4
FBW jug	Complete	105	1	1:5
Oblong jug	Complete + fragments	105	6	1:6
Oblong jug	Complete	106	1	
Ovoid juglet	Fragmentary	105	1	2:1
Globular juglet	Fragmentary	105	1	2:2
FBW globular juglet	Complete	105	2	2:3, 4
Juglet	Complete	105	3	2:5
Juglet	Complete + fragments	104	2	
Juglet	Complete	105	2	2:6
Various juglets	Complete + fragments	105	4	2:7-10
Bowl	Complete	103	1	3
Multi-spouted lamp (polilychnos)	Complete	101	1	4
Small candlestick lamps	Complete	105	3	5
Small candlestick lamps	Complete	104	1	
Small candlestick lamps	Complete	107	1	
Large candlestick lamps	Complete	101	2	6
Large candlestick lamps	Complete	103	2	
Large candlestick lamps	Complete	104	4	6:1
Large candlestick lamps	Complete	105	12	6:3
Large candlestick lamps	Complete	106	2	
Large candlestick lamps	Complete	107	3	6:2
Candlestick lamps with Greek inscriptions	Complete + fragments	101	2	7:3, 5
Candlestick lamps with Greek inscriptions	Complete	103	1	7:1
Candlestick lamps with Greek inscriptions	Almost complete	105	2	7:2, 4
Variant of candlestick lamps	Complete	104	3	8:1, 2, 4
Variant of candlestick lamps	Complete	105	1	8:3
Variant of candlestick lamps	Complete	106	1	
Early channel-nozzle lamps	Complete	105	2	8:5, 6

Fig. 1 ▶

No.	Basket	Description
1	1060	Restored complete; light brown (7.5YR 6/4) ware
2	1073	Almost complete; reddish yellow (5YR 7/8) ware
3	1071	Restored; pink (5YR 7/4) ware
4	1072	Upper part of jug; reddish yellow (5YR 6/8) ware
5	1072	Restored complete; reddish yellow (5YR 7/6-7YR 6/6) ware
6	1075	Restored complete; reddish yellow (5YR 6/6) ware



0 10
Fig. 1. Jugs, L105.

Three jugs with a trefoil mouth (Fig. 1:2–4) were found. It is possible that more such jugs were present in the cave, but this cannot be deduced from fragments. The jug in Fig. 1:2 has a flaring rim, a bulging neck, a ribbed body and a low stump-base. The loop handle is positioned opposite the spout. A jug with a similar neck and rim was found in a cistern in the Temple Mount excavations in Jerusalem (Mazar 2003b: Pl. III.5:14), dated to the end of the Byzantine period. The jug in Fig. 1:3 seems to have a more globular body, a ridged neck and a pointed spout. The base is missing, and the loop handle is positioned opposite the spout. The jug in Fig. 1:4 is made of a fine, hard-fired ware with a burnished surface. It has an everted and round rim, a rounded body and a low ring-base. The loop handle is positioned opposite the spout. A similar jug was retrieved from the Monastery of Martyrius (Magen 2015: Pl. 17:9), dated to the late Byzantine period. Jugs with trefoil mouths are quite common during the Byzantine–Early Islamic periods.

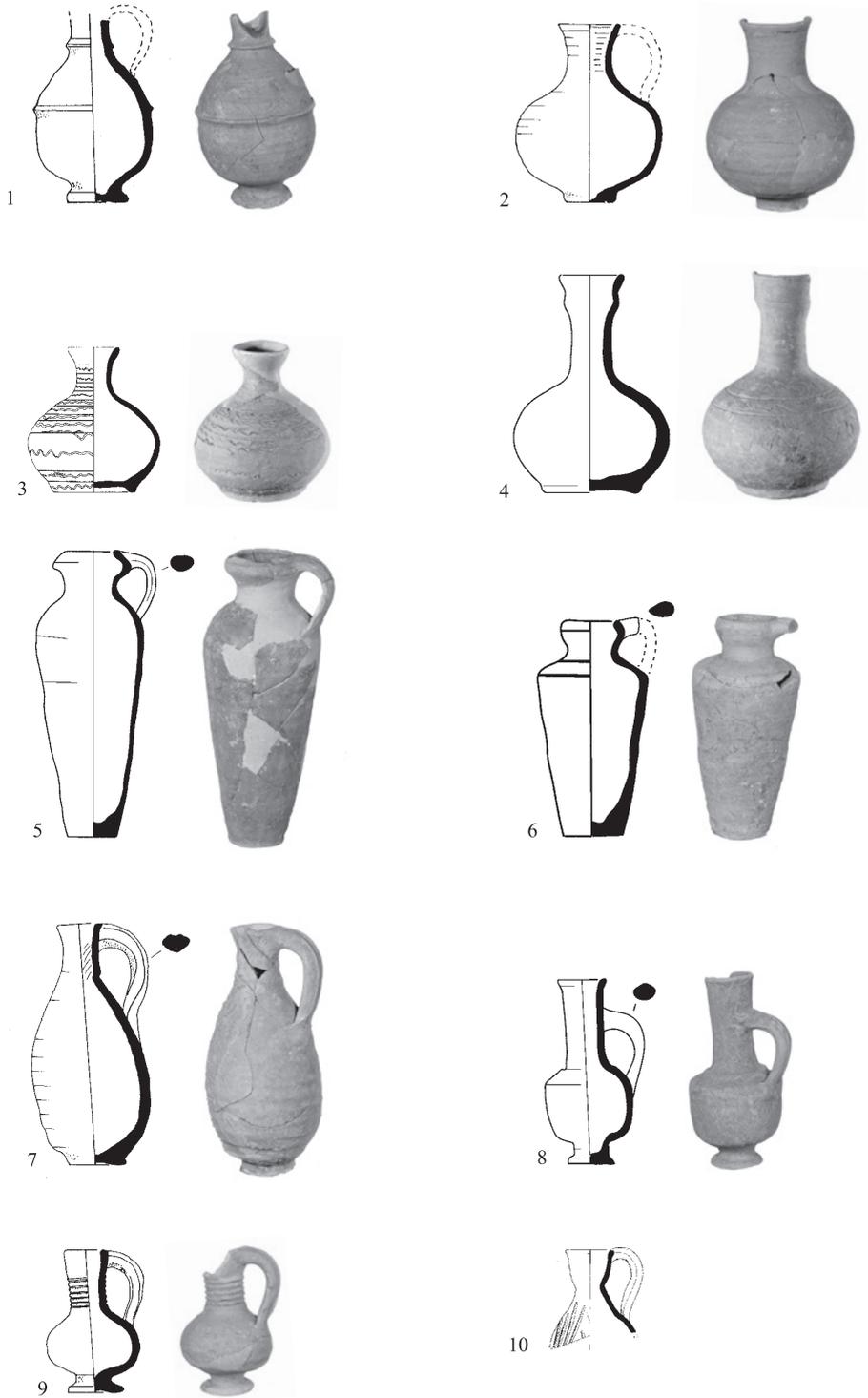
The jug in Fig. 1:5 has a low stump-base and is decorated with nicks on the shoulder, which are characteristic of Fine Byzantine Ware (FBW) jugs (see Magness 1993:236–241). It is made of a coarse ware and is not burnished. A similar, undecorated jug has been found in Jerusalem (Bagatti and Milik 1958: Fig. 30:13). In the Temple Mount excavations (Mazar 2003a: Photo I. 92), decorated and undecorated jugs were unearthed in a public kitchen (Mazar and Peleg 2003: Pl. 16:28, 29) and in a cistern (Mazar 2003b: Pl. III.5:3–5). This type of jug, with or without decoration, should be dated to the end of the Byzantine period.

A “tube-shaped” jug (Fig. 1:6) has a thickened rim and a slightly ribbed body with a small handle. An upper part of a jug from Ramat Raḥel, Jerusalem (Aharoni 1964: Fig. 17:19), and a lower part of a jug from Herodium (Netzer 1981: Pl.12:16), both dated to the Byzantine period, may have belonged to a similar jug. A fragment of a tubular jug with a handle was found in a bathhouse in the Temple Mount excavations (Vincenz 2011: Fig. 3.1:4 [misnamed amphora and with a second handle in the drawing]). This type of jug has also been found at the Monastery of Martyrius (Magen 2015: Pl. 19:1–3).

Juglets (Fig. 2)

Ten juglets of various shapes were chosen for illustration, all from L105. An ovoid juglet (Fig. 2:1) has a high neck with a protruding ridge at its base, an additional ridge at mid-body and a flattish base. The rim is missing, but a handle (also missing) probably extended from it to the upper body. The same type of juglet, with a trefoil mouth, was found in Jerusalem (Tushingham 1985: Fig. 28:33), dated to the Byzantine period. A globular juglet (Fig. 2:2) with a high neck, a handle extending from rim to shoulder and a low stump base, may be considered FBW based on the burnished bands on its neck. A similar juglet, albeit less globular, was unearthed in Bethlehem (Corbo 1955: Fig. 17:15) and was probably of late Byzantine date.

A small FBW globular juglet (Fig. 2:3), without a handle, has a low ring-base and incised lines all over the body. It is made of a fine, hard-fired clay and is burnished. Another small FBW globular juglet (Fig. 2:4) has a high neck and a burnished body decorated with lines.



0 10
Fig. 2. Juglets, L105.

◀ Fig. 2

No.	Basket	Description
1	1050	Almost complete; pink (5YR 7/4) ware
2	1053	Almost complete; light red (2.5YR 7/8) ware
3	1054	Restored; light red (2.5YR 6/8) ware
4	1069	Almost complete; light red (2.5YR 7/8) ware
5	1072	Restored complete; light red (2.5YR 6/8) ware
6	1055	Almost complete; light brown (7.5YR 6/4) ware
7	1072	Restored; pink (5YR 7/4) ware
8	1071	Almost complete; reddish yellow (5YR 6/8) ware
9	1051	Almost complete; reddish yellow (5YR 7/6) ware
10	1058	Upper part; reddish yellow (7.5YR 7/6) ware

Although no parallels were found for both juglets, they should probably be dated to the late Byzantine period.

A juglet with a peculiar elongated body (Fig. 2:5) has a thick flat base. The short neck opens into a swollen rim, from which a rather small loop handle extends to the upper body of the vessel. It is burnished, and thus may be of FBW.

The shape of the juglet in Fig. 2:6 resembles that of Fig. 2:5, but with a less elongated body. It has a swollen rim, a short neck, a squarish body and a thick and flat base. It is made of a light brown ware, unlike the more common light red or yellowish red ware of the other vessels. A fragment of a rim and upper part of a vessel from Jerusalem, dated to the Byzantine period, seems to belong to a similar type (Tushingham 1985: Fig. 32:45). Another fragment with a swollen rim was found in the Byzantine village of 'En Gedi (Vincenz 2007: Pl. 62:5).

The juglet in Fig. 2:7 has a flat rim, a long neck, an elongated, slightly ribbed piriform body, and a low foot. One twisted handle extends from the rim to the upper body. No parallel was found. It seems to be crudely made and therefore, probably local.

Two small juglets were unearthed, one with a long neck (Fig. 2:8) and the other, ribbed (Fig. 2:9). Both have a small flat foot. The handle of Fig. 2:8 extends from mid-neck to the body, while the handle of Fig. 2:9 is drawn from the rim. A vessel like the latter, with nicks on the shoulder, was found at Ramat Raḥel (Aharoni 1964: Fig. 8:9), dated to the Byzantine period; based on the nicks, it probably belongs to the FBW family.

The juglet in Fig 2:10 has a rounded rim, a flaring neck and probably an ovoid body; a handle extends from the rim to the upper body. Nicks on the shoulder of the juglet are a common feature of FBW vessels (see Magness 1993: Fig. 8:9). Our juglet is not burnished, but is made of a rather fine ware, medium-hard-fired. Similar juglets were found in the bathhouse in the Temple Mount excavations (Vincenz 2011: Fig. 3.8:31, with a ribbed neck), dated from the mid-sixth to the eighth century CE (for an extensive discussion on FBW jugs and juglets, see Magness 1993:236–241).

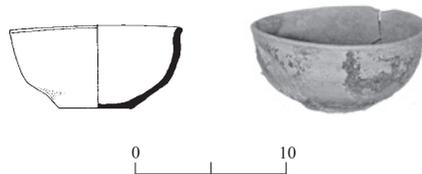


Fig. 3. Bowl (L103, B1028).

Bowl (Fig. 3)

Only one small, rounded complete bowl, with a string-cut flat base, was found. It is made of thin, hard-fired light red (2.5YR 7/8) ware and its surface is slightly burnished. The characteristic surface treatment may indicate that this bowl belongs to FBW. Fine Byzantine Ware bowls are common in the sixth and seventh centuries CE and continue with some changes in ware and surface treatment into the Early Islamic period (for an extensive discussion of this type of bowl, see Magness 1993:193–195, FBW Bowls Form 1B). Similar bowls with ring bases were found at Ramat Raḥel (Aharoni 1964: Fig. 22:1–4) and Mishor Adummim (Sion 1997: Fig. 5:8), both dated to the Byzantine period. In the Monastery of Martyrius (Magen 2015: Pl. 7:5–23), similar bowls were dated to the late Byzantine period (Magen 2015:265, and see references therein).

Oil Lamps (Figs. 4–8)

Forty-three complete oil lamps were unearthed, all are dated to the Byzantine period; the date range of two of the lamps (Fig. 8:5, 6) extends into the Early Islamic period. One multi-spouted lamp was found (Fig. 4), but most are candlestick-type lamps, comprising small (Fig. 5:1–3) and large (Fig. 6:1–3) variants; some bear Greek inscriptions on the shoulders (Fig. 7:1–3), and others are decorated with Christian symbols (Fig. 8:2, 3), or with palm trees/branches (Fig. 8:1, 4).

Multi-Spouted Lamp (Polilychnos; Fig. 4)

The complete multi-spouted lamp has a burned nozzle, perforated with six wick-holes, and a loop handle with a separating ridge; the ware is reddish yellow (5YR 7/6). The wick-holes are round and project slightly beyond the edge. The filling hole is rather small, surrounded by an upstanding ridge. The upper part of the lamp is decorated with two palm(?) branches next to the handle, and two stars and a palm branch surrounded by a line on the nozzle. The base is encircled with a ridge, and another ridge runs below the area of the wick holes, possibly for better stability. A similar lamp was published by Rosenthal and Sivan (1978: No. 472), and a fragment with the same decoration is known from the Byzantine village



Fig. 4. Polilychnos lamp (L101, B1004).

at 'En-Gedi (Vincenz 2007: Pl. 69:2). Two other lamps of this type were retrieved from a tomb at Naḥalat Aḥim, Jerusalem (Kogan-Zehavi 2006: Fig. 16:91, 92), bearing crosses and a palmette on the nozzle. This type of lamp was also found in tombs at Gezer, Bethany and Beit Fajjar near Bethlehem, alongside candlestick lamps bearing crosses; it is therefore dated by Rosenthal and Sivan no earlier than the mid-fourth century CE (1978:112–113, Nos. 96, 97).

Candlestick-Type Lamps (Figs. 5–8)

Candlestick lamps were the most common type during the Byzantine period, from the fourth to the seventh century CE, especially in Judea and Samaria and in the vicinity of Jerusalem. This type, comprising small and large variants, has been studied by many scholars (e.g., Kennedy 1963:83–87; Nitowski 1974; 1986; Rosenthal and Sivan 1978:116–121; Loffreda 1989:11–77). The large variant was found in tombs, such as in Naḥalat Aḥim (Kogan-Zehavi 2006), Ḥorbat Gores (Solimany, Winter and Vincenz 2006) and 'En Ya'al (Vincenz 2013).

Small Candlestick Lamps (Fig. 5).— This variant usually does not exceed 8.5 cm in length; it has an ovoid body with a round nozzle and a low ring-base. The filling hole is large and surrounded by two ridges, and the wick-hole is large and surrounded by one ridge. The rim

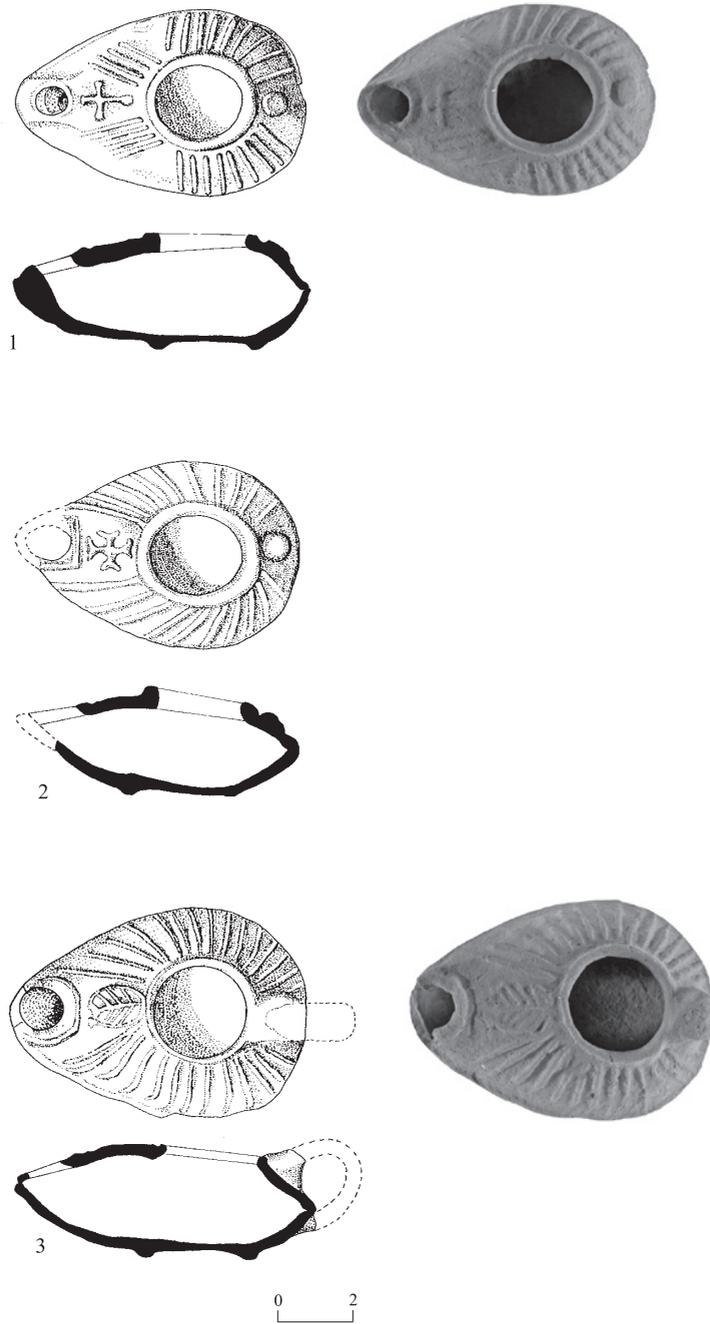


Fig. 5. Small candlestick lamps, L105.

No.	Basket	Description
1	1076	Complete; radiating pattern, cross on burned nozzle; light red (2.5YR 6/6) ware
2	1077	Almost complete; radiating pattern, cross on nozzle; reddish yellow (7.5YR 7/6) ware
3	1056	Complete; small part of nozzle and handle broken; radiating pattern; leaf on nozzle; reddish yellow (5YR 7/6) ware

Fig. 6 ▶

No.	Locus	Basket	Description
1	104	1030	Complete; radiating pattern; pink (7.5YR 7/4) ware
2	107	1035	Complete; radiating pattern, palmette on burned nozzle; reddish yellow (5YR 7/6) ware
3	105	1072	Complete; radiating pattern, palmette on nozzle; light red (2.5YR 6/6) ware

is decorated with a dense radiating pattern and the nozzle is decorated with a cross (Fig. 5:1, 2) or a leaf (Fig. 5:3). The lamps with the crosses (Fig. 5:1, 2) have a small pellet instead of a handle, while the one with the leaf (Fig. 5:3) has a loop handle. Small candlestick lamps appeared as early as the fourth century CE, and were replaced by the large variant in the mid-sixth century CE. Similar lamps were found at Naḥalat Aḥim (Kogan-Zehavi 2006: Figs. 13:58–62; 14:63–66, 71; 15:73) and ‘En Ya‘al (Vincenz 2013: Fig. 1). Small variants with crosses were common in the region (Israeli and Avida 1988: Nos. 413–418; Loffreda 1995:8; Rosenthal and Sivan 1978: Nos. 453–460; Bethany—Saller 1957: Figs. 17:2–5; 34:12; 53:3–14; Gezer—Macalister 1912: Pls. LXXVII:2, 14; XCIII:11, CI:6; Nazareth—Bagatti 1969: Fig. 234:17; Northern Palestine—Sellers and Baramki 1953: Fig. 54:195).

Large Candlestick Lamps (Fig. 6).— The large variant ranges in size from 9.5 to 11 cm; it is ovoid or pear-shaped and flat in section. The base is always outlined with a ridge; sometimes it is slightly raised, creating a central ring-base. The large filling hole is surrounded by two ridges, of which the inner one is higher; the outer ridge sometimes continues toward the wick-hole and surrounds it. Handles are always absent, the space filled in with various decorations such as pellets or dots. Other lamps are decorated with anchors (Fig. 6:2), V’s, circles and other motifs (see Nitowski 1974:31–32). The nozzle is decorated with a stylized palm branch. This motif has been interpreted as representing the Jewish menorah, with a base (Fig. 6:3) or without (Fig. 6:1, 2). Some scholars suggested that this motif was a representation of the ‘tree of life’ (Loffreda 1989:215–218).

Magness suggested that the large candlestick lamps were produced in or around Jerusalem (Magness 1993:176); this has been confirmed by the discovery of a lamp workshop at Zuba, in which large candlestick lamps with a radiating pattern and their molds were exposed (Gibson, Dar and Clarke 2000:29; Vincenz and Gibson, forthcoming). Based on evidence from the City of David and the Jewish Quarter, the large candlestick lamps begin to appear in the mid-sixth century and continue throughout the seventh century CE (Magness 1993:174).

Candlestick-Type Lamps with Greek Inscriptions (Fig. 7).— These lamps are characterized by Greek Christian inscriptions on their shoulders (see, e.g., Clermont-Ganneau 1898; Kennedy 1963:83–87; Nitowski 1974; 1986). Two variants are known, small and large. Loffreda, who studied and deciphered such inscriptions, claimed that they first appeared

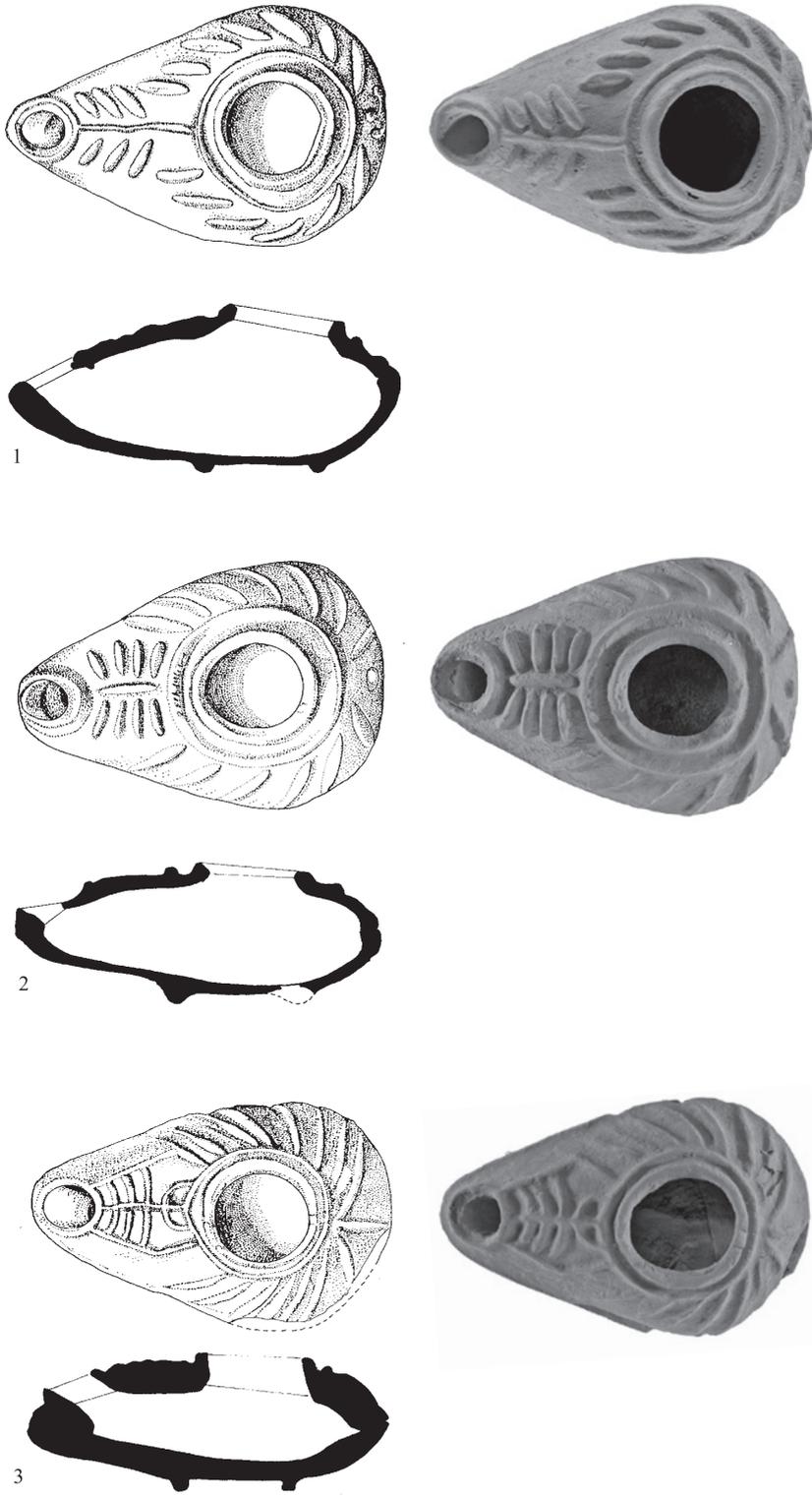


Fig. 6. Large candlestick lamps.

◀ Fig. 7

No.	Locus	Basket	Description
1	103	1027	Complete; Greek inscription; palmette on nozzle; reddish yellow (5YR 7/6) ware
2	105	1072	Almost complete; Greek inscription; upper part of nozzle broken; light red (2.5YR 7/8) ware
3	101	1003	Complete; Greek inscription; palmette on nozzle; light red (2.5YR 7/8) ware
4	105	1043	Fragmentary; Greek inscription; flower or cross(?) on nozzle; light red (2.5YR 6/8) ware
5	101	1011	Fragment; Greek letters; reddish yellow (5YR 7/6) ware

on the smaller variant in the fourth and fifth centuries CE, but were more common on the larger specimens from the fifth century on, especially in the sixth and seventh centuries CE, continuing into the Islamic period (Loffreda 1989; 1990; 1995:12).² Rosenthal and Sivan (1978:116) dated the large variant from the early fifth to the early eighth century CE, and Israeli and Avida (1988:149), from the fifth or early sixth to the eighth century CE. Lamps with degenerated intelligible inscriptions are still found at the beginning of the eighth century CE (Rosenthal and Sivan 1978:116).

The most common formula in the inscriptions is: φως Χριστου φαινει πασιν, meaning “The light of Christ shines for all.” Other formulae and blessings may be found as well (Magness 1993:116). The inscriptions presented here were found on large lamps.

The lamp in Fig. 7:1 bears an inscription oriented counterclockwise, in which the base of the letters first faces the center of the lamp and then the periphery (Loffreda’s Script Direction [SD] 5). The inscription reads: ΦΩΣ ΧΥ ΦΕΝ ΠΑΣΙΝ ΚΑΛΙ [ΕCΠΕΡΑ], φῶς Χ(ριστο)ῦ φαίν(ει) πάσιν καλή [έσπέρα], meaning: “The light of Christ shines for all. Good (evening).” This reading was first suggested by Loffreda (1989:83–103, Type A 3.1), while earlier, it had been read as “The light of Christ shines beautifully for all” (cf. Barag 1974), interpreting καλή as a genitive.

The first letter seems like an *omega*, but it is an open *phi*. The letter *ny* appears twice, in two different ways: in the verb φαίνει it is written as a vertical dash to which a small hook is attached, whereas in the word πάσιν, it appears as an oblique line with a short leg starting from its middle, and can easily be confused with an *psilon*. The four letters of the greeting καλή are barely readable, and it seems that the artist ran out of space. *Kappa* and *alpha*, as well as *lambda* and *iota* are linked together. Lamps with identical inscriptions were published by Loffreda (1995:55, see esp. p. 87). Rosenthal and Sivan (1978: No. 495) published a lamp with an identical inscription, but it seems that their reading of the first two

² According to Tzaferis (1971), the inscribed lamps appeared at the end of the fourth century and were more common in the fifth century CE.

letters as IE is incorrect and should be KA. The last two letters would then be ΛΙ (Barag 1974: Fig. 3:1; Pl. XXVII, 6 left), as on our lamp.

The lamp in Fig. 7:2 is partly preserved. It is difficult to read the incomplete inscription, which is oriented clockwise with the base of the letters toward the center (Loffreda's SD 1). The inscription reads: ΟΩΣ [X]Y ΦΕΝΙ Π[Α]ΣΙΝ Κ[...], φως [X](ριστο)υ φαινει π[α]σιν κ[...], meaning "The light of Christ shines for all. G[ood]." The first *omega* is written as an *omicron*. The X of Χριστου is missing, as is the *alpha* of φαινει. Only the first letter of καλή is readable, while the rest of the word is lost. A similar lamp with a complete inscription was found in northern Israel (Sellers and Baramki 1953: Fig. 56:215).

The complete lamp in Fig. 7:3 belongs to a group which combines blessings with a ladder motif—a symbol of the baptismal steps. The ladder appears on both sides of the nozzle, which is decorated with a palm/menorah. The inscription is difficult to read, as the lamp is worn out and the letters are written in cursive. Only a few letters could be identified. Starting from the right side of the nozzle: a ladder motif, ΩΣ X Φ(?) [at least five unidentified signs] OY and a ladder motif. A similar lamp appears in the Louis and Carmen Warschaw Collection at the Israel Museum (Israeli and Avida 1988: No. 428). Lamps with the ladder motif and unintelligible script were found at Gezer (Macalister 1912:357, 366; Pls. CIV:3; CX:2).

Two lamp fragments (Fig. 7:4) belong to a well-known type. An almost identical vessel, even in ware, was published by Loffreda (1995:15). The inscription is counterclockwise, and the base of the letters is first oriented toward the periphery and then to the center (Loffreda's SD 6). All the letters are capitals and well-defined. The nozzle bears a double-horned cross, decorated with dots. The inscription reads: [.]ΩΣ XY [...]ΝΙ ΠΑΣΙΝ, [φ]ως X(ριστο)υ [φαι]νει πασιν, meaning "The light of Christ shines for all."

A lamp fragment (Fig. 7:5) bears only a partial inscription: XY ΦΕ[N] ΠΑΣΙΝ [K]A, φως X(ριστο)υ φαίν(ει) πάσιν καλή [έσπέρα], meaning: "The light of Christ shines for all. Good [evening]."

Variants of Large Candlestick Lamps (Fig. 8:1–3).— Three lamps are large in size (9.0–9.5 cm in length), but differ from the 'classic' candlestick lamp. The first (Fig. 8:1) has an ovoid body, flat in section. The filling hole is large and surrounded by a thick ridge, and the wick-hole lacks the ridge. The rim is decorated with four groups of triple lines, or V's, and the nozzle bears a stylized palm branch. Candlestick lamps with V's were found at 'En Ya'al (Vincenz 2013: Fig. 1:1). The second lamp (Fig. 8:2) has a flat and wide body and a pointed nozzle. A pellet replaces the handle. The filling hole is small; the rim is divided into two bands by a ridge, which outlines the filling hole and connects it with the wick-hole. The bands are decorated with radiating patterns and a cross appears on the nozzle. A similar lamp with a different decoration on the nozzle was found at 'Anab Safina in Syria, dating from the fourth to the sixth century CE (Modrzewska-Marciniak 1977: Fig. 22:3; 1988: Pl. XXXVI:2). The third lamp (Fig. 8:3) has a flat-pointed body, a zigzag pattern on the rim, a palm branch on the nozzle and six dots on each side between

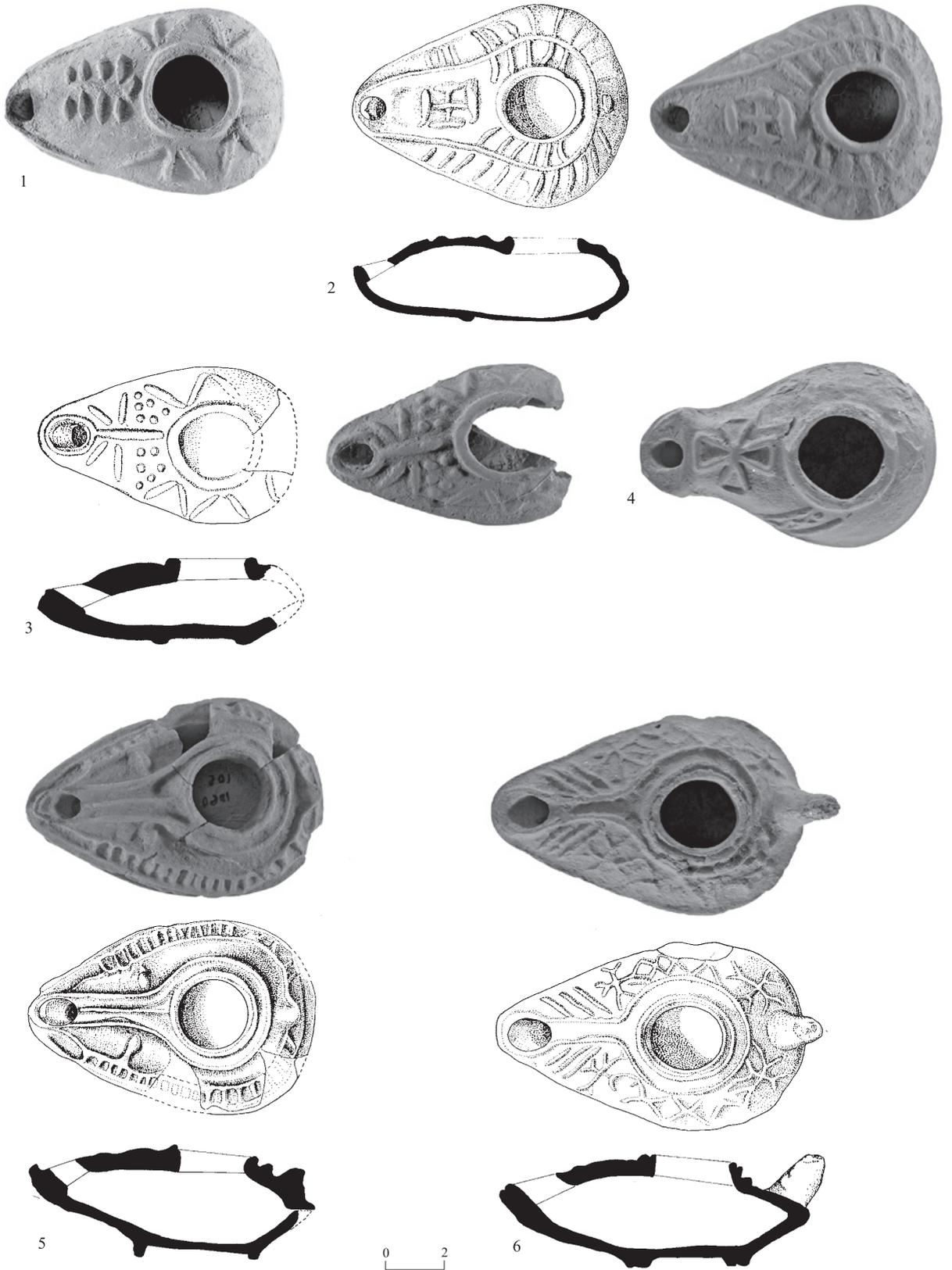


Fig. 8. Various large candlestick lamps (1–4) and early channel-nozzle lamps (5, 6).

◀ Fig. 8

No.	Locus	Basket	Description
1	104	1031	Complete; pattern of three connected lines; on nozzle palm-menorah; light red (2.5YR 7/6) ware
2	104	1031	Complete; double ladder pattern; cross on nozzle; reddish yellow (5YR 7/6) ware
3	105	1073	Almost complete; zigzag lines, 6 dots next to filling hole; part of handle broken; reddish yellow (5YR 6/6) ware
4	104	1033	Complete; large cross on nozzle; on rim cross framed by line; reddish yellow (5YR 7/6 to 6/6) ware
5	105	1060	Complete; small part of body broken; ladder pattern; channel slightly accentuated, decorated with single line; tiny knob handle; reddish yellow (5YR 6/6) ware
6	105	1059	Complete; net pattern and crosses; channel slightly accentuated, high knob handle; reddish yellow (5YR 7/6) ware

the palm branch and the filling hole. Zigzag lines are common on candlestick lamps (cf. Macalister 1912:366, Pl. CXII:11).

Large Pinched Candlestick Lamp (Fig. 8:4).— This variant is characterized by its pinched nozzle. It measures 10 cm in length and has a piriform body, which widens toward the wick-hole. The nozzle is decorated with a cross. The rim is decorated with oblique bands filled with crosses on each side, and a line forming a cross replaces the handle. The form is peculiar to lamps with incorporated ornamented high handles. Lamps without handles seem to characterize the Jerusalem region. They were found in other burial caves, for example at ‘En Ya‘al (Vincenz 2013: Fig. 3, without the cross on the nozzle) and Naḥalat Aḥim (Kogan-Zehavi 2006: Fig. 15:82–85). Lamps with a high handle and a similar decoration on the rim are found in the Warschaw Collection of the Israel Museum (Israeli and Avida 1988: Nos. 431–432). Based on size, decoration and parallels, a sixth–seventh century CE date seems most likely.

Early Channel-Nozzle Lamps (Fig. 8:5, 6).— The large lamp in Fig. 8:5 measures 10 cm in length; it has a high pointed body, a tiny knob handle and a small filling hole outlined by a ridge; another ridge extends toward the wick-hole, creating a “channel” decorated with a line. The rim is divided into two bands, the outer one is filled with lines forming a ladder pattern, and the inner one is empty, with only two dots on the nozzle. A similar lamp was found at Ramat Raḥel (Aharoni 1964: Fig. 25:9), dated to the sixth–seventh centuries CE. This type of ladder pattern appears also on lamps dated to the Early Islamic period (cf. Hadad 2002: Nos. 374–377, dated to the Umayyad period).

This type of lamp is a precursor of the Early Islamic channel-nozzle lamp, which has a tongue handle (Hadad 2002:95, Type 37). The small knob handle indicates an earlier date, while the channel implies a later date. Hence, our lamp can be dated to the late Byzantine–Early Islamic period (seventh–early eighth centuries CE).

The lamp in Fig. 8:6 has a high pointed body and a high, thin knob handle. The filling hole is surrounded by a double ridge and another ridge connects it with the wick-hole. The rim is decorated with a crisscross pattern with two singular crosses next to the nozzle. Three lines on both sides of the nozzle can be interpreted as a palm tree or a menorah. The form of the channel and the handle point to a late date, i.e., the end of the seventh or the beginning of the eighth century CE. The shape of the lamp is similar to that of the candlestick-type lamps, and the crosses suggest a Christian ambience.

CONCLUSIONS

The pottery retrieved from the burial cave mainly includes jugs, juglets and oil lamps (Fig. 9). The latter, decorated with Christian motifs, such as inscriptions and crosses, clearly indicates that this is a Christian burial cave, which was used during the Byzantine period, probably until the beginning of the Islamic period.

Magness had suggested that the inscribed lamps represent *eulogiae* (blessings), associated with Christian holy sites in Jerusalem (Magness 1993:176), and that the formula “the light of Christ shines for all” is connected with the ceremony of the Holy Fire, which was held at the Church of the Holy Sepulcher (Magness 1998:42–43, and see references therein). *Eulogiae*, such as *ampullae*, glass bottles, juglets and tokens were purchased in Jerusalem. The high number of juglets found in our cave could imply that they were indeed *eulogiae*.

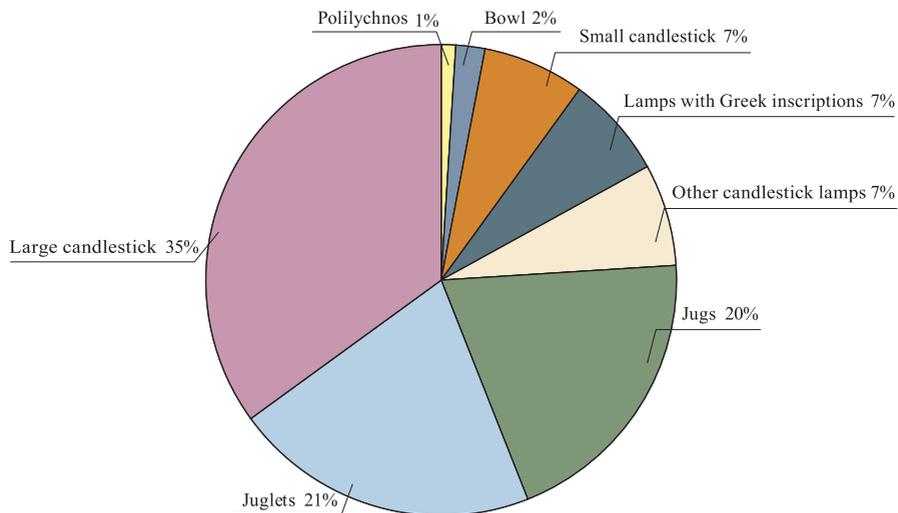


Fig. 9. Percentage of vessel types in the burial cave.

REFERENCES

- Aharoni Y. 1964. *Excavations at Ramat Raḥel II: Seasons 1961 and 1962* (Centro di studi semitici, serie archeologica 6). Rome.
- Bagatti B. 1969. *Excavations in Nazareth I: From the Beginning till the XII Century* (SBF Collectio Maior 17). Jerusalem.
- Bagatti B. and Milik J.T. 1958. *Gli scavi del 'Dominus Flevit' (Monte Oliveto-Gerusalemme) I: La necropoli del periodo romano* (SBF Collectio Maior 13). Jerusalem.
- Barag D. 1974. A Tomb of the Byzantine Period near Netiv Ha-Lamed He. *'Atiqot (HS) 7:81–87* (English summary, p. 13*).
- Clermont-Ganneau C. 1898. Deux nouveaux lychnaria grec et arabe. *RB 7:485–490*.
- Corbo V.C. 1955. *Gli scavi di Kh. Siyar el-Ghanam (Campo dei Pastori) e i monasteri dei dintorni* (SBF Collectio Maior 11). Jerusalem.
- Gibson S., Dar S. and Clarke J. 2000. The Archaeological Setting and the Surrounding Landscape. In R.P. Harper and D. Pringle. *Belmont Castle: The Excavation of a Crusader Stronghold in the Kingdom of Jerusalem* (British Academy Monographs in Archaeology 10). Oxford. Pp. 21–32.
- Hadad S. 2002. *The Oil Lamps from the Hebrew University Excavations at Bet Shean* (Qedem Reports 4). Jerusalem.
- Israeli Y. and Avida U. 1988. *Oil-Lamps from Eretz Israel: The Louis and Carmen Warsaw Collection at the Israel Museum, Jerusalem*. Jerusalem.
- Kennedy C.A. 1963. The Development of the Lamp in Palestine. *Berytus 14:67–115*.
- Kogan-Zehavi E. 2006. A Burial Cave of the Byzantine Period in the Naḥalat Aḥim Quarter, Jerusalem. *'Atiqot 54:61*–86** (Hebrew; English summary, pp. 160–161).
- Loffreda S. 1989. *Lucerne bizantine in Terra Santa con iscrizioni in greco* (SBF Collectio Maior 35). Jerusalem.
- Loffreda S. 1990. The Greek Inscriptions on the Byzantine Lamps from the Holy Land. In G.C. Bottini, L. Di Segni and E. Alliata eds. *Christian Archaeology in the Holy Land: New Discoveries; Essays in Honour of Virgilio C. Corbo OFM* (SBF Collectio Maior 36). Jerusalem. Pp. 475–500.
- Loffreda S. 1995. *Luce e vita nelle antiche lucerne cristiane della Terra Santa* (SBF Museum 13). Jerusalem.
- Macalister R.A.S. 1912. *The Excavation of Gezer, 1902–1905 and 1907–1909 I–III*. London.
- Magen Y. 2015. *Christians and Christianity V: Monastery of Martyrius* (JSP 17). Jerusalem.
- Magness J. 1993. *Jerusalem Ceramic Chronology: Circa 200–800 CE* (JSOT/ASOR Monograph Series 9). Sheffield.
- Magness J. 1998. Illuminating Byzantine Jerusalem: Oil Lamps Shed Light on Early Christian Worship. *BAR 24/2:40–47, 70–71*.
- Mazar E. 2003a. Areas XV and XVII in the Byzantine Period: Architecture and Stratigraphy. In E. Mazar. *The Temple Mount Excavations in Jerusalem 1968–1978 Directed by Benjamin Mazar; Final Reports II: The Byzantine and Early Islamic Periods* (Qedem 43). Jerusalem. Pp. 3–85.

- Mazar E. 2003b. Areas III and VII in the Byzantine Period: Architecture and Stratigraphy. In E. Mazar. *The Temple Mount Excavations in Jerusalem 1968–1978 Directed by Benjamin Mazar; Final Reports II: The Byzantine and Early Islamic Periods* (Qedem 43). Jerusalem. Pp. 203–245.
- Mazar E. and Peleg O. 2003. The Pottery Assemblage from the Large Byzantine Structure in Area XV. In E. Mazar. *The Temple Mount Excavations in Jerusalem 1968–1978 Directed by Benjamin Mazar; Final Reports II: The Byzantine and Early Islamic Periods* (Qedem 43). Jerusalem. Pp. 86–103.
- Modrzejewska-Marciniak I. 1977. Lampes d'Anab Safina (Syrie): L'étude typologique et chronologique. *Archeologia* 28:134–152.
- Modrzejewska-Marciniak I. 1988. *Studio iconologico delle lucerne siro-palestinesi del IV–VII sec. d.C.* (Rivista di archeologia, Supplementi 4). Rome.
- Netzer E. 1981. *Greater Herodium* (Qedem 13). Jerusalem.
- Nitowski E.L. 1974. Inscribed and Radiated-Type Byzantine Lamps. *Andrews Seminary Studies* 12:18–34.
- Nitowski E.L. 1986. *The Luchnaria: Inscribed Lamps of the Byzantine Period* (Occasional Papers of the Horn Archaeological Museum, Andrews University 4). Berrien Springs, Mich.
- Rapuano Y. 1999. The Hellenistic through Early Islamic Pottery from Ras Abu Ma'aruf (Pisgat Ze'ev East A). *'Atiqot* 38:171–203.
- Rosenthal R. and Sivan R. 1978. *Ancient Lamps in the Schloessinger Collection* (Qedem 8). Jerusalem.
- Saller S.J. 1957. *Excavations at Bethany (1949–1953)* (SBF Collectio Maior 12). Jerusalem.
- Schneider H. 1950. *The Memorial of Moses on Mount Nebo III: The Pottery* (SBF Collectio Maior 1). Jerusalem.
- Sellers O.R. and Baramki D.C. 1953. *A Roman–Byzantine Burial Cave in Northern Palestine* (BASOR Suppl. 15–16). New Haven.
- Sion O. 1997. Mishor Adummim (Khirbet Handoma). *'Atiqot* 32:149–158 (Hebrew; English summary, pp. 47*–48*).
- Solimany G. This volume. A Burial Cave from the Byzantine–Early Islamic Periods in 'En Lavan, Naḥal Refa'im.
- Solimany G., Winter T. and Vincenz A. de. 2006. A Burial Cave from the Byzantine and Early Islamic Periods in Ḥorbat Gores, the Gonen Quarter, Jerusalem. *'Atiqot* 54:87*–94* (Hebrew; English summary, pp. 161–163).
- Tushingham A.D. 1985. *Excavations in Jerusalem 1961–1967 I*. Toronto.
- Tzaferis V. 1971. *Christian Symbols of the 4th Century and the Church Fathers*. Ph.D. diss. The Hebrew University. Jerusalem.
- Vincenz A. de. 2007. The Pottery. In Y. Hirschfeld. *En-Gedi Excavations II: Final Report (1996–2002)*. Jerusalem. Pp. 234–427.

- Vincenz A. de. 2011. The Pottery Assemblage from the Bathhouse. In E. Mazar. *The Temple Mount Excavations in Jerusalem (1968–1978) Directed by Benjamin Mazar; Final Reports IV: The Tenth Legion in Aelia Capitolina* (Qedem 52). Jerusalem. Pp. 85–117.
- Vincenz A. de. 2013. Ceramic Oil Lamps and Vessels from the Burial Cave at ‘En Ya‘al, Jerusalem. *‘Atiqot* 76:123–134.
- Vincenz A. de and Gibson S. Forthcoming. Kilns and Workshops for Lamps and Roof Tiles. In S. Gibson, R. Lewis and J. Tabor eds. *Archaeological Excavations at the Suba Cave in West Jerusalem: Final Report. In the Wilderness of John the Baptist*. Jerusalem.
- Winter T. This volume. Glass Vessels, Metal Artifacts and Beads from the Burial Cave at ‘En Lavan, Nahal Refa’im, Jerusalem.