The archaeological site of Humayma, located at the northwest corner of Jordan’s Himsa desert, has a long history of permanent settlement, beginning with the Nabataeans, followed by Roman, Byzantine, and Islamic occupations. Shortly after Emperor Trajan’s conquest of the Nabataean Kingdom in 106 CE, a Roman fort emerged alongside the pre-existing trade route, later known as the Via Nova Traiana. Archaeology at the fort has uncovered six phases, of which Phases III, IV, and V, and possibly IV, coincide with the presence of a garrison (Oleson 2019). Excavations directed by J. P. Oleson in 1995, 1996, 2000, 2004, and 2005; and by M.B. Reeves in 2012, have unearthed a collection of ceramic oil lamps which until now had to be analysed as a whole.

**Objectives & Methodology**

The goal of this project was to create a catalogue and analytical report on the ceramic oil lamps from the Roman fort at Humayma. In the summer of 2020, the author remotely analyzed fifty-four lamp fragments and four complete lamps, using raw material images and descriptions from the 1995, 1996, 2000, 2004, and 2005 excavation seasons supplied by Humayma’s excavators. These artefacts were investigated based on identifiable attributes such as shape, disc size, shoulder patterns, nozzle, and filling hole. In many cases, these criteria could not be evaluated due to the fragmentary nature of the artefacts. In particular, fabric and clay type were often unable to be studied. While considering four recently analysed fragments by Lindsey Holman from the 2012 excavation season led by M.B. Reeves; the author carried out a complete evaluation of the fort’s ceramic lamp collection in this project.

**Nabataean lamps**

- Most Nabataean lamps were identified as the rosette lamp and found as fragments in Byzantine contexts. There are several explanations for this:
  - It is possible that the Nabataean rosette lamps were made later in the Byzantine period, as they have been recovered with Nabataean lamps at other sites (Barrett 2005:154-58, 162). Furthermore, the fort was completed between 111-114 CE (Oleson 2019: 395), meaning that these 1st c. lamps predate the fort. It seems unlikely that the fort was equipped with old lamps.

- These lamps may have been looted from nearby locations with an earlier local presence, such as Nabataean tombs, and brought to the fort during its military or civilian reoccupation after 363 CE.

**Roman lamps**

- Roman lamps were infrequent despite many being found at other areas of the site (notably the Roman virus (M. B. Reeves, personal communication, Aug. 2020; Reeves et al. 2009: Fig. 23.3)). In the fort they were mostly found in fragments (Byzantine Phase IV and V) contexts.

- Only one figurative lamp was found (Figure 7). This was unexpected for a Roman fort, especially given that they are common at Petra (Khairy 1990: 222). This could be explained by the fort’s military or civilian reoccupation after 363 CE.

**Byzantine lamps**

- This group centered around contexts associated with the 363 earthquake.

- As no single lamp dates to a point exclusively beyond 419 CE, based on parallels from other sites (Grawehr 2006: 340-349), such as the boot or cone-shaped lamps, the correlation with the 363 CE earthquake is supported in Phase VI in the early 5th c. (Oleson 2019: 396).

**Christian symbols?**

The following three early Byzantine fragments may include Christian symbols:

- **Local lamps**
  - 1 complete, 12 fragments
  - Most abundant type of the fort

- **Wide-ranged stylistic group but overall modest - low at the fort**

**Conclusions**

Excavations at the Roman Fort at Humayma yielded a variety of lamps from the Nabataean, Roman, and early Byzantine periods. Anomalies were frequent in the chronology of the finds, as the vast majority of items were found in mixed dumps. This may be due to a lack of items looted from other areas, destruction by human activity, the earthquake of 363 CE, or displacement through abandonment. The Nabataean rosette lamp and Byzantine slipper lamp were the two most prevalent types, while five Roman lamps were found, contrary to expectations. The production range of the lamps identified extends from the 1st c. CE to the early 5th c. CE, with many parallels from Petra. The bars generated the greatest assemblage of lamps, which is anticipated due to the nature of the site and the excavations taking place in that area. No boot-shaped lamps were found, suggesting that the fort’s accounts did not import new lamps beyond the early fifth century CE.