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The Veneration Place of Isis at Wādī aṣ-Ṣiyyagh, Petra: New Research

Introduction

Since 1995, we carried out a long-termed project on “The Gods of the Nabataeans” for Bonn University, which aims at contributing to a better understanding of Nabataean religion.¹

Following a survey of Nabataean religious monuments from the Ḥawrān down to al-‘Aqaba, we concentrated on the study of the betyls at Petra (cf. Merklein and Wenning 1996; 1997; 1998a-b; Wenning 1997; 1998; 1999). There is still a great uncertainty in identifying the various betyls with a particular god or goddess, or with a particular aspect of a deity. Very few betyls are accompanied by an inscription which identifies the deity. No doubt, most of the betyls at Petra would represent Dūsharā or al-‘Uzza, but which one shows whom and what are the meanings of the various shapes? Sufficient explanations cannot be reached by the typological classification of the betyls. A more differentiating approach which also considers the framing of the niche, its context and the natural environment or character of the place is necessary. These considerations led to a throughout research of the votive niches. So far we finished our survey for the western parts of Petra and can add to the great group of precisely described niches by Dalman (1908 and 1912) another 171 new niches. A new series of documentation of all the betyl niches at Petra is currently under publication.

Among the various sanctuaries studied by us at Petra in this context is the one with the inscription and figure of Isis near Wādī aṣ-Ṣiyyagh. This place was first described by J. T. Milik and J. Starcky in 1975, particularly for its inscription, after it was discovered by C. M. Bennett in 1964. H. Donner (1995) gave valuable comments on the inscription, the figures in the niches and the role of Isis at Petra. He added that the ensemble at the Wādī aṣ-Ṣiyyagh is not yet sufficiently published. Therefore the site was chosen by us for further research in 1995 and 1997. In

ZDPV 114 (1998) 162-178 pls. 5-8, we gave a first report of our results. Further investigations in 1996 and 1997 were directed at the clarification of the so far unknown access to the veneration place. We have been successful in discovering the ancient access from the wadi to the ledge with the votive niches, almost 40m above the wadi ground (FIG. 1).

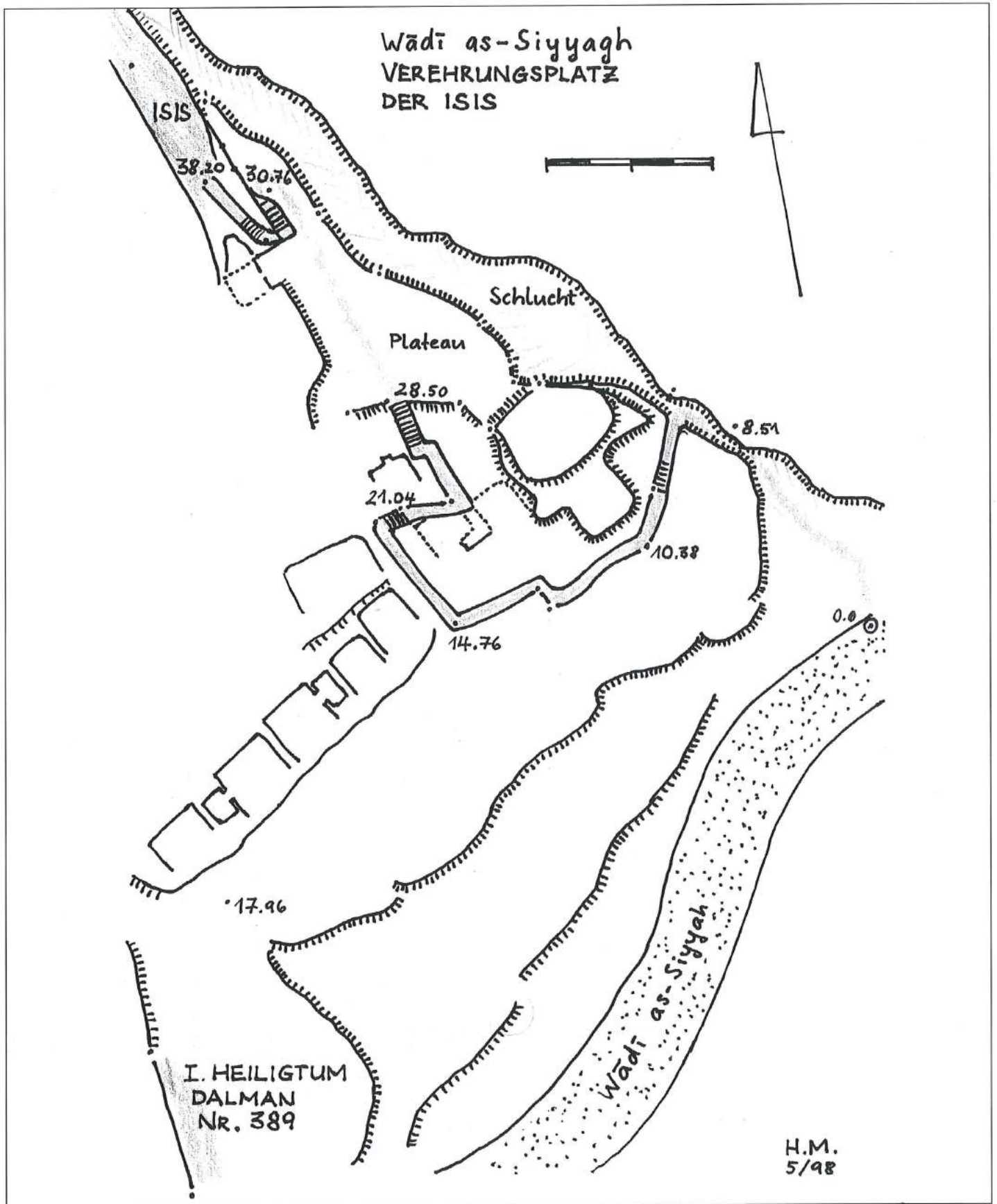
Stairs to the Veneration Place of Isis

Leaving the city of Petra by Wādī aṣ-Ṣiyyagh in the west and crossing various rock-cut houses with niches (D. 386-388) and others with frescoes and stuccos at the right hand slope (Horsfields 1938: 18f fig. 2, pl. 46; Zayadine 1987: 140f figs. 22-23; Nehmé 1997: 68 fig. 71), one reaches Sadd al-Murayriyya, a small gorge to the right of Wādī aṣ-Ṣiyyagh and immediately behind the fresco rooms. This gorge has very high and steep rock faces. A plain part of its western face above a small ledge was chosen for a veneration place of Isis. From Wādī aṣ-Ṣiyyagh the ledge with its niches is not easy to discover (cf. Milik and Starcky 1975: pl. 42,2; Merklein and Wenning 1998b: pl. 5A). The ledge is difficult to reach and today it needs a good part of climbing.

A narrow passage between some rocks leads from Wādī aṣ-Ṣiyyagh into the gorge, a little above the present wadi bed. After two meters, there is a rock-cut stairway to the left. At least eight steps are well preserved (FIG. 2). The following part is almost completely eroded, but there was not much need for further steps because a large terrace is reached (FIG. 3). The terrace is 15-18m above the wadi and slopes a bit to the southeast. At its northwestern face it is lined with rock-cut rooms (Horsfields 1938: 16f l. 44; Nehmé 1997: 68 fig. 72c; cf. also Nehmé 1994). Dalman’s “First Sanctuary of as-Siyyagh”) D. 389-391) is at its southwestern end. The relationship between this sanctuary and the veneration place of Isis as well as be-

¹ We like to thank the then Director-General of the Department of Antiquities, Dr Ghazi Bisheh, and his representatives, Dr F. Zayadine, S. Farajat and H. Fallahat, the German Research Association and

Biblische Reisen Stuttgart and their Jordanian partners for their kind support of the project.



1. The way from Wādi as-Siyyagh to the veneration place of Isis (drawn by H. Merklein).



2. Stairs close to the bottom of Wādī aṣ-Şiyyagh (photo by H. Merklein).



3. Wādī aṣ-Şiyyagh with the house of frescoes to the right and the terraces behind it in the centre (photo by H. Merklein).

tween the occupants of the fresco houses and the adherents of Isis needs more research and will be part of a later phase of our project.

After passing a large protruding rock near the stairway, the old way continues with several bends on the large terrace. From here a very narrow way leads up between the first houses in the northwest. This path is submerged with boulders, which build a rude stairway. Three steps are cut into the rock to the right at the dead end of the path. They reach a small upper terrace, 6-7m above the large terrace, with a few rooms. On the other, south-eastern side of the path there are a few rooms as well.

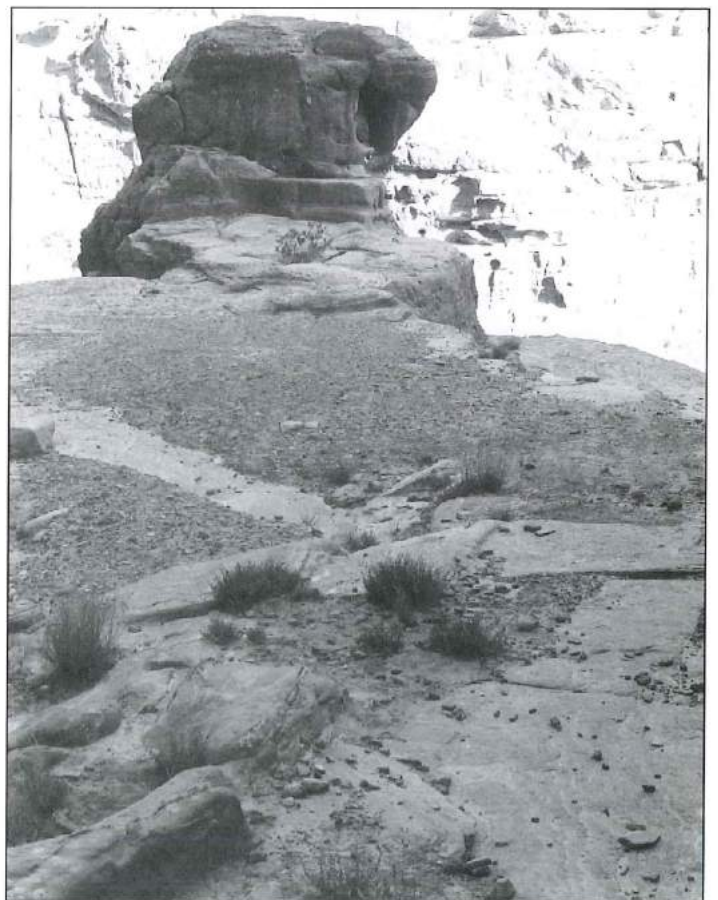
The first room at the terrace has a niche at its back wall and a small water basin in the floor 4m above it. There are no indications of any cultic function of the niche and it should be explained like the rooms in a domestic context. After this room the foot of another rock-cut stairway is reached to the left. The stairway is very worn. It leads to a greater plateau of some importance judging by the installations and the many sherds found

there.

The Plateau Below the Veneration Place of Isis

The plateau is 7.5m above the upper terrace, 15.40m above the floor of Sadd al-Murayriyya and 28.5m above the floor of Wādī aṣ-Şiyyagh. The plateau slopes for about two meters from north to south. At both ends the terrace becomes narrow. In the northern and eastern parts there are traces of quarrying which probably created the flat and enlarged area of the terrace. The large rocky lump at the southern end of the plateau (FIG. 4) seems not to be worked and of no visible use like what Dalman would have called a "holy stone". There is an empty sunken grave (0.44-0.60 x 1.99m) near this rock cut into the surface of the terrace.

To the north one can climb down to the bottom of Sadd al-Murayriyya, which is partly submerged with very large rocks that once crashed down from the high rock faces into the gorge. It remains open for the moment, whether the simple steps leading down (or up) are of a much later date. A first survey of the gorge yielded the discovery of a votive niche with a beryl and an unfinished tomb façade, and showed that it is possible to continue to other parts of the area from this gorge.



4. The plateau below the veneration place of Isis (sherds from this surface) (photo by H. Merklein).

The large terrace is covered with Nabataean sherds.² Yvonne Gerber kindly classified a representative selection of diagnostic sherds collected at the terrace, both fine wares as well as common wares. Her report is added at the end of our contribution.³ It is important to note that the sherds are astonishingly homogenous and fall within the period from the middle of the first century BC to the end of the first century AD, while none of the sherds could be dated to the Provincial or the Byzantine periods.

There is a rock-cut tomb with a façade at the western rock face of the northern part of the terrace. The façade is decorated with a row of crowsteps at the top. Above the entrance there is a large broad loculus (bigger than the entrance) which is unusual in its placement. The tomb itself is 1.92m high, which is rather low and contains some sunken graves in the floor. For a closer description the tomb needs to be cleared of deposits. Only a few sherds are found in front of the tomb, but this may be due to the sloping area and some stone-cutting activities there. To find a tomb so close to the veneration place of Isis—and it seems that this closeness was intended—is not surprising, since Isis was a mighty deity connected with the netherworld and was already shown as a tutelary goddess in this context at the most famous tomb of Petra, Khaznat Fir‘awn.

Concerning the dates, the pottery from the terrace may be connected with participants in cultic festivities (*mrzh*) in honor of Isis rather than with the burials in the tomb (cf. Wenning 1997: 180-182). Considering that there is no space to assemble much people in front of the niches at the ledge itself, activities such as banquets and dances may have taken place on the large terrace.

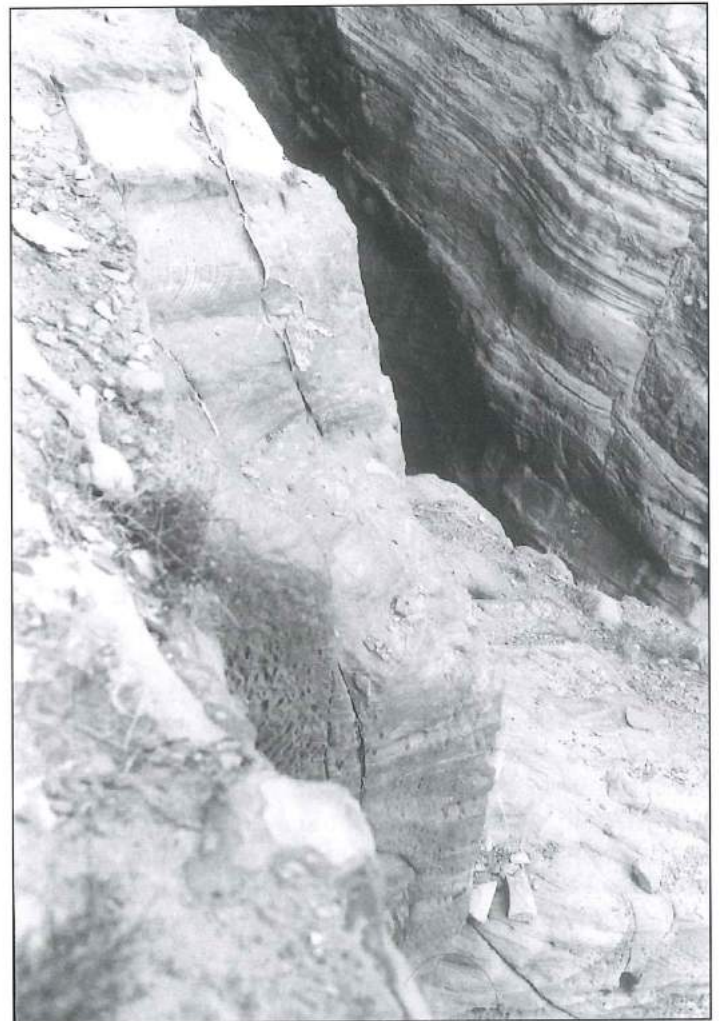
The right wing of the forecourt of the tomb was built by a projecting rock (FIG. 5).⁴ In front of that rock is a



5. To the left tomb and projecting rock on the plateau. High above the ledge of the veneration place of Isis (photo by H. Merklein).

² Almost no sherds are found on the higher ledge with the veneration place of Isis itself. There is no reason to assume that the pottery is washed down from the ledge. There are very few sherds directly below the ledge at the plateau and further down at the bottom of the

smaller rock in form of a block, which looks like the remaining part of some quarrying activity. This block is 1.90m high at its southern edge. Passing the block, there are three large steps beginning at the northern side and leading up to a kind of platform at the top of the block. Here the stairway ends and today people have to climb up the 2m high steep plain face of the projecting rock to find the continuation of the stairway above. The old stairway continues in opposite direction towards the ledge, which is 7.5m above the northern part of the plateau and 38.20m above the floor of Wādī aš-Šiyyagh. The steps of the stairway are very weathered. Six steps are recognizable in the lower part (FIG. 6), but the upper ones are completely gone and those in the bend to the block below are badly preserved. It is therefore difficult to decide whether this bend is secondary.



6. Upper steps from the projecting rock to the ledge (photo by H. Merklein).

gorge.

³ We like to thank her for her excellent job and kind cooperation.

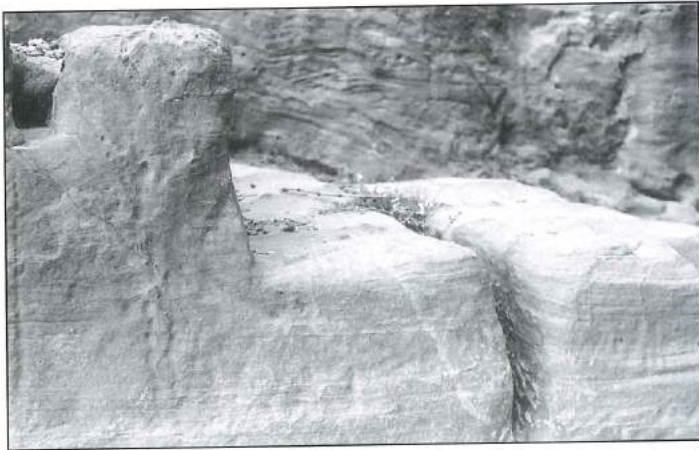
⁴ To clarify the situation cf. Milik-Starcky 1975: pl. 43,1 and the drawings Merklein and Wenning 1998b: fig. 1.

Concerning the dead end of the stairway of the block, the big size of the steps, the deep and broad grooves in the surface of the steps (FIG. 7, cf. Merklein and Wenning 1998b: pl. 6B) and the situation of the upper old stairway, it becomes clear that the original stairway has undergone changes. We assume that the lower part of the original stairway, which probably lead straight down, was cut away when the tomb was hewn out.⁵ A new stairway was cut in the opposite direction in the protruding rock. The block then was higher than today and would have reached up to the bend of the stairway.⁶ During quarrying activities in the area, stone-cutters started to cut the protruding block and in fact cut off the steps, but were stopped when somebody realized that they were going to destroy the access to the veneration place of Isis. The partly grooved stones-in preparation for cutting-then built a new stairway.⁷ Some larger boulders at top of the platform may have facilitated the climb to the upper part of the stairway, today made easier by a Bedouin ladder..

We can therefore distinguish three phases: 1. the establishment of the veneration place of Isis; 2. the rock-cut tomb; and 3. quarrying activities. While the first phase is dated by the Isis inscription to 26/25 BC, the other phases should not be dated later than the first century AD according to the pottery from the levelled terrace.

The Veneration Place of Isis

The ledge itself extends along the length of the rock face with a total length of some 65m (FIG. 8). To the south it ends into a short corridor, while at the north it narrows where the rock protrudes but plunges steeply down into Sadd al-Murayriyya (cf. Merklein and Wenning 1998b: fig. 1, pl. 5b). The rock face slates are crumbly and some pieces have fallen down upon the ledge near the water ba-



7. Deep grooves in the steps of the projecting rock (photo by H. Merklein).



8. The small ledge seen from the south. Note the deep gorge to the right (photo by H. Merklein).

sin. The width of the ledge varies between less than 3m and 4.87m in front of the Isis niche, where it reaches its maximum width. We have no reason to assume that the ledge was broader than that during the Roman period and that parts of it were broken off after the veneration place was established.

About 16m to the north of the point where the stairway reaches the ledge, a row of four votive niches and a water basin are hewn into the rock face (FIG. 9). The first niche is empty. The second niche is accompanied by a Nabataean inscription at both sides and contains the sculpture of Isis. The third niche again contains a figure, and the fourth niche has got the combination of a rectangular betyl in a negative image set into an arched niche in the greater rectangular niche. A detailed report on the inscription, the figures and the niches is published in *ZDPV* 114 (1998). Only summary results should be mentioned here as well.

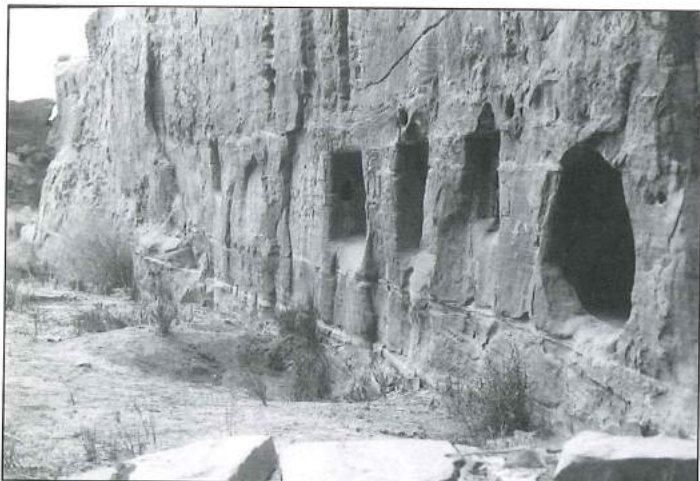
Concerning the Isis inscription, dated to 26/25 BC, we

5 Zayadine 1997: 122 also claims the tomb to be later than the veneration place of Isis.

6 Alternatively this was the original stairway, if the bend is not sec-

ondary.

7 It cannot be excluded that the cutting of this block was of a much later date than other quarrying activities at the terrace.



9. The niches and the niche basin of the veneration place of Isis (photo by H. Merklein).

realized a slightly different reading in comparison with the readings by Milik and Starcky and by Donner. The left part reads “*This goddess (here) is Isis, which have done the sons of...*” followed by three names. Of these only Qaiuma is clear, while the reading of the two other names as Barhobal and Tayma seems unfounded, but we cannot provide new names due to the bad preservation of the two lines. The right part of the inscription is better preserved; there is no sixth line.

The Isis is shown seated on rocks (FIG. 10). The type of the figure is not the “Isis dolente” as assumed by scholars so far. In contrast to that type the right forearm of this Isis is wrapped in the mantle and is placed across the breast, a feature of the “Palliata type”. The figure follows none of the common Isis types, but Hellenistic types of draped women in general. The figure even misses the Isis knot and without the inscription nobody would have identified her as Isis. To strip off Egyptian features which do not correspond to a Nabataean understanding may be the reason behind showing her simply as a majestic enthroned goddess.

Additional Reverence

Eight meters north of the water basin, which defines the complex of niches as sacrosanct, there is a group of two Nabataean graffiti (*slm ty[mw]*; *kwdnw*) and five petroglyphs incised into the rock face (cf. Milik and Starcky 1975: pl. 45). These are typical for Nabataean stone-cutters elsewhere at Petra, but are normally found directly at the cut rock faces, which receive a smooth surface after quarrying. Beside the known petroglyphs we discovered two incised betyls, 4m up the rock face (FIG. 11). The graffiti and the petroglyphs give reason to speculate that the stone-cutters came up to the holy place to thank their god for being allowed to cut the stone—the stone, which is the god. We understand these signs as a kind of atonement to the gods for the cutting of the rock. Traces of



10. Isis (shown in a Palliata type) seated on rocks (photo by H. Merklein).



11. The two new discovered petroglyphs (incised betyls) high at the rock face (photo by H. Merklein).

quarrying are found at the plateau, the steps of the block and down at the floor of Sadd al-Murayriyya. The quarrying was of rather limited character at this place in comparison with the large quarries further on in Wādī aṣ-Ṣiyyagh. There are no indications for a closer connection of the stone-cutters with the cult of Isis.

What do we learn about the cult of Isis at Petra? Not

Greek or Egyptian foreigners at the royal court but it was Nabataeans who venerated Isis here, and liked to represent her in an anthropomorphic type which became common during that time. Considering the inscription, the position of the veneration place outside the center and somewhat hidden in the rocks behind a domestic area, we have to assume that we are dealing with a holy place of a private *Kultgenossenschaft* (*mrzh*). Therefore, this veneration place as well as a second sanctuary of Isis at Wādī Waqīt do not contribute to the assumption of an official cult of Isis at Petra. Such a cult must not be excluded following other evidence and may have influenced or initiated the founding of this veneration place. Following the kind of the representation of Isis, she seems to have been accepted by the Nabataeans as a mighty one. That is just what is in the name of al-‘Uzza and in the character of both goddesses, though we do not want to see an assimilation of the two goddesses. However, the Nabataean understanding of their native goddesses is the background to interpret their veneration of Isis as well.

Report on the Pottery (Yvonne Gerber)

The dating of the pottery (FIG. 12 and tables at the end of this article) ranges from the middle of the first century BC till the end of the first century AD. Most of it is dated to the last quarter of the first century BC and the beginning of the first century AD. We have to be aware that the pottery originates only from the surface; considering this, it is astonishing that no single sherd is dated later than the beginning of the second century AD. There is no pottery from the late second, third or fourth centuries AD, or even later.

The plateau below the worship place of Isis is about 28.5m above the floor of Wādī aŞ-Şiyyagh and the access ‘road’ to there was not very easy. In this case no ‘pedestrian’ was accidentally passing by and throwing away a jar because it was next to a regularly used road. Therefore the fact that there is no pottery later than around AD 100 can be taken as an indication that this plateau with the various nearby installations was abandoned at the beginning of the second century AD at the latest.

All sherds were counted. Because the sherds are not from a precisely defined context no statistical conclusions can be drawn. The Nabataean fineware is presented and dated according to S. Schmid.⁸ The Nabataean and/or Roman commonware is drawn and described, and a small comparative study to Petra, az-Zanṭūr, is attached.

The repertoire of the fine- and commonware (bowls,

cooking pots, jars, storage jars, jugs, bottles) from the plateau below the worship place of Isis is quite the same as we find within house structures or tombs⁹ of the same period. The pottery discussed may have originated from any of the nearby installations or may relate to the gathering place for the worship of the goddess Isis. On the basis of the pottery alone, nothing can be said of the function of that plateau.

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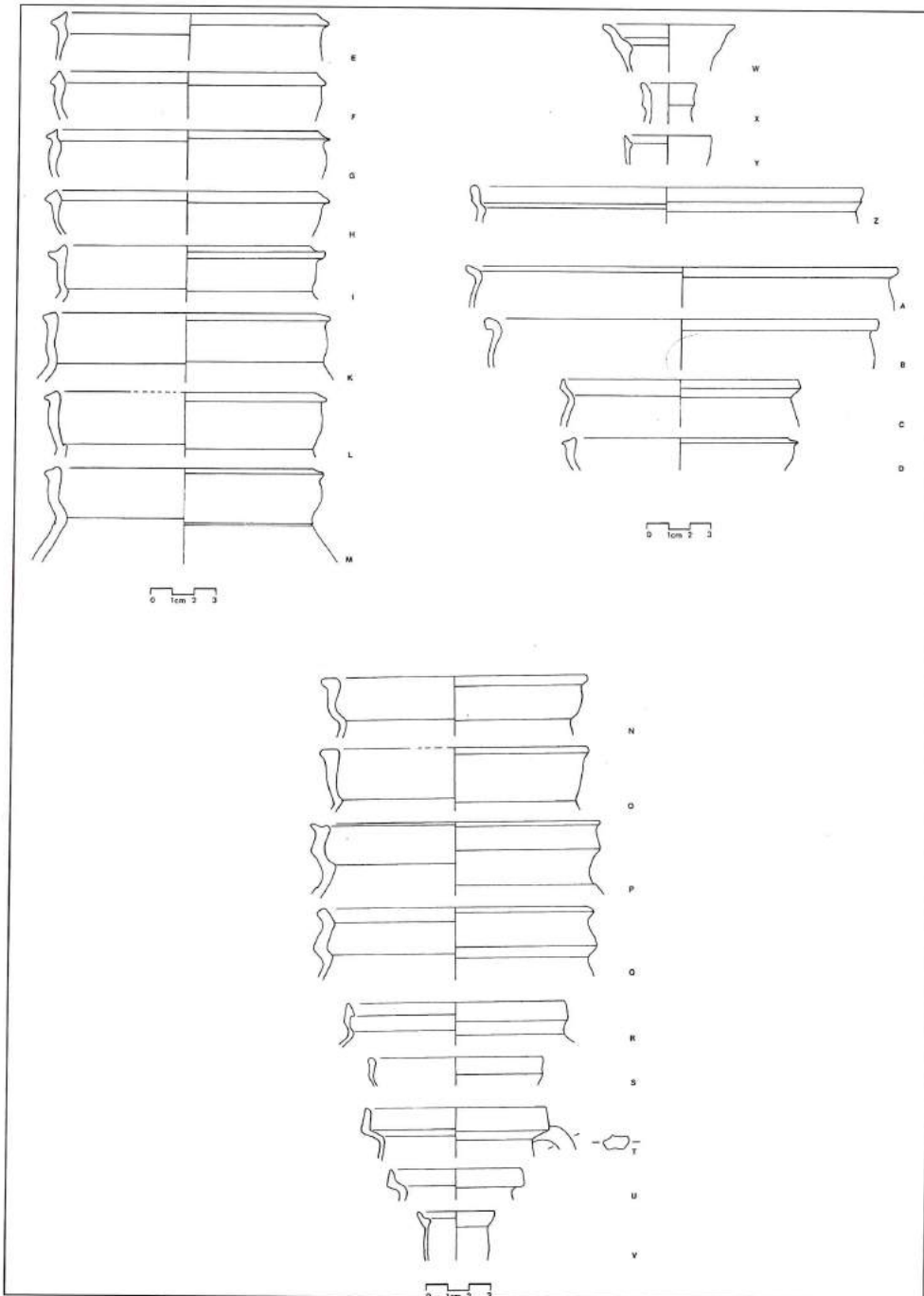
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8 Overall phase 1: end of the 2nd century BC-50 BC. Overall phase 2: 50 BC-ca. AD 20; Phase 2a: third quarter of the 1st century BC; Phase 2b: last quarter of the 1st century BC; Phase 2c: first quarter of the 1st century AD. Overall phase 3: ca. AD 20-1st half of the 2nd century AD; Phase 3a: ca. AD 20-70/80; Phase 3b: AD 70/80-100 AD; Phase 3c: 1st half of the 2nd century AD.

9 Under the direction of Pierre and Patricia Bikai (ACOR) a shaft tomb beneath the Ridge Church, Petra, was excavated: P. Bikai, *Petra: North Ridge Project, ACOR Newsletter* 10.1 (1998): 5. The pottery is dated to the same period as the pottery under discussion. The repertoire is almost the same. Patricia Bikai will publish the pottery from the shaft tomb.

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12. Nabataean pottery from the plateau (Drawn by Y. Gerber):
 A-D Unpainted Nabataean fineware, open forms.
 E-Z Nabataean commonware.

The Nabataean Fineware

Unpainted Nabataean fineware, open forms:

<i>numb.</i>	<i>kind of sherd</i>	<i>additional information</i>	<i>phase</i>
2	bottom sherds	bottom with base ring	[prob. phase 2]
36	bottom sherds	bottom with base ring	[prob. phase 3]
1	bottom sherd	rounded bottom	
1	rim sherd	Gruppe 5	phases 2-3
23	rim sherds	Gruppe 6	phase 2
2	rim sherds	Gruppe 6	phase 2 [- early 3]
2	rim sherds	Gruppe 7	phase 3
1	rim sherd	Gruppe 7 ¹⁰	phase 3
1	body sherd	Gruppe 9 ¹¹	phase 3
7	body sherds		

Unpainted Nabataean fineware, open forms (drawn):

<i>fig.</i>	<i>form</i>	<i>Munsell</i> ¹²	<i>diam.</i>	<i>parallels</i>	<i>date</i>
A	bowl	5YR 6/3, light reddish brown	20 cm	similar to Petra, az-Zantur, form F 2a 166 (yet unpublished) ¹³	
B	bowl	2.5YR 6/6, l. red rim inside: 7.5YR 4/2, brown; slip outside: 5YR 7.5/3, pink	18 cm	similar to Petra, az-Zantur, form E 11b 212 (yet unpublished)	
C	bowl	2.5YR 6/6, l. red slip: 5YR 8/3, pink	11 cm		
D	bowl	2.5YR 6/8, l. red rim+slip: 2.5YR 5/2, weak red; inside: 2.5YR 4/4, reddish brown	10 cm	similar to Petra, az-Zantur, form F 7d 263 (yet unpublished)	

Unpainted Nabataean fineware, closed forms:

<i>numb.</i>	<i>kind of sherd</i>	<i>additional information</i>	<i>phase</i>
3	bottom sherds	bottom with base ring	[prob. phase 3]
1	rim sherd	Form F 4a 250	phase 3
1	body sherd		

10 Schmid 1996: 187 fig. 654.

11 Compare to Schmid 1996: 189 figs. 664-667.

12 Munsell Soil Color Charts (Baltimore 1954).

13 According to the typology of the closed forms of the Nabataean fineware by S. Schmid, yet unpublished.

Painted Nabataean fineware, open forms:

<i>numb.</i>	<i>kind of sherd</i>	<i>additional information</i>	<i>phase</i>
1	body sherd		phase 2a
6	rim sherds		phase 2b
14	body sherds		phase 2b
1	rim sherd		phase 2c
3	body sherds		phase 2c
3	rim sherds		phase 3a
7	body sherds		phase 3a
1	rim sherd		phase 3b
3	body sherds		phase 3b

Fineware, open and closed forms:

<i>numb.</i>	<i>kind of sherd</i>	<i>additional information</i>	<i>date</i>
1	rim sherd	Form G 14e 44	
4	rim sherds	closed form, type unknown	
1	body sherd	open form, fine red surface	
4	body sherds	closed form, fine surface	
2	body sherds	closed form, ESA	

The Nabataean Commonware

Commonware, no diagnostics, closed forms:

<i>numb.</i>	<i>kind of sherd</i>	<i>additional information</i>	<i>date</i>
6	bottom sherds	bottom with base ring	[prob. 1st cent. AD]
1	bottom sherd	small diameter, flat	[prob. 1st cent. AD]
9	body sherds		1st/2nd century AD
3	handles	storage jar	
6	handles	cooking pot	
1	handle	jug	1st century AD

Commonware, diagnostics, rim sherds, closed forms (drawn):

<i>fig.</i>	<i>Form</i>	<i>Munsell</i>	<i>diam.</i>	<i>parallels</i>	<i>date</i>
E	jar	2.5YR 6/6, l. red slip: 5YR 7/4, pink	12 cm	similar to Petra, az-Zantur, type A.1b, similar to Fellmann Brogli 1996, 245 fig. 741 ¹⁴	2nd half 1st cent./ early 2nd cent. AD
F	jar	2.5YR 6/6, l. red slip: 10R 5/6, red	12 cm	similar to Petra, az-Zantur, type A.1fa (yet unpublished)	middle and 2nd half 1st cent. AD
G	jar	10R 6/6, l. red slip: 5YR 5/1, gray	12 cm	similar to Petra, az-Zantur, type A.1ff (yet unpublished)	middle and 2nd half 1st cent. AD
H	jar	2.5YR 6/4, light redd. brown slip: 5YR 7/4, pink	12 cm	similar to Petra, az-Zantur, type A.1i (yet unpublished)	end 1st cent. BC till middle 1st cent. AD
I	jar	2.5YR 6/8, l. red slip: 5YR 5/2, reddish gray	11 cm		
K	jar	10R 6/6, l. red 5YR 5/3, reddish brown	12 cm	Petra, az-Zantur, type A.8f Gerber 1994, 288 fig. 15,F	2nd half 1st cent. BC
L	jar	10R 6/6, l. red slip: 5YR 4.5/2, reddish gray	12 cm	similar to Petra, az-Zantur, type A.8f	2nd half 1st cent. BC/early 1st cent. AD
M	storage jar	2.5YR 6/6, l. red slip: 5YR 6/4, light reddish brown	12 cm	Petra, az-Zantur, type A.8h Gerber 1994, 288 fig. 15,T	2nd half 1st cent. BC/early 1st cent. AD
N	storage jar	2.5YR 6/4, light reddish brown 2.5YR 5/4, redd. brown	12 cm	similar to Petra, az-Zantur, type A.9da (yet unpublished)	2nd half 1st cent. BC
O	storage jar	2.5YR 6/6, l. red slip: 7.5YR 6/2, pinkish gray	12 cm	similar to Petra, az-Zantur, type A.10g, similar to Gerber 1994, 288 fig. 15,P	1st cent. BC
P	storage jar	2.5YR 6/6, l. red slip: 7.5YR 5/2, brown	13 cm	similar to Petra, az-Zantur, type A.31	1st half 1st cent. AD?
Q	storage jar	10R 6/6, l. red	12 cm	similar to Petra, az-Zantur, type A.31b (yet unpublished)	1st half 1st cent. AD?
R	(cooking) pot	2.5YR 6/6, l. red slip: 5YR 6/3, light reddish brown	10 cm	similar to Petra, az-Zantur, type A.27, similar to Gerber 1997, 409 fig. 4,G.I.L	middle and 2nd half 1st cent. AD
S	jug? bottle?	2.5YR 6/8, l. red slip: 5YR 5/2, reddish gray	8 cm		
T	jug	2.5YR 6/6, l. red slip: 7.5YR 8/4, pink	8 cm	Petra, az-Zantur, type B.7b Gerber 1994, 290 fig. 16,Q	2nd half 1st cent. BC ¹⁵
U	jug	2.5YR 6/6, l. red	6 cm	similar to Petra, az-Zantur, type B.7b or B.7i (yet unpublished)	1st cent. AD?
V	jug? bottle?	10R 6/8, light red slip: 10R 5/6, red	3.6 cm	Petra, az-Zantur, type B.7l Gerber 1994, 290 fig. 16,P	2nd half 1st cent. AD
W	jug? bottle?	10R 6/8, light red inside and slip: 10R 5/8, red	6 cm	similar to Petra, az-Zantur, type B.7q (yet unpublished)	2nd half 1st cent. AD

¹⁴ This type is known for the first time in the middle of the 1st century AD and continues till the 4th/early 5th century AD. According to the fabric of fig. (E) the rim sherd has to be dated into the second half of the 1st/early 2nd century AD.

¹⁵ The type B.7b is in Gerber 1994: 290 fig. 16,Q, dated to the 1st century AD. A correction is called for: it appears in the second half of the 1st century BC already. Its running time is not clear yet.

Commonware, diagnostics, rim sherd, open form (drawn):

<i>Fig.</i>	<i>form</i>	<i>Munsell</i>	<i>diam.</i>	<i>Parallels</i>	<i>date</i>
X	bottle	10R 6/8, light red inside and slip: 10R 5/8, red	2 cm		
Y	jug? bottle?	2.5YR 6/6, l. red	4 cm	similar to Petra, az-Zantur, type 9h; and to Nabataean fineware form G 8a 119 (yet unpublished)	2nd half 1st cent. AD
Z	bowl	2.5YR 6/6, l. red slip: 5YR 7/3, pink	18 cm	similar to Petra, az-Zantur, type C.15a, similar to Gerber 1994, 288 fig. 15,V	2nd half 1st cent. BC