

# THE FUNERARY TOPOGRAPHY OF PETRA PROJECT (FTPP): PRELIMINARY REPORT ON THE 2011 SEASON

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## Acknowledgements

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## Introduction

The author's doctoral thesis, *The Façade Tombs of Petra: from Exterior to Interior* (University of Oxford, 2010) involved the first detailed examination of the interiors of the Nabataean façade tombs at Petra. Complementing previous research on the façades (e.g. McKenzie 1990; Netzer 2003), this study elucidated the funerary practices associated with these tombs and shed new light on the development of the funerary architecture (Wadeson 2010a; 2011a). This was achieved through comparative studies with the inscribed and dated tombs at Madâ'in Sâlih and monumental rock-cut tombs in Alexandria and Jerusalem. In order to complete the study of the tombs, the 'Funerary Topography of Petra Project' (FTPP) was set up in 2010 to investigate their topographical setting, with a

particular focus on the area outside the façades. Specific aims of the project include:

1. To understand how the cemeteries at Petra developed;
2. To ascertain the relationship between the façade tombs and the urban environment, including houses, quarries, religious installations and hydraulic features, in order to shed light on the development and nature of the city;
3. To establish the architectural and chronological relationship between the monumental and non-monumental tombs;
4. To determine to what extent Petra's natural environment played a role in the form, layout and location of the tombs;
5. To understand the area immediately outside the façade tombs, how it relates to the tomb interiors, and how it functioned in the funerary tradition (i.e. to reconstruct funerary practices taking place outside the tombs);
6. To understand the funerary landscape of Petra in its wider regional context through a comparison with other sites with a similar urban character and funerary architecture.

The results of the first season of fieldwork were reported on in the previous issue of *ADAJ* (Wadeson in press) and have also been discussed in several recent articles (Wadeson 2012a; 2012b; 2013b). In that season, work focused on resurveying *ca* 500 façade tombs to record carefully the physical relationship between tombs of different façade types, between the façade tombs and other tomb types (e.g. block tombs / 'djinn blocks', shaft tombs and pit graves), and between the tombs and other rock-cut installations, such as houses, religious structures, hydraulic features and quarries. New insights were gained into the importance of Petra's topogra-

phy and geology in determining the form and location of the tombs, and into the chronological relationship between different types of tombs. Furthermore, the apparent close relationship between the type of a tomb or façade, and its location in the city, was discussed.

The second season of fieldwork for the FTTP, which is reported on here, involved the documentation and examination of the exterior structures and installations that are considered part of the surrounding ‘property’ of the façade tombs. While some of this work had been achieved during the recording of the tombs for the author’s doctoral research, fieldwork in 2011 focused on completing the planning and documentation of several tombs belonging to so-called ‘funerary complexes’ at Petra. Over a period of approximately five days, we documented and studied eight tombs with the primary aim of understanding the architectural layout of their complexes and how they functioned in the funerary tradition. We wanted to determine the effect of the landscape of Petra on their plan and architecture as well as to explore other ideological concepts and architectural influences involved. In terms of function, we attempted to reconstruct the sorts of activities taking place at the tomb in honour of the dead by examining individual installations and how the various components worked together. Some of these results have already been presented in recent publications (Wadeson 2011b; 2012b; 2013a) and the basis for the ideas can be found in the author’s doctoral thesis (Wadeson 2010b). The final results of the FTTP are currently being incorporated with those from the author’s dissertation, which will be published as a major monograph on the Nabataean façade tombs at Petra and their associated funerary practices.

### FTTP Season Two: Fieldwork Strategy

As mentioned above, in order to complete the study of the façade tombs undertaken in the author’s dissertation, the FTTP was created to focus on the area outside the façades and their topographical setting. While all the accessible façade tombs at Petra had been documented during the author’s doctoral fieldwork, most

attention was given to the tomb interiors and their façades since this was the basis of the research. However, the basic external features of the tombs were recorded in general terms and the extent to which a tomb could be considered as belonging to a complex was noted. This made the task of returning to document specific tomb complexes much easier, as the groundwork had been laid and the examples chosen well in advance. The interiors of these tombs had already been planned during the 2006 doctoral fieldwork and a significant photo archive already existed. Thus, the 2011 fieldwork involved making detailed plans and drawings of the chosen examples, updating the photo documentation and studying the installations and their layout on site. The plans of the tomb complexes were later digitised by Qais Twaissi. The eight tombs chosen for detailed study were selected as representative examples of funerary complexes, each with a different location and layout, and characteristic features (**Fig. 1**). In addition, other tomb complexes were revisited and studied in more detail so as to update the catalogue that will be provided in the author’s forthcoming monograph.

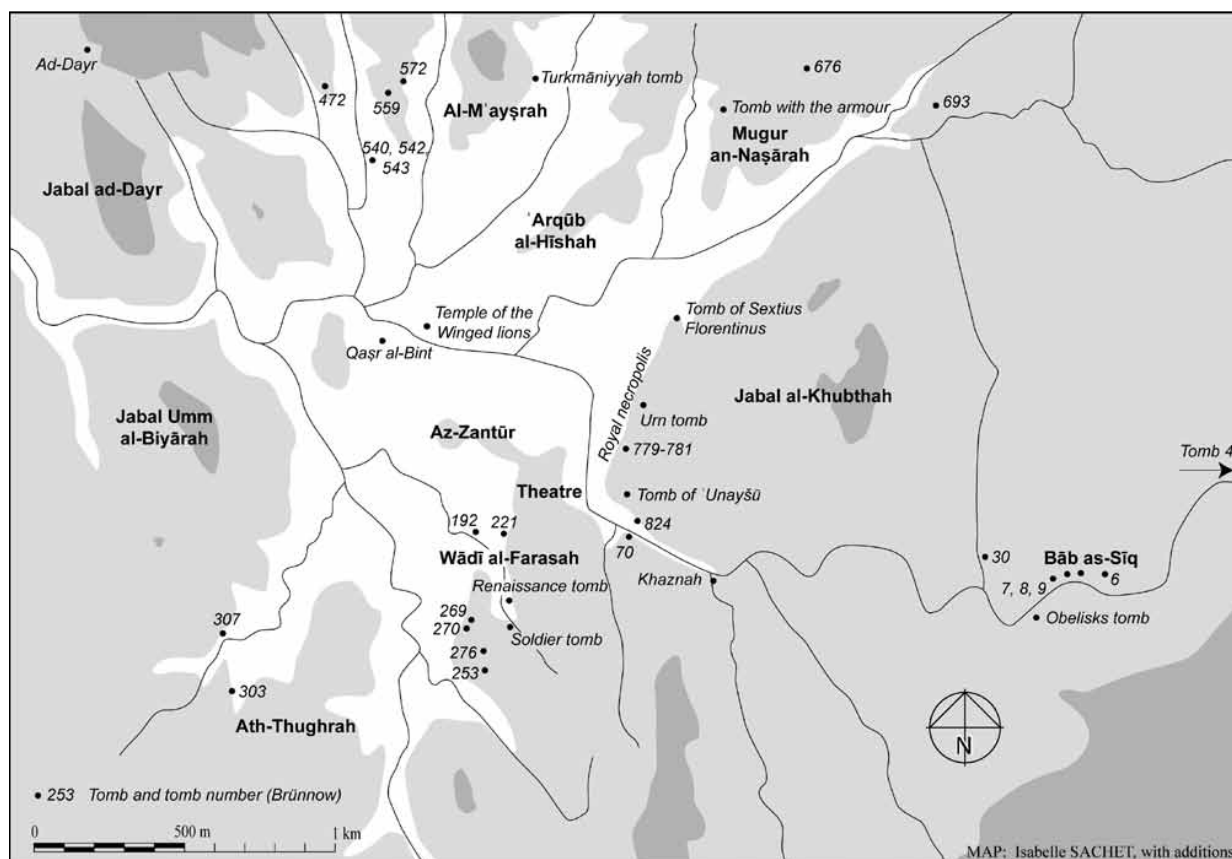
In the report that follows, the eight case studies will be described and discussed, which will then allow us to make some concluding remarks on the layout of the complexes, the conception of the funerary space and the sorts of activities taking place at the tombs. Firstly, however, in order to contextualise the new research, a brief introduction to Nabataean tomb complexes is provided.

### Nabataean Tomb Complexes

Since the excavation of the Soldier Tomb Complex in Wādī Farasah by Stephan Schmid, within the framework of the ‘International Wādī Farasah Project’, research on the tomb complexes of Petra has intensified, with studies focusing on the relation of monumental Nabataean funerary architecture to luxury architecture of the wider Mediterranean world<sup>1</sup>. It is now accepted that tomb complexes are a common occurrence in Petra and the information they can provide about Nabataean society is at present being highlighted in scholarship (Schmid 2013: 251–254).

1. For example, see the recent work of Schmid (2009b; 2013). A doctoral thesis has also recently been initi-

ated on the architectural influences on these complexes (Petrovsky 2013).



1. Map of Petra showing tombs mentioned in the text (Map after I. Sachet).

The most crucial piece of evidence for the identification of tomb complexes and the structures that form them is the Nabataean inscription on the façade of the *Turkmāniyyah* Tomb (Br. 633)<sup>2</sup> (CIS II 350; McKenzie 1990: 58 n. 30, 167-168; Healey 1993: 238-242). It can be translated as follows:

*This tomb and the large burial-chamber within it and the small burial-chamber beyond it, in which are burial-places, niche-arrangements, and the enclosure in front of them and the porticos and rooms within it [i.e. the enclosure] and the gardens(?) and triclinium-garden(?) and the wells of water and the cisterns(?) and walls(?) and all the rest of the property which is in these places are sacred and dedicated to Dushara, the god of our lord, and his sacred throne and all the gods, (as) in the documents of consecration according to their contents. And it is the order of*

*Dushara and his throne and all the gods that it should be done as in these documents of consecration and nothing of all that is in them shall be changed or removed and none shall be buried in this tomb except whoever has written for him an authorisation for burial in these documents of consecration for ever.*<sup>3</sup>

This inscription reveals that the property of a tomb was conceived of as much more than just the façade, chamber and burial places. Although some of the terminology is still being debated<sup>4</sup>, it seems that the *Turkmāniyyah* Tomb complex included an enclosure, porticoes, additional rooms, gardens, triclinia, walls and sources of water. Unfortunately, most of the features listed no longer survive in front of this tomb, since it is carved at the level of the *wadi* floor and has been ravaged by flooding over the centuries. All that remains is the large area in front of the

2. The numbering system of Brünnow and von Domaszewski (1904) is used in this study for the tombs at Petra (Br. #) and all tombs mentioned can be found in this volume.

3. Translation in Healey (1993: 238-239); note that Healey (2009: 66) later translates *pqdw* as "order".

4. For terminological notes, see Healey 1993: 239-242.

façade, partially enclosed at the sides by rock walls, and a heart-shaped column in its eastern corner indicating a colonnade along three sides of the courtyard.

Fortunately, structures such as walls, porticoes, triclinia, chambers and cisterns do survive with numerous other tombs at Petra allowing us to identify them as tomb complexes similar to that of the *Turkmāniyyah* Tomb. The Tomb of Unaishu (Br. 813) is a notable example with remains of a colonnaded courtyard, a triclinium to the north of the tomb façade and a cistern, neatly arranged into a coherent unit (Zayadine 1974: 142-45; McKenzie 1990: 169-70, Pl. 164). The Soldier Tomb, mentioned above, is another well-known complex, with an elaborate triclinium opposite the tomb façade, multiple cisterns, a colonnaded courtyard and a monumental masonry-built entrance building, the remains of which have been excavated over the last decade (Schmid 2009a: 95-105, Fig. 1; 2009b: 144-152). The abundant remains also demonstrate how rock-cut and built architecture were combined to create these multifaceted complexes. Although there is no obvious associated triclinium, the following tombs are also referred to as complexes in scholarship: ‘Al-Khan’ / Tomb Br. 4 (Brünnow and von Domaszewski 1904: 195-97, Fig. 222; Schmid 2009b: 153, Fig. 8.), Tomb Br. 361 (Petrovsky 2013: 197-198), Tomb with the Armour’ / Tomb Br. 649 (McKenzie 1990: 168; Schmid 2009b: 156, Fig. 1), Tomb Br. 676 (Johnson 2010: 538-40; see also Schmid 2009b: 154-155, Fig. 9) and the ‘Urn Tomb’ / Tomb Br. 772 (McKenzie 1990: 144-147, Pl. 93). Numerous other examples were noted during the author’s fieldwork, with variations on the arrangement of the complexes and the features found within them.

It should be noted that the tombs that form part of the largest funerary complexes at Petra have the largest and most elaborate types of façade, that is either the Double Pylon, Hegr or Complex Classical types (for façade typology see Wadeson 2010a: 51-52, Fig. 2). We know from the inscriptions on Nabataean tombs at Madâ’in Sâlih that tombs of this type were owned by the wealthiest sector of Nabataean society (Wadeson 2013b: 180-184; Healey 1993), as can also be deduced from their size and decoration. In addition, the extent of the property and installations accompanying those that form funerary complexes

confirms this. Many of these large funerary complexes are located in prominent positions around the city, where they dominate their surroundings and command views from afar (Fig. 1). For example, Tomb Br. 559 commands the high plateau between Wādī Mu‘aysara East and West and is visible from the city centre, while the complex of Tomb Br. 276 dominates the area of Wādī Farasah West (Fig. 2). Likewise, the Soldier Tomb complex acts as a gateway between Wādī Farasah East and the path up to the High Place (Schmid 2013: 252). As such, the possibility can be raised that they acted as territorial markers for certain families or other groups.

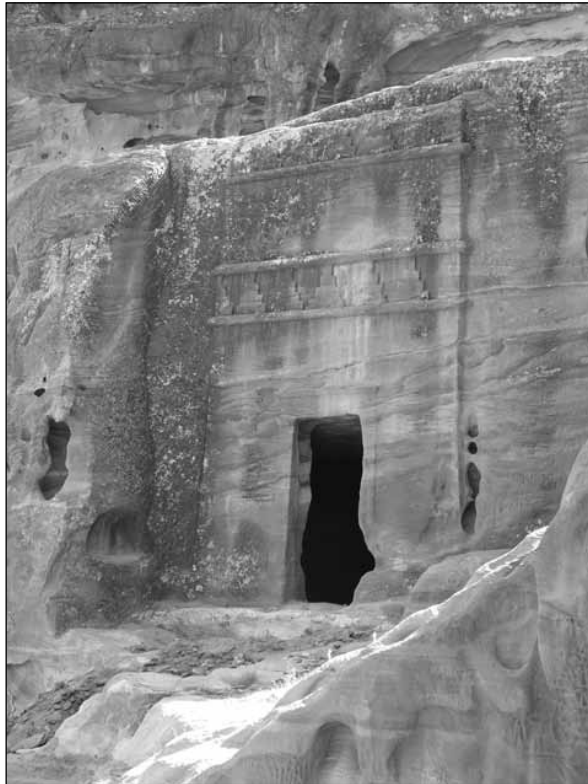
Although the smaller tombs (e.g. Single Pylon, Step, Proto-Hegr, Simple Classical and Arch types) do not typically belong to the large complexes just described, they do have a platform or forecourt in front of their façades, which was a natural by-product of the carving process. Also, they often have further features carved into this area or in the enclosing rock-walls, such as niches, basins, receptacles and benches (Fig. 3). Thus, it was clear that ritual activities were also taking place outside these tombs, but clearly on a smaller scale. Part of the FTTP research in fact involves determining to what extent a tomb can be considered as part of a complex and a list of identified tomb complexes at Petra is in the process of being prepared.

## FTTP Season 2: Preliminary Results

The eight tomb complexes that were planned and studied in detail during the second season of the FTTP were selected to represent the differ-



2. Tomb Br. 270 (far left) and Tomb Br. 276 (far right), Wādī Farasah West, Petra (L. Wadeson).



3. Tomb Br. 592, Wādī Mu‘aysara East, Petra (L. Wadeson).

ent structures that can be found accompanying the tombs and the various ways they could be arranged. These case studies are listed in **Table 1**, together with the façade type of the tomb, its location (**Fig. 1**) and the primary bibliography. The main elements of each complex are described here and plans are provided where available.

#### *Tomb Br. 30*

Tomb Br. 30 (Brünnow & Domaszewski 1904: 203; Mouton 2010: 281-282, 286; Nehmé 2012: 34; Wadeson 2012b: 105-106) is carved at the top of a small rocky outcrop in Wādī Mudhlim, just to the north of the Sīq entrance (**Fig. 1**). It is considered to belong to the Bāb as-Sīq necropolis, but in fact it is isolated from the other monumental tombs. It is prominently positioned in the landscape and was thus highly visible to all those entering Petra via the Sīq (**Fig. 4**). It is a monumental block tomb (i.e. all four sides are carved free from the rock) measuring 4.5 m



4. Tomb Br. 30, Bāb as-Sīq, Petra (L. Wadeson).

and 8 m high (Mouton 2010: 281) that sits on a stepped base (**Fig. 5**)<sup>5</sup>. Although only one row of crowsteps is visible on the sides of the monument, it is likely that another freestanding row was placed on its top, making it a Double Pylon type, as is observed for Tomb Br. 70 and Tomb Br. 307. The burial chamber is carved below the stepped base and accessed by a small doorway on the west side. Two deep shafts are carved in the floor, which may either be pit graves or else provide access to an underground chamber. Only clearance of the chamber will verify this.

Immediately to the north of the tomb is an open-fronted chamber, with an arched niche in the left side of the back wall (**Figs. 5, 6**). Although the floor is blocked with sand and debris, it is possible that this room might have been a triclinium. There are three reasons that support



5. Entrance to Tomb Br. 30, Bāb as-Sīq, Petra (L. Wadeson).

5. For a discussion of the block tombs at Petra, see Mouton 1997, 2006 and 2010 and Wadeson 2012b: 105-106,

117-121.

**Table 1:** List of tomb complexes documented during FFTP Season 2.

Tomb Number	Façade Type	Location	Primary Bibliography
Br. 30	Block Double Pylon	Bāb as-Sāq / Wādī Mudhlim	Brünnnow & Domaszewski 1904: 203; Mouton 2010: 281-282, 286; Nehmé 2012: 34; Wadeson 2012b: 105-106.
Br. 192	Proto-Hegr	Wādī Farasah East	Brünnnow & Domaszewski 1904: 263; Nehmé 2012: 66; Wadeson 2011b: <i>passim</i> ; 2012b: 107, 110.
Br. 221	Hegr	Wādī Farasah East	Brünnnow & Domaszewski 1904: 267; Nehmé 2012: 71
Br. 269 & Br. 270	Simple Classical & Hegr	Wādī Farasah West	Brünnnow & Domaszewski 1904: 281; Schmid 2009b: 159-160; Wadeson 2011b: <i>passim</i> ; Nehmé 2012: 80-81.
Br. 276	Double Pylon	Wādī Farasah West	Brünnnow & Domaszewski 1904: 282; Nehmé 2012: 82; Mouton 2006: 86; Wadeson 2011b: <i>passim</i> ; 2012b: 118, 120.
Br. 559	Hegr	Wādī Mu‘ayṣara West	Brünnnow & Domaszewski 1904: 354; Schmid 2009b: 158-159; Wadeson 2011b: <i>passim</i> .
Br. 572	Unknown	Wādī Mu‘ayṣara East	Brünnnow & Domaszewski 1904: 355; Schmid 2009b: 158; Wadeson 2011b: <i>passim</i> .
Br. 693	Simple Classical	Mughur an-Naṣāra	Brünnnow & Domaszewski 1904: 377; Tholbecq 2011: 33-34; Wadeson 2011b: <i>passim</i> .

this hypothesis. Firstly, it is directly associated with the tomb, with a small forecourt linking the two structures. Secondly, there is a basin carved in the east wall, just before the entrance to the chamber, as is common with triclinia in Petra. Thirdly, the shape and design of the chamber resemble typical rock-cut and covered Nabataean triclinia.

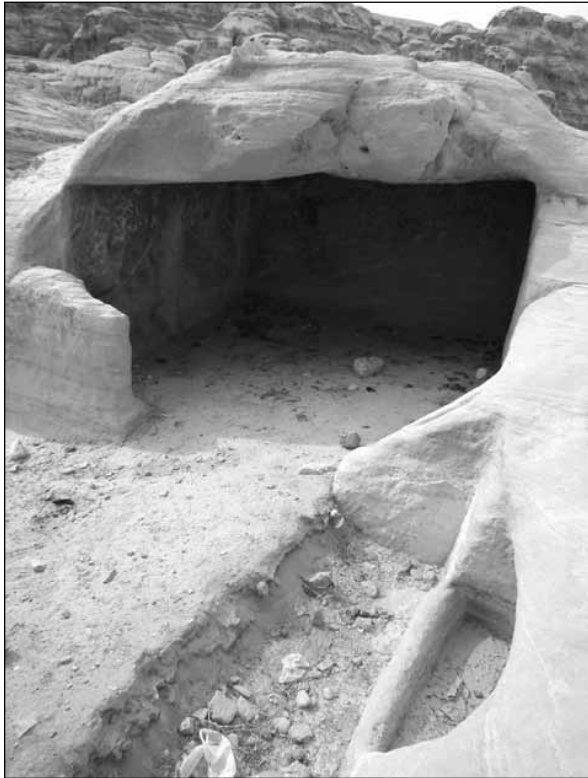
On the other side of the tomb, to the south, is a rectangular structure carved in the rock floor that has several water channels leading into it (**Figs. 7, 8**). This structure and the surrounding area are blocked with sand, but it is more than likely that we are dealing with a water reservoir here. Further to the south are a pit grave and the opening to a shaft tomb, which may or may not be related to Tomb Br. 30.

It is clear that the tomb and the two structures on either side, arranged on a linear axis, form a tomb complex since the main elements of a place for feasting and a source of water are present (**Fig. 8**). The fact that this tomb complex is on a relatively small scale compared to the larger well-known examples may be related to

its possibly early date. Mouton dates the tomb to the 1st century BC and maybe even earlier, based on ceramic finds and comparative studies with similar tombs at Mleiha in the Arabian peninsula, dated to the 3rd and 2nd centuries BC (1997: 81-98; 2006: 79-119; 2010: 275-287). Most of the large, well-known examples of tomb complexes, such as the Soldier Tomb, Tomb Br. 676 and the *Turkmāniyyah* Tomb date to the mid- to late-1st century AD (Schmid 2009b: 155; Wadeson 2010a: 54, Table 3). Thus, the complex of Tomb Br. 30 may be an important one for understanding the evolution of this architectural type in Petra. The documentation of this tomb provides useful comparative material for Block Tomb Br. 307, the complex of which is being studied by K. Petrovsky as part of her PhD thesis (2013: 194-197).

#### *Tomb Br. 192*

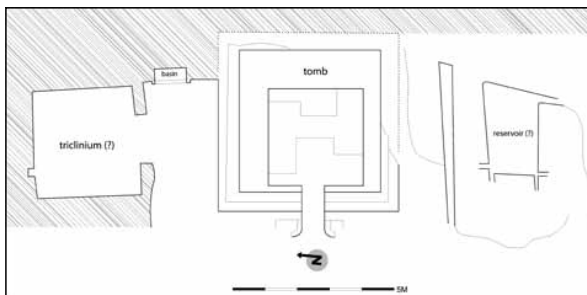
Tomb Br. 192 (Brünnnow & Domaszewski 1904: 263; Nehmé 2012: 66; Wadeson 2011b: *passim*; 2012: 107, 110) is located in Wādī Farasah East, on the lowest level of the tombs in



6. Possible triclinium associated with Tomb Br. 30 (note basin in front), Bāb as-Sīq, Petra (L. Wadeson).



7. Possible reservoir to the south of Tomb Br. 30, Bāb as-Sīq, Petra (L. Wadeson).



8. Plan of the complex of Tomb Br. 30 (Q. Twaissi).

this necropolis and facing west (**Fig. 1**). On the terrace directly above, one finds Tombs Br. 212 – 214. Tomb Br. 192 is somewhat isolated from the surrounding tombs, with its own private enclosed forecourt (**Fig. 9**).

Although the façade is heavily weathered, it is possible to see that it is of the Proto-Hegr type and once had inset capitals. The rectangular cutting to the left of the doorway appears to be a later modification. The base of the façade is not visible since it is blocked by at least 50 cm of sand. The burial chamber is spacious (w. 7.5 m; l. 7.16 m; h. 2.63 m) and neatly carved with straight walls and fine tool-work. There are four loculi in the left wall, five loculi in the rear wall and nothing carved in the right wall. The central loculus in the back wall is aligned with the chamber entrance and was likely reserved for the tomb owner or head of the family. The only loculus with a floor grave is that in the far right of the left wall. The chamber floor is partially cleared but no floor graves are visible. However, five circular receptacles are visible in the back left corner of the chamber, associated with the loculi (**Fig. 10**). Part of a rock-cut channel appears to connect to the receptacles, which were likely used for libations in honour of the dead. The area immediately in front of the entrance, inside the chamber, is slightly recessed, as is also observed in Tomb Br. 276 and the Unaishu Tomb.

The tomb has been carved deep into the rock leaving an enclosed court in front of the façade (**Fig. 9**). Although this central area is blocked with sand, a column drum is visible on the ground. Since it is aligned with the edge of the



9. Complex of Tomb Br. 192, Wādī Farasah East, Petra (L. Wadeson).





10. Burial chamber of Tomb Br. 192 (view towards back left corner), Wādī Farasah East, Petra (L. Wadeson).



12. Stone dressing on walls of possible triclinium of Tomb Br. 192, Wādī Farasah East, Petra (L. Wadeson).

façade, it is likely that a colonnade once lined the sides of the courtyard. On the left side of the courtyard are two rock-cut chambers (**Fig. 11**). The larger one (l. 5.82 m; w. 6.24 m; h. 2.60 m), on the far left and perpendicular to the tomb, is well-carved with the tooling technique observed by McKenzie in several of the larger tombs at Petra which she places in Group B for her chronological study (McKenzie 1990: 41-44, 121-122). This technique involved dressing the walls in fine, neat lines tilted at a forty-five degree angle from the horizontal. Along the top of the walls, directly beneath the ceiling, runs a band of horizontal lines, while in the top right-hand corner of the walls is a small square area with fine-line tooling hatched in the opposite direction (**Fig. 12**). The floor of the chamber is blocked, but the basin carved just inside the entrance, the fine tooling and the open front (possi-

bly once masonry-built) of the structure suggest it is a triclinium. Furthermore, there are several lamp niches carved in the walls.

The smaller chamber (l. 2.09 m; w. 2.11 m; h. 1.60 m), between the possible triclinium and the tomb, has a small, eroded doorway. The interior walls are roughly dressed with no features carved into them and the floor is blocked with sand. It is possible that this small room served as a storage or preparation area in relation to the triclinium, as observed in other tomb complexes, such as that of Tomb Br. 253 and Tomb Br. 779 (Wadeson 2011b: 9).

To the right of the tomb is a huge vat for water with high rock-cut walls that would have been closed in the front by a dam (Nehmé 2012:130) (**Fig. 13**). On the east side, rock-cut steps lead to the top of the walls where rock-cut channels directed the water into the vat. On the west side,



11. Chambers to the left of Tomb Br. 192, Wādī Farasah East, Petra (L. Wadeson).



13. Large vat for water to the right of Tomb Br. 192, Wādī Farasah East, Petra (L. Wadeson).



in front of the vat, is a rock-cut niche platform accessed by two separate eroded stairways – one from the bottom and another from the top right (**Fig. 14**). To the left of the niche is a basin, which is fed by the drains in the wall above. The niche is life-size and may have held a portable betyl. This installation highlights the relationship between water and cult in Petra, a topic which has been discussed in an earlier article (Wadeson 2011b: 7; see also Wenning 2001: 91).

All the elements associated with Tomb Br. 192 form a unified complex. They are arranged around a central courtyard, but are not as well-structured as the better-known examples of the Soldier Tomb and the Tomb of Unaishu. Notably, this is the only monumental complex belonging to a Proto-Hegr type tomb. These tombs typically have smaller façades and interiors than the Hegr tombs (Wadeson 2010a: 57-60). The isolation of this tomb makes it difficult to date relative to other tombs in this necropolis. However, the tooling in the triclinium tends to belong to tombs of the mid-1st century AD (McKenzie 1990: 41-44), which as we have mentioned is the period in which large tomb complexes seem to be popular. The niche-platform with water features offers an interesting variation in the study of tomb complexes, but as we will see below this is not the only example of such an installation.

#### *Tomb Br. 221*

Tomb Br. 221 (Brünnow & Domaszewski 1904: 267; Nehmé 2012: 71) is also located in Wādī Farasah East, on the terrace above Tombs Br. 195–198 (**Fig. 1**). This high placement

makes it highly visible in the landscape. The tomb clearly has its own surrounding property that is accessed from the north side and from a now destroyed stairway in the south-west corner. This area in front of the tomb is bound on the south side by the rock and on the west side by a sheer drop to the level below (**Figs. 15, 16**). Thus, this tomb complex is separated from the surrounding tombs in the necropolis.

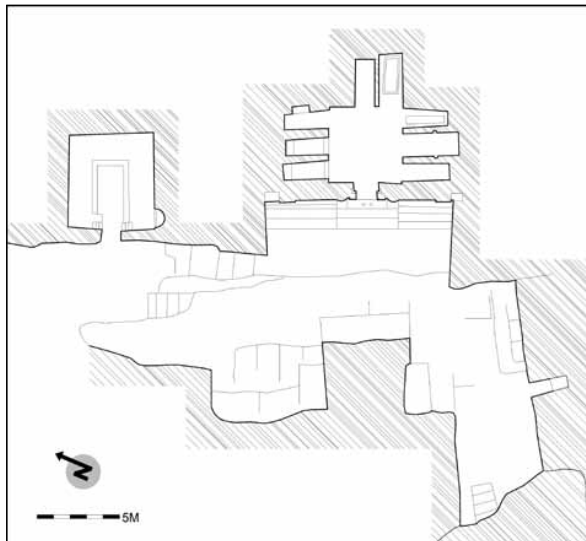
The tomb has a large Hegr façade that sits on a stepped base. The entrance to the burial chamber, which is accessed by a stairway that cuts through the stepped base, is framed by an elaborate doorway flanked by pilasters supporting a pediment. Two circular receptacles are carved on the top step before the chamber entrance, supposedly accommodating some sort of libation ritual upon entering the tomb. The burial chamber (w. 4.33 m; l. 4.51 m; h. 3.09 m) is surprisingly small considering the size of the façade (w. 10.68 m). There are three loculi in each of the side walls and two in the rear wall. These loculi are not consistent in terms of shape or size and only four of them have graves visible in their floors. The loculus in the far right of the left wall has a burial niche carved in its right wall, while the central loculus in the right wall has two niches in each of its side walls that are connected by a carved groove. Their function is uncertain, but if they are indeed contemporary with the main period of use of this tomb, they may have somehow supported a shelf inside the loculus. The floor of the chamber is only partially cleared, but no floor graves are visible. There are also four lamp niches in the right part of the front wall.



14. Niche-platform associated with Tomb Br. 192, Wādī Farasah East, Petra (L. Wadeson).



15. Complex of Tomb Br. 221, Wādī Farasah East, Petra (L. Wadeson).



16. Plan of the complex of Tomb Br. 221 (Q. Twaissi).

The area directly in front of the tomb seems to have once been a monumental ramp or stairway (**Fig. 17**). However, at a later stage it has been destroyed by quarrying, the traces of which are visible. In the rock wall to the south of the tomb is a tall niche (h. 2 m; w. 1 m) that is unfinished at the back. This may have been intended as a loculus. To the north of the tomb, traces of rock-steps on a north - south alignment are visible leading down to a small trichlinium (Br. 220). The trichlinium has a smooth, undecorated façade and is accessed by a tall doorway. As is typical for trichlinia in Petra, there is a small rounded basin carved in the bottom right-hand corner of the chamber. The floor is blocked with sand, but the benches are well-preserved (**Fig. 18**). Owing to the amount of sand blocking the area in front of this tomb, it is not possible to



17. Area in front of Tomb Br. 221 (facing west), Wādī Farasah East, Petra (L. Wadeson).



18. Trichlinium of Tomb Br. 221, Wādī Farasah East, Petra (L. Wadeson).

say whether there was an associated cistern or reservoir for water, but it is likely. The date of this tomb complex is also at this stage unknown.

#### *Tomb Br. 269 / Tomb Br. 270*

Tombs Br. 269 and Br. 270 are considered together here as they form part of the same complex (Brünnow & Domaszewski 1904: 281; Schmid 2009b: 159-160; Wadeson 2011b: *passim*; Nehmé 2012: 80-81). These tombs are located in a prominent position in Wādī Farasah West (**Fig. 1**) and are highly visible from the north (**Fig. 2**). They are perpendicular to one another and enclose a private area in front (**Fig. 19**).

Tomb Br. 269, which faces west, has a Simple Classical type façade with pilasters supporting a pediment. The burial chamber floor is not cleared, but a grave is partly visible in the bottom right corner. The chamber (l. 6.02 m; w. 6.97 m) is well-carved and has four loculi



19. Tomb Br. 269 (left) and Tomb Br. 270 (right), Wādī Farasah West, Petra (L. Wadeson).

carved in its back wall. The floors of the loculi are not cleared, but a grave is visible inside the third loculus from the left. Tomb Br. 270 is a semi-block tomb with a Hegr type façade that faces north-west towards az-Zantur. The monumentality of this tomb is achieved by carving all four sides of the top half free from the rock. The decorative elements of the tomb, including the crowsteps, are carved on all four sides, while the main façade sits on a stepped base. The burial chamber (l. 7.04 m; w. 5.70 m; h. 2.20 m) is heavily blocked with debris, making access difficult. However, three loculi are visible in the rear wall, the left of which is unfinished. The central loculus is aligned with the entrance. One loculus is also carved in the right part of the left wall. In the middle of each lateral wall is a rectangular niche (c. w. 0.43 m; h. 0.67 m; d. 0.23 m), the function of which is not clear.

The courtyard that these tombs share is approached from the north by a monumental stairway and corridor, and from the east by a smaller subsidiary stairway. The monumental stairway leads to a rock-cut gateway, to the west of which is a niche-platform (Nehmé 2012: 119) (**Fig. 20**). In the niche is the outline of a betyl. Water was directed over this betyl via a drain leading out of a basin in the rock platform above. This is similar to the situation discussed above for Tomb Br. 192. In the same rock platform above is the outline of a possible open-air triclinium (**Fig. 21**). Schmid reconstructs a porticus running north - south from this triclinium (2009b: 160, fig. 16). To the east of this is a recessed, rectangular area with signs of later quarrying.



20. Monumental gateway (with niche-platform on the right) to complex of Tombs Br. 269 and Br. 270, Wādī Farasah West, Petra (L. Wadeson).



21. View down over complex of Tombs Br. 269 and Br. 270 (from above Tomb Br. 270), Wādī Farasah West, Petra. Note possible triclinium in top left corner (L. Wadeson).

On the higher level behind Tomb Br. 270, to the south, is a possible water reservoir with a complex series of channels that once directed water around the tops of the tombs. Monumental rock-cut steps lead up to this reservoir from the south. In fact, the entire area to the south of the tomb is somewhat complex, with multiple platforms, stairways, wells and channels.

This tomb complex is notable for its inclusion of two tombs of different façade types. It is clear that Hegr Tomb Br. 270 was carved first since it is aligned with the monumental entrance and uses the space freely, whereas Simple Classical Tomb Br. 269 is carved into the available space, in the left rock wing of Tomb Br. 270 (Wadeson 2010a: 56, Table 4). The date of the carving of Tomb Br. 270 is not known, but it is argued elsewhere that the semi-block tombs may in fact predate the two-dimensional façade tombs (Wadeson 2012b: 117-121). A 1st century BC date is therefore not impossible.

Also noteworthy is the controlled access to this complex by means of a monumental gateway. The area inside the complex is somewhat private and separated from its surroundings, but at the same time the complex is well-connected to other nearby structures and tombs. The betyl at the entrance-way to the tomb complex demarcates the property and highlights its sacred aspect.

#### *Tomb Br. 276*

Tomb Br. 276 (Brünnow & Domaszewski 1904: 282; Nehmé 2012: 82; Mouton 2006: 86; Wadeson 2011b: *passim*; 2012b: 118, 120) is also

located in Wādī Farasah West, just to the west of Tombs Br. 269 and Br. 270 (**Figs. 1, 2**). In fact the two complexes are connected by a small rock-cut stairway, which leads down from the south-west side of Br. 270 to the large triclinium (Br. 272) to the east of Br. 276. Carved into a separate rocky outcrop, Tomb Br. 276 dominates a large surrounding area and is one of the most monumental and visible tombs in Wādī Farasah (**Fig. 22**). It is a semi-block tomb since the north and west sides are carved free from the rock as well as the top of the tomb. Although only one row of crowsteps is visible, extending around all sides of the tomb, it is likely there was another row higher up where the stone is destroyed from weathering. The principal façade of the tomb faces north and sits on a stepped base.

The burial chamber (l. 10.62 m; w. 6.38 m) is spacious and neatly carved with a partially cleared floor. There are three loculi carved in the left wall. Only the loculus on the far right has a grave in its floor. A rectangular niche is carved in the wall between the first two loculi. In the back left corner of the chamber floor is a small pit grave, presumably for a child. In the wall above this grave is an associated Nabataean inscription and nefesh, which have been published by Nehmé (2012: 194, MP 185). The back wall of the chamber has been monumentalised with a low bench and two central steps that precede the three loculi carved above (**Fig. 23**). This arrangement echoes the stepped base of the façade. The central loculus was clearly intended for the most important burial of the tomb since it is framed by carved pilasters. This loculus, and that on its right, both have graves cutcarved



22. Tomb Br. 276, Wādī Farasah West, Petra (L. Wadeson).

into their floors. There is another Nabataean inscription carved in the wall between these loculi (Nehmé 2012: 194, MP 185.1).

The right wall of the chamber has no burial features carved into it, since this is in fact the west façade of the tomb. There is a raised doorway in the northern half of the wall, which indicates an earlier phase of the tomb (**Fig. 24**). This doorway corresponds to the level of the loculi in the left wall and provides an entrance from



23. Loculi in back wall of Tomb Br. 276, Wādī Farasah West, Petra (L. Wadeson).



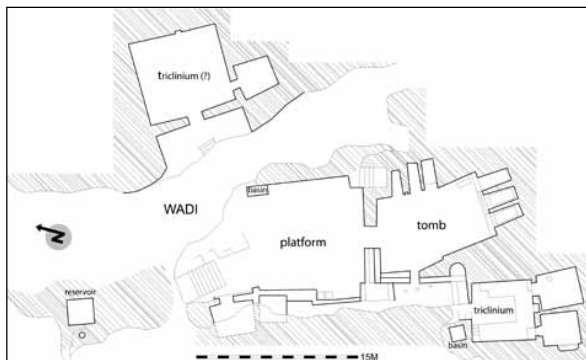
24. Right wall of Tomb Br. 276 burial chamber, with earlier doorway (note the bend in the wall) (L. Wadeson).

the west side of the tomb (**Fig. 25**). It has been proposed that this west façade was in fact the original orientation of the tomb, and that at a later stage the northern façade was carved and the chamber extended to the south (Wadeson 2012b: 118-120). This explains the obvious bend in the right wall, the lowered floor level and the visible change in orientation inside the chamber.

For whatever reason, the tomb appears to have been enlarged and monumentalised at some stage. The new northern façade is associated with the large platform in front of the tomb (**Figs. 22, 26**). This platform is enclosed by a low rock-cut wall and approached by a monumental stairway. At the bottom of the stairway is a water reservoir. On the west side of the platform are traces of what may have been rooms, while on the east side is a possible rectangular basin carved in the floor. The chamber (Br. 272) to the east of the platform seems also to be associated with this tomb (**Fig. 27**)<sup>6</sup>. It is preceded by a small plat-



25. West (earlier) façade of Tomb Br. 276, Wādī Farasah West, Petra (L. Wadeson).



26. Plan of the complex of Tomb Br. 276 (Q. Twaissi).

6. Nehmé (2012: 81) identifies Br. 272 as a funerary chamber due to a possible grave in the floor. However, its design and presence of the niche and subsidiary chamber make it more likely that its primary function was a feasting hall.



27. Br. 272 to the left of Tomb Br. 276, Wādī Farasah West, Petra (L. Wadeson).

form and stairway and although it is eroded and open at the front, the line of the original threshold is visible. This large room has neat, straight walls that are dressed with the tooling technique described above for the possible triclinium of Tomb Br. 192. There is a rectangular niche carved high in the rear wall of the chamber and a small subsidiary chamber in the bottom right corner. Although the floor is blocked by sand, it is likely that Br. 272 served as a triclinium or at least a feasting hall for Tomb Br. 276.

A definite triclinium is carved on the west side of the tomb<sup>7</sup>, but this is associated with the earliest stage of the tomb, i.e. the west façade (**Fig. 28**). This triclinium is small and has walls



28. Triclinium on the west side of Tomb Br. 276, Wādī Farasah West, Petra (L. Wadeson).

7. This is identified by Nehmé (2012: 133, F38) as a possible domestic chamber. However, it seems that the floor of this chamber was only recently cleared, revealing the benches.

dressed with stippled tooling, unlike in Br. 272. It is approached by stairs and preceded by a square basin that still bears traces of hydraulic mortar. A tall, rectangular niche is carved in the back wall of the triclinium and seems to be associated with an unpublished Nabataean inscription to its right. Either side of the niche are two small chambers accessed by stairs. A burial niche with a sunken grave is carved in the chamber on the right and it is assumed that the left chamber also had a burial function. Triclinia that also contain burials are not uncommon in Petra. Well-known examples include the triclinia associated with the Tomb of Unaishu and the Obelisk Tomb.

It is tempting to propose that the modification and enlargement of the complex of Tomb Br. 276 took place in the same period in which the other large tomb complexes at Petra became prevalent, around the mid-1st century AD. The date of the earliest phase of this tomb, with the small triclinium on the west side, is not known, but it is clear that during this time the tomb served a lower number of people. The later addition of the large platform and feasting hall appears to have provided for a greater number of people attending services in honour of the deceased. The monumental stairway to the complex on the north side of the platform was also an important reconfiguration, perhaps serving to highlight the act of approaching the tomb.

#### *Tomb Br. 559*

Tomb Br. 559 (Brünnow & Domaszewski 1904: 354; Schmid 2009b: 157-159, Fig. 14; Wadeson 2011b: *passim*) is situated in a commanding position almost at the top of the ridge that separates Wādī Mu‘ayṣara East and Wādī Mu‘ayṣara West in the north of Petra (Fig. 1). The façade faces out towards the city centre and dominates a large open area in front (Fig. 29). This tomb is somewhat isolated from the other tombs in the necropolis, which are mostly on the lower levels.

The façade of Br. 559 is a large Hegr type with an elaborate doorway framed by pilasters supporting a pediment. There are two slit windows carved in the rock wall either side of the façade and its base is blocked by sand. Remains of plaster are visible around the cornice directly above the door and rock-carvings of animals, including an ibex, are faintly visible in the lower



29. Tomb Br. 559 and area in front, Wādī Mu‘ayṣara, Petra (L. Wadeson).

entablature of the façade.

The burial chamber (l. 6.95 m; w. 8.10 m) is blocked by at least 0.40 m of sand. There are three loculi in each of the side walls, all of which have the same height apart from the one carved in the right part of the right wall. The floors of the loculi are mostly blocked by sand, but floor graves are visible in at least three of them. The loculus in the far right of the left wall has what appears to be a burial niche carved in its right wall. Three burial niches are also carved either side of the entrance, in the front wall of the chamber. In the middle of the back wall is a smaller burial chamber (l. 3.10 m; w. 2.70 m) with a loculus-like opening that is elaborated with a carved frame topped with a cornice (Fig. 30). The chamber extends to the right from the entrance and has an unfinished feature in its left wall. The floor is blocked, but likely contained



30. Loculus-chamber in the back wall of Tomb Br. 559, Wādī Mu‘ayṣara, Petra (L. Wadeson).



pit graves. To the left of this chamber is a loculus that is more neatly carved than the others. To the right of the chamber is an unfinished loculus, which if it had been finished would have given the tomb a symmetrical plan. The elaborated burial chamber in the back wall was clearly for the most important burial(s) of the tomb.

The large area (l. 22 m; w. 27 m) in front of the tomb is enclosed on its sides by a low rock-cut wall creating a courtyard space. A stepped pathway leads up this area from the south-west, connecting it to the tombs on the level below (**Fig. 31**). Another stairway, now eroded, in the north-west of the courtyard leads down to Tombs Br. 522 – 524 in Wādī Mu‘ayṣara West. To the east of the façade are a series of working platforms and an area that was being quarried. At the south-western corner of the courtyard is a rock-cut open-air installation that appears to be associated with this tomb. It consists of a central, slightly raised square platform surrounded by low rock-cut walls and partial benches (**Fig. 32**). A channel leads into the corner from the north-eastern side. Although not a typical triclinium with three raised benches, its size, the space around the platform and the basin in the north wall suggest it



31. Steps leading up to the area of Tomb Br. 559, Wādī Mu‘ayṣara, Petra (L. Wadeson).



32. Possible ‘feasting area’ associated with Tomb Br. 559, Wādī Mu‘ayṣara, Petra (L. Wadeson).

may have functioned as a feasting area.

To the south-east of the courtyard is a small enclosed area with a heavily eroded and blocked façade with a classical design facing west and a large water reservoir that was once covered with a vaulted roof (Muheisen 2009: 97, Pl. 78) (**Figs. 33, 34**). A channel connects the reservoir to a well to the east. The well is fed by a channel carved above the façade. A betyl in a niche is carved just to the right of the well, around the corner of the ledge, once again highlighting the relationship between water and cult. There may have once been a room carved on the north side of this area, as niches for arches are carved high up in the rock wall behind the stairway (Schmid 2009b: 158). To the left of the blocked façade, rock-cut steps lead up to a higher level where there is another reservoir, a circular cultic installation (see Tomb Br. 693 below), basins and



33. Tomb, reservoir, well and betyl niche associated with Tomb Br. 559, Wādī Mu‘ayṣara, Petra (L. Wadeson).





34. Reservoir associated with Tomb Br. 559 (note channel above tomb in foreground of photo), Wādī Mu'ayṣara, Petra (L. Wadeson).

a covered benched area (**Fig. 35**). The water was channelled from here to the cistern below (Schmid 2009b: 159). This may have been used as a feasting area, and seems much more private and limited to a smaller group of people than the areas on the lower level. It is also questionable whether this area was still considered as part of the complex of Tomb Br. 559. The steps continue up to the platforms above the tomb, which seems to have been an area for quarrying stone. As noted by Muheisen (2009: 95), the installations for water management are complex in this area.

The dominating position of Tomb Br. 559 and the complexity and size of its associated structures demonstrate that this was an important tomb complex in the Nabataean period. The date of this tomb remains to be established. Fur-



35. Rock-cut installations accessed by stairway, to the east of Tomb Br. 559. Wādī Mu'ayṣara, Petra (L. Wadeson).

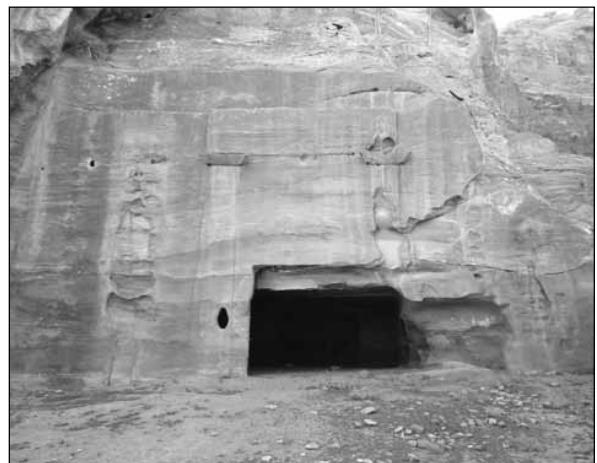
ther investigation is also required to elucidate the relationship between the various structures.

#### *Tomb Br. 572*

Tomb Br. 572 (Brünnow & Domaszewski 1904: 355; Schmid 2009b: 158; Wadeson 2011b: *passim*) is located in Wādī Mu'ayṣara East, just to the north-east of Tomb Br. 559 but on the east side of the ridge and on a lower level (**Fig. 1**). A view down on to this tomb complex is in fact possible from the area directly above Tomb Br. 559. It is in a less prominent position than the other tomb complexes discussed as it faces into the *wadi* and is not visible from the city centre. However, it is still prominent among the other tombs in this area owing to the size of its property and associated features.

The façade-type of the tomb cannot be determined since the top no longer survives. All that remains are two carved pilasters with inserted Nabataean capitals framing the façade (**Fig. 36**). An architrave is carved above the pilasters. The recessed ledge above the façade may indicate that it was topped with built crowsteps. A large portion of the lower part of the façade is missing, including the original entrance. A small window has been carved in the left pilaster of the façade, which is a rather unusual placement.

The walls of the burial chamber are extremely neat and well-carved. They display the tooling technique that has been discussed above for the complexes of Tombs Br. 192 and Br. 276. The ceiling is also dressed with fine, horizontal lines. However, the bottom parts of the side walls have been destroyed through erosion. The



36. Tomb Br. 572, Wādī Mu'ayṣara East, Petra (L. Wadeson).

plan of the chamber (l. 12.98 m; 7.27 m; h. 2.75 m) is unique in Petra, in that it is deep and has a recessed area at the back. This recessed area is framed by carved pilasters supporting a cornice (**Fig. 37**). It serves to emphasise the three square loculi in the back wall. All of these loculi have graves carved inside. The central loculus also has grooves carved in its side walls which may have served to support shelves. A further loculus with a grave is carved in the left part of the recessed area. In the main part of the chamber, there are five loculi in the left wall and four in the right wall, all of which are blocked by sand. The loculi closest to the recessed area on either side of the chamber have what appear to be eroded burial niches in their walls. The chamber is monumental in its design and arrangement, and is one of the few in Petra to still bear traces of decorative elements.

The area in front of the tomb is enclosed by a partly rock-cut, partly built wall to the north and a monumental rock-cut portal to the east, creating a relatively concealed space (**Fig. 38**). The north wall (Br. 573) is in fact blocking the small gorge to the north (Schmid 2009b: 158). The south side is open, but seems to have been once bound by a colonnade (Schmid 2009b: 158). This is suggested by the capital lying on the ground in the south-east corner of the forecourt which seems to have been inset in the space above, high in the rock wall (**Fig. 39**). Directly opposite this, to the left of the façade, it is possible to see a recess in which a column may have rested. Column drums are also observed in the area, and were reused in later



37. Back wall of burial chamber of Tomb Br. 572, Wādī Mu'ayṣara, Petra (L. Wadeson).



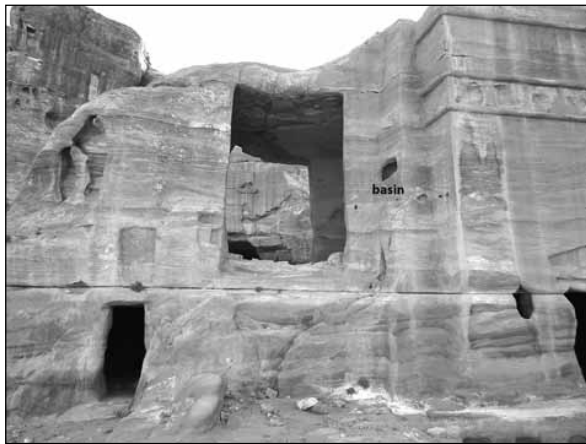
38. Complex of Tomb Br. 572 (tomb on left), Wādī Mu'ayṣara, Petra (L. Wadeson).



39. Courtyard of Tomb Br. 572 (facing east), Wādī Mu'ayṣara, Petra (L. Wadeson).

construction activity at the site (Schmid 2009b: 158).

The main entrance to the complex seems to have been via the monumental portal on the east (Br. 574) which frames Tomb Br. 572 (**Fig. 40**). This is a sort of covered vestibule that is open on the east and west sides. Remains of an eroded stairway are visible leading up to this room on the east side. The room may have also had a cultic function since there is a rock-cut bench in the north wall, a niche in the south wall and an arched basin on the north side of the eastern entrance. The ceiling of this structure is high and the walls are neatly carved. It is possible that the basin belonged to an earlier structure since it is in a high and inaccessible position in the wall. On the level below Br. 574, where possible steps lead up, a reservoir is carved in front of Tomb Br. 575 (**Fig. 41**). This was once



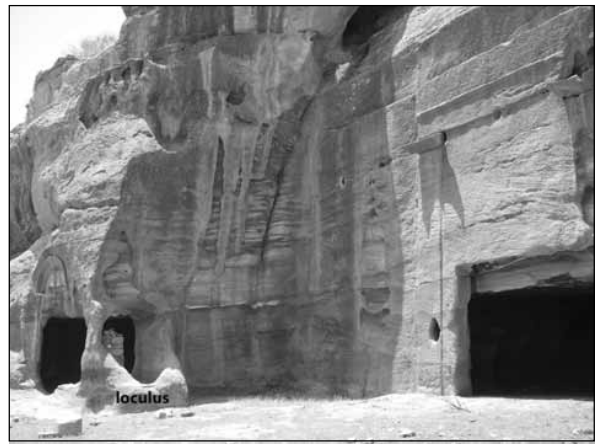
40. Entrance hall of Tomb Br. 572 (facing west) with basin high in the wall, Wādī Mu'ayṣara, Petra (L. Wadeson).



41. Reservoir associated with Tomb Br. 572 (Tomb Br. 575 behind), Wādī Mu'ayṣara, Petra (L. Wadeson).

covered, as the niches to support arches in the walls reveal.

Schmid has dated Tomb Br. 572 to the 1st century AD based on surface pottery collections and parallels with the Soldier Tomb Complex (2009b: 158). The tomb was carved later than the small Arch Tomb Br. 571 to the south since its courtyard space has been adapted to fit around the loculus in the north wall of Br. 571 (Fig. 42). It is also suggested that Double Pylon Tomb Br. 575 already existed when Br. 572 was carved, since the reservoir associated with Br. 572 has been placed in front of the entrance to Br. 575 and the monumental gateway has been adapted to the available space. This specific type of monumental gateway / vestibule is unique in Petra, but it is a common element of the tomb complexes that served to highlight the transition to the funerary space.



42. Arch Tomb Br. 571 to the left of Tomb Br. 572, Wādī Mu'ayṣara, Petra (L. Wadeson).

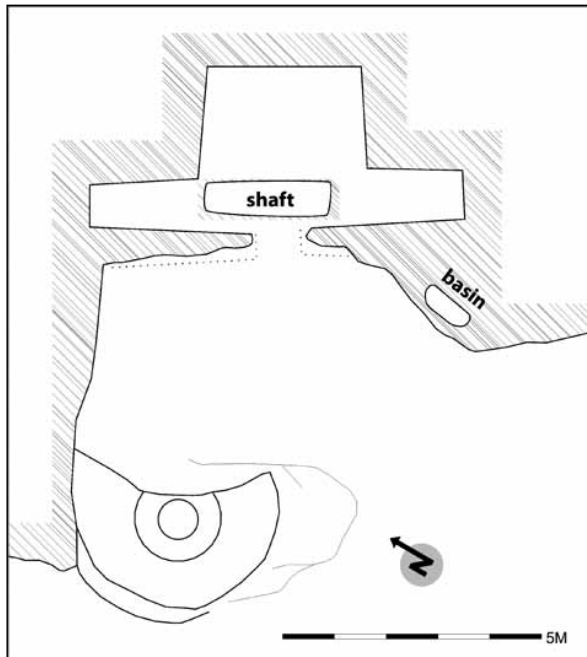
#### Tomb Br. 693

Tomb Br. 693 (Brünnow & Domaszewski 1904: 377; Tholbecq 2011: 33-34; Wadeson 2011b: 8) is situated in the north-eastern part of Mughur an-Naṣāra (Fig. 1). It is not in a particularly prominent position and is somewhat concealed by the surrounding rocky outcrops. The façade, which faces south-west, is heavily weathered and is thus missing most of its lower part (Fig. 43). The surviving carved pediment indicates that it belongs to the Simple Classical façade type.

The small burial chamber (l. 3.49 m; w. 3.06; h. 2.03 m) of this tomb has also suffered extensive erosion meaning that the original tool-work is no longer visible. There is one tall loculus in the front part of each of the side walls and the floor is blocked with sand (Fig. 44). A shaft entrance is carved in the ceiling, providing en-



43. Complex of Tomb Br. 693, Mughur an-Naṣāra, Petra (L. Wadeson).



44. Plan of the complex of Tomb Br. 693 (Q. Twaissi).

trance from the top of the tomb. Associated with the entrance to this shaft are two circular receptacles for offerings, which are commonly found with shaft tombs. It is likely that this tomb was originally accessed by the shaft and that the façade and loculi were added at a later stage, since there are several examples of this phenomenon at Petra (Wadeson 2012b: 113-117). The addition of the façade served to monumentalise the tomb, at which point the shaft entrance would have then gone out of use. The landscape of Mughur an-Naṣāra is characterised by small rocky outcrops, which were suitable for the carving of shaft tombs and also for later adding façades. This explains why there is a high number of such tombs in this area.

When the façade was added to this tomb, a small external complex was also created that was accessed from the south-east. This consists of a partially enclosed forecourt, an arched basin carved in the wall just to the right of the façade and an elaborate circular platform opposite the tomb (Figs. 43, 45). The latter feature has been interpreted by Tholbecq as a *'bóqroç'* used for making libations or other offerings (2011: 33-35). In the centre of the feature is a circular depression with a drainage hole, indicating that liquids were placed inside. Such installations, previously interpreted as *stibadia* are the focus



45. Circular platform with receptacle in front of Tomb Br. 693, Mughur an-Naṣāra, Petra (L. Wadeson).

of a detailed study undertaken by Tholbecq. Other well-known examples are found in front of the Obelisk Tomb and as part of the 'High Place' of Jabal al-Madhbah (Tholbecq 2011: 34, Fig. 4). Such an installation also seems to be present in the upper level of the complex of Tomb Br. 559, discussed above.

Unlike the other examples presented in this report, Tomb Br. 693 is a small complex with no visible structures for funerary feasting or a monumental entrance. However, the inclusion of the circular installation for offerings is significant, as so few tomb complexes have such a feature. This structure testifies to the occurrence of offerings outside the tombs. The date of Tomb Br. 693 has not yet been determined, but it is likely that is post-dates the shaft tomb from which it is formed.

### Concluding Discussion

The tombs chosen for detailed study during the second season of the FTTP vary in terms of their location, façade type, size, and the type and arrangement of the installations associated with their surrounding property. Nevertheless, despite the evident variation, all these tombs have elements common to tomb complexes in Petra, including boundary structures that define the property, an open area or courtyard in front of the façade, a place reserved for dining, a source of water and features that are related to cult, such as niches, betyl carvings, circular receptacles or basins. This indicates that the same sorts of ritual activities were taking place at the tombs, such as funerary feasting, gathering and providing offerings to the dead and to the gods. Such

activities were performed in commemoration of the dead and share parallels with rituals in Nabataean religion. Most of the activity seems to have taken place in the courtyard area in front of these tombs, which could accommodate large numbers of individuals. The often prominent position of the tomb complexes meant that the rituals taking place in the service of the dead were highly visible and 'on show'. Thus, these commemorative activities clearly played an important social role for those living in Petra, providing an opportunity to confirm one's status within society, to strengthen family and / or tribal relations and to define a collective cultural identity (Wadeson 2011b: 10-11; 2013a: 24)<sup>8</sup>.

The variety evident in the form and layout of the complexes can be explained by the different topographical settings of the tombs within Petra (Wadeson 2012b: 104-112). The arrangement of the structures within the complexes was adapted to Petra's landscape and depended on the shape and size of the rock in which the tomb was carved. For example, some complexes are located within narrow wadis and thus a three-dimensional space could be easily created (Wadeson 2011b: 9; 2012b: 109). Areas with small, rocky outcrops, such as Mughur an-Našāra and Bāb as-Sīq, were also exploited for creating the separate elements that formed the complexes.

Regardless of the layout of the complexes, an important aspect seems to have been how their property was defined (Wadeson 2011b: 6)<sup>9</sup>. For example, rock walls demarcate the boundaries of many complexes, such as Tombs Br. 269 and Br. 270, and Tomb Br. 559. Other complexes are off-set from their surroundings by the landscape itself, such as Tomb Br. 30 and Tomb Br. 221, making their territory obvious. The concept of property and its legal implications is expressed in the inscription on the *Turkmāniyyah* Tomb, thus confirming the picture gained from the archaeological evidence.

The *Turkmāniyyah* Tomb inscription also relates how the property of the tomb complex was sacred and dedicated to the Nabataean god Dushara. This concept is also reflected in

the archaeological evidence, since not only is the space of the complexes defined as different from its surroundings, but also betyls and religious niches are commonly found at the boundaries, signalling the sanctity of the area (Wadeson 2011b: 7-8; see also Sachet 2012: 244-250). Several complexes are provided with gateways that may have acted as important transitional points. The presence of basins by the entrances to complexes and to tombs, suggests that some sort of ritual purification took place at these transitional points. Water in fact played an important role in the Nabataean funerary tradition, as demonstrated by the presence of large reservoirs and basins near the tombs (Wadeson 2011b: 8). Not only was it essential for the funerary feasting that took place at the tomb site, but it was also used for cultic purposes in relation to religious worship, as we saw in the cases of Tomb Br. 192, and Tombs Br. 269 and Br. 270.

Although the funerary space was considered as sacred, the tombs were very much part of daily life at Petra<sup>10</sup>, as demonstrated by their incorporation into, and prominence in, the urban landscape (Wadeson 2011b: 10; 2013a: 24). This idea is further reiterated by the presence of burials in triclinia where feasting took place, for example in the complexes of Tomb Br. 276, Tomb Br. 253, the Tomb of Unaishu and the Obelisk Tomb (Wadeson 2011b: 10)<sup>11</sup>. Thus, there seem to have been fluid boundaries between the living and the dead, a concept which will be explored as part of a new research project by the author. Another issue which needs further study is the reason for the emergence and development of large-scale tomb complexes in the 1st century AD at Petra<sup>12</sup>. This will be discussed in a forthcoming article (Wadeson in preparation).

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8. See Schmid (2013: 257-258) for a discussion of the social role of feasting. See also Nehmé (2013) for a discussion of 'The Installation of Social Groups in Petra'.  
9. Schmid (2013: 252-254) discusses the defined spaces of tomb complexes as *heterotopias*, following the theory of Foucault.

10. Schmid has questioned to what extent the Soldier Tomb complex was used by the living (2009b: 162).  
11. For another discussion of this phenomenon, see Sachet 2010: 253-257.  
12. Sachet (2010: 259) has considered the development of banqueting rooms in Petra.

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