

THE PETRA NICHES PROJECT (PNP)

Robert Wenning

In 1995 -1998 Prof. Dr. Helmut Merklein of Bonn University and the author carried out a research project on the deities venerated by the Nabataeans (Merklein and Wenning 2000). The Nabataeans used non-iconic stones (*betyls*) and anthropomorphic figures to represent their deities. Since statues and reliefs often follow Greek prototypes it is much easier to identify the deities of this group than to distinguish the deities of the *betyls*. Very soon it became evident that there is a need for a thorough investigation of the rock-cut votive niches and *betyls*, which will be accomplished by the Petra Niches Project (PNP) directed by the author.

We organised three campaigns in the field (1997, 1999, 2001) and made four further short visits to Petra in 1999, 2002, 2004 and 2007. Participants have been H. Merklein, R. Wenning, S. Krogull, V. Löhr, M. Lurtz, W. Wenning, W. Thiel, and D. Kühn. The PNP was financially supported by the German Research Association (DFG), the Görres-Society, and the German Society for the Exploration of Palestine (DPV). Permissions and much help were kindly given by the Director General of the Department of Antiquities, Prof. Dr. Ghazi Bisheh and Prof. Dr. Fawwaz Al-Khraysheh and his representative at Petra, Suleiman Farajat. We encountered much interest and support by a large number of colleagues. Also, in the course of the Siq Project we were provided with a huge ladder enabling us to reach and measure niches high up on the rock face. We thank all institutions, organisations and colleagues for their co-operation. The death of Helmut Merklein and personal health conditions stalled further continuation as well as the publication of the project, but the PNP is now re-established and the next season is planned for spring 2010. Prof. Dr.

Stephan G. Schmid (Berlin) kindly invited me to include the PNP into the new French-German project on “Early Petra” allowing me to contribute to the work of the “Early Petra-Project”. I am very grateful for this opportunity and the backing of the PNP.

The PNP is more or less based on the extent of Petra as described by Dalman, but a lot of paths not yet researched by Dalman were added when we started to systematically survey the entire east of the city of Petra. Furthermore, even in the older documented areas we noticed many more monuments that were previously unknown. We followed Dalman in describing the monuments in reference to their wider as well as more exact geographical location. Due to our extended survey area, however, we had to differ from his original route. We divided Petra into three broad survey areas running north to south. We started in the southeast at the al-Birkah at Zurrāba and continued towards the west. In total, we have established 50 survey areas in Petra and some more in Greater Petra. Each area was repeatedly visited at varying times of the day as light conditions are an important factor in discovering niches and other monuments as well as recognizing details. The survey of areas 1 - 28 is completed. There are a few other areas without niches in the outskirts of the Petra mountains. Due to the great number of new discovered niches the old numbering of Dalman is no longer applicable. To avoid a mixture of numbering systems we decided to start a new numbering with the label “VN” in front of a set of continuing numbers. The Brünnow and Dalman numbers are added in brackets wherever possible. Other references are given in the bibliography to each niche and in the concordances among the indices.

1. al-Buraydhā
2. al-Wu‘ayra
3. Shib Qays
4. ar-Ramlā
5. ad-Dāra
6. Bāb as-Sīq North
7. al-Muḍhlim
8. Bāb as-Sīq South
9. aj-Jilf
10. Way to al-Madras
11. al-Madras gorge
12. al-Madras
13. Valley of al-Ḥuraymiyya
14. al-Ḥuraymiyya gorge
15. al-Qanṭara, aj-Jarra
16. Eagle gorge
17. Height north of as-Sīq
18. as-Sīq
19. Outer as-Sīq
20. Jabal al-Muḍhlim
21. Height north of Sadd al-Ma‘jan
22. Sadd al-Ma‘jan (Nischenklamm)
23. Height south of Sadd al-Ma‘jan
24. al-Khubtha northern slope
25. al-Khubtha southern slope
26. Ways to al-Khubtha
27. al-Khubtha western plateau
28. al-Khubtha eastern plateau
29. Jabal al-Mathbaḥ (Theaterberg)
30. Ways to Zibb ‘Aṭūf
31. Zibb ‘Aṭūf (High Place)
32. al-Farasa East
33. al-Farasa West
34. an-Numayr
35. Jabal an-Numayr
36. al-Maṭāḥa
37. an-Naṣārā
38. Jabal al-Mu‘ayṣara ash-Sharqiyya
39. Jabal al-Mu‘ayṣara al-Gharbiyya
40. City area
41. Ways to ad-Dayr
42. Qaṭṭār ad-Dayr
43. Hermitage (Klausenschlucht)
44. ad-Dayr plateau
45. as-Siyagh
46. al-Ḥabīs
47. Umm al-Biyāra slope
48. Umm al-Biyāra terrace
49. Umm al-Biyāra
50. ath-Thughra
51. Wādī Mūsā, al-Jayy
52. Umm Ṣayḥūn
53. Mirwān
54. an-Nuwayra
55. al-Bayda
56. Sīq al-Bārid
57. Sīq al-Amtī
58. an-Naqa‘
59. Shammasa
60. Aṭ-Ṭunub
61. Sīq Umm al-Hiran, Sīq Umm al-‘ulayqa
62. Abū ‘Ulayqa, al-Waqīt
63. Jabal Hārūn
64. Sīq Daffit Hamad
65. Ṣabra
66. Baṭḥa

The first record and description of the niches in Petra was published by Dalman in 1908. Later surveys and excavations yielded some more niches. But there is much more evidence than previously assumed. Today we can account for about 1200 votive niches in Petra, but there are possibly much more. In comparison with Dalman the number of niches can be more than doubled. That makes the niches part of the more important and greater groups of rock-cut monuments in Petra such as the tomb façades, the cave-dwellings, the *triclinia*, and the shaft tombs. However, very little is currently known about the niches and the *betyls*. They deserve more attention.

In 1985 Roche established a typology of the Nabataean niches and *betyls* (Roche 1985). We have some objections to her description and typology. Despite the generally good approach of classifying the material, it does not, however, get us much further. Raymond also published a good survey of votive niches in 2008, but it is only based on a limited selection of monuments (Raymond 2008). Patrich merely gave a more general overview of the types and the relationship of *betyls* to the deities (Patrich 1990: 50-113), while Avner demonstrated what can be learned from their size (Avner 1999-2000, but cf. Wenning 2008: 616-617). The arguments presented in these studies and some other contributions should be considered, but they also call for some discussion. Another related group of monuments in Petra, the *nefesh*-pillars, are excellently discussed and catalogued by Kühn (Kühn 2005: 234-282, 449-500).

There are a few types of *betyls* (the rectangular slab or stele, the slab with a rounded top or the semicircular shape), of which the reliefs are either protruding or carved *into* the niche surface (Wenning 2001: 85-87, fig. 4). These types are of particular significance (**Figs. 1-2**), but at the moment we miss the criteria to give a closer explanation. The same is true for the different framings of the niches, which vary from very simple forms to elaborated fine architectural compositions (**Fig. 3**). Although some niches seem to have stylistic similarities with temple or tomb façades, the significance of the niches and *betyls* is not so much rooted in their artistic form but in their religious meaning. Therefore, a new contextual approach is needed to describe not only the setting of the niches, but also the constellation of the monuments going beyond traditional art historical classification.

None of the above mentioned *betyl*-types are exclusively related to a particular deity. Instead, the same type could have been used to represent different deities. Only four niches in Petra are accompanied by inscriptions and we simply do not know who is who among the *betyls*, even



2. Petra, *Bāb as-Sīq*, *Aşlah* triclinium complex, *betyl* niche D. 20 (R. Wenning).



1. Petra, *Shib Qays*, unpublished *betyl* niche (R. Wenning).



3. Petra, as-Sīq, niche D. 144 (R. Wenning).

when we consider inscriptions connected with *betyls* at other Nabataean sites (Wenning 2001: 80-84). In general, the *betyl* symbolizes the presence of a deity. The *betyl* could receive cultic veneration, as the *Suda* explains and as evidence many installations support. Most *betyls* in Petra, however, represent Dushara, the god of Petra and the god of the dynastic rulers and thus the main deity of the Nabataeans (Wenning 2003). Yet, according to surviving inscriptions, there are various other deities mentioned, such as Al-'Uzza, "Lord of the House" and Atargatis. We must keep in mind that there are many possibilities of who the venerated deities were. In addition to the great Nabataean deities known from inscriptions, we should also consider particular protective deities venerated by the clans and other groups of the Nabataean tribal society like the *marzeah*. Therefore, we should avoid relating the *betyls*, or any particular type of *betyl*, to "Dushara" too quickly.

As *betyls* set in a votive niche, deities were sometimes venerated side by side in a row of two, three or even ten or smoothing into each other (Fig. 4). However rarely, *betyls* could also be replaced by figures (five examples in Petra, among them Isis is represented twice). Also, a few combinations of *betyls* and figures are known. Not all niches show a *betyl*, often we deal with "empty" niches. Here we suspect that the owners of the *betyl* took their portable *betyl* with them in order to set it up in their house or tent and brought it back to put it into the niche at particular occasions. Most "empty niches" have got a groove both at the bottom and the back wall of the niche to insert such a portable *betyl* (Fig. 5).

By communicating through the *betyls* the Nabataeans established a direct contact with their deities within a kind of family religion (cf. Healey 2001: 75). Most of the niches belong to individual monuments and testify to a personal relationship between the deity and the worshipper or a group of worshippers like a clan or a *marzeah*. This fits nicely with the contents of the inscriptions. We have to assume that the assemblage places, sanctuaries, and niches were not only cut by the inhabitants of Petra. As the reli-



4. Petra, as-Sīq, niche D. 172 (R. Wenning).



5. Petra, al-Madras, niche D. 66 (R. Wenning).

gious and political centre, Petra must have frequently been visited by other Nabataeans, who were either living in other settlements or even still organised as nomads.

Concerning the question of the deity connected to a particular *betyl* or type of a niche we can hardly expect definite answers, although in some cases we may speculate from the context to whose the niches are directed to. Contrary to many suggestions in previous research and our own initial assumptions we became more and more sceptical about the possibilities for such identifications. Therefore, not the identification of the deity but rather the function of the niches and the reason why a niche was cut at a particular place should be emphasised.

The basis for any analysis must be a complete dataset of all votive niches in Petra. The interpretation of single or selected monuments can be misleading. That means, the first step is the registration and documentation of all niches in Petra within a systematic survey. Only after that can we investigate further and establish patterns and interpretations. Based on the charac-

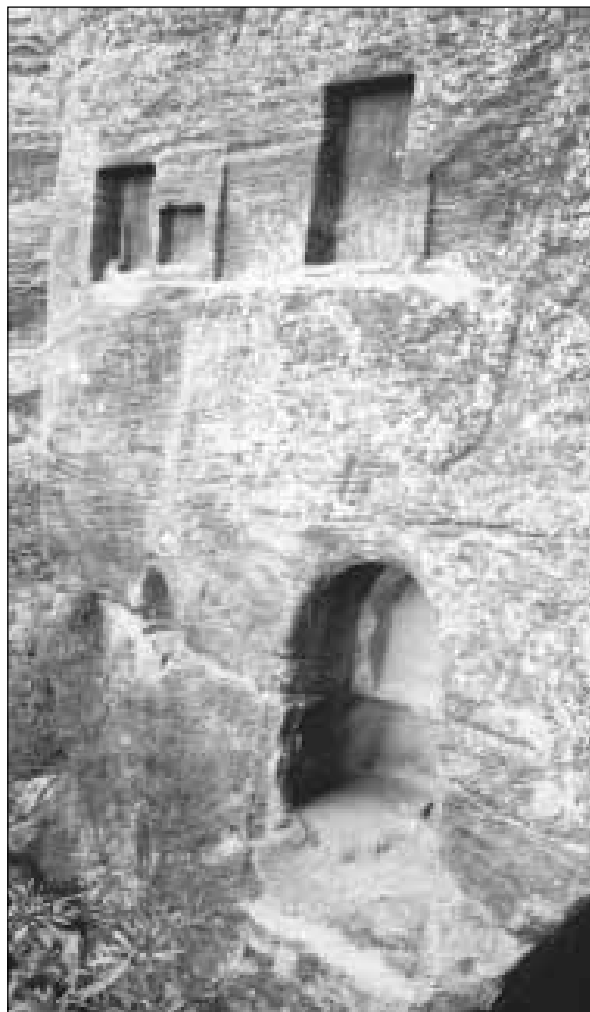
terisation of the niches themselves and on the experience of the first survey, we developed an extensive questionnaire allowing us to collect as many data as possible. Each niche has been carefully measured, described and photographed. The niches are of rectangular shape or arched. Niches of both simple design as well as various types of framing such as simple strips or architectural compositions shaping an *aedicula* with pilasters, columns, bases and capitals, architrave, frieze, figural busts, an *attic zone*, a conch or a pediment and *acroterion* bases were documented. Some niches are set into each other showing a mixture of types. The architectural niche, or *aedicula*, shapes a sanctuary of its own. It can be a citation of a temple or of another architectural form. Apart from the basic niche and *betyl* types there is no standardization in form. We should also keep in mind that the Nabataeans have not been very meticulous about measurements.

The type of the niche and the type of the *betyl* can correspond in form (e.g. a rectangular *betyl* in a rectangular niche), but often do not, which needs to be examined. The interior of the niche is of interest as well. The arranging of the back wall, the ceiling, the bottom of the niche, grooves, divided parts and additions like benches were documented. Holes, so-called sand-glass loops, cup-holes and other installations in or near the niches were measured and recorded along various types of pedestals, often shaping the *mwtb* of the *betyl* -- which is not the foot, but the "seat" (cf. Wenning 2001: 88-90). Other features are benches, platforms, offering opportunities, stairs, niche basins, inscriptions, and graffiti (**Fig. 6**). We catalogued the niche basins as well, since they seem to be of equal significance to the niches themselves (**Fig. 7**). All these elements contribute to the ritual and cultic activities around the niches (donations, offerings, libations, purifications etc.) and demonstrate the complexity of these monuments and the activities associated with them. We assume that none of these features and installations were accidental and argue that each had a special function and meaning. Therefore, we have to treat all these elements in the same way as we do the different *betyl* and niche types.

Sometimes it is not easy to state, if we are dealing with a votive niche or a niche of another



6. Petra, Shib Qays, unpublished installation with two betyl niches (R. Wenning).



7. Petra, Shib Qays, niche basin and niches cut into a large fallen rock (R. Wenning).

function. Previous research has often failed to make a distinction between the function and the various types of niches. The rows of small postholes at the top of the *Al Khān* and other

tombs and chambers listed as niches by Dalman can easily be ruled out as such. It took us more discussion to classify the small semi-spherical niches in some rock-cut chambers of the *Bāb as-Sīq*, often connected with the so-called “sand-glass loops”. The most prominent one is the niche at the bottom of an incised *aedicula* in the back wall of the *Aṣṣaḥ*-triclinium (Fig. 8). In the end we were convinced that it was cut when the Bedouins reused the triclinium for their purposes (Wenning 2003: 151-153).

Other niches served clearly as abutments for arches and other architectural structures. In many cases the building itself is gone, but when built against the rock, often just the niches survive. They differ in the cutting technique as their back wall is not straight. Even when the rock-cut niches are situated in the back interior of a structure, they often just function as a kind of cupboard without any cultic meaning. Finally, it is sometimes difficult to distinguish between an almost destroyed niche and niche-like erosion of the rock surface, naturally washed out



8. Petra, *Bāb as-Sīq*, *Aṣṣaḥ* triclinium with two incisions D. 17b at the back wall (R. Wenning).

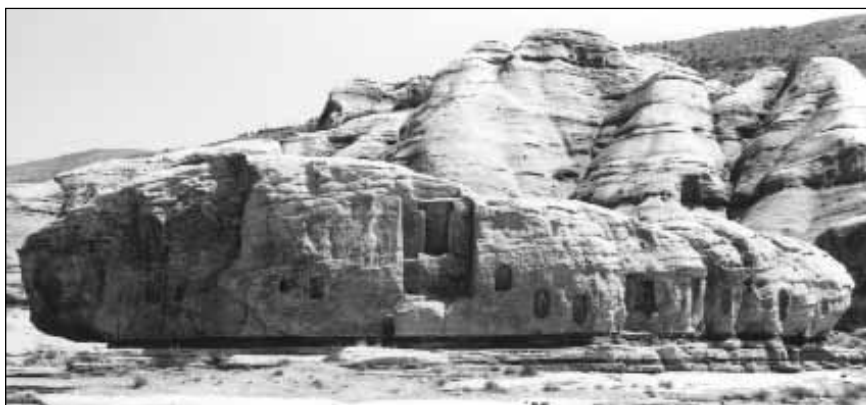
by wind and water. With the exception of the *loculi* in the tombs, all niches are mentioned and classified in the catalogue, but only the votive niches are documented in details.

Our main aim is to clarify the immediate setting of the niches as well as their wider context. For each niche we recorded cardinal points and GPS -position data. Specific orientations (for example if a niche / *betyl* faces another sanctuary, holy mountain etc.) have also been documented. Since in some areas it was technically not possible to get a GPS signal, we noted the distance to other installations and the next closest niche in order to fix the position of a niche not receiving a GPS signal. Niches are found outdoors and indoors, carved into steep rock faces or smaller outcrops. They can also be seen on isolated boulders or as part of a façade and also in *triclinia*, chambers or tombs. Niches are situated along simple paths, passages and processional routes with broad staircases. Some niches are more hidden when others are pointedly presented to passing visitors. Niches are found both isolated or in a group with others and can form an ensemble with other installations or a “sanctuary” as defined by Dalman (Dalman 1908: 67-69). They can be connected with assemblage places of tribal groups, sanctuaries, high places, tombs, and even with single graves in a tomb, and with *triclinia*, *biclinia* and *stibadia* in the open air as well as cisterns and aqueducts/channels (Fig. 9). Most rock-cut niches are immediately associated with such places, but also with access ways leading to the mountains around the city. Niches were also cut into walls of buildings in the city as and freestanding *betyls* were also set up at temples. The *betyl* in the tomb represents the protective deity of the buried person (Kühn

2005: 68-69).

Considering the large number of niches at least three volumes of the documentation of the votive niches are planned to be published in the *Abhandlungen des Deutschen Palästina-Vereins* (ADPV). With a total of about 290 niches the first volume will cover the following areas:

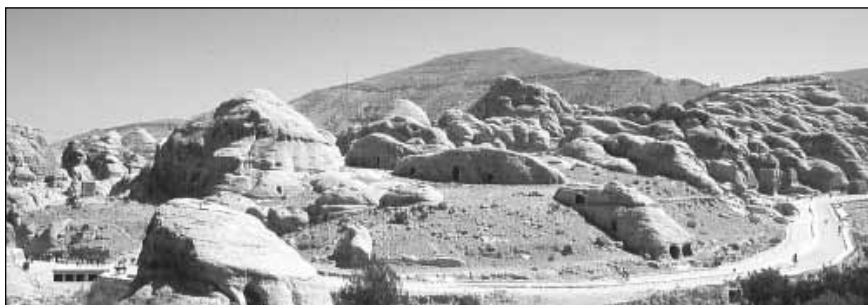
1. Al-Buraydha, the most southern part of an old route in the east of Petra from Zurrāba to the north, close to the modern road and possibly used as a caravan halt and as a threshing floor, two niches can be identified.
2. Al-Wu‘ayra, the Crusader castle and the area around up to Jabal ‘Urf ad-Dik, with no architectural features of the Nabataean period. It is difficult to decide whether or not the niches here originally belong to the Nabataean period as was suggested. Most niches do not follow the Nabataean masonry technique.
3. Shib Qays, a valley through which the northern Al-Khubtha aqueduct is led. The valley is famous for a plunged rock which closes the passage towards the city. There are no niches in the valley beyond the plunged rock, while the rock itself was taken as a place of commemoration. A total of 11 niches were found.
4. Ar-Ramlā, a rocky plateau behind the northern Bāb as-Sīq area. Its eastern monuments belong to the necropolis of Ad-Dāra, the southern ones to the Bāb as-Sīq. Only three niches can be found here.
5. Ad-Dāra is situated between the two most western hotels of Wādī Mūsa and was separated by Dalman from the northern Bāb as-Sīq, but both areas are part of one large necropolis incorporating the southern Bāb as-Sīq too. For convenience the necropolis is subdivided according to the areas given by Dalman. Con-



9. Petra, al-Madras, rock D. 70 with a row of votive niches (R. Wenning).

trary to Dalman's suggestion, however, there are no sanctuaries and no niches to be found at ad-Dāra.

6. Bāb as-Sīq North is a necropolis with a series of small gorges which open towards the Wādī Mūsā and the old path along the Wādī Mūsā to the entrance of Petra (**Fig. 10**). Yet, most of the monuments are not oriented among this path, but are arranged in smaller units shaped by the gorges and plateaus here. It is interesting to note where the 11 niches were found. There are tombs of various types, chambers, and *triclinia*, as well as the only sanctuary of the Bāb as-Sīq as defined by Dalman, which is the oldest monument in Petra, dating to about 96/95 BC by the Aṣḫlah -inscription. This sanctuary, devoted to "Dushara, the god of Manbatu", will be investigated by the new "International Aṣḫlah Project (IAP)" (cf. Gorgerat/ Wenning in this volume). A total of 24 votive niches are associated with this complex.
7. Wādī Mudhlim diverted the Wādī Mūsā around the Jabal al-Khubtha towards the Sadd Ma'jan. We have to imagine that in the Nabataean period the wadi water was stored with the construction of a huge reservoir and dam. Therefore, it was no surprise that we discovered six niches high up in the cliffs of the valley.
8. Bāb as-Sīq South is another part of the necropolis at both sides of the Wādī Mūsā. As opposed to the northern part, the area consists mainly of a flat rocky slope. The Obelisk Tomb is cut into the only larger rock. The river bed today touches the tombs at the bottom of the slope. In ancient times the bank of the Wādī Mūsā would have been less broad and deeper. This allowed save access to the tombs. Beside a few niches spread throughout the area and connected with tombs and chambers there is one short row of seven niches (D. 42). Today, the way to Al Madras starts at the terrace above the western end of Bāb as-Sīq South. But this plateau with tombs and a *stibadium*, which is flanked by the Wādī Jurayda, is also part of the necropolis of the Bāb as-Sīq South. A total of 19 niches have been counted in the area.
9. Al-Jilf is the rocky massif to the east of al-Madras. It can be reached by leaving the terrace above the western end of Bāb as-Sīq South and walking higher up along to the eastern face of the massif. Today this area is used for agriculture and a nursery. Dalman did not include this area. We discovered some tombs and six niches.
10. The way to al-Madras starts from the left of chamber Br. 32. The Wādī Jurayda can be crossed by a broad stepped way raising through a couple of small rocks towards al-Madras. Just before the path reaches al-Madras there is a sloping basin-shaped terrace to the left with eight niches around it. From this terrace one can continue northwards towards the high terrace of the western face of the al-Jilf massif with two elaborated niches or "sanctuaries" (D. 61-62). A total of 13 niches were discovered along the way to al-Madras.
11. Today the Wādī al-Madras is closed again by the restored dam towards the as-Sīq. Originally the access was possible by the steep staircase from the plateau above in the east. Two niches frame the top of the steps. Today these steps are very dangerous and should be avoided. Inside the basin-shaped wadi we discovered five niches higher up on some rock terraces and rock faces.
12. Al-Madras can be subdivided into units following Dalman and some new discovered areas, which are mostly small basin-shaped



10. Petra, Bāb as-Sīq (R. Wenning).

valleys in the rock (Dalman's "*Höfe*"), a typical feature of this area with a total of 63 niches. There are no tombs at all in al-Madras, only assembling places of clans, sanctuaries etc. to celebrate the clan's festivals. The "north plateau" is dominated by a prominent rock with 16 niches (D. 70) at the front face and another six at the back. The "northern courtyard" has got two niches (D. 75-76). We found one niche in a new discovered area to the west of the "northern courtyard", and four niches in the "north-western courtyard", which was not mentioned by Dalman. The "middle courtyard" shows five niches (D. 77-81), while the "middle rock" carries six niches (D. 82-84) to which *triclinium* D. 89 belongs. It has one niche as well as the famous Nabataean inscription, mentioning "Dushara, the god from Madras". Because of that inscription one would like to interpret the *betyl* in the votive niche of the *triclinium* as representing Dushara. The area around the so-called "stepped rock" with a *biclinium* (D. 92) shows a great number of steps or benches for offerings, but no niches. Two niches at the bottom of the rock rather refer to a path leading to the large cistern to the east of the *biclinium*. In the "southern courtyard" 13 niches (D. 96—106) can be found. Crossing the rock by some steps the "southern terrace" is reached, also with a "courtyard" with five niches.

13. It is possible to take the staircase in the south of the area down from al-Madras to the broad valley of al-Ḥuraymiyya. We discovered three isolated niches. One of the niches is located in a basin-shaped "courtyard" in the midst of rocks. No niches could be found on the way to al-Qanṭara, neither on the rocks to the east nor on the Jabal adh-Dhurayyi to the south.
14. Wādī al-Ḥuraymiyya can be reached from the al-Ḥuraymiyya valley a bit to the west from cistern D. 111. It leads into the as-Sīq, where it is closed by the reconstructed dam. The wadi is impassable in its lower part and is also difficult to climb to the upper part. We found five niches, among them an incision of three *betyls* of which one is an eye-*betyl* on a plunged rock. Merklein and the author

have published this discovery together with a catalogue of the Nabataean eye-*betyls* in the Lindner *Festschrift* (Merklein-Wenning 1998). 27 examples of this type are known today. As all undecorated *betyls* must not necessarily represent Dushara, all eye-*betyls* must not always represent Al-'Uzza. Also, the famous block with the "goddess of Ḥayyān" shows a *betyl* type relating to North- and South-Arabian monuments and remains an exception among the Nabataean *betyls*.

15. Starting at the southern part of the 'Ayn Buraq aqueduct we followed the Wādī al-Qanṭara and then the Wādī al-Jarra until the al-Khaznah. The area was partially visited by Dalman and Lindner. We found six niches along this area, only one directly connected with the aqueduct. Another new discovered niche depicts a snake carved in relief (publication with some other new discovered snake monuments in Petra in preparation).
16. Crossing the Wādī al-Mudhlim tunnel and moving to the west one can reach the valley of the Eagle niche, an area of quarrying. The Eagle niche is a complex of seven niches, a basin in the floor in front of the niches and a small chamber close by. The eagle itself seems to be a secondary cutting. *Triclinium* D. 52 and seven niches can be found on a terrace opposite to the Eagle niche. Moving into the next valley to the west we found no niches, but further to the west we discovered another sanctuary with a small chamber and two niches.
17. The area above the as-Sīq in the north bears witness to massive quarrying activity. Two niches and nine incisions have been discovered in the smoothed rock faces created by the cutting.
18. The as-Sīq was and is the main passage into the city of Petra. On both sides of the high rock faces one can find 69 niches, four incisions and the two camel reliefs in the inner as-Sīq. While one would expect to find numerous inscriptions of visitors and worshippers in this important entrance way, surprisingly there are only a few individual examples. Normally the niches face the visitor walking towards the city as well as coming

from the city. The niches range from simple forms without framing to most elaborate architectural *aedicula* like D. 144. Beside the typical Nabataean niches there is a row of votive niches by the people from Adraa dating to the period of the *Provincia Arabia* also introducing Syrian types (D. 149-161).

19. The outer as-Siq is the continuation of the passage into the city but also part of the necropolis. Between the necropolis of the theatre mountain and the one at the southern slope of Jabal al-Khubtha 14 niches and forty incisions, among them 36 *nefesh* monuments, are cut into the rock faces. It was clearly a very prominent position to commemorate the dead.

In preparation of the second volume with a total of ca. 460 niches the survey has so far covered the following areas:

20. Jabal al-Mudhlim (2 niches counted),
 21. The plateau north of the Sadd al-Maʿjan (13),
 22. Sadd al-Maʿjan (110),
 23. The plateau south of Sadd al-Maʿjan incl. Lindner's "garden sanctuary" (25),
 24. The northern slope of Jabal al-Khubtha (113),
 25. The southern slope of Jabal al-Khubtha (23),
 26. The ways to Jabal al-Khubtha (31),
 27. The western plateau of Jabal al-Khubtha (11) and
 28. The eastern plateau of Jabal al-Kubtha (37).

In the next season the survey will follow areas which have been visited several times, but were not systematically surveyed and documented yet:

29. The theatre mountain (31 known niches so far),
 30. Ways to Zibb ʿAṭūf (21),
 31. Zibb ʿAṭūf (1),
 32. Wādī Farasa East (22),
 33. Wādī Farasa West (4),
 34. an-Numayr (7) and
 35. Jabal an-Numayr (10).

The third volume will cover the western part of Petra adding another 27 areas to the survey project. So far about 300 niches are known from these areas. Approximately the same amount of unrecorded niches were also noticed in the al-

Baydā area.¹

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1. Will Kennedy kindly assisted to proof the English of the

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