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NABATAEAN ARCHITECTURAL TERMINOLOGY

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ABSTRACT

This research aims at studying the Nabataean architectural terms throughout their inscriptions. It demonstrate the Nabataean inscriptions which contain architectural terms and expressions seeking to point out linguistic indications. This also compares the different architectural terms occurred in the Nabataean inscriptions to their cognates in other Semitic languages, and stab to link them with the monuments in which the inscriptions were found and the existing ones. Moreover, the research reviews the historical and geographical distribution of such terms.

KEYWORDS: Nabataean, Nabataean Architecture, Semitic Inscriptions, Nabataean Inscriptions, Hegra, Petra.

1. INTRODUCTION

Nabataeans are ancient people of north-western Arabia, centered to modern Jordan. They formed a kingdom in the 4th century BC or possibly earlier, which lasted until 106 A.D., representing about 450 years of existence. Their capital was Petra.

Originally a nomadic people from southern Arabia, the Nabataeans arrived in what is now Jordan around the 6th century BC. Over time, they abandoned their nomadic ways and established Petra as the center of a lucrative trade route that connected China and India to Rome and Greece through southern Arabia. Maintaining control of this trade, particularly the commerce in incense and spices, was the lifeblood of their kingdom, which reached its zenith during the 1st century BC.

The language of the Nabataean inscriptions, attested from the 2nd century BC, shows a local development of the Aramaic language. The Nabataean alphabet itself also developed out of the Aramaic alphabet. This Aramaic dialect was increasingly affected by the Arabic dialect of the local population. From the 4th century AD, the Arabic influence becomes overwhelming, in a way that it may be said the Nabataean language shifted seamlessly from Aramaic to Arabic. The Arabic alphabet itself developed out of cursive variants of the Nabataean script in the 5th century.

Nabataean kingdom eventually declined with the shift in trade routes to Palmyra in Syria and the expansion of seaborne trade from the Arabian Peninsula to Egypt. Sometime during the 4th century AD, the Nabataeans finally abandoned their capital at Petra and migrated north.

Excavations and archaeological surveys reveal a great number of Nabataean inscriptions; spread over a wide geographical area covering the majority of the ancient kingdom and its trade roads.

These inscriptions contain a variety of subjects that embrace different aspects of the Nabataean daily life activities. A Great number of these inscriptions mentioned terms that designate architectural aspects, such terms improve our knowledge about one of the most famous Nabataean activities i.e. the architectural arts.

Nabataean architectural terms occur in different types of inscriptions, mainly funeral, construction and dedicatory inscriptions. Most of architectural terms in this article come from the funeral inscriptions, especially those carved on tombs' facades at Hegra, but also Petra and few other regions.

2. TYPES OF INSCRIPTIONS CONTAINING ARCHITECTURAL TERMS

Nabataean architectural terms occur in different types of inscriptions, mainly funeral, especially those carved on tomb facades at Hegra, constructive and dedicative inscriptions.

2.1 Funeral Inscriptions

The majority of funeral inscriptions revealed a considerable number of architectural belongings and annexations of the funeral monuments such as *krk'* "the enclosure, the fortification" (CIS II 199/1), *crkwt'* "porticos" (CIS II 350/2), *bss'* "base, part of sepulchral construction" (CIS II 199/1). Other inscriptions mentioned the style of building, rock-cut or free standing, using the terms *cbd* "to do, to make, to sculpt, to build" (CIS II 197/1), and once *šnc* "to make, to manufacture, to fabricate" (JS 17/1). Funeral inscriptions also mentioned terms which indicated name of Career of the person who accomplish the work; such as *psl'* "the sculptor" (CIS II 201/5).

2.2 Constructive Inscriptions

Nabataean constructive inscriptions, especially those of Hawran, mentioned the type of work, even if it's a rock cut or a free-standing architectural work using, generally, the verb *bnj* "to build, to construct", and rarely *cbd* "to make, to build" (CIS II 158/5; CIS II 163/3). Moreover, Nabataean constructive inscriptions from Hawran provide us, with a good range of architectural structures, names: such as *tytr'* "theatre" (CIS II 163).

2.3 Dedicative Inscriptions:

Nabataean Dedicative inscriptions from Hawran, Petra, Al Jawf and Hegra reveal a good deal of architectural terms such as *pšl* "to sculpt" (RES 2030); *qym* "construct, build, erect" (CIS II 164/1); *mn'* "the craftsman, the architect,

the sculptor" Architect (CIS II 164/4), *hdt* "to renew" (Savignac and Starcky 1957, no 214/3); *qsr'* "small room, *cella*", *nšb* "to erect, to raise" (CIS II 182/2) and *byrt'* "temple, Sanctuary" (CIS II 164/3).

3. ARCHITECTURAL TERMS

This can be regrouped in three main categories:

3.1 Verbs Indicate Architectural Styles

Nabataean inscriptions stated many terms that indicate the architectural styles of their works, these varied following the nature of the achieved work;

- **bny**: "to build, to construct". This verb has been noted in funeral, dedicative and constructive inscriptions from different Nabataean sites. It is the equivalent to the Arabic *بني* / *banaya*, and the Syriac *ܒܢܐ*. It has been noted in Ph, Pun, Mo, Amm, Heb, Samal, OldAr, OffAr, Palm, and in Hat (Hoftijzer and Jongeling: 174-175). According to the grammatical forms of this verb in the Nabataean inscriptions, we have the followings verb forms:
 - *'tbny*: pf. 3p.s.m. "to be built", it has been noted in a building block on limestone from *Avdat*: *'tbny šnt trtyn lhprky' šlm*, "built in the second year of the Eparchy, peace" (Negev 1963: 118).
 - *bny*: v. qal. pf. 3p.s.m. "he has built", this form has been noted once in Hegra (Jaussen and Savignac 1909: no 167/1): *šwormw dy bny*, "*šwormw* who built".
 - *bn'*: v. qal. pf. 3p.s.m. "he has built", i.e. CIS II 333/2: *dnh npš' dy bn' c'bdy br tym'*, "this is the funerary monument which *c'bdy* son of *tym'* has built it.
 - *bn-h*: qal. pf. 3p.s.m. + suff. 3 p.s.m. "he has built it" (Milik 1976: 143; CIS II 162, 163/3, 164/3, 182), i.e. CIS II 182: *dnh byt' dy bnh rwhw br mlkw*, "this is the temple which *rwhw* son of *mlkw* has built it".
 - *bnw*: v. qal. pf. 3p.pl.m. "they built", i.e. (JS 18A2): ... *hm bnw qbrw 'm kcbw*, "... who built the tomb of *kcbw*'s mother".
 - *bny'*: part. s.m. emph "builder" (see JS 18, 171), i.e. JS 18: *dkyr bny' hn'w w'hynd*, "memorial of the builder *hn'w* and *'hynd*".

- *bnw-h*: qal. 3p.pl.m. + suff. 3p.s.m. "They built it". It has been occurred in a heavily damaged text where its reading is uncertain: RES 2031/2:....*w šlm bnwh*...., "...and *šlm* built it".
- **bd**: a common Semitic root "to do, to make, to sculpt, to build" (Hoftijzer and Jongeling: 806-810). *bd*, in Nabataean almost comes to indicate the rock-cut work, i.e. CIS II 223/1: *dnh kpr' dy c'bdt hynt brt whbw ln[pšh]*, "this is the tomb which *hynt* daughter of *whbw* made for herself....". The verb *bd* was used in all the rock-cut monuments found at Hegra and at Petra, where it has been noted in the tombs' inscriptions to indicate the act of the tomb engraving. It has been also noted in the inscriptions accompanying some Nabataean statues to indicate the act of statue sculpturing, i.e. the inscription of chapel of Oboda at Petra (CIS II 354). *bd* has been noted in different forms:
 - *bd*: v. qal. pf. 3p.s.m. "he made, built" (see: CIS II 197/1, 198/12, 199/2, 206/1), i.e. CIS II 206/1: *dnh qbr' dy c'bd khln 'sy' brw'ln ln pšh wyldh w'hrh*, "This is the tomb which *khln* the physician, son of *w'ln* made for himself and his children and his descendants". The verb was mentioned in this form in Pun, OldAr, OffAr, Palm, Hat, and in Jar (see: Hoftijzer and Jongeling: 806-810).
 - *bdt*: v. qal.pf. 3p.s.f. "she made, built" (see CIS II 211/1, 223/1), i.e. CIS II 223/1: *dnh kpr' dy c'bdt hynt brt whbw ln[pšh]*, "this is the tomb which *hynt* daughter of *whbw* has made (built) for herself". The verb has been noted in this form in OffAr, and in Palm and in Jar (see: Hoftijzer and Jongeling: 806).
 - *bdw*: v. qal. pf. 3p.pl.m. "they made, built", i.e. CIS II 200/1: *dnh kpr' dy c'bdw mnct whgrw bny c'myrt br whbw ln pšhm*, "this is the tomb which *mnct* and *hgrw* the children of *c'myrt* son of *whbw*, made (built) it for themselves". This form has been noted in OldAr, OffAr and Palm (Hoftijzer and Jongeling: 806).
 - *bdwh*: v. qal. pf. 3p.pl.m. + suff 3p.s.f. This form occurs only in the Nabataean inscriptions (Savignac 1934: no. 574).

- *byd*: qal. pass. pf. 3p.s.m. "to be made, to be built". It is mentioned in Hatra and JAr i.e. CIS II 221/6: ... *wkpr' dnh byd byrh 'dr šnt šr wħdh lmlkw mlk'*... and this tomb was made (built) in the month of Adar (March), the eleventh year of the king *Malik*".
- *bydt*: qal pass. pf. 3p.s.f. "to be made, to be built". This form occurs only in the Nabataean inscriptions (see Hoftijzer and Jongeling: 806-810), i.e. CIS II 196/8: ... *wbydt dy cl' bydt bšnt 'rbcyn wšth*, "... and the above work has been made (built) in the year of forty-six".
- **šnc**: "to make, to manufacture, fabricate". It has been noted only in one Nabataean inscription from Hegra (JS 17/1) in the form *šncḥ*: qal pf. 3p.s.m. + suff. 3p.s.m.: *dnh kpr' šncḥ kcbw*, "this is the tomb which *kcbw* has made". It is an Arabic loan word صَنَّ / *šanaʿa* "to make" (Hoftijzer and Jongeling: 971).
- **qwm**: "to rise, to stand up". This verb is common in north-west Semitic languages (Hoftijzer and Jongeling: 997). It has been noted in different forms in the Nabataean:
 - *'qym*: v. *'apcel*. pf. 3p.s.m. "construct, build, erect". This form has been noted in Palm (CIS II 3925/3, 3939/2), in Hat (Hoftijzer and Jongeling: 999), and in JAr. (Naveh and Shaked 1985: n° 9/6). It is the equivalent to the Arabic verb أقام / *aqāma* "he raised-up".
 - *'qym-w*: v. *'apcel*, pf. 3p.pl.m. "They construct, build, erect", i.e.: *dnh šlm' dy 'qymw l byšt*, "this is the statue which the tribe of *byšt* raised it up" (CIS II 164/1). This form has been noted in Palm (Hoftijzer and Jongeling: 999).
 - *hqym*: v. *hapcel*, pf. 3p.s.m. "he has construct, build, erect", i.e. CIS II 161/1: *dnh msjd' dy hqym hn'w br hry*, "this is the worship place which *hn'w* son of *hry* raised it up". This form also, occurred in OffAr (Hoftijzer and Jongeling: 998).
 - *hqym-w*: v. *hapcel*, pf. 3p.pl.m. "They raised up" (Negev1971: 50). It is mentioned in OffAr (Groop 1986, n°s 15, 11) and in Palm (Hoftijzer and Jongeling: 999).
- **ħdt**: "to restore, to renew". It is the equivalent to the Syriac ܚܕܬܐ, the Hebrew שׁוּבַר and the Arabic حَدَّثَ / *ħaddaṭa* "to restore, to renew" (al-Theeb 2000: 91). This verb has been noted in three different forms in the Nabataean inscriptions from Ḥawran, Petra, Hegra and al-Jawf:
 - *ħdt*: pf. 3p.s.m., it has been noted in an inscription from al-Jawf in Saudi Arabia, in which the author mentioned that he innovated (*ħdt*) a sanctuary dedicated to Dushara (Savignac and Starcky 1957: n° 215/3). Other Parallels have been noted in Palm, and in Hatra (Hoftijzer and Jongeling: 350). The verb has been also mentioned in the form *ħdš* (*picel*) in Ph (CIS I 88/2) and in Pun (KAI, 621). It is the equivalent to the common Arabic verb حَدَّثَ / *ħaddaṭa* "to renew, restore".
 - *ħdt-h*: v. 3p.s.m.+ suff. 3p.s.m., this form has been mentioned in Nabataean inscription from Petra, where it has been used to indicate an act of innovation of the statue of Rab'el, king of the Nabateans: CIS II 3493: *dnh šlm' dy rb'l mlk nbṭw br cḃdt mlk nbṭw zy hqym lh ...br hym.nyrb' wħdth*, "this is the statue of Rabel king of the Nabataeans, son of *cḃdt* king of the Nabataeans, erected for him..... son of *hym.ny* enlarge and innovate (restore) it.
 - *ħdt-w*: v. 3p.pl.m. This form has been noted in three different texts in which the authors mentioned that they restore monuments as dedications (see CIS II 158; 235 A2; JS 57), i.e. CIS II 158: *d' mħrmt' dy ħdtw wcl'y nħš'*, "this is the sanctuary which..... and *cl'y*, the coppersmith, renovated (restore)".
- **nšb**: qal. pft. 3p.s.m "to erect". This verb has been noted only in one Nabataean inscription from Ṣalḥad, the inscriptions carved on a basalt stone. The author of the inscription, *rwḥw*, mentioned that he erected a house for the goddess Allāt in Ṣalḥad; CIS II 182/2: ... *wdy nšb rwḥw br qsy'* "... and which *rwḥw* son of *qsy'* raised it up". Parallels have been noted in Pun (KAI 1366), and in Palm (CIS II 3972/2).
- **pšl**: v. qal. (or *pacel*). pf. 3p.s.m. "to sculpt". This verb has been noted only in one Nabataean inscription from Hawran, where the author mentioned that he sculpted a dedica-

tion to *šy^clqwm* the god; " *pš(yl) dy pšl mlkw lšy^clqwm 'lh'*, "a sculpture (?) which was made (sculpted) by *mlkw* (?) for *šy^clqwm* the god" (RES 2030). It is mentioned in Palm, pf. 3p.s.m. (Hoftijzer and Jongeling: 922), in Ug, Syr, and Heb (al-Theeb 2000: 207). See *psl'* "sculptor" and *psly'* "sculptors" below.

3.4 Architectural Careers

- **'mn'**: n. m. s. emph meaning "The Craftsman". It is the equivalent to the Akkadian *ummanu* (Kaufman1974: 107). This term has been noted in commemorative inscriptions (see CIS II 166; RES 807/3) and in dedicative inscriptions, i.e.: *kdw br cbyšt 'mn' šlm*, "*kdw* son of *cbyšt*, the Craftsman, peace" (see CIS II 164/4). This term has been also noted in Palm (CIS II 4258/5, 4261/4), in OffAr (Driver 1954: n° 64), in Pun *yman (nai)* (KAI 1782f), and in Jar *'wmnh* (Fitzmyer and Harrington 1978: A9). It has been also noted in its plural form *'mny'* (n.m.pl. emph), "the craftsmen, the architects, the sculptors" (Savignac 1933: 413/2). This was never attested in other Semitic cognates, while it occurs as *'mnn* in OffAr (Hoftijzer and Jongeling: 71).
- **bnyn'**: n.s. emph., derived from the root *b-n-y* "construction, building". It has been noted in a few examples from Hawran (see: Cantineau 1932: 72), i.e. RES 2054/1: *dnh bnyn' dy bnh mr'n' mlkw mlk nbṭw*, "this is the building which was built by our lord Malik the king of the Nabataeans". The term has been noted in Hat (Hoftijzer and Jongeling: 178), but it occurs as a variant form *bnyn* in OffAr (Cowley 1923, 112, no 30/10), and in Palm (Hoftijzer and Jongeling: 71).
- **psl'**: n.m.s. emph. "Sculptor". The term has been frequently noted in Nabataean tomb inscriptions from Hegra (CIS II 205/12, 201/5, 208/9, 212/10). It is the equivalent of the Syriac ܦܫܠܘܬܐ, and the Hebrew פֶּסֶל (Jastrow1903: 1197). It has been also noted in Ph, in OffAr, and in Ug (see al-Theeb 2000: 207), i.e. CIS II 205/12: *hlp'lhy psl' cbd*, "*hlp'lhy* the sculptor, has made (this)". The plural form *psly'*: n.m.pl. "sculptors" has been also attested in Nabataean (CIS II 206/10, 207/8, 209/10, JS3/10, 221/8), i.e. CIS II 206/10: *'pth br cbdcbd*

whlp'lhy br hmlgw psly' cbdw, "'pth son of *cbdcbd* and *hlp'lhy* son of *hmlgw*, the sculptors, are made". In a highly uncertain reconstruction at the beginning of the inscription RES 2030 from Hawran, the form *pš(yl)* appears.

- **šyd'**: n.m.s. emph. It is the equivalent to the Arabic الشَّيْءَ / *al-shayyād* and the Syriac ܫܝܕܐ "plasterer" (al-Theeb 2000: 252). The term has been noted in a Nabataean inscription from the High-Place at Petra; the inscription mentioned that a person called *whb'lhy* the plasterer made a stela for al-*cUzza* and the lord of the temple; RES 1088: *'lh nšyby 'lez' wmr' byt' cbd whb'lhy šyd'*, "these are the stela of al-*cUzza* and the lord of the temple are made by *whb'lhy* the plasterer".

3.5 Nouns Indicating Architectural Elements

- **b'rw:** plur. cstr. "wells, cisterns", i.e. CIS II 350: *wbty' dy bh wgny' wgnt smk' wb'rw my'*, "and the rooms within it and the gardens and the *Triclinium*-garden and the wells of water". The term has been also mentioned in Pun, and in OffAr as *b'r*, sing. abs. (Hoftijzer and Jongeling: 141). It is the equivalent to the Akkadian *būrtu* (CAD 2, 335) and the Syriac *bi'rē* (Healey 1993: 240). We can also compare it to the Hebrew בְּאֵרוֹת "wells, cisterns" and the Arabic بِئْر / *bi'r* "well, cistern".
- *byrt'*: n.s.f. emph. "Temple, Sanctuary". It has been mentioned in two dedicative inscriptions from Hawran:
 - CIS II 164/3: *dy hw bnh byrt' clyt'* "who built the height temple (or the fortress). RES 2023: *dy hw bnh cl b'šmyn byrt' gwyt' wbyrt' bryt'* "who built for *b'šmyn* the inner temple (or fortress) and the outer temple (or fortress)". J. Cantineau (1932: 70) translated it as "fortress, citadel", while it has been translated in RES 2023 as "temple". The term has been also noted in OffAr, in Palm and in Hat (al-Theeb 2000: 40).
- **byt'**: a common Semitic name "house, temple" has been noted in different forms in Nabataean inscriptions:
 - *byt'*: n.s.f. cstr. "house, building, temple" (CIS II 196/5, 209/9; RES 2053/2), i.e. CIS 209/9: *knsht dnh yhyb [bb]yt qyš'* "according to the copy of this deposit in the temple of

- qyš'* ". The name has been noted in the same form in Heb, in DA, in Samal, in OldAr, in OffAr, in Palm, in Hat, and in Jar (Hoftijzer and Jongeling: 158).
- *byt'*: n.s.f.emph "the house, the building, the temple", i.e. CIS II 182/1: *dnh byt' dy bnh rwḥw br mlkw*, "this is the temple which *rwḥw* son of *mlkw* made". This form has been noted in OldAr, in OffAr and in Palm (Hoftijzer and Jongeling: 156).
 - *bt*: sin. abst. "house, temple", this form has been noted once in Nabataean inscription from Hawran; RES 2053/2: *[b]bt 'šdw 'lht' 'lh m'cynw*, "[in] the house of *'šdw*, the god, the god of *m'cynw*". This form has been noted in Ph, in Pun, in Mo and in Jar (Hoftijzer and Jongeling: 157).
 - *bty*: n.m.s. cnst. "Burial places, chambers" this name has been noted once in Nabataean inscription from Petra CIS II 350/1: *dy bh bty mqbryn* "in which are burial places". The same form has been noted in Ph, and in Jar (Hoftijzer and Jongeling: 158).
 - *bty'*: n.m.s. emph. pl., this form has been noted in CIS II 350/2: *w'rkwt' wbt'y' dy bh* "the porticos and the rooms within it", It is noted as *bty'* in OffAr, and *bty* in OldAr (Hoftijzer and Jongeling: 156-158).
 - *bss'*: n.m.s. emph., "base, part of sepulchral construction". This name has been noted in a funeral inscription from Hegra CIS II 199/1: *dnh kpr' wbs's' wkrk' dy cbd ḥwšbw br 'lkwf tymnu*, "this is the tomb and platform and enclosure which *ḥwšbw* son of *'lkwf*, the Taymanit, made". This term has been mentioned only once in Nabataean inscriptions. It is a Greek loan βάσις into Nabataean (Hoftijzer and Jongeling: 179). It has been also noted in the Targumic ܒܫܫܐ "stand, base" and in Syriac ܒܫܫܐ "base" (Healey 1993: 69; al-Theeb 2000: 53).
 - *gdr'*: n.m.s. emph. "wall" has been noted in one dedicative inscription from Hawran (Littmann1914: n° 69/1; RES 2025/1), i.e. RES 2025/1: *dnh jdr' dy ḥw' my....* "This is the wall which.....".
The term is the equivalent of the Arabic ڨدار /*ḡedār* "wall". It has been also noted in Punin and in Aramaic texts from Deir Allā (see: Hoftijzer and Jongeling: 215).
 - *gwh'*: n.m.s. "the niche, *loculus*". It has been occurred many times in Nabataean inscriptions from Hegra and Petra. The name is the equivalent to the Akkadian *kimahhw* (Kaufman1974: 64). According to J. Healey, it refers to niches for burial generally called loculi (Healey 1993: 82). J. Milik thinks that the word *gwh'* refers to a grave of any size or shape excavated in the walls of a tomb chamber (Milik 1959: 550), while J. Cantineau (1932: 77) thinks that *gwh'* is the ڨوڨة /*ḡuḡat* used to indicate "a small gallery contains several small tombs". The term has been also attested in Palm as singular *gwmh*, and as plural *gwmhyn* (Hoftijzer and Jongeling: 225-26). The term has been noted many times in Nabataean in different forms:
 - *gwh'*: n.s.m. emph. "the niche, *loculus*" (CIS II 211/1A, 7; 215/5; 226/1), i.e. CIS II 211/1: *dnh gwh' dy 'bdt wšwḥ*, "this is the burial-nich which was *wšwḥ* made".
 - *gwhy'*: n.pl.m. emph. "the niches, the *loculi*" (CIS II 213/1,5,7; Jaussen and Savignac 1909: n° 2/1), i.e. CIS 213/5: *whlqh mn gwhy' mdnh'*, "and her share of the burial-niches...".
 - *gwhyn*: n. pl. m. abst. "niches, *loculi*", i.e. CIS II 350/1: *dy bh bty mqbryn 'bydt gwhyn*, "the small burial-chambers beyond it, in which are burial-places.
 - *hgr'*: n.s. m. emph. "wall, enclosure", it has been mentioned once in Nabataean inscription from Hegra JS 329: *dnh hgr' dy dkrw slm*, "this is the wall which *slm* mentioned". al-Theeb (2000: 91) compared it with the Syriac ܠܗܘܪܐ and the Hebrew ܠܗܘܪ. The term occurred in as *hgr* in Pun (Hoftijzer and Jongeling: 348).
 - *hmn'*: n.s.m. emph. "Incense Altar, Chapel with such an Altar". The term has been appeared in a Nabataean inscription from Deir el-Meshnaq in Hauran: *dnh hmn' d y'bd....* "This is the altar which made...." (Littmann 1914: 24-27, n° 27; RES 2053), and in another incantation Nabataean inscription from Ḥorvat Raqiq about 10 Km north-west Beer Sheba (Naveh 1979: 112-L 3): *crb cl' bgpyn hmn' brr lt' 'lh nšw*, "The Hamman with (its)

- wings is guarantor for it. Make clear for Ta', the god of Nashu". The term has been also mentioned in Palm as sing emph. *ḥmn'* (Hoftijzer and Jongeling: 382). Drijvers (1988:174), based on Palmyrene evidence, thinks that this term corresponds to *nws'*, itself based on *ναός* and means temple or some part thereof. For Naveh the term means "Altar of incense", and he correspond it to the biblical *ḥammanīm* (Naveh 1979: 116).
- **ṭwry'**: n.pl. emph. "Walls". It has been attested once in Nabataean inscription from Petra; CIS II 350/2: *wb'rwyt my' wšhwōt' wṭwry'* "and the wells of water and the cisterns and walls. Milik translated it as "supporting walls", while J. Healey suggested translating it as "mountain" or "surrounding walls" (see Healey 1993: 241).
 - **kwy'**: n.pl. emph. attested only once in Nabataean "windows"; RES 2025/2: *wkwyt' dy bnh tymw br...*, "and the windows which were built by tymw son of....". It is the equivalent to the Arabic كَوَّهَ / *kuwwah* and the Syriac ܟܘܘܗܐ (al-Theeb 2000: 126). The name has been noted in OffAr in plural form as *kwn* (Kraeling 1953: 4/8) and *kwyn* (Cowley 1923, n° 25/6).
 - **kpr'**: n. s. emph. "Tomb", frequently attested in many funerary texts from Hegra (CIS II 201,197, 198..... etc.) "the tomb", it has been also noted once in a Syriac inscription dated to 73 AD found near Sirran (Costaz 1963: 308). The term *kpr'* is the equivalent to the Arabic الكفر / *al-kafer* "the tomb" (Ibn Manzūr, 2003, *kfr*). Healey thinks that *kpr* could be of a Lihyanite origin and its use may not have extended to the north of the Nabataean territory (Healey 1993: 69), i.e. CIS II 201/1: *dnh kpr' dy ḥbd mlkywn*, "this is the tomb which *mlkywn* made".
 - **krk'**: n.s. emph. "the enclosure, the fortification, fortified town" it has been noted in Nabataean funeral inscriptions from Petra and Hegra (CIS ii 350; CIS II 199); i.e. CIS II 199/1: *dnh kpr' wbss' wkrk' dy ḥbd ḥwšbw br 'lkwf tymny'*, "this is the tomb and platform and enclosure which *ḥwšbw* son of *alkuf*, the Taymanit, made". The term has been mentioned in Heb, in OffAr and in Palm (Hoftijzer and Jongeling: 535).
 - **npš'**: n.s.f. frequently noted in Nabataean inscriptions from different sites. It holds two different indications: in some inscriptions it indicates the soul or self, while, in others it indicates the funeral monument, where it was used to designate the whole grave or the headstone" (Abdelaziz and Rabbabeh 2008: 196), i.e. CIS II 196: *dnh mqbrt' wtry npšt' dy ḥl' mnh dy ḥbd ḥbd'bdt 'srtg'*, "this is the tomb and the two funeral monuments above it which *ḥbd'bdt* the governor made. The term has been mentioned in Ph, in Pun, in Heb, in Sam'al, in OldAr, in OffAr, in Palm, and in Jar (Hoftijzer and Jongeling: 744-746).
 - **rkwt'**: pl. emph. "porticos", it has been noted in a funeral inscription from Petra; CIS II 350/2: *wkrk' dy qdmym w'rkwt' wbt'y' dy bh* "and the enclosure in front of them and the porticos and the rooms within it".
 - **šryḥ'**: "burial-chamber". The term has been noted in Nabataean funeral texts as *šryḥ'*: n.s. emph. (CIS II 213/34; 350/1, RES 1432/2) and as *šryḥy'*: n. plur. emph (RES 1432/1). It is the equivalent to the Arabic حُرَيْح / *ḥarīḥ*, which means "the hole in the middle of the tomb". We are not aware of any attestations of this noun in other Semitic inscriptions (see Abdelaziz and Shaher 2008: 196); i.e. CIS II 350/1: *qbr' dnh wšryḥ' rb' dy bh wšryḥ' z'yr' dy gw' mnh*, "This tomb and the large burial-chamber within it and the small burial-chamber beyond it".
 - **qbr'**: n.s.m "tomb"; name derived from the verb *qbr* "to bury". It has occurred in funeral inscription from different Nabataean sites in different forms: *qbr*: s. cnst.(RES 2043/1, 2044); *qbr'*: s. emph.(CIS II 197); *qbrw*: s. abst. (Jausen and Savignac 1909: n°18/2); *qbrt*: s. cstr. (CIS II 224/5); *mqbrt'*: s. emph.(CIS II 196/1; RES 1090/6); *mqbrt'*: s. cnst. (CIS II 181); *mqbrn*: pl. abst. (CIS II 4175/8, 4186/1); *mqbr'*: s. emph. (RES 805/7) and *mqbryn*: pl. abst. (CIS II 350/1) is all variants of the noun *qbr* and refers to the tomb or grave. It is the equivalent to the Arabic قَبْر / *qaber*, the Hebrew קִבְרָה and the Syriac ܩܒܪܐ (al-Theeb 2000: 223). The term has

been noted in Ph, in Pun, in Samal, in OldAr, in OffAr and in Palm (Hoftijzer and Jongeling: 985).

- **qsr'**: n.s. emph. "small room, *cella*". It has been occurred once in a dedicative Nabataean inscription from Hegra: CIS 336¹: *qsr' dy qrb 'zmw br rjw' lth' 'lht'* "this is the small room which 'zmw son of rjw' dedicated to tadhy the god". The reading of the second letter (*s*) is uncertain (Hoftijzer and Jongeling: 1023). J. Cantineau (1932: 143) compared it with the Arabic قُصَارَة / *quṣārah* and translate it as "small room, *cella*".
- **tytr'**: n.s.m. emph. attested once in one Nabataean inscription from Ḥawrān CIS II 163/2: *...wtytr' d' wmt...* "... and this theatre and the mt...". It has been translated in (CIS II 163) as part of a temple construction, while Cantineau (1932: 155) translated it as "portico". The term could be the equivalent to the Greek Θέατρον "theatre".
- **twny'**: n.pl. emph. "rooms, chambers", i.e.: *'nw trty hnwot' wtwny' dygw' mnhm*, "these three boutique and the rooms within it" (Fitzmyer and Harrington 1978: 64 iii). It is mentioned as *twnh*: s. emph. in OffAr and in JAr, and as *twn'*: s. emph. in Palm (see: Hoftijzer and Jongeling: 1206-1207).

4. CONCLUSION

Most of architectural terms known in Nabataean come from the funeral inscriptions, especially those carved on tombs' facades at Hegra and at Petra. The majority of funeral inscriptions

have mentioned architectural belongings and annexations of the tombs such as: *bss'* (CIS II 199/1) "base, part of sepulchral construction"; *gdr'* "wall" (RES 2025); *krk'* "the enclosure, the Fortification" (CIS II 199/1).

Some funeral inscriptions mentioned the style of building, rock-cut or free standing, using the terms *bd'* "to do, to make, to sculpt, to build" (CIS II 197/1) and *bny* "to build, to construct" (JS 18 A2) *ṣnc* "to make, to manufacture, to fabricate" (Js 17/1) or *qym* "construct, build, erect" (CIS II 164/1). Such inscriptions also mentioned terms that indicated the name of the career of the person who accomplish the work such as *psl'* "the sculptor" (CIS II 201/5), *'mn'* "The craftsman, the architect, the sculptor", or *bny'* "builder".

Nabataean architectural terms show a strong influence of not only the contemporary Judeo-Aramaic legal texts, but also Arabic and Akkadian influences.

Historically, most of architectural terms occurred in Nabataean inscriptions dated to the period of Aretas IV (9. B.C.- 40 A.D) where most of Nabataean monument which built this so-called golden age of their culture.

Geographically, the Inscriptions of Petra, Hegra and other mountainous sites reveal terms related to the rock-cut architectural type while terms indicating free standing monuments and structures have been noted in the inscriptions form other plain sites such as Ḥawrān region and Judean Desert.

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