NABATAEAN ARCHITECTURAL TERMINOLOGY

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ABSTRACT

This research aims at studying the Nabataean architectural terms throughout their inscriptions. It demonstrates 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 dedicatory 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 "bd "to do, to make, to sculpt, to build (CIS II 197/1), and once snc "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 sfl’ "the sculptor" (CIS II 201/3).

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 bny "to build, to construct", and rarely "bd "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 tyfdr’ "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 sfl “to sculpt" (RES 2030); qym "construct, build, erect" (CIS II 164/1); mn’t “the craftsman, the architect,
the sculptor" Architect (CIS II 164/4), hdt "to re-
new" (Savignac and Starcky 1957, no 214/2); qsr' "small room, cella", nṣb "to erect, to raise" (CIS II 182/3) 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 ﻣو. 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 following verb forms:

  - **bны**: pf. 3p.s.m. "to be built", it has been noted in a building block on limestone from ‘Avdat: 'bны ﱴ ﯽ ﹩ ﯾ، ﺳ ﻋ ﻢ ﯼ ﯽ ﯾ ﻢ ﯼ، "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): ﺱ ﻋ ﻢ ﯼ ﯽ ﯾ، ﻣ ﻢ ﯺ ﻢ ﯺ، "she built it" (see: CIS II 197/1, 198/12, 199/2, 206/1), i.e. CIS II 206/1: ﺱ ﻋ ﻢ ﯼ ﯽ ﯾ، ﻦ ﯺ ﺭ ﯺ ﻢ ﯺ، "this is the tomb which hynt daughter of whbw made for herself.....". The verb '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: ﺱ ﻋ ﻢ ﯼ ﯽ ﯾ، ﺱ ﻋ ﻢ ﯼ ﯽ ﯾ، "this is the tomb which hynt daughter of whbw made for herself.....". The verb has been 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 211/1, 223/1), i.e. CIS II 223/1: ﺱ ﻋ ﻢ ﯼ ﯽ ﯾ، ﺱ ﻋ ﻢ ﯼ ﯽ ﯾ، "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: 806-810).

  - **bd**: v. qal. pf. 3p.s.m. "she made, built" (see: CIS II 211/1, 223/1), i.e. CIS II 223/1: ﺱ ﻋ ﻢ ﯼ ﯽ ﯾ، ﺱ ﻋ ﻢ ﯼ ﯽ ﯾ، "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).

  - **bd**: v. qal. pf. 3p.s.m. "they made, built", i.e. CIS II 200/1: ﺱ ﻋ ﻢ ﯼ ﯽ ﯾ، ﺱ ﻋ ﻢ ﯼ ﯽ ﯾ، "this is the tomb which mnt and hgrw the children of 'mnt son of whbw, made (built) for themselves". This form has been noted in OldAr, OffAr and Palm (Hoftijzer and Jongeling: 806).

  - **bd**: v. qal. pf. 3p.s.m. "they made, built", i.e. CIS II 200/1: ﺱ ﻋ ﻢ ﯼ ﯽ ﯾ، ﺱ ﻋ ﻢ ﯼ ﯽ ﯾ، "this is the tomb which mnt and hgrw the children of 'mnt son of whbw, made (built) for themselves". This form has been noted in OldAr, OffAr and Palm (Hoftijzer and Jongeling: 806).

  - **bd**: v. qal. pf. 3p.s.m. "they made, built", i.e. CIS II 200/1: ﺱ ﻋ ﻢ ﯼ ﯽ ﯾ، ﺱ ﻋ ﻢ ﯼ ﯽ ﯾ، "this is the tomb which mnt and hgrw the children of 'mnt son of whbw, made (built) for themselves". This form has been noted in OldAr, OffAr and Palm (Hoftijzer and Jongeling: 806).
- չbyd: 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 չbyd byrh 'dër šnt 'sr wsdh lmlkw mlk"... and this tomb was made (built) in the month of Adar (March), the eleventh year of the king Ma-lik.

- չbydt: qal pass. pf. 3p.s.f. "to be made, to be built". This form occurs only in the Nabataean inscriptions (see Hoftijzer and Jongeling: 971). It is the equivalent to the Syriac ًًّ ًّ ًّ and the Hebrew יְהִי and the Arabic ُنَحْبَنْ to restore, to renew" (al-Theeb 2000: 91). This verb has been noted in three different forms in the Nabataean inscriptions from Hawran, Petra, Hegra and al-Jawf:

- չdt: 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 (չdt) a sanctuary dedicated to Dushara (Savignac and Starcky 1957: n° 215/2). Other Parallels have been noted in Palm, and in Hatra (Hoftijzer and Jongeling: 350). The verb has been also mentioned in the form չdš (priel) in Ph (CIS I 88/2) and in Pun (KAI, 621). It is the equivalent to the common Arabic verb ُنَحْبَنْ/ ُحَدَّثَ"to renew, restore".

- չdt-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 rbl mlk nbw br չdt mlk nbw zy hqym lh .... br hyn.nyrb' wsdh, "this is the statue of Rabeel king of the Nabataeans, son of չdt king of the Nabataeans, erected for him....... son of hyn.ny enlarge and innovate (restore) it.

- չdt-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' ِmhrmt' dy չdtw .... wly nhs', "this is the sanctuary which..... and չly, the coppersmith, renovated (restore)".

• șn: " to make, to manufacture, fabricate". It has been noted only in one Nabataean inscription from Hegra (JS 17/1) in the form șnh: qal pf. 3p.s.m. + suff. 3p.s.m.: dnh kpr' șnkh kcbw, "this is the tomb which kcbw has made". It is an Arabic loan word صنعي/ صناع "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:

- ʃqm: v. ʃpel, pf. 3p.s.m. "construct, build, erect". This from 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 ظاف /ةقامة "he raised-up".

- ʃqm-w: v. ʃpel, pf. 3p.pl.m. "They construct, build, erect", i.e.: dnh šlm 'dy ʃqmw ʿl ḥyšt, "this is the statue which the tribe of չbyšt raised it up" (CIS II 164/1). This form has been noted in Palm (Hoftijzer and Jongeling: 999).

- hqym: v. hapel, pf. 3p.s.m. "he has construct, build, erect", i.e. CIS II 161/1: dnh msjdl' dy hqym hn'w br hry, "this is the worship place which hn'w son of hry raised it up". This from also, occurred in OffAr (Hoftijzer and Jongeling: 998).

- hqym-w: v. hapel, pf. 3p.pl.m. "They raised it up" (Ngev1971: 50). It is mentioned in OffAr (Groop 1986, n° 15, 11) and in Palm (Hoftijzer and Jongeling: 999).

• ҳdт: "to restore, to renew". It is the equivalent to the Syriac ًًّ ًّ ًّ , the Hebrew يَسْتَعَبَ and the Arabic ُنَحْبَنْ/ ُحَدَّثَ"to restore, to renew" (al-Theeb 2000: 91). This verb has been noted in three different forms in the Nabataean inscriptions from Hawran, Petra, Hegra and al-Jawf:
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 807/8), and in deitative inscriptions, i.e.: kdw br ḥbyšt 'mn' šlm, "kdw son of ḥbyšt, 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 ymman (nai) (KAI 1782f), and in Jar 'umnh (Fitzmyer and Harrington 1978: A9). It has been also noted in its plural form 'mnī' (n. m. pl. emph), "the craftsmen, the architects, the sculptors" (Savignac 1933: 413/2). This was never attested in other Semitic cognates, while it is occurs as 'mnīn 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 mīn' mlkw mlk nhrw, "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 ܐڡ邏ܡܐ, and the Hebrew יִשָּׁי (Jastrow1903: 1197). It has also been noted in Ph, in OffAr, and in Ug (see al-Theeb 2000: 207), i.e. CIS II 205/12: ḥlp'lyy psl' ʾbd, ḥlp'lyy the sculptor, has made (this). The plural form psl': 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 206/12: 'pṭḥ br ʾbd-bḥt whlplḥy br ḥmlgw psl' ʾbdw, "ʾpṭḥ son of ʾbd-bḥt and ḥlp'lyy son of ḥmlgw, the sculptors, are made". In a highly uncertain reconstruction at the beginning of the inscription RES 2030 from Hawran, the form psl' appears.

- šyd: n.m.s. emph. It is the equivalent to the Arabic الشیّاد/al-shayyād and the Syriac ܐܠܟܢܘܢ/"plasterer" (al-Theeb 2000: 252). The term has been noted in a Nabataean inscription form the High-Place at Petra; the inscription mentioned that a person called whb'llhy the plasterer made a stela for al-Uzza and the lord of the temple; RES 1088: "lh nsbyb ḫz wmr' byt' bd whb'llhy šyd", "these are the stela of al-Uzza and the lord of the temple are made by whb'llhy the plasterer".

3.5 Nouns Indicating Architectural Elements

- brwt: plur. cstr. "wells, cisterns", i.e. CIS II 350: "wbty' dh bh wgny' wgnt smk' wbbrwt 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 br, sing. abs. (Hoftijzer and Jongeling: 141). It is the equivalent to the Akkadian būtu (CAD 2, 335) and the Syriac bi'rē (Healey 1993: 240). We can also compare it to the Hebrew וּסֵפֶן "wells, cisterns" and the Arabic تِرِيب/ br "well, cistern".

  - byt: n.s.f. emph. "Temple, Sanctuary". It has been mentioned in two deitative inscriptions from Hawrān:
    - CIS II 164/3: dy hw bnh byt' dyt' "who built the height temple (or the fortress)."
    - RES 2023: dy hw bnh ḥlmsyn byt' gwyt' whbrt' bryt' "who built for hlmsyn 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, 209/7); RES 2053/3, i.e. CIS 209/8: knšt dnh ḥlyb [bb]ṯ ḥšy "according to the copy of this deposit in the temple of
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 rwhw br mlkw*, "this is the temple which *rwhw* 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 'lh* 'lh mānw, *[in] the house of 'šdw, the god, the god of mānw*. 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: *wrkwet' wbyt' 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 Hегra CIS II 199/1: *dnh kpr' wbss' wkrk' dy 'bd ḫsww br 'lkw tfmn*, "this is the tomb and platform and enclosure which ḫsww son of 'lkw, 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 סְסָה "stand, base" and in Syriac מַסַּס "base" (Healey 1993: 69; al-Theeb 2000: 53).

- **gd**': n.m.s. emph. "wall" has been noted in one dedicative inscription from Hегra (Littmann1914: n° 69/1; RES 2025/1), i.e. RES 2025/1: *dnh jdr' dy haw' my*... "This is the wall which...".

The term is the equivalent of the Arabic جدار/ġedar "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 mentioned many times in Nabataean inscriptions from Hегra and Petra. The name is the equivalent to the Akkadian kimahluw (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 جرة/guhāt used to indicate "a small gallery contains several small tombs". The term has been also attested in Palm as singular **gwmh**, and as plural **gwmhn**(Hoftijzer and Jongeling: 225-26). The term has been noted many times in Nabataean in different forms:

- **gw**': n.s.m. emph. "the niche, loculus" (CIS II 211/1A: 7; 215/5; 226/1), i.e. CIS II 211/1: *dnh gw' dy 'bd ḫwh, "this is the burial-nich which was ḫwh made".

- **gw**h': n.pl.m. emph. "the niches, the loculi" (CIS II 213/1,5; Jaussen and Savignac 1909: n° 2/1), i.e. CIS II 213/5: *whlg mn gw**h/y mnh/, "and her share of the burial-niches...".

- **gw**hyn: n. pl. m. abst. "niches, loculi", i.e. CIS II 350/1: *dy bh bty mqbryn 'bydt gw**hyn, "the small burial-chambers beyond it, in which are burial-places.

- **ḥgr**: n.s. m. emph. "wall, enclosure", it has been mentioned once in Nabataean inscription from Hегra JS 329: *dnh ḫgr' dy dkhw slm*, "this is the wall which slm mentioned". al-Theeb (2000: 91) compared it with the Syriac *골* and the Hebrew יֹגָח. The term occurred in as Ḫgr in Pun (Hoftijzer and Jongeling: 348).

- **ḥmn**: 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 Hегra: *dnh ḥmn' d ybd..... "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): *rb t' bgyn ḥmn' br mlt' '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 َوc and means temple or some part thereof. For Naveh the term means "Altar of incense", and he correspond it to the biblical ḥmn ministerām (Naveh 1979: 116).

**Twry**: n.pl. emph. "Walls". It has been attested once in Nabataean inscription from Petra; CIS II 350/2: ḥwr' w ḥw' ṭmy w ḥw' ṭmy br "and the windows which were built by tymw son of...". It is the equivalent to the Arabic َوc/ kuwwah and the Syriac ḥm (al-Theeb 2000: 126). The name has been noted in OffAr in plural form as kun (Kraeling1953: 4/8) and kwyn (Cowley 1923, n° 25/6).

**Kwy**: n.pl. emph. attested only once in Nabataean "windows"; RES 2025/2 :wkwy' dy bnh tymw br..., "and the windows which were built by tymw son of....". It is the equivalent to the Arabic َوc/ kuwwah and means "mountain" or "surrounding walls" (see Healey 1993: 241).

**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 َوc/ 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 ṭbd mlkym, "this is the tomb which mlkym 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' wbs' wkrk' dy ṭbd ḥwšw bwr 'lkuf tymmy', "this is the tomb and platform and enclosure which ḥwšw son of alkuf, the Taymanit, made". The term has been men-

- **Nps**: 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 mlkr t' wtr y nps't dy ṭl' mnh dy ṭbd ṭbd bdt 'srty', "this is the tomb and the two funeral monuments above it which ṭbd 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).

- **Qrw':** pl. emph. "porticos", it has been noted in a funeral inscription from Petra; CIS II 350/2: wkrk' dy qdmynm wkrw' wbyt' dy bh "and the enclosure in front of them and the porticos and the rooms within it".

- **Srhy**: "burial-chamber". The term has been noted in Nabataean funeral texts as srhy': n.s. emph. (CIS II 213/3; 350/1, RES 1432/3) and as srhy': n. plur. emph. (RES 1432/1). It is the equivalent to the Arabic َوc/ darīḥ, 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' dn̤ ws̤ ṭr' rb' dy bh ws̤ ṭr' zu' dy gw' mn̤h, "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° 18/3); qbrt: s. cnst. (CIS II 224/5); mlkr': s. emph.(CIS II 196/1; RES 1090/6); mlkr't: s. cnst. (CIS II 181); mlkrn: pl. abst. (CIS II 4175/8, 4186/3); mlkrbr: s. emph. (RES 805/7) and mlkrbrn: 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 َوc/ qāber, the Hebrew َوc and the Syriac ḳfr (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).

• \textit{qṣr'}: n.s. emph."small room, cella". It has been occurred once in a dedicative Nabataean inscription from Hegra: CIS 336/1: \textit{qṣr'} \textit{dy qrb 'zmw br rjw }1\textit{lt'h 'lt'h} "this is the small room which 'zmw son of rjw' dedicated to tadhy the god". The reading of the second letter (ṣ) is uncertain (Hoftijzer and Jongeling: 1023). J. Cantineau (1932: 143) compared it with the Arabic ﺒُسْرَة/\textit{qusārah} and translate it as ". . . small room, cella".

• \textit{ṭyr'}: n.s.m. emph. attested once in one Nabataean inscription from Ḥawrān CIS II 163/2: ...\textit{ṭyr'} d' \textit{a wnpt... ... and this theatre and the }\textit{m...}. 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 Θέατρου "theatre".

• \textit{twny'}: n.pl. emph. "rooms, chambers", i.e.: 'nw \textit{trty hnut' wtwny' dygw' mnhm, }"these three boutique and the rooms within it" (Fitzmyer and Harrington 1978: 64 iii). It is mentioned as \textit{twnh}: s. emph. in OffAr and in JAr, and as \textit{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: \textit{bss'"}(CIS II 199/1) "base, part of sepulchral construction"; \textit{gdr'} "wall" (RES 2025); \textit{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 \textit{bd} "to do, to make, to sculpt, to build" (CIS II 197/1) and \textit{bny} "to build, to construct" (JS 18 A2) \textit{sv' to make, to manufacture, to fabricate" (Js 17/1) or \textit{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 \textit{psl' "the sculptor"}(CIS II 201/5), \textit{mn" }"The craftsman, the architect, the sculptor", or \textit{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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