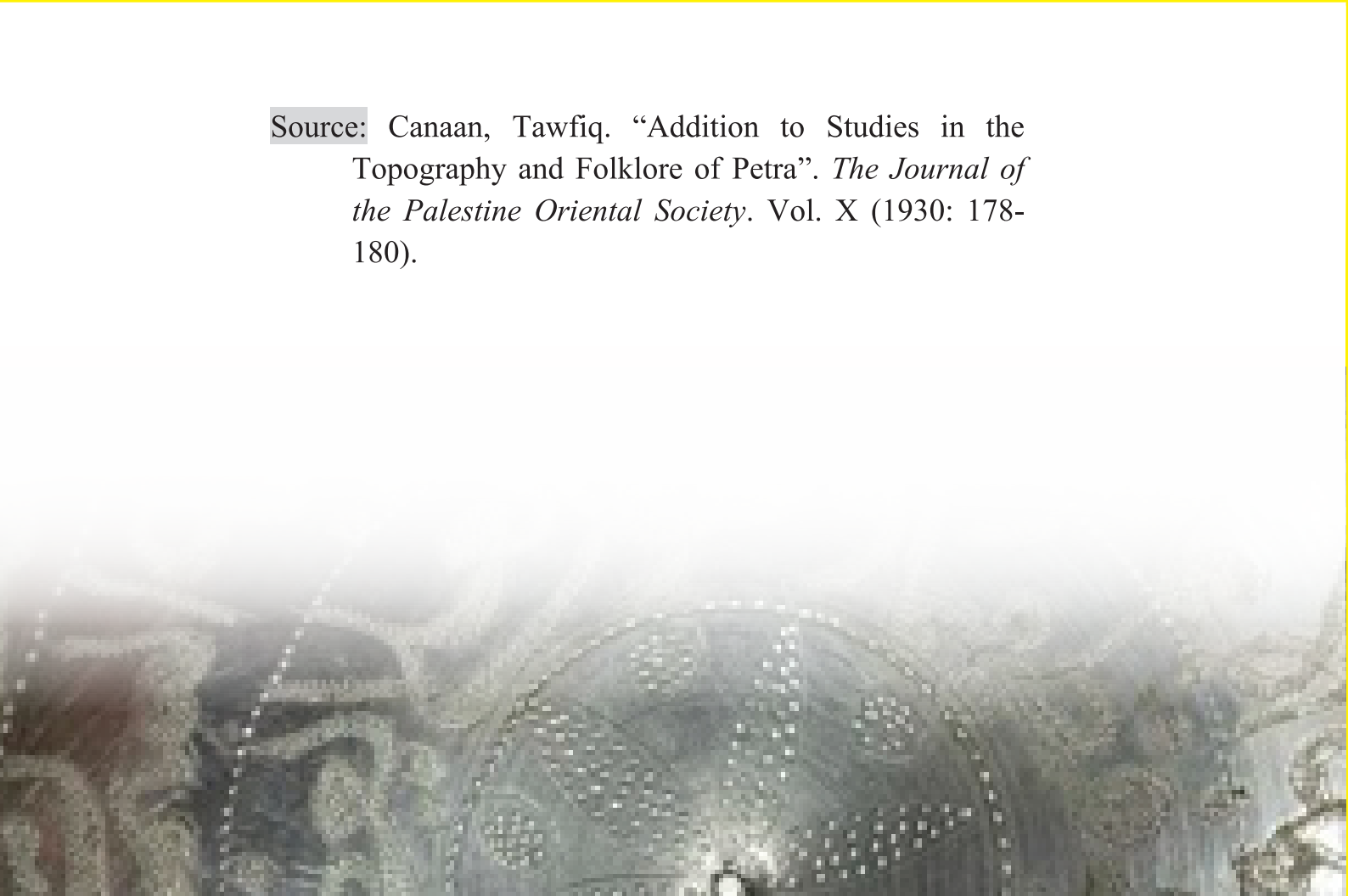


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ADDITIONS TO "STUDIES IN THE TOPOGRAPHY AND
FOLKLORE OF PETRA"

T. CANAAN
(JERUSALEM)

During my last visit to Petra (on the 24, 25 and 26th March, 1930) I tried to verify the correctness of a few topographical terms which were gathered during my stay in 1929 and published in my "Studies in the Topography and Folklore of Petra,"¹ but which were thought by some to be incorrect. The Bedouins who were asked on the spot verified all the terms. A few new place names and monument names were noted, and will be given here.

The Bedouins of *Eldji* - the *Liâtneh* - speak collectively of the mountains of Petra as *el-hazb*, *'anâ nâzil* '*al-hazb* means I am going down to Petra. The classical Arabic word is written with a *ḍ* ض, but the *Liâtneh* have always pronounced it as *ḡ* ظ. The expression stands in the classical language for an "isolated and depressed hill," "a mountain formed of one mass of rock,"² as well as for "an elongated naturally fortified and isolated mountain ridge,"³ an exact description of the natural formation of the mountains of Petra. The old name *salc* سلع⁴ is no longer known among the Bedouins of that region.⁵

A few *Liâtneh* called the "Urn Tomb" *brâbet Faṭṭîm*, to distinguish it from *ed-Dér*, which is generally known by the name *brâbet*

¹ JPOS, IX, No. 3-4.

² HAVA, p. 821.

³ *Muḥîṭ el-Muḥîṭ*, p. 2180.

⁴ *Muḥîṭ*, 981 explains it as "a split in the mountain."

⁵ In the Bible *Sela* and *Selah* (11 Kg. 14⁷; Is. 16¹) are rendered in the Vulgate as "the Rock."

Faṭṭūmeh. The appellation of *Faṭṭūm* to the "Urn Tomb" is not at all known to all Bedouins.

It is interesting to note that the Bedouin guides have picked up some scientific names from the European tourists, names which are at present used by them in their Arabic translation. Thus the "Soldier's tomb" (tomb of the statues)¹ in *wādi Farasah* is called *qabr el-askari* and the "Latin tomb" by the name *qabr el-Hākim*.

The southern part of *rudjm Umm Šnēdiq* which slopes down to the bed of *wādi Mūsā* is called *mazbalet umm Šnēdiq* as well as *fāhūret umm Šnēdiq*. I believe that Dalman, who mentions also the second name, is correct in assuming that the latter expression is not old but a newly coined one. It derives its name from the enormous quantity of potsherds scattered all around.

Two *Liātneh* assured me that the valley called *wādi Umm Zu'qéqah* is also known by the name *wādi er-Ramlah*. This expression was also mentioned, as stated in my "Studies, etc.," by Prof. Dalman. It is easy to explain the origin of this name, for to the north of the valley and separating it from *wādi Umm Šehūn* rises the sandy hill of *er-Ramlah*.

The *'awliā* buried at the sanctuary of *el-Fuqarā* at *en Amūn* are also called *el-bauwāt*, البوات. I could not find any explanation for this expression.

Dr. Albright kindly gave me in a private letter the following explanation of *es-Siq*, which explanation is published with his permission.

"The question of the etymology of the word *Siq* (سِيْق), the local Arab name of the entrance gorge of Petra, is particularly interesting to the philologist, as the following observations will show. The word *siq* appears to be a survival from an older Semitic tongue, presumably Edomite, and to have meant originally "gorge." The verbal stem appears in Arabic as *dyq* (ضيق), whence *maḍiq*, "gorge," in Hebrew as *šwq* (*hesiq*, "pressed, made narrow"), whence Mishnaic *šūq*, "gorge," in Aramaic as *wq* or *'yq*, in Ethiopic as *lōqa* (partial assimilation, for **dōqa*), and in Assyrian as *sāqu* (for *šāqu*, by dissimilation; the *s* and *š* fall together in the presence of *q*; cf.

¹ See Dalman, *Petra und seine Felsenheiligtümer*, p. 193, fig. 113 (No. 238).

BROCKELMANN, *Vergleichende Grammatik*, sections 55d and 88a). All these verbs are identified by all competent Semitic philologists; cf. especially Gesenius-Buhl and Brockelmann's *Lexicon Syriacum*, second edition. ss. vv. From Assyrian *sāqu*, *usiq* (pi'el), "be narrow, make narrow," is derived the adjective *siqu*, "narrow," which is identical (disregarding the case-ending, lost in later Assyrian and present originally in all the Semitic languages) with our word *siq*, "gorge." Another derivative is *sāqu* "street," whence (through the northern, or specifically Assyrian branch of Accadian, which pronounced *s* as *š* and *š* as *s*, reversing the values of the sibilants) Aramaic *šāqā*, "market," from which, again, is derived Arabic *sāq*, "market," by back-formation of the sibilant; see Fraenkel, *Die aramäischen Fremdwörter im Arabischen*, p. 187 and Zimmern, *Akkadische Fremdwörter*, p. 43. One might suppose that *siq*, "gorge," was a loanword from Assyrian, but it is quite incredible to suppose that a word like "gorge" could have been borrowed from the plains of Mesopotamia to designate an Edomite gorge. The word cannot have been taken from Aramaic by the Nabataean Arabs after they settled at Petra, since Arabic *ḡad*=Hebrew *ḡade* always appears in Aramaic cognates as *ʿayin*. It is much more likely that there existed in Edomite the same dissimilated form *syq* (or *swq*), corresponding to Hebrew *šwq* (or **šyq*), as we have in Assyrian, by presumably of quite independent origin."