

List of Arabic Words

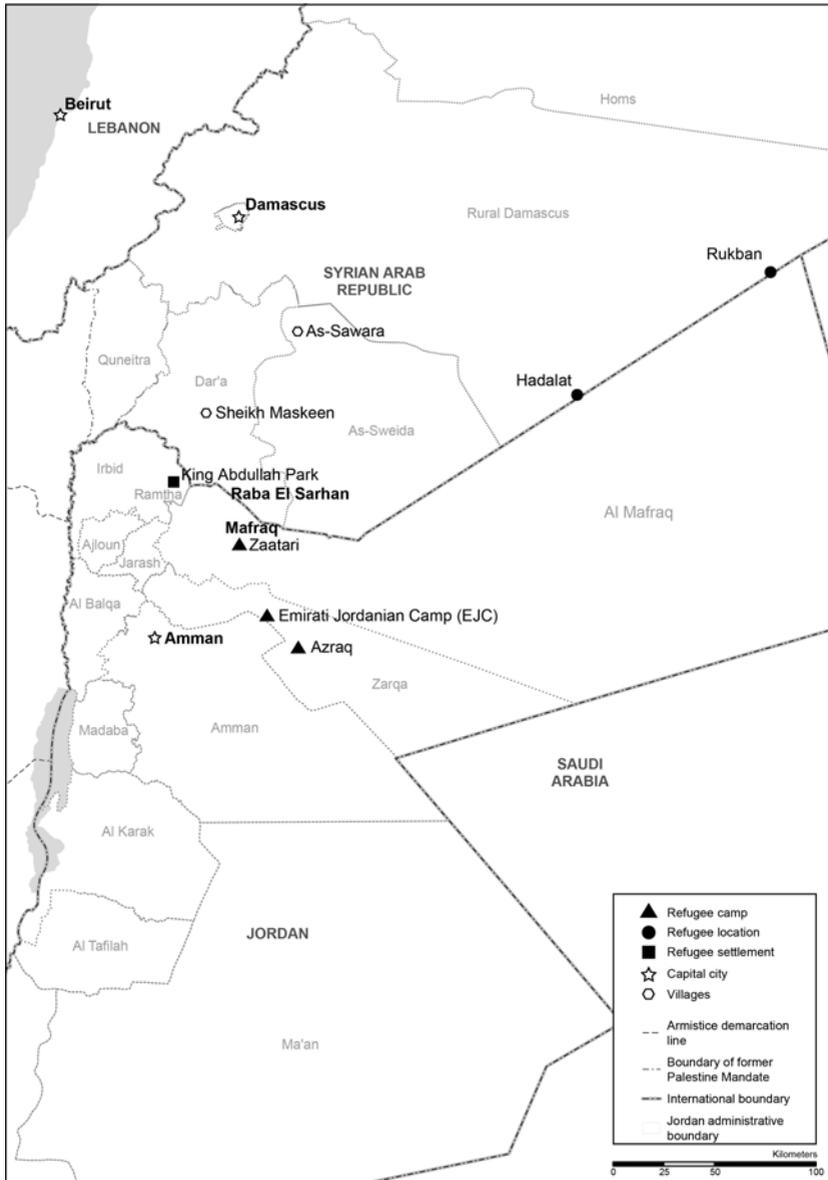
- Al-Sakan** means 'the dwelling'. It is derived from the verb *Sakana*, which indicates that something has settled in place or become calm after turmoil. For example, *Sakana al-Baḥr* means that the sea has become calm. Another derivation of the word is *Sakīna*, which means tranquillity, stillness and gracefulness.
- Baṭṭaniyyh** means an 'underlying garment or textile used to support something else'. It originates from the word *Baṭṭana*, which describes the act of supporting something by stuffing it from the inside. Derived from it is the word *Baṭīn*, which can be equated with something located inside, thus 'inner and invisible'.
- Beit (or Bayt)** means 'the house', 'the home' or 'the place of residence and settlement'. Etymologically, the word originates from the verb *yabīt*, which denotes 'the act of sleeping somewhere at night'. However, the verb has strong connotations of safety, security, protection and the type of generosity associated with being a host. For instance, Beit ul-Lah is the 'house of God', the mosque, and Ahmad *yabīt* at Samer would mean the former is being hosted at the house of the latter.
- Beit el-'Ayleh** means 'the family house'. Although it refers to a specific physical space, it also holds emotional connotations. This is because the word is used to describe the dwelling in which large family gatherings usually take place, and thus the word is linked to emotions associated with warmth and solidarity. In certain contexts, it can also be used to refer to someone's class, ethnicity or origins; for example, 'this used to be their *Beit el-'Ayleh*'.
- Ḥaḍar** means 'the city dwellers'. The word originates from *Ḥaḍāra*, which means 'civilization', and is connected to the early writings on urbanization and city dwellers in the works of the Tunisian philosopher Ibn Khaldun. It is nevertheless used colloquially to differentiate between city and village dwellers, or between the 'settled' populations and the 'nomadic' populations or the Bedouins. Thus, the word has

- an implicit class dimension that perceives the *Ḥaḍar* as the ‘civilized’ and the others (the nomads) as the ‘uncivilized’.
- Ḥākoura** means ‘the farmland’ or ‘the garden/farm attached to a house’. In the Syrian context, the word is common among villagers and farmers, but is less frequently used among city dwellers. This is because the *Ḥākoura* constitutes an important proportion of dwellings in rural regions. Some resources consider the origins of the word *Ḥākoura* to be Phoenician, meaning ‘empty land’. This may reveal historical connections between farming, land and dwellings in the region.
- Jam’iyh** means a ‘collective body’, referring to an institutional entity that has a local character, similar to a Community-Based Organization (CBO). However, in Syria, and when used without any institutional context, it refers to a circulatory monetary system, in which individuals make a monthly financial contribution. The money is then pooled and allocated to one of the participants each month.
- Kafil** means ‘sponsor’ or ‘guardian’. The *Kafil* emerged as an important figure during the Syrian refugee crisis in Jordan. The role is often taken on by a male Jordanian sponsor who fulfils certain criteria and is willing to sponsor a Syrian refugee to be ‘bailed out’ from the camp and subsequently relocated to an urban area. The importance of this system fluctuated over time; it has thus not been consistent, but has remained influential for many refugees.
- Maḍāfa** means ‘the space of hospitality’. The word originates from *Ḍeyāfa*, which denotes the act of hosting others and being generous to guests and visitors. This term is particularly important in the context of Arab culture, and especially among tribes, where the act of *Ḍeyāfa* is associated and equated with dignity and pride. The establishment of *Maḍāfa* in the Arab region therefore became important, but varied according to the context and the degree of urbanization. While many villagers and nomadic populations have a specific space for the *Maḍāfa*, this space is less common in cities, but may still be found among large extended families and tribes.
- Mufawaḍīyh** means ‘the agency’. The word comes from the Arabic translation for the UNHCR or the UN Refugees Agency. In Zaatari camp and among Syrian refugees in general, the UNHCR is colloquially referred to as the *Mufawaḍīyh*.
- Mukhtar** means ‘the chief of a village or a locality’. It is derived from the word *ikhtāra*, which means that ‘someone has made a choice’. In the Syrian context, the Mukhtar is not elected, but instead represents a form of emergent or organic leader who carries out the duty of locally governing a village or area. The Mukhtar usually has good connections

with all the residents and is familiar with their lineages, members and ownership structures (that is, land and property in the village). Therefore, a Mukhtar plays an important role in governing both the social and spatial relations in a village.

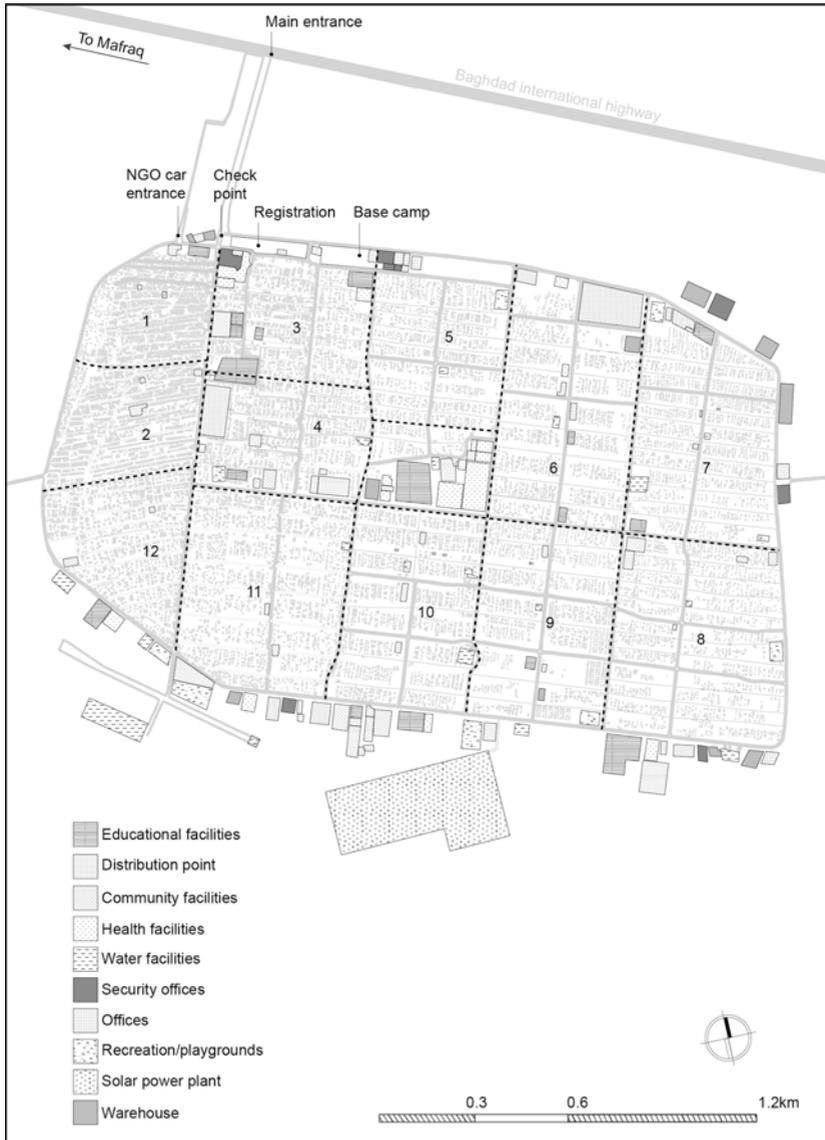
- Ṭanzīm** means 'the organization of something'. In the Syrian context, however, it is colloquially used to refer to a top-down planning process pursued by the government or the municipality. Usually, a *Ṭanzīm* has negative implications within the Syrian context, as it rarely takes people's views into consideration.
- Sakkar** a verb meaning that somebody has 'closed' something. In the Syrian context, this word is often used to describe the process of closing a door, a window, a shop, a water tap or an account. In that sense, and spatially speaking, the word *Sakkar* does not mean 'isolate' or 'enclose', but an attempt to 'gain privacy' and control access to space.
- Souq** means 'the shopping area' or 'marketplace'. In contemporary cities, the word can be used in reference to any marketplace. However, it was historically used to refer to certain streets within the old Arab city (Medina) where shopping activities, supplies, craftspeople and traders were found. Therefore, the Souq refers to a very distinctive urban element in the city: usually a long street with different divisions, including jewellery shops, craft shops, carpenters, textile traders and grocery stores.
- Ṣybāt** is a colloquial term that in the Syrian context means a 'covered passage'. In the architecture of the old city of Homs, for instance, the *Ṣybāt* refers to a covered passage that usually has a pointed roof from below, allowing commuters to pass through, while connecting two households at the top. It is an architectural element that was extensively used in old cities and villages but is a rare sight in the new parts of cities.

Map of Jordan and Syria



Source: Author's own, based on the UNHCR 'Jordan Situation Map, June 2017'

General map of Zaatari camp



Source: Author's own, based on the UNHCR 'Zaatari Refugee Camp – Infrastructure and Facilities Map, May 2019'.

