

village to be 4,600-4,650. The German "Palästina" Map gives 1,429 metres = 4,688 feet.

15. The aneroid observations at Afqa, and also in No. 9, are corrected according to comparisons made with the mercurial barometer within a few hours both before and after, and are hence comparable with the other determinations in accuracy.

Syrian Protestant College,
Beirût, Syria,
January 5th, 1891.

PROVERBS AND SAYINGS AMONG THE SPANISH JEWS.

By REV. J. E. HANAUER.

I FORWARD a list of "Ladino" or Judeo-Spanish proverbs. Whether or not these come from European sources I am unable to say. With the exception of one or two, for instance, "All is not gold that glitters," they were new to me when I collected them, not from books, but as they fell from the lips of Spanish Jews in the course of conversation. I noted them down, and when I had collected a good number a Judeo-Spanish scribe wrote them down on the paper I send, and from my dictation. Nos. 38, 39, were added by him, and as I have never heard them used in conversation I cannot vouch for them. In my notes I have in several cases indicated what seem to me to be their equivalents in English or German.

The transliteration is arbitrary, I have no knowledge of Castilian Spanish, and have therefore given the proverbs as they sounded to my ears, and were noted down when I first heard them.

(1) קאדה אוננו טראצה לה צראזיקה פארה סו פטיקה

1. "Cada uno trava la brasika para su petika." "Everybody draws the little embers for his little cake." Amongst the Arabs and fellahin there is a saying exactly similar.

כל واحد ביישב الجمر الى قربه

(2) אונה מאנו לאצה לה אנטרה אי לאס דוס לאצאן לה קארה

2. "Una mano lava la otra, e las dos lavan la cara." "One hand washes the other, and both wash the face."

(3) מישליקרה מאטה טריס סייטו מארידוס אין און מיו

3. "Mishlikera mata tres, siete maridos in un mes." "A meddling

or tale bearing woman kills three (persons) and (gets) seven husbands in one month."

NOTE.—The three persons killed (metaphorically) are herself, the one to whom she has been babbling, and the person slandered.

(4) מארידו יינו · מארידו בואינו ·

4. "Marido yeno, marido bueno." "A full, *i.e.*, rich, husband is a good husband."

(5) חאסידה אי בואינה גדיאה · ביזה לאם מזמות · ארנצה לאם

פיטאס ·

5. "Chassida, e buena Judea, beza las mezzuzoth, arrova las pitas." "She is a Chassida, and a good Jewess, who kisses the mezzuzoth and steals the loaves," is a striking description of a hypocrite."

(6) קין אל סיינו איסקופי · אלה קארה לי קאיי ·

6. "Quen al cielo asupe, a la kara le kaye." "Whoever spits at the sky will have the spittle fall back on to his face."

(7) דיזיאו לה פריסיאדה · נייכי עוסטאדה ·

7. "Desio la presiada, nieve tostada." "The precious (*i.e.*, spoilt) girl desired toasted snow." This is the same as the English saying about a spoilt child crying for the moon.

(8) אל עיניונו · אונה קרוסטה מאס ·

8. "Al tenioso una krosta mas." "To the person afflicted with a scab one crust more (or less does not matter)." The real-sense seems to me to be that folks are too apt to think that it does not matter much if one oppresses those who happen to be down in the world. It may also be the equivalent of the English saying, "It never rains but it pours."

(9) אגראניקו אגראניקו · סי לי אינטי אל גאיי איל איל פאשקו ·

9. "A granico, a granico, se le incre, al gayo el papico." "With one little grain after the other the cock fills his little crop," *i.e.*, many mickles make a muckle.

(10) אלטו אלטו קומו איל פנו · מינדו מינדו קומו איל קומיני

· אמארגו אמארגו קומו לה פיל · דולסי דולסי קומו לה מיי ·

10. "Alto, alto como il pino, minudo minudo come il commino, amargo amargo come la fiel, dulce, dulce come la miel." "Tall, tall (*i.e.*, sublime)

* NOTE ON 7.—I have sometimes heard פריגיאדה "pregniada," substituted for פריסיאדה in 7. It must be borne in mind that Orientals (whether Christians, Jews, or Moslems), even though most respectable, frequently, as Mr. Neil observes in his works on Palestine, speak freely and unreservedly on subjects which are banished from European society as topics unfit for conversation.

as the pine tree, minute, minute as the cummin seed, bitter, bitter as gall, sweet, sweet as honey," is a riddle descriptive of the art of reading.

(11) סייטי איסקלאבאס אי צואין מארידו · קי לו · סיידיבאן שר
איל אויידו ·

11. "Siete esclavas, e buen marido, que lo siervan por el oyido." That she may have "seven slaves and a good husband to serve her at her least word," expresses the wishes of a mother for her daughter.

(12) מדיקו אי קומאדרי · קאמינאן די עאדרי ·

12. "Medico e commadre, camminan de tadre." A doctor and a nurse are out late.

(13) טי לו דיגו אטי מי איזה · פארה קי לו אינטיינדאס טו מי
נואירה ·

13. "Te lo digo a ti mi eja, para que lo entendas tu mi nuera." "I tell it thee, my daughter, that thou, my daughter-in-law, shouldest understand it," proves that the art of 'talking at' a person is cultivated even by the Sephardim.

(14) ניגענו סאדי לו קי איי אין לה אוייה · מאס קי לה קוגארה
קי לו מנייה ·

14. "Ninguno save lo qui ai en la oya, mas que la cucchara que lo menia." "No one can know, better than the spoon that stirs it, what is in the pot." (The heart knoweth his own bitterness, and stranger intermeddled not with his joy. Proverbs xiv, 10).

(15) לה מאדרי קון לה איזה שר דאר אי עומאר סון אמיגאס ·

15. "La madre con la ija por dar e tomar son amigas." "In giving and taking the mother and daughter are friends." The sense of this is obscure.

(16) לה איגי אין לה מאר · אי מי איזו מאל ·

16. "La itschi en la mar e me izo mal." "I threw it into the sea, and it injured me," seems to point to the wisdom of a man keeping his own counsel.

(17) איל ריי איסטה אאזינו · שיך איסלאם בידינו לה קורה ·

17. "Il re esta hazino, Sheikh Islam bevio la cura." "The King was sick, and the Sheikh ul Islam had to drink the physic," shows that it sometimes happens that subordinates have to act as the scapegoats of those above them.

(18) עקו מי מאנקה מאיסטרה · פשיס אי מאנגאס אי נינגאס ·

18. "Poco, mi manca maestra, pijas e mangas, e nezgas." "But little more is needed, mistress, (only) bands, sleeves, and gussets," i.e., everything.

(19) די און דיִיאה און דיִיאה • קאזה מי טיִיאה •

19. "Di un dia undia, caza mi tia." "From one day to the other my aunt is on the point of marrying," *i.e.*, procrastination is the thief of time.

(20) ייא לן סי • די לה אישקינני •

20. "Yo lo se, de la schkenbe." "I know all about it, as about the tripe," is said of persons who pretend to knowledge they do not possess. In connection with the above the story of a young wife who, though perfectly ignorant of cooking, yet always answered, "Yo lo se"—"I know all about it," to an old friend who wished to instruct her, is told. The latter, in revenge, directed her to place some tripe her husband had brought home, on the fire to cook without having first cleaned it. The result, which may be imagined, cured her effectually of saying, "I know all about it" when taught anything.

(21) ציטס אל אזנו • ני פריטו ני בלאנקו •

21. "Vites al asino? Ni preto ni blanco." "Hast thou seen the ass? Neither a black nor a white one," is the curious answer given to an impertinent questioner.

(22) ציזיטה סין סול • נו איס די קוראסון •

22. "Visita sin sol, no es di corason." "A visit without sunlight does not come from the heart."

(23) ייו קי איסטו קאיינטי • קי סי רייגאן לא גנטי •

23. "Yo, que este cayente, que se rigan la gente." "As long as I am warm (I care not whether) people laugh," shows a most philosophical (or shall I say cynical?) contempt for public opinion.

(24) שאסטרי חארראגאן • קואנדו פיירי לה אלגנזא • קואנדו

פיירי איל דיידאל •

24. "Shastre haragan, quando piedre la alguja, quando piedre el didal." "A worthless tailor at one time loses the needle, at another the thimble," *i.e.*, a bad workman blames his tools.

(25) צואן אמאנסיר • סי קוננסי איל צואן דיִיאה •

25. "Buen amanser se conosse el buen dia." By a good dawn a good day may be known.

(26) נו סי דיזי קואטרו • סי נו איסטו אל סאקו •

26. "No se dise quatro, si no esta al sacco." Do not say "four" till they are in the pocket, *i.e.*, do not count your chickens before they are hatched.

(27) מוננו גאסטו אי מאל • שבת •

27. "Muncho gaste e mal shabat." "Many expenses and yet a bad Sabbath."

(28) קֵן נֹ טֵינִי לֹא אִירְמוּזָה • בִּזְאָ לֹא מִוִּקְוָה •

28. "Quen no tiene la ermoza, beza la mokosa." He who has not got the pretty one kisses the ugly one.

(29) לֹה לֹא־בֹאֲנִדְרָה אִינוּ אִיל לֹא־בֹאֲדֹו • לֹה בֹלוּסָה סִי קֹאֲנֶסֹו •

29. "La Lavandera iso el lavada, la bolisa se kanso." "The laundress does the washing; the mistress of the house is fatigued," or in other words, "those in a high position, as a rule, take the credit which is due to those below them for good work done".

(30) אֲלֵי־בֹאֲנֶטָה לֹה קֹחֲבִיסֵי דִי אִיל קֹולִי־בֵרֹו • אִי נֹו דִי בֶן אֲדָם •

30. "Alevanta la cavessa de el colevra, e no de Ben Adam." "Raise the head of a serpent, but not that of a human being," is the Judeo-Spanish equivalent to the German "Undank ist der Welt Lohn," i.e. "The world's reward is ingratitude."

The same sentiment is expressed in the following proverb (31)—

(31) אֲזִיר בִּיָן קֵן אִיל מֹאֲלֹו • נִי מִירְסִיד נִי גֵרֹאֲדֹו •

31. "Azer bien con el malo, ni merged ni grado." "To do good to the evil is a thankless and ungrateful task."

(32) דִי אִיל דֹוִיר אֲל אֲזִיר • קֹומוֹ לֹה נֹוֶגֶ אֲל אֲמֹאֲנִיסִיר •

32. "De el dezir al azir, como la noche al amansir." "Between 'saying' and 'doing' there is a difference as great as between night and day break." "Deeds, not words."

(33) לֹו קִי לֹה בִּיָזָה קִרִיִּיָהָ • אִינֶטֶרִי סֹוִינִיָוֹס לִי בִּינִיָיָהָ •

33. "Lo que la vieja keria, entre soenios le venia." "That which the old woman desired happened to her in a dream," or, "The wish is father of the thought."

(34) טֹוֹדֹו לֹו קִי אֲרִילֹמְבֵרָה נֹו אִיס אֹוֹרֹו •

34. "Todo lo que arelombra no es oro." "All that glitters is not gold."

(35) אִיל מֹאֲרִידֹו אֲרֶמֶשׁ אִיל בִּזְאוֹ • אִי לֹה קֹולְפָה אִיס לֹה מֹוִזִיר •

35. "El marido arrompe el vaso, è la culpa es la mojer." "The husband breaks the vessel, but it is the wife's fault."

(36) קֵן בֹּאֲטֹאֲיִיָהָ לֹה פֹּאֲרִירָה • אֹוִי סֹו רִישׁוֹאִיסְטָה •

36. "Quen batial a puerta, oie su ripoesta." "He who knocks at the door will hear his answer," equivalent to the German "Wie man in den Wald hinein schreiet, so halt es wieder heraus." "As one shouts into the wood so it echoes back."

(37) מִי בִּינִיָהָ מִי דִוִּזְאוֹנֶרֹו אֹוֶנָה בִּי • לִיָו דֹוֶס אִי טֵרִיס •

37. "Mi vicina me disonero una vez, lio, dos e tres." "My neighbour (fem.) insulted me once, I will insult her twice and thrice," is the expression of a spirit thoroughly vindictive.

(38) סִי אִיל אִימְפְרִיסְטִימוּ אִירָהּ בּוֹאִינוּ אִירָהּ אִוּנוּ אִינְפְרִיסְטָאִרָהּ
חֶסֶן מִזִּיר

38. "Si el imprestemo era bueno, cada uno enprestava a su mujer." "Were it a good thing to lend, everybody would lend to his own wife."

(39) מִי אִיזִיקוּ מִי אִנְאִקִּיטוּ

39. "Mi iziko, mi izikito." "My little son, my wee little son," "Every mother's goose is a swan;" or, "Mi iziko, mi atchakitiko." "My little son, my little excuse."

NOTES ON DR. POST'S PALMYRENE INSCRIPTIONS.

BY REV. J. E. HANAUER.

THE following notes are based upon a comparison of the 40 Palmyrene inscriptions, figured, transliterated, and translated, &c., by Prof. Euting, in his "Epigraphische Miscellen" (Sitzungs-Berichte der Königlich-Preussischen Akademie der Wissenschaften zu Berlin), 1885, with the five inscriptions reproduced on page 36 of the *Quarterly Statement* for January, 1891:—

(A.)

	<i>Transliteration.</i>	<i>Translation.</i>
1st line ? ? ע	'A ? ?
2nd „ מְקִימ (ו)	Moquim (u).
3rd „ זָדַי בַּת (בְּרַת)	Zaydi, daughter of.
4th „ מְהוּ (ע ?)	'Amhu (his or their ?) (kinsman or uncle).

In the first line I am not able to read more than the one letter **ע**. I do not know what letters the two other characters represent. The second line contains one word **מְקִימ**, a name that seems to be pretty common in Palmyrene texts. It occurs in Prof. Euting's No. 22, Plate VIII, and also in his Nos. 42 and 43, Plate IX. The third line contains two words, the first of which, **זָדַי**, is a name still used amongst the fellahât of Palestine, whilst the next word is the word **בַּת**, Hebrew for daughter. This form also occurs in Euting's No. 25, Plate IX, though the form more frequently met with seems to be **בְּרַת** (see Euting's Nos. 5, 6, 18, 22, 23). The construct state, whether the word be **בְּרַת** or **בַּת**, requires to be followed by a noun. I am not sure whether **מְ**, the first character on the fourth line, is equivalent to **ע**, as it is in Phœnician and Samaritan. Assuming it to be so, then the word **מְהוּ**, 'Amhu, is either