

(38) סי איל אימפריסטיוו איריה בואינו · קאדה אונג אינפריסטאצה  
· חסו מזזיר

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) מי איזיקו · מי אגאקוטו ·

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 ,, ....	...    מקימ (ו)	Moquim (u).
3rd ,, ....	...    זודי בת (ברת)	Zaydi, daughter of.
4th ,, ...	...    מהו (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 **מקימ**, 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, **זודי**, is a name still used amongst the fellahât of Palestine, whilst the next word is the word **בת**, Hebrew for daughter. This form also occurs in Euting's No. 25, Plate IX, though the form more frequently met with seems to be **ברת** (see Euting's Nos. 5, 6, 18, 22, 23). The construct state, whether the word be **ברת** or **בת**, requires to be followed by a noun. I am not sure whether **מ**, 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 **עמהו**, 'Amhu, is either

a name, or identical with the Arabic *عمع*, which really means "uncle," though I find it is often used in Jerusalem in the sense of "kinsman." When speaking to me of my own father-in-law, for instance, natives constantly use the word *عمك*, literally, "thy uncle." I cannot help thinking that, as at the end of B, C, D, respectively, we have the word *א חוה* = *אחווה*, marking their position in the family as "brother," so in this case *בת עמחו* shows the lady to have been "an uncle's daughter" = cousin.

## (B.)

	<i>Transliteration.</i>	<i>Translation.</i>
1st line ....	<i>נבו זרי בר</i>	Nebo Zari (Nebo is my prince),
2nd „ ....	<i>בר נבו אחווה</i>	son of Bar Nebo, their brother.

The word *נבו* = *נבו* = Nebo, occurs in Prof. Euting's inscription (No. 4, Plate VII) discovered in the vicinity of the well-preserved temple (said to be of Diocletian) at Damascus by Herr Luettecke, Imperial German Vice-Consul, in March, 1883. In that inscription *נבו* forms part of the name *נבו זרי* = Zabd-Nebo. Nebo-Zari (Nebo, or Mercury, is my prince) suggests my mentioning another name, that of *בל שורי* = Bel-Suri (or Bel is my wall), in Euting's No. 8, Plate VIII, as analogous in form. *נבו* is clearly *בר*, that is, "Son." It is found in each one of Euting's inscriptions numbered respectively 4, 5, 6, 7, 8, 13, 19, 20, 21, 22, 24, 26, 27, 28, 29, 30, 31, 32, 33, 35, 36. As it is repeated in C, D, and E, I need say no more about it.

The last word, *אחווה* = *אחווה*, occurs, but without the final *ה*, sign of the 3rd person plural, also in C and D, as well as in Prof. Euting's above-mentioned inscription No. 4 from Damascus, and also in his No. 34, Plate IX. We now come to Prof. Post's Inscription C.

## (C.)

	<i>Transliteration.</i>	<i>Translation.</i>
1st line ....	<i>בר נבו בר נבו</i>	Bar Nebo, son of Bar Nebo
2nd line ....	<i>אחווה</i>	(i.e., grandson of Nebo, his or their brother).

The last word, *אחווה* = *אחווה*, occurs in exactly the same form in Prof. Euting's No. 4, and his translation reads "seines Bruders (oder seiner Brueder)," his brother's (or his brethen's).

Bar Bar Nebo = the son of the son of Nebo.

(D.)

	<i>Transliteration.</i>	<i>Translation.</i>
1st line ....	בר התה בר	Bar Hth (H.T.H.), son of Bar
2nd line ....	בר נבו אאא	Nebo (or grandson of Nebo) (their?) brother.

I have no remark to make on D.

(E.)

	<i>Transliteration.</i>	<i>Translation.</i>
1st line ...	מברדת	Mbrdt. (M.B.R.D.T.), (possibly a
2nd line ....	בר בר נבו בר	name) of Bar Bar Nebo, Bar Bar
3rd " ....	בר נבו	Nebo (son of Bar Nebo, son of Bar Nebo, or, son of the son of Nebo, son of the son of Nebo).

מברדת, Mbrdt, *may, possibly*, be a name, though I do not think it is. The root is ברד, hail, cold, &c. The form מברדת is not to be found in any lexicon to which I have access. It is certainly not either in Gesenius or Buxtorff. In Arabic, however, we have a noun spelt in exactly the same manner, viz., مَبْرَدَة, plural مَبْرَدَات, and meaning a refreshing or cooling drink. As Dr. Post's Inscription E is the legend attached to the picture of a man taking his ease, and holding a drinking vessel in his left hand, I am very strongly of opinion that the inscription simply gives the title or subject of that picture, viz. :—The Refreshment of Bar Bar Nebo, &c., or Bar Bar Nebo enjoying himself. I trust the above notes may prove interesting to readers of the *Quarterly Statement*, and that the Editor will kindly allow them a place in the next issue.

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### THE LACHISH INSCRIPTION.<sup>1</sup>

As I stated last summer in the "Academy," the inscription on the piece of pottery discovered by Mr. Petrie, at Tel el-Hesy, reads לַסִּמֵּךְ, *le-samech*, from *samak*, "to uphold," and must be translated "belonging to Samech. We find the name Semachiah in 1 Chr. xxvi, 7. The shape of the letter *samech* is interesting, as it presents us with the oldest form of the letter in the alphabet of Israel hitherto known.

A. H. SAYCE.

Another well-known Semitic scholar writes :—

The inscription seems to read לַהֲמֵךְ, *i.e.*, dedicated or belonging to

<sup>1</sup> *Quarterly Statement*, 1891, page 70.