

seems to me, as I have explained, that the one among them who was slain by Sibbekaf the Hushathite has left his name at the Tell, and Khurbet, and Wâdy of Sâfi, and that this is an additional reason to believe that Gath was there.

Captain Conder wrote in 1880 (*Quarterly Statement*, p. 220): "Gath cannot be identified until the name Jett is recovered, and as the name of the city drops out of the enumerations of Philistine places in the later books of the Old Testament, so also it seems to have dropped out of the nomenclature of Philistia." May not this be accounted for because it was known by the name of one of its lords?

TAMMUZ, LAKHMU, ASHËRA, SUTEKH.

In the *Quarterly Statement* for April, 1885, I ventured to suggest that Bethlehem originally owed its name to a sanctuary of the primordial god Lakhmu, of whom we read in the tablet of cosmogony, now so famous through the labours of George Smith, Sayce, Lenormant, Friedrich Delitzsch, and Boscawen. I am happy in having the approval of my friends Professor Sayce and Captain Conder. In pointing out that the northern Bethlehem in Zebulun was built in an oak-grove (and it is on high ground with ruined edifices: "Memoirs," I, pp. 270, 301), I omitted to mention that the sacred Bethlehem Ephratah had, as Jerome says, a shady grove of Thammuz, and in the cave of the nativity of our Lord the spouse of Ishtar used to be bewailed. (Lenormant: "Sur le nom de Tammouz." *Cong. des Orient.* Paris, 1873, p. 150.) Now we are informed in an explanatory tablet that Lakhmu was Anu (heaven), and his consort Lakhamu Anat (earth). (Lenormant, "Les Origines," I, p. 494.) This brings us very near to the mystic characters of Tammuz and Istar.

With regard to the name of the god of fertility being given to the food itself, it reminds us of Ceres in the sense of corn, and the like; and the wailing devotees of the lost Tammuz in the late pagan times at Harran were wont to eat only dried fruits, and to abstain from corn-meal. In the absence of the god they were to withhold themselves from his gift. (Lenormant, "Tammouz," p. 154.)

The myth of Tammuz seems still preserved at Neby Mashûk, where "in the middle of July the Tyrians celebrate the feast of Sheikh Mashûk, whose tomb lies near that of his wife on the hillock." ("Memoirs," I, p. 69; "Name Lists," p. 10.)

On the connection between this myth and that of Osiris, much interesting lore is given by M. Colonna Ceccaldi in his paper, "Sur le Monument de Sarba." But I think also that even the name of Tammuz is still spoken at Deir Tammeis on the Nahr el Kelb. ("Jerusalem," p. 524.)

And the name of the old abomination Ashera also seems to linger at Deir el Ashayir on the Hermon range (*ibid.*, p. 497). In the Bible we find it written with, as well as without, the letter *yod*.

Also the words Beth Ba'al were found at Siloam by M. Clermont-Ganneau in a fragment of a Phœnician inscription (*ibid.*, p. 423). And the name of Sutekh, the Ba'al of the Hykshôs and Hittites, is appropriately stigmatized in the Jordan Valley, south of the Lake of Gennesaret, as "Sat-h the Dæmon." ("Memoirs," II, p. 248.)

These strange "restitutions of decayed intelligence" are illuminations unknown to Milton of his magnificent "Ode on the Nativity," and the grand parallel passage in the "Paradise Lost."

HENRY GEORGE TOMKINS.

FELLAH DIALECT IN PALESTINE.

(*Quarterly Statement, January, 1886, p. 17; April No., p. 84.*)

CAPTAIN CONDER emphasizes the Aramaic character of the dialect spoken by the fellahs, as distinct from Arabic. I believe, and have often felt convinced, that a great many names are misunderstood in the light of Arabic, and that in reading the "Memoirs" and "Name Lists" many ancient clues are lost, through forgetfulness of this, and modern trivialities are substituted for important historic and mythological links with the past. Of course the first thing of all was to take down phonetically in the most trusty fashion the names on the lips of the inhabitants, especially of the most unsophisticated "oldest inhabitant." This was necessarily done in Arabic, but then comes the deeply interesting task of seeing the old name through its mask, as the true portrait-painter,

"Divinely, through all hindrance, sees the man."

"The Bully-ruffian" was a capital name for a man-of-war in the ears of a jack-tar of the old pig-tailed breed, but after all the true name was "Bellerophon," which to him meant nothing; and the good ship "Wheel-em-along," was really christened "Ville de Milan."

HENRY GEORGE TOMKINS.