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BRIEF COMMUNICATIONS

I. TARTAK.

OF the gods imported into the province of Samaria, according to 2 Ki. 17, all have been identified¹ or at least philologically explained (Adad-Melek, Anu-Melek) except the deities of the Awwites. For these Hommel has, most recently, offered an explanation from the Sumerian (*OLZ*, 1912, 118). But I would suggest for תרתק the much more pertinent identification with the great Syrian deity Atargatis, עתרעתה. For the loss of the initial guttural compare the Greek by-form Δερκετω while according to Aramaic law it may have been dissimilated from the following פ into ט (cf. also Nöldeke, *Syr. Gram.* § 37), and so easily lost. In the second syllable the consonants have suffered metathesis, producing an easier vocable. For the interchange of פ and ק we may compare the Greek renderings with the palatals *g* or *k* and recall the frequent early-Aramaic equivalence of פ and ק, e. g. ארקא. As עתה is doubtless non-Semitic (Hittite?) the פ is an attempt, like the Greek palatals, to represent a foreign sound. If this conjecture be correct, we have in Tartak the earliest reference, by many centuries, to the great Syrian goddess.

2. The Wailing of Hadad-Rimmon.

The "mourning of Hadad-Rimmon", or rather, as is now recognized, Hadad-Ramman, of Zech. 12 11, has so far received no explanation. The wailing rites suggest Tammuz-Adonis, an

¹ For Sukkoth-benoth, see this *JOURNAL*, 1912, p. 141. For Ashima = Σμη, the Syrian deity that has at last been identified from late names and texts, see Meyer's review of the data, *Der Papyrusfund von Elephantine*, 58, n. 2, and for the explanation of the name see Grimme, *OLZ*, 1912, 14, Lidzbarski, *Ephemeris*, 3, 260.

identification which has been read by some, erroneously, into the "bitterness for the firstborn", v. 10. But Hadad is not Adonis. Light may be thrown on the problem from an obscure "Phoenician" myth cited from Philo Byblius by Eusebius, *Praep. evang.* 1 10 (Gifford, 40c). According to this myth Kronos, whom the Phoenicians call El (var. Israel!), married a nymph of whom he had an only (*μονογενῆ*) son, "whom they therefore called Iedoud" (adding: *τοῦ μονογενοῦς οὕτως ἔτι καὶ νῦν καλουμένου παρὰ τοῖς Φοίνιξι*), but incurring great danger in a war, he dressed his son in royal array and prepared an altar and sacrificed him. I have followed Gifford's text, but for the better attested *Iedoud* there is a variant *Ieoud* which fits the gloss that the word means "only-begotten", i. e. *דבר*. If we emend *דבר* into *דבר*, "the only-begotten of Ramman", we may conjecture that the old El myth has been transformed into a Syrian Hadad-Ramman myth, and that the wailing rites in the valley of Megiddo were those of a cult which was explained by the myth of a god who had immolated his son. For such cults we are not shut up to the Adonis-myth: compare the wailing for Jephthah's daughter. If the other reading *Ieoud* be accepted,² we gain the Semitic *דבר* "beloved one", — "the beloved of Ramman", which brings us rather into the range of the Adonis circle of ideas: notice the Tell el-Ma'sûk, the "Hill of the Beloved", east of Tyre, probably Palaityros, "Old-Tyre", of the classics (see Renan, *Mission de Phénicie*, 576 ff.). The weakness of my hypothesis lies in the application of a Phoenician myth to a Syrian god. According to the view of some scholars (Cheyne, *EB*, ii, 2177, Meyer, *Die Israeliten und ihre Nachbarstämme*, 255), a similar myth is found in the story of Isaac's sacrifice. It is to be observed that El is not a Phoenician deity, but appears as a god in the Aramaic field, in the Senjirli inscriptions, and probably is a primitive deity, hence appropri-

² Epigraphically the change would be the simpler because of the similarity of primitive *ד* and *ד*. It is to be noticed that in the story of the sacrifice of Isaac the thrice-repeated "only-begotten" *דבר* is represented by *ἀγαπητός* (Gen. 22 2, 12, 16). — It may be in place for the mythologizing interpreters of the Old Testament to suggest that *Ieoud* is no other than Judah, which would unfortunately play into the hands of the tradition that Isaac's sacrifice occurred in Judah!

ately converted into Kronos by the eclectic Greek students of religion. Unfortunately we know almost nothing of the mythology of Hadad until we find him associated with Atargatis in the late Greek period.

3. TARWAH, Sachau's Elephantine Papyrus 7.

In Sachau's papyrus no. 7, which is apparently a complaint against some legal injustice addressed to a higher court, occurs three times the combination תרוח ודינא, in the second instance, and probably also the first, preceded by קדם. תרוח is evidently synonymous with דינא, presumably the superior in a bench of two magistrates.

The second syllable, which can be the Aramaic representation of Babylonian *mah* suggested to me the Sumerian MAĤ, "great", and following this clue the first syllable can be the Sumerian TAR = *parāsu*, "decide", (Brünnow, *Index*, 123). A "great decider", i. e. a judge, is the parallel term we seek here. Of course the title has degenerated, as have such words as consul and magistrate in modern usage. We may assume that the senior magistrate in the court in question enjoyed an old Babylonian title, his assessor (who may have represented the local element) was given the common Aramaic designation.

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