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BRIEF COMMUNICATIONS

THE MOUNTAIN-BULL

Heb. *rêm* does not denote a *unicorn*, or a large *antelope*, but an *aurochs* or *mountain-bull* (see CD 6673, s. *urus*).¹ Similarly the male capercaillie (German *Auerhahn*) is called *mountain-cock*; cf. also *mountain-cat* = *wildecat*; *mountain-sheep* = *wild sheep*, *bighorn*; *mountain-deer* = *chamois*. On p. 173 of the translation of the Psalms in the Polychrome Bible I have shown how the idea of a unicorn originated; cf. EB 5229; Schrader, *Die Vorstellung vom μονόκερως und ihr Ursprung* (Berlin, 1892).

Gustav Freytag, *Die Ahnen*, vol. i, c. 7 uses the term *Bergstier* for *aurochs*; I employed this name in CV 35, l. 6. The original form of the cuneiform ideogram for Sum. *am* = Assy. *rîmu* is the horned head of an ox with the symbol for mountain, and the primary connotation of *rîmu* (= *ri'mu* = *ra'imu*) is *climber* (see *Mic.* 73, l. 7; ZDMG 64, 713, below). In the same way Heb. *ia'êl*, *ibex* (Arab. *u'â il*; cf. BA 1, 170) is connected with *'alâ*, to go up. Cæsar (*Bell. Gall.* 6, 28) says that the *urus* was found in the Hercynian Forest. This designation is not identical with the name of the Harz (MHG *Hart*) mountains, but denotes the entire forest-covered mountain-system of Germany from the Black Forest to the Carpathians. According to Cæsar (6, 25) it took a good walker nine days to traverse the breadth of the *Hercynia silva*, while the maximum breadth of the Harz mountains is but 20 miles, and the greatest length 57.

The large horns (cf. Num. 23:22; Deut. 33:17) of the *rîmu* figured in Assyrian sculptures show that this wild ox was not a (short-horned) bison, German *Wisent* (KAT² 584; Budde, *Hiob*², 249).² Pliny (8, 38) distinguishes the bison from the

¹ For the abbreviations see above, p. 75.

² Dr. Albright has called my attention to W. H. Ward, *The Seal Cylinders of Western Asia* (Washington, 1910) p. 414. Dr. Ward thought that Assy. *rîmu* denoted a *bison*; contrast DB 4, 835a.

aurochs; he says that there are in Germany *insignia boum ferorum genera, jubati bisontes excellentique et vi et velocitate uri quibus imperitum vulgus bubalorum nomen imponit*. We still make the mistake of calling the American bison a *buffalo*. The *Bos Americanus* is much smaller than the aurochs. The buffalo is fond of marshy places, the bison roamed over the plains, the aurochs climbed the mountains. Cæsar says of the *uri* in the Hercynian Forest: *Magna vis eorum est et magna velocitas. Assuescere ad homines et mansueferi ne parvuli quidem excepti possunt*. Nevertheless the ancient Germans domesticated the mountain-bull and reduced it to service. The majority of the breeds of European cattle are descended from it (EB¹¹ 2, 926).

In the Book of Job (39: 9-11) JHVH asks Job:

- 9 Will the mountain-bull be willing to serve thee,
or will he stay at thy crib?
10 Canst thou tie his yoke with cords,
or will he plow α vales β behind thee?
11 Canst thou throw him despite his great strength,
and leave thy labor to him? γ

(α) 10 furrows

(β) 8 The mountains are the ur's pasture-ground,
he cares for every green thing.

(γ) 12 Canst thou trust him to bring in thy grain,
and garner it on thy threshing-floor?

Schlottmann, Iliob (1851) p. 479 says that the opponent of Louis Cappel (1585-1658) Arnold Boot thought of the aurochs. The last aurochs in the forest of Jaktowzowka, WSW of Warsaw, was killed in 1627, but the *bos urus* appears to exist still in the forests of the western Caucasus (EB¹¹ 2, 926; 5, 547^b). J. D. Michaelis (1773) and Hufnagel (1781) rendered: *wild ox*, but took it to be a buffalo.

V. 8 does not belong to the preceding triplet referring to the wild ass. The *onager* inhabits the deserts (*cf.* v. 6) contiguous to Palestine, although the Tibetan *kyang* is found in altitudes of about 1400 feet (*cf.* EB¹¹ 13, 713^a; see also Geo. Jacob, *Altarab. Beduinleben*, 1897, p. 115). Assyr. *pûrimu*, wild ass, may mean *ass of the desert* (see GB¹⁰ xix, l. 8). The Sumerian name for *wild ass* is *anšu-edina*, ass of the desert

(SGL 14; cf. MVAG 18, 2, p. 7). For Jer. 2:24 see JBL 35, 319.

V. 8 is a gloss to 'āmaqîm, vales (v. 10) which the poet uses for *furrows*. We use *vale* for a little trough, and we call the gutters formed by the meeting of two roof-slopes *valleys*. The same term is applied to the depression between the two ridges of a tooth. Greek ἀλών signifies *valley* and *trench*, canal; χάραδρα is used for *ravine* and *trench*. Hahn (cf. AJSL 32, 141) referred 'āmaqîm to the furrows, but he believed that tālm denoted a ridge between the furrows (cf. JBL 34, 62, l. 6).

The *scriptio plena* of the *o* in iqróš and iaróq (a form like ađóm, fem. āđummā, red) is due to dittography of the *r* (cf. JBL 35, 288, below; JAOS 35, 388, n. 3).

For iētūr, which cannot be combined with Assyr. tāmirtu, environment, we must read qē-tōr, and the *ur* or *urus* (cf. GK § 143, a). We need not suppose that the initial *m* and the final *ū* of mir'ēhū are due to dittography, and that the original reading was rō'ē. Assyr. tāmirtu is derived from amāru, to see, and means originally *that which is in sight*, seeing-distance, range of vision. The reading iaťūr, he spies (𐤏 iť'allél) is based on Prov. 12:26 where we may read: iaťūr mir'ēhū řaddiq, the righteous finds (lit. *searches*; cf. HW 155^b. 632^b) his sustenance (lit. *pasture*). Tōr is the Aramaic form of Heb. šōr, ox. It is used in this late gloss for 𐤏 tūrbālá, wild ox (Heb. šōr hab-bār) in which bālā stands for bārā = bārrā, wilderness, the *l* instead of *r* being due to dissimilation. 𐤏 (Ps. 50:10) says that the *urus* feeds off every day a thousand mountains (qē-tōr-bār dē-rā'ē bē-kol-iômā řūrín ālpā). The suggestion (AJSL 34, 141) that hārîm in Job 39:8 does not mean *mountains*, but *the reem*, is untenable.

Rēm (v. 9) after hā-jōbē, which is accented on the penult, is not enclitic; therefore the *r* should not be doubled (cf. Est. 49, 13; AJSL 26, 22, n. 32; JBL 34, 49).—For 'obdēka read lē-'obdēka.—For the original meaning of iaľin see JAOS 37, 254.—For 'al read 'ālē.

For hā-ťiqšór-rēm in the next line we must not read hā-ťiqšērēm (Siegfried) or hā-ťiqšērēhū or hā-ťiqšērēnnū (Budde): rēm after hā-ťiqšór is a corruption of nîrō, his yoke. Assyr. nîru, yoke, has passed into Aramaic and Arabic (see *Proverbs*, SBOT, 53, 31; AkF 42). In Jer. 4:3; Hos. 10:12; Prov. 13:23

Heb. *nîr* signifies *plowland* (not *fallow ground*). Our *yoke* (Lat. *jugum*) denotes also as much land as may be plowed by a pair of oxen in a day. In Jer. 4:3 and Hos. 10:12 (a secondary passage) we have also the denominative verb *nîr*, to plow. Similarly Arab. *aṭāra*, to plow, is a denominative verb derived from *tāur*, ox. Arab. *hārata* means *to plow*, and *hārt* signifies *field* (cf. ZDMG 65, 561, 19). Syr. *nîrâ* denotes also the *beam* of a weaver's loom; cf. Heb. *mēnôr ôrēgîm* and Syr. *nāulâ*, Arab. *nāul*, *minūâl* (with *l* for *r* as in *rāil* = *rāir*, saliva). The primary connotation of Assy. *nîru*, yoke (= *nahâru*) is *collar*, neck-band, and the original meaning of the Assyrian verb *nâru*, to slay (= *nahâru*) is *to jugulate*, to cut the throat. According to Lagarde we have *nîr*, yoke, in Prov. 21:4, *nîr rēša'im haṭṭât*, sin is the yoke of the wicked (cf. John 8:34; Rom. 6:20).

For *bē-tālm 'ābôtô* we must read *ba-'ābôtôt*; the feminine plural was written '*ābôtô*' (AJSL 32, 74). Also for *tālm* we must read the plural *tēlamîm* which may have been written *defective*, so that the omission of the plural ending may be due to haplography; cf. *šākm* in Ps. 21:13 for *šikhâm*: we must read *tēšitēmô lē-hafnôt šikhâm*, thou wilt make them turn their back. ¶ has for the first hemistich of Job 39:10: *θήσεις δὲ ἐν ἱμασί ζυγὸν αὐτοῦ*, i. e. *tiqšôr ba-'ābôtôt nîrô* or *tiqšôr nîrô ba-'ābôtôt*. We cannot read '*ullô* instead of *nîrô*, because '*ullô* could hardly have been corrupted to *rêm*; nor is *ζυγὸν* a free rendering of *tālm*, as Duhm supposes. ¶ has: *da-lēmâ ʿsart nîrâ 'al-qēdālêh dē-rāimâ*, Canst thou perhaps bind the yoke on the neck of the urus? The '*ābôtôt* or *môserôt* (Jer. 27:2) are the cords or thongs (*ἱμάντες*) by which the wooden forks (*môtôt*; cf. JBL 32, 113, n. 23) of the yoke are fastened under the necks of the oxen (see p. 169 of the translation of *Ezekiel* in the Polychrome Bible; EB 78; DB 4, 958). Oriental yokes are open below, whereas in European yokes the bows enclosing the necks of the animals are fastened above the cross-bar or body of the yoke (C1 7022). In Lam. 1:14 we must read: *υαί-ἰστήρεῖ 'ól 'al-ʿamūārî*, the yoke was interlaced on my neck. ¶ ἡ ἐλκύσει σου (¶^A σοι) *aŭlakas ἐν πεδίῳ* read *aŭlakas* (= *tēlamîm*) before '*amaqîm* in the second hemistich.—The verb *siddēd* is not derived from *šadê*, field, as Geo. Hoffmann (1891) supposed:

it is connected with Syr. *sáddâ* (or *síddû*) length of a furrow, and Assy. *šadâdu*, to drag, pull, haul (HW 641; for Delitzsch's *gamguge* read *gurgûrê*; see *Kings*, SBOT, 114, 23; cf. AkF 41; Herod. 7, 24; Diod. Sic. 3, 29). It does not mean to harrow, but to plow.

For *ahrêka* we must not substitute *lê-fanêka*; it is true, the plow walks behind the oxen, not before them (see the cut in Benzinger's *Hebr. Arch.*² p. 140) and we find similar confusions of the scribes (cf. *Mic.* 24, n. 3) elsewhere; e. g. we must read in Lam. 1:7 *re'im*, friends, instead of *çârîm*, foes; but the furrows are behind the plowman, not before him.

The *kî* in v. 11 is concessive (GB¹⁶ 343^a).—We must not read '*alâu* instead of *elâu*; if a man has an old ox and thinks he can no longer leave his work to it, '*alâu* would be appropriate; but if he wants to try a new ox and leave the work to it, *elâu* is correct: the work is to be assigned to it for the first time; cf. the remarks on the difference between *dabâq-lê* and *dabâq-bê* in WF 218; see also *Kings* (SBOT) 161, 42.—The noun *šegî*, labor, denotes especially *agricultural work*; cf. '*âbôdâ*, 1 Chr. 27:26. The stem *šagâ'*, to weary oneself, to take pains, corresponds to Arab. *šajî'a*, to feel pain.

V. 12 is an explanatory gloss to v. 11. The Qērê *šasîb* is preferable. For *šê-gornêkâ* read *u-bê-gornêkâ*, and before *šû'sôf* we may insert *asîf* (= *qaçîr*, Jer. 5:17; Joel 1:11; 4:13) which may have dropped out through haplography. The primary connotation of *asîf* is not *ingathering*, but *ingathered*; in the same way the original meaning of *qaçîr* is not *cropping*, but *cropped*; contrast Lagarde, *Nomina*, p. 173.

The Hebrew text of this triplet referring to the mountain-bull should be read as follows:

אם-יקיז עלי אנוסך:	היאבה רים לעבךך	9
אם-ישדר ^(a) עמקים ^β אחרך:	התקשר נירו בעבתות	10
והעזב אליו יגיעך:	התבטח-בו כירב כחו	11

10 a תלכם 8 β ותור הרים כרעהו ואחר-כל ירק ידרש:

11 γ התאמין-בו כ-ישיב זרעך ובגרנגן אסף יאסף: