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a document on such a day. (c) Sachau Pap. 27, a legal document, belongs to a date which is clearly equated with the 22nd of the lunar month, and Sachau Pap. 35 may belong to the 29th of a lunar month, but the figure on the papyrus is not quite clear, nor is it certain on which day this lunar month would begin. The former of these papyri proves, if the date is correct, that there was no objection to executing documents on days giving a remainder of 1 when divided by 7. The general conclusion from this discussion is that the papyri prove that if a scruple against executing documents on the Sabbath existed, the Sabbath must have been reckoned by the same rule as among later Jews, but they do not prove that such a scruple existed.

J. K. FOTHERINGHAM.

THE ASTRAL TERMS IN JOB IX 9, XXXVIII 31-32.

THE different interpretations of the astral terms in Job ix 9, xxxviii 31-32 are given by Dillmann in his *Hiob*, 2nd ed. 1891, and the suggestions which have been made since are ably summarized, explained, and illustrated by Maunder in his *Astronomy of the Bible*, 1908. Yet Bude's dictum that the problem is scarcely possible to solve (*Das Buch Hiob* xxxviii 31) still holds good. I should take this to mean that the solution can be final only when the terms are found to agree phonetically with, or to be translations of, certain names in astronomical lists contemporary with the author of the book of Job. The conviction that I have discovered such a solution is the best apology for my boldness in setting aside current theories. It is antecedently improbable that the Hebrews, whose political independence lasted but a few centuries, would have ventured to elaborate a new system of astronomy when their fellow-Semites, the Babylonians and the neighbouring Egyptians, already possessed very ancient systems. Again, the author's obvious acquaintance with Egypt makes it highly probable that he used Egyptian astronomical terms.

No disputed points in Egyptian astronomy are given in this note, and all that is here cited from Brugsch is accepted even by so great and recent an authority as Professor G. Foucart (see his article 'Calendar [Egyptian]' in *Encycl. of Relig. and Ethics*).

עֵשׂ or עֵשׂ. When Sirius appeared in the east some minutes before sunrise there was great joy and festivity in Egypt, for this appearance coincided with the rise of the Nile, and was accordingly used to mark the beginning of a new year (Foucart *op. cit.* p. 97 a). Sirius was by the ancient Egyptians identified with the goddess Isis (Brugsch *Thesaur. Inscript. Aegypt.* pp. 10 top, 89 bottom). Now Isis in Aramaic is אִסַּת or אִסִּי (Lidzbarski *Handb. d. nordsemit. Epigraph.* i p. 223), and עֵשׂ or עֵשׂ are inexact spellings of the Aramaic or Egyptian. Such inexact spellings abound in Egyptian, as the reader will find in Erman's *Aegyptisches Glossar*, where the regular and irregular spellings are given side by side. The hieroglyphics, for example, for the place-name of Elephantine, correspond generally with the Hebrew letters עב, and yet we sometimes find them to correspond with אב; the same place-name in the Sayce-Cowley Aramaic papyri is spelt יב and אב. (Brugsch, *Hierogl. demot. Wörterb.* pp. 168, 236.)

כָּסִי. The usual equation of 'fool' with 'giant', that is, Orion, cannot be taken seriously, and reading כָּסִי equates it with Ursa Major in Egyptian. For כָּס, according to the Versions—and there is no older decisive authority on its sense—means *flank, thigh, loin, haunch, or ankle-bone*. See Versions, Lev. iii 4, 10, 15 *al.*; Ps. xxxviii 8, *Ecclus.* xlvii 19 (Hebr. כַּסְלִיךְ). Now, the seven stars of the Great Bear suggested to the ancient Egyptians the haunch of an ox placed on the northern horizon; a hippopotamus, also representing a group of stars, holds the haunch by a chain fastened to it. The Pyramid Arabs of to-day also apply the name of the haunch, er-Rigl, to the same group of stars (Maspero *Dawn of Civil.* p. 94 and footnote). So כָּס seems a translation of the Egyptian word for haunch, and the *bonds* or *fetters* in xxxviii 31 refer to the chain by which Ursa Major is held.

כִּימָתָא, Targum xxxviii 31. The Egyptian year was divided into decans or ten-day weeks, each one of which corresponded with a certain group of stars and had a special name; the name of the first decan is *knmt, kmt*, with several other variants (Brugsch *Thesaur. Inscript. Aegypt.* pp. 131–134). The original of the lists of the decans is given in this work on p. 137 f and the transcription on p. 155 f. The decan כָּמָה would therefore fall just when the festivals of the inundation were celebrated, and מְעֵרֵנוֹת, *delights* or *luxuries*, would, from an Egyptian point of view, quite suitably apply to the fructifying waters of the Nile. The following lines are sufficient to make this interpretation clear, though there are a number of hymns in praise of the Nile. 'He (the Nile) makes everybody live by himself, riches are on his path, plenteousness is in his fingers . . . wealth and abundance come forth after his rising' (*Rec. of the Past, Egypt. Texts* xx pp. 41, 42).

As will be seen further on, מְזֵרֵנוֹת is best taken as meaning מְזֵלוֹת, the

ר being due to Egyptian influence, in which language the hieroglyph for ר also represents ל; its meaning in this context is like that of the Neo-Hebr. מִזַּל and Aramaic מְזִלָּא, *star of fortune* (see *Oxf. Lex.*), or, as we should say, *lucky star*. It is difficult to explain why interpreters have neglected the Peshitto's rendering of וּמְזָרִים xxxvii 9; in the second edition of Kittel's *Biblia Hebraica* the emendation וּמְזָרִים is accepted, while the Pesh. וּמְזָרִים סִמְּךָ וּזְבַחַן clearly suggests וּמְזָרִים, for this version translates all the nine occurrences of זָרַם with the same Syriac word, and the Masoretic is an easy error of transposition. Reading מְזָרִר מְזָרִר in the first line we obtain the statement, 'From scorching heat comes the samûm, and from sweeping rains coolness'. Aquila's rendering of מְזָרִר בְּעֵתוֹ in the Syr. Hex. marg. signifies τὰ σκορπιούθηρα κατὰ καιρὸν αὐτοῦ ἕκαστον, which indicates that he rendered 'בְּע' distributively; the author having in his mind the common masc. form מְזָל, and the particular lucky star Isis, the next word, purposely used the masc. sing. suffix. The sense of the two verses is, 'Canst thou check (cf. Arab. قَسَرَ) the luxuries of בִּימָה, or loosen the fetters of the Great Bear? Canst thou bring forth the lucky stars, each one in its season, so that Isis may have compassion on her children?' reading תִּתְּנָחֵם for תִּתְּנָחֵם, the former being the equivalent of תִּתְּנָחֵם, cf. Ez. v 13.

Unless they are mere coincidences, the two words מְשֻׁכּוֹת and תְּמִשָּׁךְ, xxxviii 31, xl 25, suggest that the author knew the Egyptian language, and that he used them allusively. Scholars have noticed (see Bud. and Delitz. *Comment.*) that תְּמִשָּׁךְ sounds very much like the Egyptian word for crocodile, represented by the Hebr. consonants תְּמִסְכָּה, and as לִיתָן immediately follows 'תְּמ', it looks as if the author allusively defined the meaning of the next word. I find that מְשֻׁכָּה is also a remarkable allusion. This word, a ἄπ. λεγ., has created some difficulties, and Beer doubtfully emends מְשֻׁכּוֹת. Now there are in Egyptian two words of almost identical meaning to designate Ursa Major, χρῆς, Hebr. חַפֵּס, meaning *haunch*, and msχt, Hebr. מְסַחַת, meaning *thigh*. To make this plainer I shall cite a passage from Brugsch taken from the Book of the Dead: 'As regards the msχt constellation, it is the haunch (χρῆς) of Typhon, it exists in the northern sky' (*op. cit.* p. 122); so מְ seems to define the meaning of the next word בְּסִיל, i. e. בְּסִיל.

N. HERZ.