THE MOUNTAIN-BULL

Heb. rēm does not denote a unicorn, or a large antelope, but an aurochs or mountain-bull (see CD 6673, s. urus). 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 μορφέκας 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. ṁm = Assyr. rīmu is the horned head of an ox with the symbol for mountain, and the primary connotation of rīmu (≡ rī’mu = ra’imu) is climber (see Mic. 73, l. 7; ZDMG 64, 713, below). In the same way Heb. ia’ēl, ibex (Arab. yā’īl; cf. BA 1, 170) is connected with ʼalā, to go up. Cæsar (Bell. Gall. 6, 25) says that the urus was found in the Hercynian Forest. This designation is not identical with the name of the Harz (MIHG 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 rīmu figured in Assyrian sculptures show that this wild ox was not a (short-horned) bison, German Wisent (KAT² 584; Budde, Hiob², 249).² Pliny (8, 38) distinguishes the bison from the

¹For the abbreviations see above, p. 75.
²Dr. Albright has called my attention to W. H. Ward, The Seal Cylinders of Western Asia (Washington, 1910) p. 414. Dr. Ward thought that Assyr. rīmu denoted a bison; contrast DB 4, S35a.
aurochs; he says that there are in Germany insignia bovin ferorum genera, jubati bisontes excellantique et vi et velocitate urique impetum 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 mansuefieri 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) Jnvh 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 aialesβ behind thee?
11 Canst thou trow him despite his great strength, and leave thy labor to him?γ

(a) 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, Hiob (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 Jaktozowka, 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, 547b). 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, 713a; see also Geo. Jacob, Altorah. Bedinenleben, 1897, p. 115). Assyr. pûrimu, wild ass, may mean ass of the desert (see GB11 xix, 1. 8). The Sumerian name for wild ass is anšu-edina, ass of the desert
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 ἀνὸρ 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 tâlm denoted a ridge between the furrows (cf. JBL 34, 62, 1. 6).

The scriptio plena of the o in iqrûs and iqrûq (a form like aqûm, fem. aqûmmâ, red) is due to dittography of the r (cf. JBL 35, 288, below; JAOS 35, 388, n. 3).

For ı̄lûr, which cannot be combined with Assyr. tâmîrûtu, environment, we must read ｙû-tôr, and the ur or urus (cf. GK § 143, a). We need not suppose that the initial m and the final ʿ of mirʿêhû are due to dittography, and that the original reading was rô ʿe. Assyr. tâmîrûtu is derived from amûru, to see, and means originally that which is in sight, seeing-distance, range of vision. The reading ʾiṭûr, he spies (ם ʾiʾallêl) is based on Prov. 12:26 where we may read: ʾiṭûr mirʿêhû ʾâddîq, the righteous finds (lit. searches; cf. HW 155b. 632b) his sustenance (lit. pasture). Tôr is the Aramaic form of Heb. ʿôr, ox. It is used in this late gloss for ʿûrîbâlû, wild ox (Heb. ʿôr hab-bâr) in which bâlû stands for bârâ = bûrû, wilderness, the l instead of r being due to dissimilation. ʿûr (Ps. 50:10) says that the urus feeds off every day a thousand mountains (yu-tôr-bâr dê-râʾê bê-kol-iômâ ūrîn âlpâ). The suggestion (AJSL 34, 141) that hârirîn in Job 39:8 does not mean mountains, but the reem, is untenable.

Rêm (v. 9) after hâ-iôbê, which is accent 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 ʿôbêka read ʾê-ʿôbêka.—For the original meaning of ʾîlîn see JAOS 37, 254.—For ʿal read ʿâlê.

For hâ-ṭiqṣôr-rêm in the next line we must not read hâ-ṭiqṣêrêm (Siegfried) or hâ-ṭiqṣērêhû or hâ-ṭiqṣêrênnû (Budde): rêm after hâ-ṭiqṣôr is a corruption of nîrô, 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. \textit{nir} signifies \textit{plowland} (not \textit{fallow ground}). Our \textit{yoke} (Lat. \textit{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 \textit{nir}, to plow. Similarly Arab. \textit{atāra}, to plow, is a denominative verb derived from \textit{tāyr}, ox. Arab. \textit{hārāta} means to plow, and \textit{ḥārēt} signifies \textit{field} (cf. ZDMG 65, 561, 19). Syr. \textit{nirā} denotes also the beam of a weaver's loom; cf. Heb. \textit{mēnōr} \textit{ārējīm} and Syr. \textit{nāyīlā}, Arab. \textit{nāyīl}, \textit{mīnēyāl} (with \textit{l} for \textit{r} as in \textit{rājl} = \textit{rājr}, saliva). The primary connotation of Assyrian \textit{nīrū}, yoke (= \textit{nahāru}) is collar, neck-band, and the original meaning of the Assyrian verb \textit{nārū}, to slay (= \textit{nahāru}) is to jugulate, to cut the throat. According to Lagarde we have \textit{nir}, yoke, in Prov. 21:4, \textit{nirē} \textit{šā'īm ḫattāt}, sin is the yoke of the wicked (cf. John 8:34; Rom. 6:20).

For \textit{bē-tālm} 'ābōtō we must read \textit{ba'-ābōtō'; the feminine plural was written 'ābōtō' (AJSL 32, 74). Also for \textit{tālm} we must read the plural \textit{tēlamīm} which may have been written defective, so that the omission of the plural ending may be due to haplography; cf. \textit{sākm} in Ps. 21:13 for \textit{šikmām}: we must read \textit{tēšītēmō lō-hašnōt šikmām}, thou wilt make them turn their back. \textit{S} has for the first hemistich of Job 39:10: \textit{δόκεις δὲ ἐν ἵπποις ἤρωι, i.e. tigšōr ba'-ābōtōt nīro or tigšōr nīro ba'-ābōtōt. We cannot read 'ullō instead of nīro, because 'ullō could hardly have been corrupted to \textit{rēm}; nor is ἤγγον a free rendering of \textit{tālm}, as Duhm supposes. \textit{S} has: \textit{da-lēmā ēsārīt nīrā 'al-gēdālēh dē-rājmā}, Canst thou perhaps bind the yoke on the neck of the urus? The 'ābōtōt or \textit{mōserōt} (Jer. 27:2) are the cords or thongs (\textit{iwārēt}) by which the wooden forks (\textit{mōtōt}; 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 (\textit{Cl} 7022). In Lam. 1:14 we must read: \textit{yaj-ištāreēg ʾēl 'al-γαγγάρι, the yoke was interlaced on my neck. \textit{S} ṣ \textit{ēlēkōsa ṣa'ō (G A ṣo'ō) aūλakas ἐν πεδίῳ ῥου aūλakas (}= \textit{tēlamīm}) before ʿāmaqīm in the second hemistich.—The verb \textit{siddēq} is not derived from \textit{ṣudē}, field, as Geo. Hoffmann (1891) supposed:
it is connected with Syr. sāddā (or sīddā) length of a furrow, and Assyr. šaddū, to drag, pull, haul (HW 641; for Delitzs ch’s gamguge read gurgūrē; 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 ahrēkā we must not substitute lē-fanēkā; it is true, the plower walks behind the oxen, not before them (see the cut in Benzing er’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‘īm, friends, instead of cārīm, foes; but the furrows are behind the plowman, not before him.

The ki in v. 11 is concessive (GB 343a).—We must not read ‘alāy instead of elāy; if a man has an old ox and thinks he can no longer leave his work to it, ‘alāy would be appropriate; but if he wants to try a new ox and leave the work to it, elāy is correct: the work is to be assigned to it for the first time; cf. the remarks on the difference between dabāq-lē and dabāq-bē in WF 218; see also Kings (SBOT) 161, 42.—The noun ḫēḡī, labor, denotes especially agricultural work; cf. ‘āḥōdā, 1 Chr. 27:26. The stem ḫāḡā, to weary oneself, to take pains, corresponds to Arab. yājī‘a, to feel pain.

V. 12 is an explanatory gloss to v. 11. The Qērē ʾaṣīḥ is preferable. For ʾu-ʾē-gornēkā read u-ʾē-gornēkā, and before ʾūʾsōf we may insert ʾaṣīf (= qaṣīr, Jer. 5:17; Joel 1:11; 4:13) which may have dropped out through haplography. The primary connotation of ʾaṣīf is not ingathering, but ingathered; in the same way the original meaning of qaṣīr 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:

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