

its vicissitudes are frequently mentioned at various dates of the sacred history, as well as on the Tel el Amarna tablets. The mound has lately been explored by Messrs. Petrie and Bliss; and in the remains of the Amorite city (perhaps B.C. 1500) there are large rough weapons of war, made of copper without admixture of tin; above this, dating perhaps from 1250 to 800, appear bronze tools, with an occasional piece of silver or lead, but the bronze gradually becomes scarcer, its place being taken by iron, till at the top of the mound there is little else than that metal. The Palestine Exploration Fund has kindly lent me specimens of these finds for exhibition. About B.C. 700 Lachish was the headquarters of Sennacherib, during his invasion of Palestine. From it he sent his messengers to Hezekiah, and at the same town he received the peace-offering of the Jewish king, 300 talents of silver and 30 talents of gold, to raise which he had to despoil his palace and the Temple. In Sennacherib's own version of the transaction the silver is given as 800 talents, and the gold 30. Lachish was finally deserted about 400 B.C.

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## ILLUSTRATIONS OF THE BOOK OF JOB.

By Lieut.-Colonel CONDER, LL.D., R.E.

THE pictures of social life in the Book of Job are often illustrated both by antiquarian study and by the customs of Arab tribes in our own time. These methods do not, it is true, cast any definite light on the date of the work, since the civilisation described was of great antiquity, but they often serve to bring out the precise meaning. The following notes refer to language, geography, civilisation, religious ideas, and natural history.

*Language.*—In general character the Hebrew of the book is that of the time of the prophets between Amos and Jeremiah, but so terse and idiomatic in structure as to make the Book of Job perhaps the most difficult in the Old Testament to translate. The Septuagint translators seem to have found this, and often did not apparently understand their text. Jerome was, perhaps, the first to remark that the Arabic sometimes best explains the meaning of words used in this book, and later scholars have observed Aramaic forms and meanings, which indicate a dialect such as that of the Nabatheans or of the Syrians, influencing the writer. These peculiarities do not, however, render it necessary to suppose a late date now that we know from the Moabite Stone and the Samalla texts that outlying dialects of Hebrew, as early as the ninth century B.C., were strongly Aramaic in character. It was probably the speech of the neighbouring land of Uz, which influenced the language of the unknown author. No Persian or other later imported words appear to be used, and in some particulars the language might be thought archaic.

*Geography.*—It is very generally allowed by scholars that the scene is laid in or near Edom, and not (as Christian tradition held from the fourth

century A.D.) in Bashan. The land of Uz indeed is clearly placed in Edom (Gen. xxxvi, 28; Lam. iv, 21), and near it was Tema, whence Job's first friend, Eliphaz, came (*see* Gen. xxxvi, 15; Obadiah, 8, 9). Not far off were the tribesmen of Seba (*see* Gen. x, 7; xxv, 3), a north Arab tribe, and the district of Tema is also noticed, which is mentioned with the Nabatheans and Kedar not only in the Bible (Gen. xxv, 13, 15; Isaiah xxi, 14; Jer. xxv, 23), but also in the texts of Tiglath Pileser III, who reached these tribes through Gilead in the eighth century B.C. Elihu is mentioned as a descendant of Ram, and thus a kinsman of Caleb (Ruth iv, 19; 1 Chron. ii, 10, 19), and of a family which had its possessions mainly south of Hebron, in the Negeb or south country near Edom. It is possible that this indicates the home of the author of Job, which would agree with the peculiarities of the language. The *Casdim* (or Chaldeans as translated in the English version) were the "conquerors" of Babylonia. The Babylonians invaded Edom in Abraham's time, but after that date the earliest known attack was that of Tiglath Pileser (in 734 B.C.) after he had become King of Babylon as well as of Assyria. If the word *Casdim* is to be understood as a proper name in Job it is possibly to the raids of this age that we find allusion in the first chapter. The natural scenery described, including snowy mountains, desert, plain, deep valleys, crags, bare rocks covered with broom and with grass after storms, great heat, and on the other hand hail and frost, points (like the natural history of the book) to the region of Edom in a manner perhaps not applicable to any other parts of Palestine. Job was the greatest of the *Beni Kedem*, or "Sons of the East," while on the other hand the word '*Arabah*, used more than once for a desert valley, points geographically to the broad vale west of Edom, between the Dead Sea and Gulf of Akabah. The country generally is described as the home of a tent-dwelling race, but references to a "town" with corn, wine, and oil round it might apply to the site of Petra, as the reference to mining also points to Edom or to the Sinaitic desert, and is not applicable to other parts of Palestine.

The remarkable simile of the torrent fed by snow and dried by heat would well apply to Edom, the mountains of which are snow-covered in winter, but the desert hot in summer :—

"(Ye) my brothers have disappointed like a winter torrent, like a stream of the torrents that pass away. Which are black with ice, the snow being hid above them. When it melts they vanish; by heat they

<sup>1</sup> The country on the borders of Arabia was colonised first by the descendants of Ham and Shein, then by those of Abraham's wife, Keturah, by the sons of Esau following the Ishmaelites, and yet later by the Hebrews, perhaps after David's conquest of Edom (1 Chron. iv, 39-43), when some of the pastoral families of Simeon superseded the older population of Hamitic race, and found pasture in Edom in Hezekiah's reign. Job himself may perhaps have belonged to this tribe, which was scattered in the time of David (*see* verse 21) from its original possessions in the Negeb, or "dry" land round Beersheba—a region afterwards recolonised by Judah.

are wasted from their place. Men turn aside the paths of their way, they ascend to a waste land, and perish. They explored the paths of *Tema*: the caravans of *Seba* expected them. They are confounded for they went confidently thereto, and they seek (or dig water pits). So now are ye" (Job vi, 15-20).

The position of Job seems to be described as that of a pastoral patriarch respected, however, in some neighbouring town, and perhaps even owning an oliveyard:—

"When Shaddai was with me, and my young men round me. When my ways were washed with cream, and the rock squeezed out for me streams of oil. When I went forth up to a town I took my place in the square. The young men hid themselves, the elders stood up and stopped. Princes were scant of words and put their hands on their mouths. . . . I chose their way and sat as head man, as a king, one that comforts the unhappy" (xxix, 6-25).

*Civilisation.*—The book is remarkable on the one hand for its pictures of lawless nomad life, and on the other for its knowledge of science, art, law, trade, mining, and settled institutions. It depicts a period of oppression and confusion, while insisting on the ethics of a better age. The picture of Arab raids on the settled inhabitants is an instance of the first of these aspects, indicating a border region between the desert and the tilled lands:—

"They remove landmarks, they steal and pasture flocks. They drive off the orphan's ass, they take the widow's ox in pledge. They turn the needy from the path, the poor of the land hide together. Lo! the wild asses of the desert go forth to their deeds. Rising early for prey the *'Arabak* is food for their young men. They reap fodder in the plain (*Sadeh*), they pluck the vineyard wickedly. They sleep naked on a rock with no cover from cold. They are wet with mists of mountains, shelterless they cling to a rock. They steal from an orphan's breast,<sup>1</sup> and take a pledge from the poor. Naked they go without clothes, and carry off the sheaf of the hungry. Men must press oil between the walls, they have trodden wine presses but thirst. Men cry from a city and the soul of the wounded cries aloud" (xxiv, 2-12).

The wild desert men were thus apparently confined within regular boundaries, such as now divide village and tribal lands. Their nakedness reminds us that the Arab robber still takes off all clothing and rubs his body with oil or fat before attempting to steal into a village or cattfold. Of the lowest class of broken men among such nomad tribes we have another vivid notice, recalling the Arab outcasts of to-day:—

"But now those younger than I mock at me, whose fathers I had scorned to set with the dogs of my flock. What strength of hand had they for me? whose vigour was gone, shrivelled by want and famine, gnawing in a desert, on the eve of ruin and destruction. Plucking salt things from bushes, and broom roots for food. Such as they drive out

<sup>1</sup> Alludes probably to the custom of carrying things in the shirt bosom.

from a people, and cry on as a thief, to abide in clefts of valleys, in earth holes, and on bare rocks, snoring among bushes, and huddling under thorny shrubs. Sons of fools, even nameless sons, scourged from the land" (xxx, 1-8).

The buildings described by Job include stone houses as well as mud walls, and tombs sunk in the rock. The "house of stones" is mentioned in the simile of the spider, the translation of which, however, presents difficulties :—

"The hope of the impious perishes, whose confidence is cut down, and his trust is a spider's house. He leans on it and it will not stand. He strengthens it, but it will not last. He (has made it?) before sunrise, and over his (web?) his suckers go out. His fibres are woven over a circle: he takes hold of a house of stones. Should one ruin him, and refuse to overlook him, lo! he goes happy on his way, and others spring up amid dust" (viii, 13-19).

In another passage there is perhaps a reference to the desecration of tombs containing treasure, when, after desiring to be buried with princes, Job continues :—

"They await death and are no more. But they dig for him among the hidden treasures, they who rejoice exulting and are glad for they have found a tomb—that of a great man—the way whereto was hid, and God had hedged it in. So sighs are my food and groans my drink, for I fear (this) fear, and it will come on me, and what I dread will happen to me, I can have no peace and no rest, and no quiet, and trouble will come" (iii, 21-26).

In a more famous passage the writing of inscriptions on rock is noticed :—

"Would that my words were now written, would that they were noted in writing, were graven on a rock as witness, with an iron graver and lead. For I have known my Redeemer alive, and the immortal endures beyond the dust, and after my body and members are destroyed, I shall see God, whom I see myself and my eyes behold, and not a stranger" (xix, 23-27).

No references to scrolls occur, but in other passages clay tablets seem to be intended in connection with sealed agreements, and records of trials, such as we find among the cuneiform texts. One passage might perhaps refer to the "case tablets" often found with an envelope of clay over the document :—

"Seal up in a case my fault, and plaster over my sin" (xiv, 17).

The astronomical references in Job are of a simple kind (ix, 9; xxxviii, 31-33), but there is difference of opinion as to the identification of three of the stars or constellations mentioned :—

"He has made *Ash*, *Cesil*, and *Cimah*, and chambers of *Teman*." "Canst thou bind *Cimah* in fetters, or set free *Cesil*, or send the Zodiac (*Mazzaroth*) in its time, or guide *Ash* over his sons?" Probably *Ash* is the great bear revolving round the pole, his "sons" being the little bear. *Cimah* has been thought to be Sirius or the Pleiades, and *Cesil*, Orion.

The stars were watched by early shepherds as indicating seasons, and the antiquity of observations of stars, both in Egypt and in Babylonia, is far greater than any probable date for the Book of Job.

The most remarkable description in this book is, however, that of mining operations. Copper mines still existed in the fourth century A.D., at Fenon, near Petra (see *Quarterly Statement*, July, 1896, p. 244), but the "bluestone," or lapis lazuli, was quarried by the Egyptians in the Sinaitic peninsula, and to these mines, perhaps, the author refers. In Palestine itself mines never appear to have existed :—

"As there is a source of silver and a place of gold that they refine, iron is taken from earth and copper smelted from a stone, man has put an end to darkness and has searched every limit—he who searches for a stone in gloom and shades. He has mined a torrent bed, among a people sojourning in places forgotten of feet going to and fro ; among men who flit over land whence food comes ; and he has turned up its fire-like depths—a place of bluestone its stones are, wherein are speckles of gold, a way that birds of prey have not known, and kite's eye has not spied, sons of the wild beast go not there, no jackal has passed by it. He lays hand on flintstone, he has dug among roots of mountains, by rocks of rivers he cuts, and his eye has seen all things precious ; the drippings of streams he has dammed, and has brought what is hid to light. But Wisdom, where is she found, and where is the place of discernment ? No man has known her price, she is not found in the land of the living. The depth says 'not in me is she,' and the sea says 'not with me.' None gives gold for her, or weighs silver to buy her. She is not valued with gold of Ophir, with precious onyx, or bluestone. Gold and crystal are not her price, or vessels of fine gold her value. None thinks the price of wisdom is more than coral, pearls, and rubies. Topaz of Cush is not her worth, and she is not valued with pure gold" (xxviii, 1-19).

This passage indicates a knowledge of trade extending to the Persian Gulf and to Upper Egypt. But most of the stones noticed were commonly used in Asia as early, at least, as 1500 B.C.

Another remarkable passage describes the honourable burial of a wicked man, who has been successful in life. It contains the remarkable words (as rendered in our version) "the clods of the valley shall be sweet unto him," which is not intelligible. Perhaps *Nakhal* in this case does not mean a "valley" but may be compared with the Arabic *Nahl* for "bees," and "the lumps of bees" may mean the wax or honeycomb, used for embalming. This points not to Egyptian but to native custom. The Babylonians embalmed in honey (Herodotus, i, 198), and Herod is said to have so embalmed Mariamme (Tal. Bab. Baba Bathra, 3, b). In this case the passage becomes clearer :—

"Who will declare his way to his face, or charges him with what he has done ? And he is carried to the tombs, and escorted to the grave. Sweet for him are the honeycombs, and all men crowd after him, and before him numberless" (xxi, 31-33).

The condition of slaves is contrasted in the Book of Job with the duties of a hired man, by whom a soldier seems to be intended from the reference to military duty (vii, 1) which is mentioned again: "All the days of my service I will trust till my relief comes" (xiv, 11); but the humanity of Job to his slaves is mentioned (xxxi, 13), and especially in the recognition (15) that they are human beings like himself.

*Religious Ideas.*—The name of Jehovah was unknown to Job's Arab friends, and is only once used by Job himself (xii, 9). The morality of Job was that of Semitic peoples generally, including justice, generosity, piety, and kindness to the weak; and until revealed Jehovah seems, perhaps, only to have been distantly heard of by him (xlii, 5). Even in the speech of Elihu there seems to be a reference to the belief in a judgment by God under the sea, which recalls Babylonian ideas, as does the description of Sheol (xvi, 22) as the "Land of no return":—

"The ghosts tremble beneath the waters that they inhabit, Sheol is bare before Him, and Abaddon uncovered" (xxvi, 5, 6).

"Lo, He has spread light round Him, and has hid the roots of the sea, for therein he dooms the peoples" (xxxvi, 30-31).

Another reference by Eliphaz may point to Syrian mythology—*Reseph* being the God of tempest, and the *Beni Reseph* probably the storms:—

"For man is born for labour and storms (*Beni Reseph*) will fly forth" (v, 7).

There is also an allusion to the "ships of reed" which the Phœnicians—like the Egyptians—used to let loose on rivers in memory of Adonis. (My days), says Job, "pass away with the ships of reed" (ix, 26).

*Natural History.*—The most distinctive plant mentioned in Job is the white broom (*Rothem*, Arabic *Retem*), which is a desert plant, found in the Negeb, in the Jordan valley, in Moab, and Edom, but seldom in Palestine proper. Many of the beasts and birds belong also to the Eastern desert, such as the wild ass, the rock goat or ibex, and the ostrich. With these are noted the lion, jackal, and stag, the eagle, kite, migratory hawk, and the *Reem* or "wild bull," mistranslated "unicorn." The latter still existed in Northern Syria at least as late as the twelfth century B.C., and yet later in Assyria.

The fine description of the horse whose "throat is full of neighing," and who is "unsteady at the voice of the trumpet" (xxxix, 19, 24), and the reference in another passage (xxxix, 18), seem to refer to horses used in war and in hunting, but ridden, and not harnessed to a chariot. This is of interest, because the riding of horses does not appear to have begun very early in Asia. We have an Assyrian representation of a rider in the seventh century B.C., and the Scythians who invaded Palestine in the same century rode horses. In earlier times they were driven, and the dromedary, ass, and perhaps mule, were riding animals long before the horse. In Homer the horse is not ridden in war, but a rider is carved on a Lycian tomb of the fourth century B.C.

Two great beasts, however, are specially described, the notice of

which seems to show a wider knowledge of the world. Behemoth is usually supposed to represent the hippopotamus, but the mention of his "nose," and of a "tail like a cedar," points rather to the elephant. The hippopotamus has hardly any tail. The elephant was still found near the Euphrates in the twelfth century B.C., and perhaps not extinct till some centuries later. Leviathan is generally allowed to be the crocodile, and though perhaps known to the writer from Egyptian accounts, it is to be noted that it still exists in the Crocodile river west of Mount Carmel. The Canaanites (or merchants) are noticed in this connection, and the author may very likely have seen Leviathan in Palestine, and the elephant in North Syria. The translation of both these descriptions requires revision, and is sometimes considered doubtful by scholars :—

"Lo, now Behemoth whom I have made (is) with thee. He eats grass like an ox. His might is in his loins, and in the muscles of his belly. He swings a tail like a cedar. The sinews of his flanks are plaited together. His bones are plates of copper: his ribs like bars of iron. He first is sent on ways that are unmade, they are wasted; for the mountains bring him forth food, where all beasts of the field rejoice. He lies under shady trees, in covert of cane and marsh. The shadow of shady trees covers him, willows of the torrent bed surround him. He drinks a river and hastes not: he is confident, as he (spouts?) what has gone down to his mouth. He perceives for him by eye, and his nose pierces the snares" (xl, 15-24).

The hippopotamus does not visit mountains, and the proposed derivation of Behemoth ("the great ox") from an Egyptian word is, to say the least, doubtful :—

"Wilt thou take Leviathan with a hook, or press his tongue with a cord? Wilt put a withe in his nose, or pierce his jaw with a thorn? Will he make many supplications to thee, or speak thee soft? Will he make a bargain with thee? Wilt take him for a slave for ever? Wilt play with him as a small bird, and bind him for thy girls? Shall caravans go trading on him, and Canaanites go shares in him? Canst thou fill his skin with pricks, or his head with a fish spear? Put thy hand on him, think of the fight, thou shalt not have another. Lo, his courage is belied who is cast down even to see him. None is so bold as to stir him up, and who can stand before him? Who is he that prevents Me to retort that all under the heavens is mine? Nay, I am silent at his babble, and words of boasting, and fine reasoning. Who will be barefaced to harness him, who will come to his headstall in the file<sup>1</sup>? Who will open the doors of his face, terrible with teeth round about, a pride of scaly plates shutting him in close sealed, they come one on the other, and no air can pass them. They cleave one to the other, covering over without division. When he snorts a light sparkles, and how red lidded are his eyes. Flames go from his mouth, sparks of fire leap out. From his nostrils comes a steam, as of a seething pot, or

<sup>1</sup> *Cift*, a string of camels tied one behind another.

a marsh. His breath could kindle coals, and a flame goes from his mouth. Strength lodges in his neck, and terror runs before him. The flakes of his flesh cleave close on him and are stiff. His heart is hard as a stone, hard as the nether millstone. His rising the deer fear, who stray among the broken banks. Lay at him a sword it holds not, or spear, or dart. He counts iron as chopped straw, copper as rotten wood. A son of the bow cannot make him fly, slingstones are turned to stubble on him, darts are reckoned as stubble, he laughs at the shaking of a javelin. Sharp points are under him, he drags a threshing sledge over the mud.<sup>1</sup> He makes the pool boil like a pot, he makes the lake a (musk ?) pot. Behind him shines a track, he renders the deep hoary. Nothing on earth is like him, which makes him fearless. Of all mighty (beasts) that one sees he is king, over all sons of the wild beast" (xli).

## THE VALLEY GATE.

By PROFESSOR THEODORE F. WRIGHT, Ph.D.

In the *Statement*, 1898, p. 168, the Rev. W. F. Birch assails, in his vivacious manner, my suggestion as to the position of the Valley Gate of Neh. ii, 13, by reiterating his belief that the Valley of Hinnom lay within the city, and was not the western and southern valley outside, which it is generally supposed to have been. In support of his view, which he feels that he has "proved," he states that a part of Jerusalem was of Judah and a part of Benjamin, and that therefore the Valley of Hinnom, which is the boundary defined in Josh. xv, 8, xviii, 16, was the Tyropeon. He makes an inference from an inference from Jer. xxxi. 38-40, and understands that he has delivered "three straight blows" which might "suffice to kill the Hinnom myth, if it were mortal"; but he expects that it is only "stunned for a little."

But, on the contrary, the Hinnom idea is rather enlivened by the smart strokes of Mr. Birch. It does not mind proof which runs in a circle. It notes only facts. It meets the declaration that Jerusalem was partly in Judah and partly in Benjamin by asking Mr. Birch to point out Jebus in the list of the towns of Judah. It acknowledges that Judah had attacked Jebus (Judg. i, 8), but it admits no inference from this that Jebus was in part given to Judah because it does not find it named in the list of Joshua xv. However the attack of Judah may be explained, Jebus was not in Judah according to all the Bible statements as to towns and tribal boundaries. As Judah took possession of its territory before the lot was cast at Shiloh for Benjamin, it may

<sup>1</sup> Referring to the sharp stone teeth of a threshing sledge.