

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.

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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*).

שׁׂעַר or שׁׂעַת. 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. Inscr. Aegypt.* pp. 10 top, 89 bottom). Now Isis in Aramaic is אִיסָּה or אִסְּמִי (Lidzbarski *Handb. d. nordsemit. Epigraph.* i p. 223), and שׁׂעַר or שׁׂעַת 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 בֶּן, and yet we sometimes find them to correspond with בָּן; the same place-name in the Sayce-Cowley Aramaic papyri is spelt יְבָן and בָּנָה. (Brugsch, *Hierogl. demot. Wörterb.* pp. 168, 236.)

פָּסָר. The usual equation of 'fool' with 'giant', that is, Orion, cannot be taken seriously, and reading פָּסָר equates it with Ursa Major in Egyptian. For בָּם, 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, Eccl. xlvi 19 (Hebr. נְסֵלִין). 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 נְמֵט 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.

כִּימְתָּא קִימְתָּה, 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. Inscr. 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 כִּימְתָּה would therefore fall just when the festivals of the inundation were celebrated, and מְעֻנְנוֹת, *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, מְוִירָה is best taken as meaning מְוִילָה, the

ר being due to Egyptian influence, in which language the hieroglyph for ר also represents נ ; its meaning in this context is like that of the Neo-Hebr. מִלְלָה and Aramaic מִילָא, *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 וּמִירִים xxxvii 9 ; in the second edition of Kittel's *Biblia Hebraica* the emendation מִלְמִזְרָחִים is accepted, while the Pesh. clearly suggests פְּמִירִים, for this version translates all the nine occurrences of זֶרֶם with the same Syriac word, and the Masoretic is an easy error of transposition. Reading מַחֲדֵר for מַחֲדֵר in the first line we obtain the statement, 'From scorching heat comes the samûm, and from sweeping rains coolness'. Aquila's rendering of מְרוֹת בְּעֵת in the Syr. Hex. marg. signifies τὰ σκορπισθέντα κατὰ καιρὸν αὐτοῦ ἔκαστον, which indicates that he rendered 'ב' distributively ; the author having in his mind the common masc. form מַלְלָה, 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. قَسْطَر) the luxuries of *בימה*, 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 חַנְתָּם for חַנְתָּם, the former being the equivalent of *קְנָתָם*, cf. Ez. v 13.

Unless they are mere coincidences, the two words משך and תמשך, xxviii 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 תמשך sounds very much like the Egyptian word for crocodile, represented by the Hebr. consonants תמשח, and as לויין immediately follows 'תמשך', it looks as if the author allusively defined the meaning of the next word. I find that 'משב' is also a remarkable allusion. This word, a ἄπ. λεγ., has created some difficulties, and Beer doubtfully emends מסר'ות. Now there are in Egyptian two words of almost identical meaning to designate Ursa Major, χψ, Hebr. מסן, meaning *haunch*, and msxt, Hebr. מְסֻחָה, meaning *thigh*. To make this plainer I shall cite a passage from Brugsch taken from the Book of the Dead : 'As regards the msxt constellation, it is the haunch (χψ) of Typhon, it exists in the northern sky' (*op. cit.* p. 122); so 'ט seems to define the meaning of the next word כטיל, i. e. בְּפַל.

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