The following notes have been written with the hope of solving a few of the many difficulties in the book of Job or alternatively, where a proposed solution does not commend itself, of offering something which may ultimately lead others to their correct interpretation 1).

III 8: 'let them curse it that curse the day, 'who are ready to rouse up Leviathan.'

In the first line the alteration of הים 'day' to המ 'sea' 2) is confirmed by an Aramaic incantation which includes אֶשֶםָנָּה לְךָ רֶפֶם רַטָּמָה 'I will cast spells upon you with the spell of the 'Sea and the spell of the dragon Leviathan' 3). In the second line the verb is surely not מָעַר 'roused' (מָעַר), as commonly supposed, but another מָעַר 'reviled' (מָעַר) from an unknown Hebrew root cognate with the Arab. 'אִדְרָא (א) II 'reviled' VI 'abused one another', Eth. ta'ayyara 'reviled' 4); and the LXX's χειρόσωσθαι may perhaps reflect this verb 5).

1) The translation of each passage discussed is taken from the English Revised Version of the Old Testament.
3) MONTGOMERY, Aramaic Incantation-Bowls 121-2, 2 3-4.
4) Hence also Heb. יִרְעִי 'reviling' (Hos. xi 9; see MICHAELIS Jer. l'at., p. 129 and GUILLAUME in JRA5 LXIX [1942], p. 122). There is another Heb. יִרְעִי 'raid, invasion' (Am. vii 17; Jer. xv 8) from the same root as the Arab. ُعِرا (א) III 'raided' (FREYTAG).
5) A distinct Heb. יִרְעִי 'to be indignant' = Arab. ُعِرا (א) 'was invidious, jealous' = Syr. ُعِرا 'was excited, roused' may be recognized in נָתַן עֵלֶיזַתְנוּ and the innocent is roused, indignant at (the success of) the godless' (lob xvii 8).
IV 14: 'fear came upon me and trembling,  
which made all my bones to shake.'

Here 'all my bones' is a hardly legitimate paraphrase of the Heb. בָּעָדָה 'the multitude of my bones', and this in turn seems a barely credible figure of speech; the bones of the body are in no sense a multitude! Consequently בָּעָדָה 'multitude' may perhaps be taken as an error of vocalization for a Heb. בָּעָדָה 'trembling', with which the Acc. ribu 'quaking' will be cognate 1); the line then means 'and quaking shook my bones'.

VI 4: 'the terrors of God do set themselves in array against me.'

The use of the accusatival suffix in נִשְׁרָה 'they draw up (their line of battle) against me' can perhaps be justified at any rate by Assyrian usage 2), but it is surely harsh according to Hebrew idiom. The awkwardness however is easily avoided by postulating another Heb. בִּדַּר = Arab. 'araka 'wore out' 3), especially as it appears in 'araka-nā-harbu 'the war wore them down' (Lane), which is a strikingly analogous expression. A preferable translation therefore is 'the sudden assaults 4) of God wear me down' 5).

VII 5: 'my flesh is clothed with worms and clods of dust,  
my skin closeth up and breaketh out afresh.'

In the first line 'clods of dust' is nonsense and in the second the unjustified addition of 'afresh' alone produces sense. Further, the rhythmical balance of the verse shows that נַשְׁרָה 'must be taken together and that נַשְׁרָה נַשְׁרָה are superfluous. The usual assumption is that the Jud.-Aram. נַשְׁרָה 'clod of soil, hard crust of earth' here has a figurative medical connotation 6) and means 'pustules' or the like; and the semantic development is not altogether impossible, since the Arab. jas'ū(a) 'rough skin' means also 'frozen water' and 'hard pebbly

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1) Cf. Job xxxiii 19, where the same word has been found again (Dhorme, Job, p. 453 f.).
2) Cf. Ass. duluhha amat limuttim suddurūnī 'confusion (and) evil words are ranged against me' (Streck, Assurb. 1, p. 252-3 R. 7).
3) Cognate Syr. 'rak 'kneaded'.
4) Cf. Arab. baqāta 'came suddenly upon, overtook.' The idea of suddenness is always present in this root.
5) LXX xentōsī 'they sting me.'
6) LXX βόλακκες, Vulg. glaebae, and so on.