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S O M E
OBSERVATIONS

Tending to Illustrate

THE BOOK OF *JOB*,

And in Particular the Words

I know that my Redeemer liveth, &c.

JOB XIX. 25.

By G. COSTARD, M. A. Fellow
of *Wadham* College.

Ἐρδυνᾶτε τὰς γροφὰς — Joh. 5. 39.

*Nos qui sequimur probabilia, nec ultra quam id quod veri
simile occurrit progredi possumus, & refellere sine Per-
tinacia, & refelli sine Iracundia parati sumus.*

Tull. Tusc. Disp.

3.

O X F O R D,

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S O M E

O B S E R V A T I O N S, &c.

THE World hath been lately obliged with some Discourses on a very curious and interesting Passage in the Book of *Job*. It is not my intention to enter into a Controversy with any one; I shall only confine myself to the laying together a few Observations, which might not so well come within the Compass of the Learned Author's Design, the attending to which however will be useful towards forming a Judgment of the Force of any Argumentation upon the Subject.

Job is said to have liv'd in the Land of $\Upsilon\zeta$. But to know Where that was, it will be necessary to consider, that we meet with no less than Three Persons of that Name¹. One of

¹ *Utz* condidit *Damascum*. Ex $\Upsilon\zeta$ factum *Arabicum* $\Upsilon\zeta$ *Gouta*, nomen *Damascena* vallis. *Bochart. Geog. sacr. L. 2. c. 8.* — A tribus illis, tres fuere Terræ *Utz*. Prima circa *Damascum*, secunda in *Arabia Deserta*, prope *Chaldaam*, tertia in *Petraa*, in finibus

them was a Descendant of *Esau* mention'd *Gen.* 36. 28, and from whom probably some part of the Land of *Edom* is call'd the *Land of Uz*, and is the same perhaps that is in-

bus Terræ *Chanaan*: quæ tres regiones, cùm & Locis plurimum distent, & habuerint Conditores diversissimos, ab *Hieronymo* tamen, & ab aliis passim sumuntur promiscuè, unde oritur mira Confusio. *ibid.* With regard to this *Gouta*, *Abulfeda* speaking of *Damascus* adds *وغوطتها احدي الجنان الاربع المفضلة علي مستنر هات الارض وهي غوطة دمشق وشعب بوان ودهر الابله وصعد سمرقند وقد فصلت* *Ejus Gouta* غوطة دمشق علي الثالث المذكورات * quæ dicitur, inter quatuor Paradisos numeratur, qui præcellunt omnibus amœnissimis orbis terrarum Locis. Sunt Hi *Gouta Damascena*; Rivus montibus interlabens *Bauwanitarum*; fluvius *Obolla*; & *Sogdum Samarcanda*; quibus tamen omnibus, Palmam aufert *Gouta*. *Vid. Ind. Geog. ad Fin. Vit. Saladin.* The Founder of *Damascus*, according to some, was *Eleazar Abraham's* Steward, mention'd *Gen.* 15. addunt tamen hîc antea confedisse *هون* (*Ebrais* ٢٧) *Hus*, & Locum primò muro cinctum vocasse Patris Nomine *Aram*, quod & *Iosephus* docet. — Circum urbem jacet Regio aëris salubritate, limpidissimis optimisque aquis, & pagorum Arciumque multitudine; nec non virore, fructuum florumque Copiâ amœna, ut absolute الغوطة *Tempe* — dici meruerit. *Ejus* Limites diei iter patent ab urbe; & à باب الغربي *occidentali porta* percurrit *Vallis*, milliaribus 3 in Latum, 12 in longum, variorum generum arboribus confita; *vallis violarum* vulgo nuncupata. *Gol. Not. in Alfragan. p. 128.*

intended

tended by *Jeremiah*¹, who distinguishes it from that of the *Arabs* and *Edomites*. The other is a Grandson of *Shem* by *Aram*, recorded *Gen.* 10. 23. and the last is a Son of *Nahor* Brother to *Abraham*, mention'd *Gen.* 22. 21.

If the Descendants of *Nahor*, as some think, settled in *Arabia Deserta* and near the Borders of the *Euphrates*², it may not be improbable, that the Land of *Uz* the Country of *Job* must be sought for in that Neighbourhood. 'Tis certain that we must look for it not far from the *Chaldeans*³, *Sabeans*⁴, and *Buzites*⁵. Of this last Tribe was *Elihu*⁶ one of the Persons concerned in the Debate, and who is properly enough said to have been of the Kindred of *Ram*, or rather perhaps *Aram*, who from *Gen.* 22. 21. appears to have been Nephew to *Buz*, the founder of the Family.

The Person that gave Name to the כַּשְׁדִּים *Chasdim* or *Chaldeans*, was כֶּשֶׁד *Chasd* or *Chesed* another Son of *Nahor*. These settled, no doubt of it, not far from the *Buzites*, and are probably the very *Chaldeans* mention'd by *Xe-*

¹ *Jerem.* 25. 20. . . . 24.

² Alter (nempe עֲרָץ) filius *Nahoris* fratris *Abrahami*, cujus mentio fit *Gen.* 22. 21, & cujus sedes fuisse creduntur in *Arabia Deserta* ad *Euphratem*. *Le Clerc.* in *Job.* 1. 1.

³ *Job.* 1. 17.

⁴ *Job.* 1. 15.

⁵ *Job.* 32. 2.

⁶ *Ibid.*

nophon ¹, as lying on the North of *Babylon* towards *Armenia*, and represented by him as living on Plunder.

By the *Sabeans* in the next place must be understood, not the Poeples of that Name inhabiting part of *Arabia Felix*, mentioned in the *Psalms* ² and other Authors. For these lay at too great a Distance from the *Chaldeans* above, and being seated in a rich and plentiful Country of their own, were not likely to make Incurfions, and disturb the Peace of their Neighbours. These therefore must rather be fought for, I suppose, amongst the Descendants of *Sheba* ³ a Grandson of *Abra-*

1 Καὶ ἐπ' ἄλλων τῶν ἐλθῶν ἐπιβάται τὸν Τυχράνην, ποῖα ἂν εἴη τῶν ὄρεων, ὅπουθεν οἱ Καλδαῖοι καταδύοντες ληΐζονται. *De Cyr. Institut. p. 191. Ed. Hutch.* And again Ἐισὶ δὲ πινὲς τῶν Καλδαίων οἱ ληΐζόμενοι ζῶσι, καὶ ἐδ' ἂν ἐπίσαιντο ἐργάζεσθαι, ἐδ' ἂν δύναντο, εἰδισμένον ἀπὸ πολέμου βιοτεύειν. *ibid. p. 203.* Les Caldéens demeuroident sur l'un & l'autre bord de l'*Euphrate*, aux environs de Babylone, qui étoit la Capitale de leur pays. Ils étoient melez avec les *Arabes Scénites*, & plusieurs vivoient comme eux de Brigandages. *Calmet on Job 1. 17.*

2 Psalm. 72. 10. Τὸς δὲ Σάβας καὶ Σαβαίους ἄλλοι φασὶ, λέγοντες ὅτι Ναβαταῖοι καὶ Σαβαῖοι τὴν εὐδαίμονα Ἀραβίαν νέμονται, καὶ ὅτι εὐδαίμονες αὐτῆ ἐστὶν ἢ τῶν Σαβαίων γῆ, ἔθνος μέγιστον, παρ' οὗς καὶ Σμύρνα, καὶ Λίβανθος, καὶ Κινάμωμον, καὶ Βάλσαμον. *Eustath. in Dionys. Perieget. lin. 954.*

3 Il y a plusieurs Peuples nommez *Sabéens*, comme il y a plusieurs hommes du Nom de *Saba*. Ceux dont il est parlé ici, étoient, à ce que nous croyons, des Descendans de *Séba*, fils d'*Abraham* & de *Céthura*, qui habitoit

ham by *Keturah*, Gen. 25. 3. and who perhaps, with the other Children He had not born by *Sarah*, all went eastward. v. 6. And what makes this the more probable is, that *Bildad* is call'd a שוחי¹ *Shubite*, and שוח *Shub*, or *Shuah*, is another of *Abraham's* Children by *Keturah*², who might Himself become the Head of a Tribe or Family.

That *Job's* Country lay near a River seems plain from His being acquainted with *Boats* or *Shipping*, as where he compares the swift Decline of His Days עם אניות אבה not with *Ships of Desire* as the Margin³ of our English

habitoit dans l'Arabie Déserte, à l'orient du pays de *Hus*. *Calmet on Job* 1. 15.

1 Alter amicus fuit *Bildad* השוחי *Shuchita*, ex Regione שוח *Shuach* seu *Sua*, i. e. humili & depressa. Estque سوح *Sauch* mollities Terra talis, quæ calcantis pedem in se recipit, uti est *Arabia Deserta*, in qua à *Ptolemao* collocatur Σών *Sava* ad Long. 73. Lat. 33. Ea enim *Arabie* pars est, quæ hodie dicitur سلاط *Tihama* (in Globo *Theama*,) quia estuosior; & غور *Gaur* quia depressior reliquâ *Arabia*. Estque ad Septentrionem contermina حجاز *Higjaza*, ubi incipit Regio *Meccana*, & *Taman* seu *Arabia Felix*. *Hyd. Not. in Peritzol. p. 73.* This Σών border'd upon *Mesopotamia*, and was not far from a Place by *Ptolemy* call'd Γαίρα i. e. غور, I suppose, the principal place in the District call'd *Gaur* above in Long. 73. 40. Lat. 32. 40. *Huds. Geogr. min. vol. 3. pag. 9.*

2 Gen. 25. 2.

3 The Phrase is hardly intelligible. If it be suppos'd to mean *Ships that are desired or expected to arrive,*

Version renders the Words, but *Ships* made of *Green Reeds* or the like. It may be no more

rive, 'tis highly improper. Things desired in that Sense, always seem to move slow. Our Translators therefore from the Nature of the Place render the words *swift Ships*. But in the *Arab. Language* **أباج** **أباج** & **أباج** signifies *Arundo. Arundinetum. Papyretum*. From whence these **אבא** **אבא** may not improbably be the same with what *Isaiah* calls **בבא**, *Vessels* (or things made) of *Bulrushes* ch. 18. 2. That this was one of the Uses for which the *Papyrus* serv'd, we learn from *Theophrastus*. 'Ο πάπυρος φησὶ πλείστα χρήσιμος, καὶ ὅτι πλοῖα ποιοῦσιν ἐξ αὐτῆ. *Hist. Plant. Lib. 4. c. 11.* And *Pliny* says of the *Egyptians*, that ex ipso quidem Papyro navigia texunt, & è Libro vela, Tegetesque, nec non & vestem, etiam stragulam, & funes. — Nascitur & in *Syria*, circa quem, odoratus ille Calamus, Lacum. Neque aliis usus est quam inde funibus Rex *Antigonus* in navalibus rebus, nondum *Sparto* communicato. Nuper & in *Euphrate* nascens circa *Babylonem* papyrus, intellectum est eundem usum habere *Charta*. *Lib. 13. c. 11.* And again etiam nunc in *Britannico* oceano, vitiles corio circumfutæ fiunt, in *Nilo* ex *Papyro*, & *Scirpo*, & *Arundine*. *L. 7. c. 56.* And *Herodotus* assures us that the Boats on the *Euphrates* were made of *Willows* cover'd over with Hides, and which appear by His Description, to be much the same with what are us'd at this time on the *River Severn*, and known by the Name of *Coracles*. His words are τὰ πλοῖα αὐτοῖσι ἔστι τὰ κατὰ τὸν ποταμὸν περὶ τὸν ἐς τὴν Βαβυλῶνα ἴοντα κυκλοτερέα, πάντα σκύπνια· ἐπεὶ γὰρ ἐν τοῖσι Ἀρμενίοισι τοῖσι κατύπερθε Ἀσσυρίων οἰκημένοισι νομέας ἐτέρας ταμύμενοι ποίησονται, περὶ τὸν ποταμὸν διὰ τὴν Σεγασείδαν ἔξωθεν, ἐδάφει τὸν τρόπον, ὅτε ἀπόμνην ἀποκείνοντες, ὅτε πρῶτον συνάγοντες, ἀλλ' ἀσπίδων τὸν τρόπον κυκλοτερέα ποίησαντες, καὶ καλέμης πλήσαντες πᾶν τὸ πλοῖον τῆτο, ἀπέϊσι κατὰ τὸν ποταμὸν φέρεσθαι, &c. *Pag. 79. Edit. Gronov.*

than

than *Rafts of Green Reeds* or *Boughs*, proper enough for crossing or carrying things down a Stream, call'd by the *Greeks* ΣΧΕΔΙΑΙ. But the Notion of *Swiftness* here joyned along with these *Ships*, naturally leads our Thoughts to consider the *Rapidity* of the River on which they floated; and what more likely then to be it than the *Tigris*, so called, according to some Authors¹, from this very Circumstance? From all these several Considerations then laid together, we may conclude, I think, that the Land of *Ux* we are now searching for, lay near the *Tigris*, and to the North of *Babylon*, and in respect of *Judea* to the *East*, and from whence *Job* is described as *richer than all the Sons of the East*.

The thing then to be next enquired after

¹ Itaque à celeritate qua defluit *Tigris*, nomen est inditum, quia *Persica* Lingua, *Tigrim* Sagittam appellant. *Quint. Curt. L. 4.* And *Dionys. Perieget.* speaking of the *Tigris* says

ἐκ ἂν ἐκείνῃ

Ἐν πᾶσι ποταμοῖσι, δρώτερον ἄλλον ἴδιον. v. 991.

And *Eustathius*, on v. 976. says, ὠκιστος δὲ φησὶ ποταμῶν (see v. 983.) ὁ Τίγρις, καὶ ἐκ ἂν ἐκείνῃ ἐν πᾶσι ποταμοῖσι δρώτερον, ὃ ὄντι δξύτερον ἴδιον. Δὲ φησὶ καὶ Τίγρις καλεῖται, ἥγυν ταχὺς ὡς βέλως. Μῆδου γὰρ Τίγριν καλεῖσι τὸ τίξουμα. And to the same purpose *Pliny*. Oritur, says He, in Regione *Armenia* majoris; fonte conspicuo in Planitie. Loco nomen *Elogosine* est. Ipsiua qua tardior fluit *Diglito*. Undè concitatur, à Celeritate *Tigris* incipit vocari; ita appellant *Medi* Sagittam. *Lib. 6. c. 27.*

is the Country from whence His Friends came. *Bildad* and *Elibu* we have already seen were Neighbours, and 'tis highly probable the rest were so too. The Nature of the Visit seems to imply that it was made at the very beginning of *Job's* Troubles, which could hardly have been, had they lived at any great Distance, and especially considering the want of Communication and Intelligence in those remote Ages of Antiquity. The Author of the Fragment at the End of the Septuagint Version of the Book of *Job* says that they were Ελιφάζ υἱὸς Σωφᾶν τῶν υἱῶν Ἡσαῦ Θαυμασίων Βασιλεὺς, Βαλδὰδ υἱὸς Ἀμνὸν τῆ Κοβὰρ ὁ Σαυχαίων Τύραννος, Σωφὰρ ὁ Μιραίων Βασιλεὺς. What Authority this Author is of, is not easy to say, or why He has dignified them with the Title of *Kings*. The History itself calls *Eliphaz* no more than יַמַּנִּיתָ *a Temanite* i.e. one, says Dr Hyde¹, of the Country that lies to the South of *Judea* and near the Country of *Edom*, the Capital of which is *Bosra*, or according to *Ptolemy* Βόσρα², in Longitude 69°. 45'. and in Latitude 31°. 30'. and *Babylon* lay according to Him in Long. 79°. 0'. and Latitude 35°. Though these *Longitudes* and *Latitudes* cannot be depended on as accurate, yet any one the least acquainted with

¹ Notes on *Peritzol* pag. 73.

² *Huds. Geog. min. vol. 3. p. 5.*

Geography will easily see how improbable it is, that *Eliphaz*, at the Distance of a 1000 miles, should immediately hear of *Job's* Misfortunes, and set out upon so long a Journey to see Him. The *Teman* here mentioned then as the Country of *Eliphaz* must be some other of that Name, bordering on the *Shubites* and *Chaldeans* as before. *Zophar* is call'd מַעֲמָזַי a *Naamathite*, i. e. says Dr Hyde¹, from the force of the word מַעֲמָזַי *Naama* which signifies *felix, commoda, amœna*, an Inhabitant of *Arabia Felix*, or *Yaman* from ۛۛۛ *Yumn, Viror, Felicitas*. By the Author of the Fragment above quoted he is called Μινναίων Βασιλεύς, as we have seen. The *Μηνναῖοι* are by *Ptolemy*² called μέγα ἔθνος, and placed by Him in the Inland Part of *Arabia Felix*, in *Long.* 75°. *Lat.* 19°. something to the Northward of *Saba*. By *Stephanus*³ they are made to border on the *Red Sea*. They may perhaps be both of them in the right, but it will be difficult to bring *Zophar* from any of these parts to *Mesopotamia* or far-

1 Notes on *Peritz*. ut sup.

2 *Huds. Geogr. min. vol. 3. p. 15.*

3 Μινναῖοι ἔθνος ἐν τῇ παραλίᾳ τῆς Ερυθρᾶς θαλάσσης. And Ἰο *Strabo*, κατοικεῖ δὲ τὰ μέγιστα τέτταρα ἔθνη τὴν ἐσχάτην λεχθεῖσαν χώραν. Μειναῖοι μὲν ἐν τῷ ὄρει τὴν Ερυθρὰν μέρει, πάλιν αὐτῶν ἢ μέγιστον Κάρρα (ἢ Καρανά,) ἐχόμενοι δὲ τούτων Σαβαῖοι. *Lib. 16. pag. 528. Ed. Casaub.* Κάρρα is placed by *Ptolemy* in *Long.* 73. 10. *Lat.* 23. 15. *Huds. Geogr. min. vol. 3. p. 23.*

ther upon this Occasion. *Naama* therefore, the Place of His Habitation, must either be sought for nearer the Seat of *Job's* Country, or we must say that the whole of this meeting is a Poetical Invention, and that therefore the Author was at liberty to bring the Interlocutors from what Places He thought proper, without strictly confining Himself to *Geographical* Niceties.

Having thus far considered *Job's* Country, and those of His Friends, let us now examine what Age He lived in. But here every thing will be as uncertain as before. *Abulfaragius*¹ quotes one *Arud* a *Canaanite*, as placing these Misfortunes of *Job* in the 25th. year of *Nabor's* Life. But who this *Arud* Himself is, what time He lived in, and what Credit He deserves, are all of them Questions not easy to be resolved². That the thing is not fact, seems

وفي خمس وعشرين سنة من عمره كل من
جهان ايوب الصديق علي راي ارون الكنعاني
Hist. Dynast. pag. 19.

² In a Note prefixed to A. Bp. *Usher's* MS. of the *Syriac* Version of the Book of *Job*, He is quoted together with *Asaph* the Priest contemporary with *Ezra*, and *Jacob Rohensis*. &c. *وَأُورُ* Verba *Arudi* (says the Author of that Note) sic se habent; Fuit Vir quidam Dives de Genere familiae *Joktan*, nomine *Job*, qui septies cum Satana pugnans vicit. Dicit autem *Asaph* anno 25 *Nabor*, agonem hunc accidisse, annis ante *Mosem* * ante adventum *Domini* * vid. var. *Lect. Syriac. in Polyglott. Ang.*

plain from hence, that the Founders of the Tribes here mentioned, were not so old as Nahor.

The Author of the Greek Fragment already referred to, brings Him down lower, and makes Him the same with Jobab Gen. 36th. and the 5th. from Abraham, and adds that He was 248 years old when He died'.

Ang. p. 29. Whether this be Authority enough for placing Arud before Jacob Rohensis I know not. This Jacob was a Christian Writer cited by Abulfarag. p. 34. and by Him said to be skilled in the Hebrew, Greek, and Syriac Languages, and called افضل المجتهدين Præcellentissimus Sudiosorum. Father Assmannus says, Jacobus cognomento Commentator, seu Interpres Librorum, labente Sæculo septimo florere cœpit. Adolescens, abdicatis Sæculi Honoribus ac Divitiis, monasticam vitam professus est. Inde ad Episcopatum Ecclesiæ Edessena assumptus fuit, Anno Græcorum 962, Christi 651. Bibliothec. Orient. Tom. 1. c. 40.

1 The Author of the Fragment above quoted gives His Genealogy thus. Καὶ ἔπει οἱ βασιλεῖς οἱ βασιλεύσαντες ἐν Ἐδῶμ, ἦς καὶ αὐτὸς ἦρξεν χώρας. Πρῶτον Βαλακ ὁ τῷ Βιῶρ, καὶ ὄνομα τῆ πόλει αὐτῷ Δειναβά. Μετὰ δὲ Βαλακ Ἰαβὰβ ὁ καλόμενος Ἰαβ. Μετὰ δὲ τῶτον, Ἀσῶμ, ὁ ὑπάρχων ἡμεῶν ἐκ τῆ Θαιμανίπιδος χώρας. Μετὰ δὲ τῶτον, Ἀδὰδ υἱὸς Βαράδ, ὁ ἐκκόψας Μαδάμ ἐν τῷ πεδίῳ Μωὰβ, καὶ ὄνομα τῆ πόλει αὐτῷ Γεθαίμ. Le Tarih Montekheb fait ainsi sa Genealogie Aiub fils d'Anosch, fils de Razakh, fils d'Ais, fils d'Isnac. Il paroît par cette Genealogie, que Job étoit de la Race d'Esau, que les Arabes appellent Ais. D'Herbel. Biblioth. Orient. In Euty chius, instead of Anosch here, we read Amos, and instead of Razakh here, Zarakh, who is there made the Son of Raguel. Speaking of Joseph He says, in his time lived Job ابن عاموص ابن زاراخ ابن

But the Authority of this Fragment is very questionable, and the Number of years assigned by it to *Job*, agree not at all with the Life of Man in that Age. We find *Gen.* 47. 28. that *Jacob* died at 147, and yet He was but the 3^d from *Abraham*. His Son *Joseph* died at 110, and His Father *Isaac* at 180. What therefore this Author affirms of *Job* and *Jobab's* being one and the same person, may perhaps be owing to nothing more than some obscure Tradition, founded only at first on a similitude of Names, and so scarce deserving any Notice at all^r.

ابن راغوبيل ابن العيص ابن اسحق ابن ابراهيم
Annal. Alexand. pag. 89. In the MS. of A-Bp. *Usher* quoted above Pag. 12. and another of *Pocock's* 'tis said, Dicunt tamen fuisse eum ex filiis *Esau*, *Jobab*, filium *Zarach*, cui Mater *Basora* ab *Abrahamo* quintum; sic *Job* filius *Zarach*, filii *Esau*, filii *Isaac*, filii *Abraham*. This Genealogy is given something different by *Chrysostom*. Γέγονε τοίνυν ἐξ Ἀραβίας ὁ μακάριος, πέμπτος ἀπὸ Ἀβραάμ, ἀπὸ Ησαῦ τῷ ἀδελφεωμένῳ γενεαλογούμενος· τέτοκε γὰρ ὁ Πατριάρχης τὸν Ἰσαὰκ, ὁ δὲ τὸν Ησαῦ, κατέκρινε τὸν Ραγουὴλ, καὶ αὐτὸς τὴν Σαρά, ἐξ ἧς ὁ Ἰωβ. *Proam. Caten. Pat. in Job*. Δείκνυσι γὰρ τῆς χερβυς τῷ Ἰωβ, says *Polychronius*, καὶ ὁ φίλος *Ελιές*, ὅς ἦν ἐκ τῷ Ἰσραηλιτικῷ γένει· γενεαλογεῖ δὲ αὐτὸν ὁ *Συγγραφεύς*, ὡς καὶ ἐν τοῖς Πατριευόμενοις ἐστὶν εὐρεῖν· τῷ γὰρ Ἰώδα φησὶ Φαρές, ἔσραμ, ἔ Ιερμιὰ καὶ Ἀράμ, ἀπ' ἧς λέγει τὸν *Ελιέν*. *ibid.*

I And so, according to *Polychronius*, some in His time seem to have thought. Εἰς τὴν ὑπόθεσιν τῷ Ἰωβ, ἀσφόδρος ἠνέχθησαν οἱ ὑπομνηματισαί, οἱ γὰρ πρὸ νόμου τὸν ἄνδρα φήσαντες, ἐκ τ' ἐν τῷ τέλει τῆς βίβλου γενεαλογίας, πέμπτον εἶναι ἀγύσης αὐτὸν ἀπὸ Ἀβραάμ· οἱ δὲ μὲν νόμον ———— ὄρα γὰρ

It might be expected that in an Affair of this Kind, the *Jewish* Commentators would lend us considerable Assistance. But the contrary is best known to those that are most acquainted with them. We are told by *Maimonides* ¹ however, that some placed Him in the Times of the *Patriarchs*, others in that of *Moses*, others of *David*, and lastly, that others brought Him down as low as the Captivity. All which variety of Opinions, adds He, confirms the Suspicions of others, that there never was any such person as *Job* at all.

γὰρ τὴν ἐν τῷ τέλει γενεαλογίαν, ὡς μὴ ἐμφερομένην ἐν τῷ Ἑβραϊκῷ, τῷ δὲ τέλει ὄντος ἄχει τῷ, καὶ ἐτελεύτησεν Ἰὼβ περισσότερος καὶ πλήρης ἡμερῶν· ἀλλ' ἀπάτης φασὶ γινόμενης, ἀπὸ τῆς ὁμωνυμίας τῆς ἐν Γενέσει φερμένης εἰς τὴν κατὰ τὸν Ησαῦ γενεαλογίαν, ἔνθα μέμνηται Ἰωβὰς, τὸ τοιοῦτον τίνες ἐχολιογράφησαν· καὶ λοιπὸν, ἕτεροι τῷ χερίφ, ὡς ὑφ' ἑν τῷ παντὸς βίβλις εἰργάσατο τὰ ὄψα γαλαμμένα. *Prosp. Caten. Patrum in Job.*

1 Nōsti quosdam esse qui dicunt, Jobum nunquam fuisse, neque creatum esse; sed Historiam illius nihil aliud esse quam Parabolam. Qui asserunt illum fuisse, & creatum esse, omniaque quæ commemorantur, verè contigisse, nullum ei certum vel Tempus vel Locum assignare queunt; sed quidam aiunt, illum vixisse Temporibus Patriarcharum, alii Mosis, alii Davidis Tempore, alii denique ipsum ex Sapientibus *Babylonis* fuisse autumant: quæ incertitudo Sententiam illorum confirmat, qui dicunt, illum nec fuisse, nec creatum esse. *More Nevoch. Part. 3. c. 25.*

2 And in His *Porta Mosis* He says that this whole Book was by many looked upon as a figurative Discourse, and of an unknown meaning. וכדלך ספר איוב

בגמלתה

In a Case then of so much uncertainty, the most probable Opinion perhaps may be, that there really was such a person as *Job*, remarkable for His Piety and Riches. That in the midst of Health and Affluence, He on a sudden lost both, yet bore that loss with great Patience and Resignation to Providence, and after some time recovered both again. If the Number of years which He is said to have survived his Calamities, depends on any certain History, He must have lived very soon after *Abraham*. As He had Children grown up when these Calamities came upon Him, however early Men married in those Days, we cannot well suppose Him at that time to have been less than 40 or 50. If to this we add 140, the years that He is said to have lived afterwards, we shall make Him 180 or 190 at his Death, agreeable enough with the Age of *Isaac*, with whom upon *this Supposition*, He may be looked on as Contemporary. I say upon *this*

בנמלחה קאר בעצהם משל היריה ולם יבין לאי
מעני גער הדיא ארמחל Pag. 57. Edit. Twells.

1 Le même Auteur (quoted above pag. 13.) lui donne la qualité de Prophete, & dit, qu'il fut affligé d'une grande Maladie, pendant trois Ans, ou selon quelques autres Ecrivains, pendant sept, au bout de-
squels, il recouvra une parfait Sante, a l'âge de 80 Ans. Il engendra pour lors un fils, qui fut nommé Basch Ben Aiub. *D'Herbel. Biblioth. Orient.*

Suppo-

Supposition, because it may be intirely arbitrary, and designed to shew (according to the general Opinion in those Countries) that *long Life* is the *Reward* of *Piety* and *Virtue*¹.

For though the Person of *Job* and the Substance of His History have in this manner been allowed to have been real; yet it cannot be denied, I think, but that the whole (as we now have it) hath been heightened and ornamented by Fancy and Poetry. That *Satan* really acted the part assigned Him at the Beginning, or that the Deity appeared and spoke as at the Conclusion, will hardly be believed by any one. To imagine that the 3 Friends sat on the Ground 7 Days and 7 Nights without speaking a word, as they are represented to have done, *ch. 2. 13*; and that afterwards they maintained a Conversation, in the Manner and stile that follows; must argue a Person unacquainted with the Difference of Language, and not fit to be reasoned with. *Eastern Figure* and *Hyperbole* must here have an undoubted Share; and as it was necessary for the Author to account for the Manner how his *Hero* came to be so afflicted, he hath done it according to the Philosophy of his Time and Country.

It will now be asked perhaps who was the

² See Pf. 91. 16. Exod. 20. 12.

Author of the Piece under the form, in which we have it at present? A Question not easily resolved. Some are of Opinion that it was composed by *Moses*¹, but upon what Authority is hard to say. We may perhaps be nearer the Truth, if we say by *Elihu*, one of the Interlocutors, and who acts the part of a Moderator in the Dispute. He interposeth with great Diffidence and Modesty, excuseth His Youth, but says nothing of Himself, when the Deity passeth Sentence at last on *Job* and His *Three* other Friends. But who then was *Elihu*? To say that He was a *Buzite*, is saying nothing at all; as we know not whether that might not be a fictitious Name of the Author's own choosing,

1 Un autre grand Point de Controverse, est de savoir qui est l'Auteur de cet ouvrage. On l'a attribué à Job lui meme, ou à Elihu, ou à Job & à ses amis ensemble, ou à Moÿse, ou à Salomon, ou à Isaïe, ou à quelq' Ecrivain encore plus récent. *Calmet. Pref. sur le Liv. de Job.* The Syriac fragment already quoted pag. 12. and 14. says *ܐܠܗܝܢܝܢ ܘܥܠܝܗܘܝܢ* &c. i. e. Liber iste *Job*, à *Mose* Propheta scriptus est: quem Libris suis non immiscuit, quia ex Gentibus fuit, non ex filiis *Jacob*. "Ερασαυ ὃ ὅτι καὶ οἱ φίλοι τῷ Ἰωβ εὐόησαν συγγραφήναι τὸ βιβλίον, ἢ ἐν τῷ παρεῖναι μνημονεύσαντες, ἢ καὶ κατὰ θεῖαν χάριν ἐλλαμψύντες. *Polychron. Proem. Cat. Pat. in Job.* He himself then concludes, from the Fragment at the end of the Book, and from the Number of Years that *Job* is said to have lived, ὅτι καὶ Μωϋσῆς συνεγράψατο τὸ βιβλίον — ἐτέροις δὲ τῶν παλαιῶν ἔδωξε Σαλομῶντος εἶναι τὴν συγγραφήν, ὡς καὶ ὁ Ναζιανζῦ λέγει ὁ Γρηγόριος.

who

who might think himself at liberty, to be of what Tribe He pleased².

But if we are thus at a loss to know who was the Author, we are no less so with regard to the Age He lived in. Mr. *Warburton*², with great probability, supposes this Piece was composed about the Captivity. The first person that mentions *Job* is *Ezekiel*³, an Author that lived at that Time, and who places Him after *Daniel*, who was then in Being, and an illustrious Example of Piety and Virtue. 'Tis true indeed, if the Age assigned above to *Job* at his Death carries any weight with it, he could not be personally alive at that time, 180 or 190 years being no ways compatible with the Life of Man in those Days. But it may not be improbable, perhaps, from thence, that this *Poem* was then just published, and in great request. By this means the Character of *Job* was well known to the *Jews*, and therefore very properly alluded to by the *Prophet*. The Subject, 'tis certain, was very fit for that time. For by proposing to view a Great and Good

1 *Ezekiel* is called בן בוזי the Son of *Buzi*, *ch. 1. 3.* and is as likely as any one to have been the Author of this Book. He was carried to *Babylon* with the first Captivity under *Jehojakim*, and accordingly dates all his Prophecies from that time.

2 *Divin. Legat.* vol. 2. p. 2. p. 484.

3 *Chap. 14. v. 14. 20.*

Man, struggling under the Weight of Misfortunes, yet bearing them with Patience, it taught them either *singly*, or *collectively* as a People, what was their Duty, under Hardships brought upon themselves by their Sins and Rebellion against God. If *Job*, on account of his *Virtue*, was restored to his former flourishing Condition; what was it but to keep alive their Hopes, that, agreeable to the Predictions of their *Prophets*, they should upon *their* Repentance be restored to their own Land?

A point that seems to be inculcated with great Address, where 'tis said, that "God will not revive the Wicked, but will do Justice to the Afflicted. He will not (says this Writer in the person of *Elihu*) withdraw his Eyes from off the Just, but will replace Kings upon their Throne, *from whence they have been dragged*, and will restore them to them for ever, and raise them *to Power and Honour*. Notwithstanding they have been bound in Fetters, and held fast in Bands of Sorrow. He will tell them however what they have done, and their Crime, in behaving themselves insolently *towards Him*."

A pretty lively Description this of *Manasseh's* Case, and suggesting to them in their own, that "God opened their Ears by Correction,

1 Ch. 36. 7. . . . 9.

and

“and bade them return from Folly¹. Telling
 “them, that if they would hearken, as they ought
 “to do, they should end their Days in Happi-
 “ness, and their Years in Prosperity.” No won-
 der then that this is called *Job's Captivity*²,
 when the Writer had his Eyes so strongly fixt
 on *that* of his Country and Himself³.

One Argument that this piece cannot be so
 old as *Moses* at least, might be taken from the
 Author's speaking of *writing upon Lead*⁴; pro-
 vided that it could be made appear, that this
 is a proper Translation of the Words. The
Vulgate renders the word עפררת by *Plumbi*
Lamina, from whence it is apparent what O-
 pinion the Authors of that Version were of.
 The LXX, and our *English*, have only μόλιβ-
 δος *Lead*. But indeed, if עפררת be rightly
 translated *Lead*, it must mean the Materials on
 which the Writing was made. For *Lead* is
 too soft a Substance to be used in the Nature
 of a *Style*. What Time the Custom of Writing
 upon *Lead* began is uncertain, but 'tis proba-
 ble not 'till late. The oldest Inscriptions were

1 Ch. 36. v. 10. 11.

2 Ch. 42. 10.

3 There seem to be other Passages interspersed
 throughout this Book that allude to the Captivity.
 The word נוגשׁ *Noges* Job. 3. 18. and ch. 39. 7. is used
 of the *Chaldeans*. Isai. 14. 2. 4.

4 Ch. 19. 24.

on Stones, as the Law at *Mount Sinai*¹; or on Stones plaistered over, as were those in *Gilgal*². *Lead* and *Brass*, and the like, may be supposed not to have come into use, 'till Commerce, and Literature, and the politer Arts of Life, made Writing more frequent and Necessary. That *Lead* was in use in the *Augustan Age*, appears from *Tacitus*³; and that it continued some little Time after is asserted by other Authors⁴; but how long before that it had been introduced, is not so clear. *Pau-*

1 Exod. 24. 12.

2 Deut. 27. 2.

3 Nomen *Germanici Plumbeis* Tabulis insculptum. *Annal. Lib. 2. c. 69.* Prius tamen quam digrediamur ab *Ægypto*, (says *Pliny*) & Papyri natura dicitur, cum Chartæ usu maximè Humanitas vitæ constet & memoria. Et hanc *Alexandri Magni* victoria repertam, autor est *M. Varro*, conditâ in *Ægypto Alexandria*, ante non fuisse Chartarum usum. *Palmarum Foliis* primo scriptitatum, deinde quarundam *Arborum Libris*. Postea publica Monumenta, *plumbeis Voluminibus*, mox & privata, Linteis confici cœpta aut Ceris. *Nat. Hist. L. 13. c. 11.*

4 *Pineda*, on this Place of *Job*, mentions some leaden Books of *Ctesiphon* and *Cacilius* Disciples of *St. James*, found in one of the Hills of *Granada* A. D. 1595. and wrote with an Iron Style. And *Eutychius* speaking of the seven Sleepers, as they are commonly called, says the Governour wrote an Account of them in Lead.

واخذوا ما يد من قوادة رصاصة وكتب فيها
Ann. Alex. p. 390.

Pausanias ¹ says that He saw in *Bœotia* *Hesiod's* ² *Ἔργα* wrote on *Lead*, but greatly injured by Time. *Pausanias* lived under the Emperour *Adrian*, about 117 Years after Christ. So that the Writing might not have been much older than *Augustus Cæsar*; the very Dampness of the Place, where he describes it to have been, contributing not a little to its Decay.

'Tis true indeed the Custom of writing upon *Lead* might have been of more ancient Date in the *East*, at least for any thing that we know to the Contrary, could we be certain that the Country thereabouts produceth any *Lead*. It may not be improbable therefore, that עפרת in this place may signifie the Instrument, or *Style* made use of; and that the ו *vaw* joined to it should be rendred *or*, the Rock being the Thing, on which *Job* wishes his Words to be wrote.

That עפרת was some heavy Substance, appears from *Exod.* 15. 10. where *Pharaoh* and his Army are said to have sunk to the bottom of the *Red Sea* בעופרת. But in order to this being *Lead*, 'tis necessary that it should be not only *heavy* but *ductile*, properties very distinct. In *Zechariah* 5. 8. we meet with

¹ Καὶ μοὶ μάλιστα ἐδείκυσαν ἔνθα ἡ πηγή, τὰ πολλὰ ὑπὸ τῷ χρόνῳ λευμασμένα. γέγραπται δ' αὐτῶς τὰ Ἔργα. pag. 306.

אבן העופרת the *Stone of Ophereth*. By this one would be apt to think, that it means some hard Stone, sharpened either by Nature or Art, and so fit for engraving on a Rock. That עופרת *Ophereth* included under it the Notion of *Hardness* or *Strength*, appears yet in the *Arabic* Verb *أفح* *Aphar*; and that such Stones were used by the Ancients instead of *Knives*, and *Tools* for engraving, may be learnt from *Moses*¹, *Jeremiah*² and *Herodotus*³.

But in which of these Senses soever we take the Word, 'tis plain that our Author was acquainted with the Manner of writing upon *Wax* or *Skins*, or other materials at least, more manageable than *Stones* or *Lead*, but not so lasting. For he wishes in the first place for a *Book*, ספר *Sepher*, to write his Words in. But as if that was not sufficient, or like to be durable enough, he wants farther an *Iron* or *Stone* Style to engrave them on a Rock.

It might now perhaps be expected, that I should proceed to the next Words, which make

¹ *Exod.* 4. 25. ² *Ch.* 17. 1.

³ Speaking of the *Egyptian* manner of *embalming*, he says, they took out the Bowels *μὲν δὲ λίθῳ Αἰθιοπικῷ ὄξει ἔσθλασαντες παρὰ τὴν λαπίρην* pag. 119. *Edit. Gronov.* And in his Account of the *Ethiopians*, that served in *Xerxes's* Army, he says they had *καλαμίνας ὄξους μικρὰς, ἀντὶ δὲ σιδήρου, ἐπὶν λίθου ὄξους πεποιημένους, τὰ δὲ τὰς σφρηγίδας γλύφουσι.* pag. 405.

the Subject of my Learned Friend's Discourses. But I must observe, in the first place, that the Composition under consideration is an exalted and regular Piece of *Eastern* Poetry, and of the *Dramatick* Kind. The Persons speaking are *Eliphaz*, *Bildad* and *Zophar*; who regularly take their Turns in the Debate, which is upon a Question no less important than how — to vindicate the Ways of God to Men¹.

What Methods are pursued by them, in order to do this, doth not at present fall under my Design to observe. 'Tis apparent however, that their several Answers to *Job's* Pleas may be looked on as *Three* Distinct Acts. These Replications and Rejoynders continue to the 32^d Chapter, where *Elihu* begins the Share he takes in the Conference. This brings us to the 38th Ch. which concludes the 4th Act, when the Deity appears and closeth the Scene in the 5th.

I will not say, that this is the first *Tragedy* that we know of as extant in the World, or that any *Eastern* Productions of this Nature laid the Foundation of the *Greek* Stage². It

¹ *Pope's Essay on Man*, Book I. l. 16.

² The Inventor of Tragedy among the *Greeks* is generally allowed to have been *Thespis*.

Ignotum Tragicæ genus invenisse Camœnæ
Dicitur, & plaustris vexisse poemata Thespis.

Hor. Art. Poet.

may not be improper to observe, however, that two Rules, laid down by a very great Master in the *Art of Poetry*, are exactly maintained. It is not, as was said,

— quinto productior Actu¹ ;
nor is God introduced, 'till it becomes
— dignus vindice Nodus².

The Narration, at the Beginning and End, may be looked on as the *Prologue* and *Epilogue*; and the part assigned *Job's Wife* seems intended for a short and refined Satyr on those, that without proper Accomplishments or Abilities, impertinently interpose their Judg-

Plato indeed seems to make it older than this, Ἡ δὲ Τραγωδία ἐστὶ παλαιὸν ἐνθάδε, ἔχ' ὡς οἴονται ὑπὸ Θεσπίδος ἀρχαίμενη, ἐδ' ὑπὸ Φρυγίχης· ἀλλ' εἰ θέλεις ἐννοῆσαι, πᾶν παλαιὸν αὐτὸ εὐρήσεις ὄν τῆσδε τῆς πόλεως ἔυρημα. In *Min.* pag. 321. *Edit. Serran.* In the *Arundel Marble* we have, according to the correction of *Dr Mill*, ΑΦΟΥΘΕΣΠΙΣΟΠΟΙΗΤΗΣ
. ΠΡΩΤΟΣΟΣΚΑΙΒΑΙΔΑΞΕΝ
. ΤΕΘΗΟ . . ΡΑΓΟΣ. *Bentley on Phal. Epist.* p. 231 and 246. The Date is worn out, but 'tis plain, as that great man observes there, that it must be between *Olymp.* LIX. 1. and LXV. 1. In *Mr Selden's* Comment on this place of the Marble, *Thespis* is placed *Olymp.* LXI. 1. and before Christ 536. and XI. Years before the Birth of *Æschylus* the first Reformer of *Tragedy*. But *Jerusalem* was taken *Olymp.* XLVII. 3. i. e. before Christ 590. *Pref. to Polyglot.* pag. 15. So that *Jerusalem* was taken 54 Years before *Thespis* the commonly received Inventor of *Tragedy* among the *Greeks*.

¹ *Horat. Art. Poet.* v. 189.

² *Ibid.* v. 191.

ments,

ments in Subjects of the highest Importance, and which 'tis impossible they should understand.

But if this is a proper Representation of the Case, will it not be a farther Proof of the Lateness of the Composition? *Poetry* no doubt, such as it was, must have been of very ancient Original. But then it seems to have been confined for a long time to Songs, short Hymns, Panegyrics, and the like; rather taught and treasured up in the Memory, like those of the *Druids*¹, than committed to writing. Regular Poems must have been owing to Leisure, Education, and the Establishment of Schools and Academies. There Men of Letters, and Lovers of Retirement, might without Interruption give scope to their Fancy, and cultivate its Suggestions into an orderly well digested System. 'Twas then, and not before, that abstruse Metaphysical Subjects began to employ men's Thoughts, and which were by every one treated according to his different Inclination and Abilities.

If the word *Jehovah* is carefully avoided.

¹ Magnum ibi numerum versuum ediscere dicuntur. Itaque nonnulli annos videnos in Disciplina permanent, neque fas esse existimant ea Literis mandare, quum in reliquis fere rebus, publicis privatique rationibus, Græcis Literis utantur. *Cæsar. de Bell. Gall. L. 6.*

throughout this Composition, is it not to preserve the Characters of the Speakers? 'Twas under this Stile that he was particularly known to the *House of Jacob*; but as the persons here concerned were the collateral Branches of *Abraham's* Family, it would have been highly improper to have made them use a word, with which they were not to be supposed to have been acquainted. At the Beginning and the Conclusion, where the Author had no foreign Character to maintain, the word *Jehovah* is constantly used. But all this looks like art and contrivance; and was not at all attended to by those, that thought *Moses* the Author of this Piece.

When the Author speaks of *hanging the Earth upon nothing*, ch. 26. 7. doth it not seem to imply as if he was, in some sort at least, acquainted with the *Spherical Figure* of the Earth? But this could hardly have been before *long Voyages* were undertaken by sea, and when by sailing down the *Arabian Gulph* upon the same *Meridian*, men had an Opportunity of discovering some *Stars* towards the *South Pole*, and losing others towards the *North*, which would appear and disappear in a contrary order as they were returning homewards. But long Voyages were not thought of 'till many Ages after *Moses*; and consequently, as far as
this

this Argument can be depended on, it proves the Composition before us to have been of a much later Date than the Time of that Lawgiver.

'Twas about the *Captivity* only at farthest perhaps, that the *Jews* began to pay that Scrupulous, and I had almost said Superstitious, regard to the Tetragrammaton, that 'tis known they did in after-times. If this was any reason for suppressing it in the Composition before us, it will be a farther Proof of the Age where we are to fix it.

And that we are not much out in this, will appear from several other Circumstances. The Word *Satan*, for an *Evil Principle*, occurs nowhere I believe earlier than 1 Chron. 21. 1. But the Author of that Book, 'tis evident, lived as low as the *Captivity*. The word רוּחַ *Ruach* is used Job 4. 15. for a separate Existence, or what we now properly understand by the word *Spirit*. But here and 1 Kings 22. 21. are, I think, the only places where we meet with the Word in that Sense. But the Author of the Book of *Kings* lived as late as the 37th Year of *Jehojachim's* Captivity at least, or 33 Years before the Return under *Ezra*. The word קְדוּשִׁים *Kedushim*, *Holy ones*, Job 5. 1. and Ch. 15. 15. is exactly in the Stile of Dan. 4. 23; as the Notion of *Guardian Angels*, Job 33. 22, seems borrowed

rowed from the same Country. 'Twas to living and conversing here, or to keep up to the Characters of the Speakers perhaps, that we meet with such a number of *Syriac* and *Chaldee* significations of words interspersed throughout this Poem, scarce, if at all, to be met with in the other Books of the old Testament.

'Tis said that about 36 years after the Death of *Alexander the Great* ', or about 243 years after the return of the *Jews* to their own Land, was the first time that the *Greeks* became acquainted with *Astrology*; *Berosus* the *Chaldean* ² then settling and teaching it in the Isle of

1 Anni CCCCLXXX. à Nabonassaro sunt anni LVI à morte *Alexandri*, circa quod Tempus *Berosus* floruit, quod congruit XII. plus minus anno *Antiochi τῷ Σωτήρος*. Dicavit autem tres Libros τῷ βασιλευσσιακῶν *Antiocho τῷ Θιῷ* qui *Soteri* successit. Auctor *Tatianus*. *Scal. de Emend. Temp.* p. 369.

2 Cætera ex *Astrologia* quos effectus habeant Signa duodecim, Stellæ quinque, Sol, Luna, ad humanæ vitæ Rationem, *Chaldaorum* Ratiocinationibus est concedendum, quod propria est eorum Genethliologiæ Ratio, ubi possint antefacta & futura ex Ratiocinationibus astrorum explicare. Eorum autem Inventiones, quas scriptas reliquerunt, quâ Solertiâ, quibusque acuminibus, & quam magni fuerint, qui ab ipsa Natione *Chaldaorum* profluxerunt, ostendunt. Primusque *Berosus* in Insula & Civitate *Coos* consedit, ibique aperuit Disciplinam. *Vitruv. Architect.* L. 9. c. 7. See a curious Dissertation against *Astrology* in *Aul. Gell. Noct. Attic.* L. 14. c. 1.

Coos

Coos. Is it then at all to be wondred at, that this Author, in or near the Country from whence *Berosus* came, should introduce the Deity asking *Job*, if he knew “*the Statutes of Heaven*”, or appointed its Government over the “*Earth?*” A question natural enough to be asked at a Time, and in a Country, when and where it was the received Opinion, that there were such Influences.

It may be said indeed that the *Government* or Influences here spoken of may not be *Astrological* but *Physical*, and respect the opening of the Seasons, or the alterations of Weather, caused, or supposed to be caused, by the *Heliacal risings* or *settings* of particular Stars.

But even allowing this to be the Case, it will be a pretty strong Argument, that we are not much out in fixing the Date of this Piece where we have done. I have elsewhere observed¹, that the oldest mention we find made of Constellations, is in the Prophets *Isaiab* and *Amos*. The first of these writers speaks only of *Chefils*, the last adds another, *Chimah*; and in the Piece we are now considering, the Catalogue is enlarged with *Aish* and the *Crooked Serpent*.

¹ *Job* 38. 33.

² Letter to M. Folkes Esq; &c.

It is not my intention to enquire in this place, what Stars in particular are here meant. 'Tis sufficient to observe, that the *Chaldeans* had by this time very much improved this part of their *Astronomy*; insomuch that the Author of Ps. 147th, who seems to have lived about that Time, in allusion to this practice, describeth the Deity as telling the Number of the Stars, and *calling them all by their Names*.

And now, upon a review of what hath been said, let it be considered, whether a Poem of this Kind, composed at this Time, and conducted in the manner we have seen it is; let it be considered I say, how improbable it is that we should here meet with so strong, so express a Declaration of a *Resurrection*, as some persons apprehend we do. Whether the *Jews* had any Notion of a *State* after *Death*, or not, would be an Enquiry we are not here concerned with. This was an Opinion universally prevailing, as appears both from *Greek* and *Roman* Authors². Whether this was owing to Tradition³ or otherwise, is not much to

1 This is reserved for a Treatise by itself.

2 Upon this Notion is founded the whole Story of *Ulysses's* visit to the Shades, in *Homer. Odyss.* 11th. and the like Journey of *Æneas*, in *Virg. Æneid.* 6th.

3 This seems probably enough to have been the Case; the Doctrine being disputed, or absolutely denied,

the Purpose; that the *Jews* alone should be unacquainted with what every one else in some sort knew, would be surprising indeed¹. But surely there is a wide difference between this, and a *Resurrection*, in the Christian Sense of that word. The *Athenians*, 'tis probable, believed readily enough the *former*; though upon St. Paul's mentioning the *latter*, 'tis said they mocked².

That our Translators of the Book of *Job* imagined the *Christian Resurrection* was intended, when men came to reason upon it. *Juvenal* says, that in his time,

Esse aliquos Manes, & subterranea Regna,
Et Contum, & Stygio ranas in gurgite nigras,
Atque unâ transire vadum tot millia Cymbâ,
Nec Pueri credunt ——— Sat. 2. v. 149.

1 For the Opinions of the *Jews* since the Times of Christianity concerning a Resurrection, see *Pocock*. *Not. Miscel. in Port. Moïsis*; c. 6. where the Reader will find enough of what is by that great Man justly called *Ineptiæ Judæarum*; *ibid.* c. 7. 'Tis observable, that these words in the Book of *Job* are no where cited by the *Jews* in Proof of a Resurrection.

2 *Act. Apost.* c. 17. 32. *Pliny* hath a remarkable Passage upon this Subject, which he concludes thus; Malique ipsa Dementia est iterari vitam Mortemque. Quæ genitis quies unquam, si in sublimi Sensus Animæ manet, inter Inferos Umbræ? Perdit profectò ista dulcedo credulitasque præcipuum Naturæ Bonum, Mortem, ac duplicat obitus, si dolere etiam post futuri æstimationem evenit. Etenim si dulce vivere, cui potest esse vixisse? At quantò facilius certiusque, sibi quemque credere, ac specimen securitatis. antegenitali sumere experimento? *Nat. Hist.* L. 7. c. 55.

ed in this passage, is plain from the turn and cast they have given it, and by inserting the words *Day* and *Worms*, not to be found in the original. But one would have thought the very *clearness*, with which this Doctrine is here made to be taught, should have led others to suspect at least, the Place not to have been duly rendred. Would the Author, who hath observed the Characters of the Persons speaking in other Instances, have put so sublime a Doctrine as this into the Mouth of one that was not of the Family of *Jacob*? Had the Deity said something of this Kind at the End, would it not have been a much shorter, and more pertinent Answer to any thing that could have been alledged against the *unequal Dispensations* of Providence, than appealing only to instances of His Power? 'Tis true indeed, they might collect that an *omnipotent* Being could lie under no Temptation to do wrong; but His expressly assuring, that He would, at the *consummation* of all things, *openly* and *visibly* appear, and do Justice to the *Virtuous* and afflicted, would have been more satisfactory.

To speak the truth, the words seem to intend any thing rather than a *Resurrection*; they have another very easy and natural Meaning, and perfectly consistent with the carrying on of the *Drama*. 'Tis many times difficult, it
must

must be owned, to connect the Course of the Argument; and whoever will attempt a Translation of this Book, will find, I fear, several Dislocations, Mutilations, and Corruptions¹. And yet notwithstanding this, we may gather in general, that in order to account for *Job's* Misfortunes, his Friends charge him with Guilt and the Breach of his Duty. Having justified his Innocence with regard to this Article, they still insist upon it, that if he is clear from any open and notorious Commissions, yet he must

¹ Amongst several other Examples that might be produced, the following Emendations are humbly submitted to the Judgment of the Learned. They are offered only as Conjectures, which every one may admit or reject as he thinks proper. The last *Verse* of *Ch. 13.* seems to have no sort of Connection with what goes before, but comes in very well after *verse 2^d.* in the next *Chapter.* In the *Original* the word שער *ch. 18. 20.* hath no very obvious meaning. Perhaps the word מור is dropped. If we read שערי מור the whole will be consistent. To make Sense of *Ch. 20. 3.* instead of כלמתי must be read perhaps כליותי *my Reins.* Again *Ch. 31. 34.* hath no very clear meaning where it stands, and therefore seems to belong to some other place. Instead of גרלני & מנעורי & אמי *ch. 31. 18.* should be read perhaps מנעורי & גרלתי & אמו. The 9. 10. 11. & 12. *verses Ch. 35.* should be read perhaps in this order 11. 9. 12. 10. Lastly; *He taketh it with his Eyes, ch. 40. 24.* hath hardly any meaning at all. If then instead of עיני we read שני, we may translate the verse thus. *Can one take hold of him by the Teeth, can one bore his Nose through with a snare.* This makes the whole intelligible and noble.

have been guilty of Hypocrisy, Forgetfulness of God, or some other latent Impiety. In so miserable a Case as this, afflicted by Providence, suspected and wrongfully accused by those that should have pitied him, and poured Oil into his Wounds; what remained for him but to appeal from their injurious Surmises to God Himself? Not at the *General Resurrection*, which was unknown, I suppose, before the *Publication of the Gospel*; but at the Conclusion of this Debate, when the Poet intended the Deity to appear and silence all their Reasonings, and for which the Reader was in some measure to be prepared before hand. In this Sense *Job* might with great Propriety say, I know that my Deliverer ¹ [out of these Cala-

1 The word לְמוֹשֵׁי here made use of, is by the LXX rendred Ἀγγιστεύς 7 times, Ἀγγιστεύων 17 times, and Λυτρωτής twice. In this passage under Consideration they have translated it by ὁ ἐκλύειν με μέλλον. But 'tis no where, that I know of, used of the *Messiah* in that Character, and in the Christian Sense of *Redeemer* of the World from *Death*, and the Consequences of *Sin*. The Words of *Jacob's Blessing*, *Gen. 48. 16.* where he says, *the Angel which redeemed me from all Evil bless the Lads,* carry with them no such meaning. And when 'tis said *Isai. 59. 20.* that the *Redeemer shall come to Zion,* 'tis plain a *Redeemer* from the *Babylonish Captivity* is intended by the Prophet. 'Tis true indeed the *Apostle Rom. 11. 26.* appears to have had this Passage in his Eye. But that he applies it rather by way of *Accommodation* to his purpose, than cites it as a direct Quotation, (a thing very usual with him) will be plain

mities,] is the Living [God,] and that at the

plain, I think, from barely comparing the Places together. All the Senses, in which the word גואל *Goel* is used, may be reduced, I believe, to these 5 following.

(1.) By the Law *Levit.* 25. 23. the Jews could not alienate their Land. A Person indeed might mortgage it for any term of Years less than 50. But if a near Relation would pay the money borrowed upon it, v. 25, the mortgagee was obliged to restore it, and the person so laying down the Money was called גואל *the Redeemer* of the Land. (2.) In case of Trespass, the Offender was by the Law obliged, if the Party offended was dead, to pay a recompence for the Damage he had done, to the surviving nearest Relation, who was called גואל *Goel*. *Num.* 5. 8.

(3.) If a person killed another by accident, six places were appointed for him to fly to, 'till he could take a legal Trial, *Num.* 35. 12. 14. and the Person that was to bring him to his Trial, who was also the nearest Relation of the deceased, was called גואל *Goel*.

(4.) By the Law *Deut.* 25. 5. if a person died without Children, the next Relation was to marry the *Widow*; and the first Child, that was born of this 2^d. marriage, was to take the Name of the first Husband and to continue his Family. v. 6. This second Husband was called גואל *Goel*. *Ruth.* 2. 20. *ch.* 3. 9. *ch.* 4. 6. as being the *Redeemer* of the Family from Extinction and Oblivion. In all other places, as *Pf.* 19. 15. *Pf.* 78. 35. &c. 'tis used only of a *Deliverer* out of *Temporal* Evils. In the *Targum* upon this Place the word גואלי is rendred by פריקי, and in the *Syriac* Version פוסק which word in the *New Testament* answers to the *Greek* Ανθρωπιν, *Act.* 7. 35. and Σωτηρ, *Luc.* 2. 11. and *Act.* 13. 23. and may have been the chief reason at first for explaining the word *Goel* here, of an *Eternal Redeemer*. But in this, and other Cases of the like Nature, it will be highly proper to remember, that though *Christianity* introduced *new Knowledge*, and consequently *new Ideas*

latter¹ End [of this Debate,] he will stand, [as we find he doth] upon the Dust [of the Earth, and decide the Cause in my Favour.] Nay after this Skin of mine is consumed away² [through Grief and Sores,] yet in³ my Flesh, *deas* into the world, yet it retained Words and Phrases that were well known and in use before.

1 The word נֶחֱמָה here rendred by our Translators *latter day*, is by the LXX. translated *eis ton aiōna*, *Isai. 48. 12.* ἕξατος 35 times, and μὲ ταῦτα. *Isai. 44. 6.*

2 The literal Translation of these words is, *after they have wasted away* &c. Where *they* is used impersonally, as I believe it is in several other parts of this Book. The verb נָקַף *nakaph* in *Buxtorf* signifies *excidit, concidit*, from whence he explains the words נִקְפוּ יָמֵי מִנְחָה *festi excidant*, *Isai. 29. 1.* by *sacrificia festorum mactent*, & intransitivè juxta *Aben Ezram* (says he) *excidentur hoc est יִפְסְקוּ cessabunt*. The *Targum* there explains it by נִבְטְלוּ *abolebuntur*, but the *Syriac* Version renders it נִבְטְלוּ *celebrentur*. In *Schindler* נָקַף is *cecidit, decidit, decussit, excussit, percussit, jugulavit, truncavit*. In the *Arab. Language*, نَكَفَ *nakaph* signifies, in *Golius*, *gravissimo ictu, hastâ, fuste, percussit*; from whence نَكَفَ *nakîph* signifies *exelus à teredine Caudex truncusve palma*, and might perhaps give occasion to our Translators to insert the word *worms* as the nominative Case to the verb. But the general Notion of the verb seems to be to *wear away*, whether by *cutting, mincing, bruising*, or by any other manner whatever. And hence in *Golius* مَنْكُوفَ *mankûph* is *gracilis pauca carne Vir*; and in the *Ethiopic Language* the verb ነቀፈ *signifies decorticavit Baculum, corticis parte relictâ, sic ut varius videretur, in Castell*. All which Senses agree very well with *Job's Case*, he being undoubtedly wasted away with Sores and Grief.

3 So the Particle נִ signifies, *Gen. 5. 29. Levit. 27.*

[which I shall recover again] shall I see God?]

17. Deut. 33. 2. 1 Sam. 25. 28. Ezech. 3. 26. See Nold. de Part. Hebr.

1. The seeing God, whatever it means, is proposed Matt. 5. 8. as the Reward of those that are pure in Heart. Among the Ancients, the seeing the Divine Beings was supposed to be followed with instant Death, or at least loss of Sight. Moses hid his Face for he was afraid to look upon God. Exod. 3. 6. And when he requested that he might see his Glory, Exod. 33. 18. he was answered v. 26. thou canst not see my face, for there shall no man see me and live. Again Manoah said to his Wife, we shall surely die, because we have seen God. Judg. 13. 22. Heathen Authors are full of the same Sentiment. The Story of Acteon in Ovid. Met. L. 3. torn to pieces by his Dogs, for seeing Diana naked, is well known. And Tiresias lost his Eyes for seeing Minerva in the like Circumstances.

Τειρισίας δ' ἐπὶ μῦθος ἄμμαι κωσὶν, ἄρτι γένετα

Περὶ χάζων, ἱερὸν χῶρον ἀνεσπέρετο.

Διψάσας δ' ἄρα τὸν π, ποτὶ ῥόον ἦλυθε κράνας,

Σχέτλιος· ἐκ ἐδέλων δ' εἶδε τὰ μὴ θέμιδες.

Callimach. in Lavac. Pallad. v. 78.

After which he adds,

— κρόνιοι δ' ᾧδε λέγοντι νόμοι.

Ὅς κέ πιν' ἀθανάτων, ὄχα μὴ θεὸς αὐτὸς ἔλιπται

Ἄδρησθ, μηδ' ᾧ τῶτον ἰδεῖν μέγαλον. *ibid.* v. 100.

Upon which place see Spanheim, and likewise Plutarch in Parallelis. The seeing God then, in this place, must be understood in a Poetical manner, and at the winding up of this Piece, where the Deity is introduced speaking out of the Clouds and Whirlwind. That this was no real Transaction, is too plain I think to need any proof. So when Micaiah says, 1 King. 22. 19. I saw the Lord sitting &c. 'tis plain it must be understood in a figurative and parabolical manner. In the Prophetic and figurative stile, things past or future are said to be seen, when they were really not so, the

Whom I shall see, [I say,] on my side, [my Friend, my Comforter, and the Asserter of my Innocence,] and my Eyes shall behold, and not a Stranger, [divested of all Pity and Compassion, like you. Whom I still maintain, I shall see, notwithstanding] my [very] Reins within me are wasted away.

This seems to make a clear and consistent Sense of this obscure Passage; whether it be the true one, is submitted to every one's own Judgment.

the Phrase being intended only to fix the Attention, or to denote the certainty of the Event. The *Sybil* in *Tibullus* says,

Ecce super fessas volitat Victoria puppes,
Tandem ad Trojanos, Diva superba venit.
Ecce mihi lucent Rutulis incendia Castris,
Jam tibi prædico barbæ Turne necem.
Ante Oculos Laurens Castrum, Murusq; Lavini est,
Albaque ab Ascanio condita longa Duce.
Te quoque jam video Marti placitura Sacerdos,
Ilia, vestales deseruisse Focos.

Lib. 2. Eleg. 5. v. 52.

And, to name no more instances, thus *Horace* introduces *Regulus* saying,

— Signa Ego Punicis
Adfixa Delubris, & Arma
Militibus sine Cæde dixit
Direpta vidi: vidi ego Civium
Retorta Tergo Brachia libero,
Portasque non clausas, & arva

Marte coli populata nostro. *Lib. 3. Od. 5.*

I *For my self* is a senseless Phrase. Every one that sees any thing sees it with his own Eyes, and consequently for himself. The word *ל* is used in the Sense here given it, *Pf. 118. 6. 7. 2 King. 10. 6. Gen. 31. 42.* and so is *ל* rendered on our side by our Translators, *Pf. 124. 1.*

A P P E N D I X I.

BESIDES what has been said Note 3. Page 22, it may here be added, that the most ancient writings among the *Greeks* and *Tuscans* were, according to *Isidorus Pelusiota*, on Tablets covered with wax¹. This Practice, if *Homer* may be depended on, was as old as the *Trojan War*. For *Prætus* sent *Bellerophon* into *Lycia*;

— πόρεν δ' ὄγε σήματα λυγρὰ,

Γράψας ἐν ΠΙΝΑΚΙ ΠΤΥΚΤΩ, θυμοφθόρα πολλὰ².

In this Instance, one Tablet was fastened over the other; but sometimes several were folded together, as we learn from *Julius Pollux*³.

1 *Græci & Tusci primum ferro in Ceris scripserunt. Orig. Lib. 6. cap. 9.*

2 *Iliad. Z. v. 169.* On which place see *Eustathius*. And again on *Odyss. 12.* he says, "Ἐνθα ἐνθυμητίον κὶ τὸ μαλακὸς κηρὸς ὃ ἐν τῷ Γραμματείῳ κτλ" *Αἰλιον Διονύσιον, ὡς τῷ παρὰ τοῖς παλαιοῖς πινακίδων, κηρῷ ταύτῳ μαλακῷ ἀλλημιμένων, ἐν ᾧ ἔγραφον ἄλλ' τίνος γραφεῖς σκληρῶ. Pag. 1710. Edit. Rom.*

3 — ὡς ἐστὶν εἰπεῖν γραμματίδιον δίδυρον, ἢ τετράπυλον, ἢ καὶ πλείονων πτυχῶν. *Lib. 10. cap. 14. Hesychius* likewise mentions *δίδυρον γραμματίδιον*. The *Atticks*, he says, called their writing Tables *Θυείδας*. *Θυείδας Ἀττικοὶ τὰς τῷ γραμματίων*

These Tables were called ΔΕΛΤΟΙ, as we find in these Lines of *Aristophanes* 1.

Ἄγε δὴ πινάκων ξυστῶν δέλτοι
δέξασθε σμίλης ὀλκῆς,
κήρυκας ἐμῶν μόχθων.

These by degrees, I suppose, gave way to *Skins*; but at what time is uncertain. Thus much we may be sure of, that they had been introduced long before *Aristophanes*. This Poet flourished about *Olymp.* xcι. or 416 Years before Christ; and *Herodotus*, who lived at the same time, says, that what the rest of the *Greeks* called ΒΙΒΛΟΥΣ, the *Ionians* stiled ΔΙΦΘΕΡΑΣ 2, and

μάτων πύχαι; and farther, κὶ δίδυρον λέγουσιν, ἢ τρίδυρον, ἀλλὰ τείπυχον.

1 *Thestroph.* lin. 785. And *Herodotus* says, that *Demaratus* sent intelligence to the *Greeks* of *Xerxes's* design to invade *Greece* in this manner. ΔΕΛΤΙΟΝ δίπτυχον λαβὼν, τὸν κηρὸν αὐτῷ ἐξέκνησε, καὶ ἔπειτα ἐν τῷ ξύλῳ τῷ δελτίῳ ἐγραφε τὴν βασιλείας γνώμην. *Lib.* 7. p. 459. *Edit.* Gronov. This Tablet we see was made of *Wood* covered with *Wax*, but sometimes they were of *Ivory*. Καὶ γὰρ ἢ ΔΕΛΤΟΥΣ ἐλεφαντίνους κὶ δίδυρος περιβεβλημένοι &c. *Lucian.* in *Nerone*, pag. 1145. *Edit.* Paris. 1615.

2 Καὶ τὰς βίβλους ΔΙΦΘΕΡΑΣ καλέουσι ἀπὸ τῆ παλαιῆς ἰῶνης, ὅτι κοτὲ ἐν σπᾶναι βίβλων ἐχρέωντο διφθέρησι αἰγέησί τε κὶ οἰήσι. ἐπὶ δὲ καὶ τὸ κατ' ἐμὲ πολλοὶ τῶν βαρβάρων ἐς τοιαύτας διφθέρας γράφουσι. *Lib.* 5^ο. p. 307. *Hippocrates* wrote His Works on the same Materials. Ὁμολόγηται γὰρ ἐν ἡδὴ καὶ ταῦτα συνθεῖναι Θεσσαλον τὸν Ἰπποκράτους υἱόν, τὰ μὲν αὐτῷ τῷ Πατρὸς ἐν ΔΙΦΘΕΡΑΙΣ πᾶν ἢ ΔΕΛΤΟΙΣ εὐροντα ὑπομνήματα. *Galen.* περὶ δυνασμοῦ, *Lib.* 3. cap. 1. *Agathias de Imper.* Justin. pag.

that too $\delta\alpha\upsilon\tau\acute{o}$ τῆ παλαιῶ. How far this Expression is to be extended, is hard to say. But if Ps. the 40th. be *David's*, Rolls or Skins were in use among the *Jews* 600 years before the time of *Herodotus*; for the Author there speaks of writing ספר במגלת in a *Roll of a Book*. But from some passages in that Psalm, it may rather seem to belong to *Jeremiah*¹, in whose time we are certain this was the practise². But *Jeremiah* flourished³ about the year before Christ 587, or almost 200 years before *Herodotus*.

pag. 66. Ed. Par. 1660. mentions Βασιλείς Διοφύρας; and in *Gelasius*, the Laics were prohibited ἀνίεναι ἐν τῷ ἄμβωσι, πλὴν τῶν τεταγμένων ἀναγινώσκειν, ἢ ψάλλειν ἐν ταῖς διοφύραις. *Concil. Nicen. Diaty*, pag. 172. The Inhabitants of the Isle of *Cyprus* seem to have covered the Skins they wrote on with soft wax &c. Hence a Schoolmaster amongst them was called Διοφύραλοῖφος, as we learn from *Hesychius*; and what by others was called $\rho\epsilon\alpha\rho\epsilon\acute{\iota}\omicron\nu$ a *Style*, was by them, he says, termed Ἀλειπίειον.

1 And so Mr *Mudge* on that Psalm seems to think.

2 See *Jerem. ch. 36*. But besides this, in his time they wrote likewise on *Tablets of Wood, Brass, Lead* or the like. For *ch. 17. 1*. He speaks of the *Sin of Judah being wrote כעט ברזל* with a pen or *Style of Iron*, and engraven on the *Tablets of their Hearts*, and the *Horns of their Altars כצפרן שמייר* with the point of a *Diamond*, according to our Translators. But *Bochart* thinks it is the Stone called Σμίεις by *Dioscorides*, *Hesychius*, and others, *Hierozoic. Lib. 6. cap. 11*. the same that seems to have been meant by *Herodotus* in the Passage quoted above pag. 24th.

3 *Jerusalem* was taken *Olymp. XLVII. 3.* or *An. Mund. 3515.* and *Jeremiah* began to prophecy 43 years before that, or *An. Mund. 3472. Proleg. Bib. Polyglott. p. 15.*

We find frequent mention made by Authors of *Sheets of Lead* applied to other uses than writing upon. *Dioscorides* a Physician of *Anazarba*¹ in *Nero's* time, speaks of *ελάσματα καὶ πέταλα μολύβδου*²; *Galen* in the Reign of the Emperor *Trajan* has somewhere *λεπίδας ἐκ μολύβδου λέπιδας*. *Nero*, according to *Suetonius*³, used to lay *Sheets of Lead* upon his Breast, in order to strengthen his Breath, and by that means fit himself for singing. This shews that *Sheets of Lead* were well known at the time when these several Authors wrote, how little soever it may help us to discover the Age when they first began to be applied to the purposes of writing. That perhaps might be about the same time that *Brass* was used on the like account. How soon that was, will be a point hard to settle, as Authors are so exceedingly silent on that Head. Thus much is certain however, that at *Rome*, the Custom of writing upon *Brass* was as old as the beginning of the Consular Government. For the first League between the *Romans* and *Carthaginians*, according to *Po-*

1 Or as it is called by the Writers of the East *عين زاربا* *Ain Zarba*. *Gal. Not. in Alfergan*. p. 280. 'Twas a City of *Cilicia*, and of great repute, as appears from some Coins yet extant that were struck there, and in particular one of the Emperor *Maximinus*. *Nor. de Epoch. Syromaced.* pag. 374.

2 *Lib. 5. cap. xcvi.*

3 *In Vit. Neron.*

*libius*⁴

Iybius ¹, was made in the Consulship of *Brutus* and *Horatius*, 28 years before the Expedition of *Xerxes* into *Europe*. This and the succeeding ones, he says, were wrote upon *Brass Tablets* hung up in the Temple of *Jupiter Capitolinus* ². *Suidas* mentions in general the writing on ελασμάς μολύβδων; and *Father Montfaucon* ³ says, he himself saw a *Leaden Book* of the *Basilidian Hereticks* of the 2^d Century.

The use of the *Papyrus* in writing was unknown, as was said, before the building of *Alexandria* in *Egypt*, or about 328 years before *Christ* ⁴. That City for some time carried

1 Γίνονται τοιγαρὺν Σιωθῆκα Ρωμαίοις καὶ Καρχηδόνιαις φράσαι, καὶ Δέκιον Ἰένιον Βρῦτον καὶ Μάρκον Ὠρέτιον, τὰς πρώτας κατασθέντας Ἑπάτους μετὰ τὴν Ἰ Βασιλέων κατάλυσιν· ὑφ' ὧν συνέβη καθιερωθῆναι καὶ τὸ τῆ Διὸς ἱερόν Καπιτωλίον· ταῦτα δ' ὄσι πρότερα ἢ Ξέρξου ἀφάσσεως εἰς τὴν Ἑλλάδα τεύχοντ' ἔπεισ λείπεται δοῖν. *Lib.* 3. c. 22. This Expedition of *Xerxes* into *Europe* is placed in *Mr Selden's Comment on the Marble Olymp.* lxxiv. 4. and before *Christ* 481. and 28 years before that is the year before *Christ* 509.

2 Τῶτων δὲ τοιούτων ὑπαρχόντων καὶ τερμένων τῶν Σιωθηκῶν ἔπι νῦν ἐν Χαλκιδίμασι παρὰ τὸν Δία τὸν Καπιτωλίον ἐν τῇ τῶν Ἀγορανόμων ταμείῳ. *Polyb.* ut *sup.* cap. 26

3 *Palaograph. Græc.* p. 16.

4 *Alexander* died *Olymp.* cxiii. 4. or according to *Diodorus Siculus* cxiv. 1. Ἐπ' Ἄρχοντος γὰρ Ἀθήνησι Κηφισοδώρου, Ῥωμαῖοι μὲν κατίστησαν Ἑπάτους Λεύκιον Φρέειον καὶ Δέκιον Ἰένιον· ὅπῃ δὲ τῶτων, Ἀλεξάνδρου τῆ Βασιλέως τετελευτηκότος ἀπαίδου, ἀναρχία καὶ πολλὰ σάσις ἐγένετο περὶ τῆς Ἡγεμονίας. *Pag.* 586. But *Alexandria* was begun *Olymp.* cxii. 2. *pag.* 955. and *Christ* was born about *Olymp.* cxciv. 2.

on a considerable Trade with it; but for how long doth not very well appear. *Dioscorides* speaks of it as well known in his time¹, and *Pliny* describes the manner of making it²; but *Eustathius* says the Art was lost in his days³.

Appendix II.

I use the word *Jehovah*, pag. 27. according to the usual manner of pronouncing it; but I must add here, that if יהי be the contraction of יהוה as it appears to have been from *Pf.* 68.4, no rules of *Grammar*, I apprehend, will form *JAH* from *JEHOVAH*. The word יהוה therefore must be pronounced, and probably was pronounced *YAHOH*, from whence comes naturally *YAH* or *JAH*. And to con-

1 Πάπυρος γνώσιμος ἔσθ' ἅσιν, ἀρ' ἦς ὁ χάρτης κατασκευάζεται. *Lib.* 1. c. 116.

2 Erat autem *Papyrus* planta *Aegyptia* bicubitalis, quæ pelleas *Tunicas* habebat multas. Eæ autem ac separabantur. Duæ simul jungebantur, & turbida *Nili* aqua intingebantur. Premitur deinde *Prælis*, & ficantur *Sole* *Plagulæ*. *Nat. Hist. Lib.* 13. c. 12. Tho' at first the Water of the *Nile* alone served the purpose, yet afterwards, as *Father Montfaucon* observes, *Glutino* illini cœperunt ut firmitus consistenterent. *Palaograph. Græc.* pag. 14.

3 — ἐρίνοντο γὰρ φάσιν ἀπὸ βύβλων Ἀιγυπτίων ὡς οἶα Παπύρων ὑδροχάρων, κατὰ οἱ τότε μεθώδευον, ὑποκείμενα τοῖς χειρῶσι χειρτάεια· ὅποια ἴσως καὶ τὰ ὑπερον ἰδιωτικῶς λεγόμενα ξυλοχάρπα· ὧν ἡ τέχνη ἀρπὴ ἀπὸλειπται. *In Odyss. Φ.* pag. 1913.

firm this, it may be observed from *Diodorus Siculus*, that *Moses* affirmed that he consulted in the framing his Laws τὸν ἸΑΩ Πηικαλέμενον Θεόν, pag. 48. Edit. Hanov. 1604. And *Apollo Clarius* being consulted who this God 'Ιάω was, returned for answer,

Φραζέο τ' πάντων ὕπατον θεὸν ἔμμεν ἸΑΩ,
 Χείματι μὲν τ' Αἰδῆν, διὰ δ' ἑαρος ἀρχομένοιο,
 Ἡελίον ᾗ θέρεις, μετοπώρα δ' ἀβρὸν ἸΑΩ.

Macrob. Saturnal. L. I. c. 18.

And *Selden* observes, Tetragrammaton autem à Græcis 'Ιαὲ & 'Ιαὼ exaratum fuisse, patet ex Clementis Alexandrini Stromat. 5. &c. *De Diis Syr. Syntag. 2. c. 1.* From JAO or JO, with a Latin Termination comes JOIS, and by inserting the *Æolic* Digamma, JOFIS; whence changing the F into V, as was commonly done, came the *obsolete* Nominative Case JOVIS. I call it *obsolete*, as being so with respect to the *Augustan Age*; for the *Latin Language* underwent such great Alterations, that *Polybius*, speaking of the Leagues between the *Romans* and *Carthaginians*, says, they were wrote in a Language

I It was in use in the time of *Ennius*, as appears from these Lines of his,

*Juno, Vesta, Minerva, Ceres, Diana, Venus, Mars,
 Mercurius, Jovis, Neptunus, Vulcanus, Apollo:*

It is used likewise by *Hyginus Fab. 53, 54 &c.* and by *Petronius Arbiter. Satyric. c. 58.*

fo

so different from that in his time, that they were hardly intelligible to the Learned themselves.

Τηλικαύτη γὰρ ἡ Διαφορὰ γέγονε τῆς Διαλέκτου, καὶ ὡρῶσι
Ρωμαίοις τῆς νῦν πρὸς τὴν ἀρχαίαν, ὥστε τὰς σωετωτά-
τας ἔνια μόλις ἐξ Ὀπισθίας διδουκμενῖν. *Lib. 3. c. 22.*

If this Account of the word Jovis seems extraordinary, I must add, that it may be worth inquiring, whether the *old Patriarchal Religion* did not continue *longer and less corrupted in Italy*, than among the *Greeks*. 'Tis certain from *Plutarch*, that for the first *CLXX*. years, the People of *Rome* had no Paintings or Statues in their Temples. οὐδ' ἦν παρ' αὐτοῖς ἔτε γραπτὸν ἔτε πλαστὸν εἶδος Θεῶν πρότερον, ἀλλ' ἕκαστὸν ἐβδόμηκοντα τοῖς πρώτοις ἔτεσι ναὸς μὲν οἰκοδομῆμενοι διετέλυν, καὶ καλιῶ-
δας ἱεραῖς ἰσῶντες, ἄγαλμα δὲ ἔδεν ἔμμορφον ποιῆμενοι διετέλυν. *Vit. Numa.*

Appendix to Note I. p. 35.

Amongst other Instances of things said in the Poetical and Figurative Stile, to be *seen* by a person, though the transaction be such as he could not possibly have been a Eye-Witness of, may be reckoned the Passage, *Habakkuk* 3. 7. But that whole Chapter having something in it *uncommonly sublime and noble*, it will not be thought amiss perhaps, if I subjoyn a paraphrastical Version of it, attempted some years ago for my own Amusement.

The

*The Third Chapter of HABAKKUK,
paraphrastically translated in En-
glish Verse.*

LORD, when my lab'ring Bosom swell'd
With the sad Truth, in mystick Words reveal'd;
I sank beneath th' oppressive Load,
And felt within the heaving God.

Oh! when the Measure of our Sin's compleat,
And drives us wandring from our native Seat;
When fainting Nature sickens at the Doom,
Long tedious Years of Vengeance yet to come;
Cut short the Date, and change our Song,
O save a wretched exil'd Throng.

Let sov'reign Pity hear the Captive's Cries,
Bend to his Suit, and listen to his Sighs.

II.

When God from *Teman* came,
(*Paran* witness'd to the same)
The Skies His awful Train beheld,
The Earth was with His Splendour fill'd;
His Brightness far eclips'd the Light,
Too strong for mortal Eyes, too bright.

III.

High on each hand a fiery Beam was rear'd,
And all the Glory of the God appear'd.
Consuming Plagues and burning Winds
Before Him stalk'd in dreadful Bands,
Vindictive Sores and livid Deaths
To scatter o'er the guilty Lands.

G

IV. He

IV.

He frown'd ;
 Then took His dreadful Stand,
 And first the trembling Nations spann'd,
 Then made them start around.
 The trembling Nations fled for Fear,
 Confusion mix'd with wild Despair
 Appear'd in ev'ry Face ;
 The everlasting Hills did bow,
 The rifted Mountains trembled too,
 And sprung from off their Base.

V.

To Thee they bow'd,
 Whose mighty Nod,
 Controll'd the World from boundless ages past ;
 And whose dread Sway
 Created Beings all obey,
 And which shall ever ever last.

VI.

I *saw*, when eating Care
 Sat brooding in each Look ;
 When pensive Thoughts for th' Chance of War
 The stoutest *Arab* shook.

VII.

I *saw* their baffled harras'd Troops
 Scour o'er the dusty Plain ;
 While barren Sands grew fat with Blood
 Of *Midian* Cohorts slain.

VIII. How

VIII.

How could the Waves thy Wrath provoke,
 That they no sooner felt thy Stroke,
 Than back the refluent Flood
 At reverend Distance stood!
 Confounded at the stern Command,
 Amaz'd,
 The crouding Waters gaz'd,
 Whilst the triumphant People pass'd;
 But wondred more,
 To see how Horse and Chariot bore
 Deliverance towards the Promis'd Land.

IX.

Thy Bow performs whate'er thy Israel wills;
 Thy Grace did promise, and thy Truth fulfils.
 The murmuring Tribes complain,
 When lo! to save a thirsty Flock,
 From out the stricken Rock,
 Leap salient Streams from ev'ry Vein.
 The Mountains trembled at thy Sight,
 And down the rushing Torrents pour'd;
 The Deep confess'd its strange Affright,
 Extended wide its Hands, and roar'd.

X.

The Sun unrein'd his fiery Steeds,
 The Moon all pale withdrew;
 As conscious of their feebl' Beams,
 When from Thy Shafts immortal Gleams
 Of Heav'nly Lightnings flew.

XI.

When Thou didst march in Anger thro' the Land,
 The Heathen felt the Weight of Thy severer Hand.
 By Thee supported in th' adventurous Road,
 In War's tumultuous Field, a present God
 Thee at each need Thy People found.
 'Twas hence an easy Prey
 Their Foes became, their Cities lay
 In ashes smoaking on the Ground.

XII.

To Thee in mournful Strains we cry'd,
 O'er-spent with Fear;
 Thy pitying Ear
 Accorded to our Prayer,
 And crush'd the mighty Madmen's Pride.

XIII.

Th' obdurate Lands thro' all their Towns
 With frantick Rage inspir'd,
 Flew swift as Wind to stop our March,
 But swifter still retir'd.

XIV.

The harness'd Storms Thy Chariot bore,
 And plung'd upon the Main;
 The harness'd Storms with hideous Roar
 Despis'd the curbing Rein.

XV.

But when I heard my Nation's Fate,
 Compassion mov'd me for the falling State:

At the sad mournful Tale,
 My fault'ring Speech began to fail,
 My brittle Limbs their former use deny'd,
 And all the purple Streams of Life were dry'd.
 Oh may my Hairs to dust descend in Peace,
 E'er wild Destruction shall my Country seize!

XVI.

But tho' the Fig-Tree shall no Blossoms yeild,
 Nor nodding Harvests crown the joyful Field;
 Tho' the press'd Olive shall afford no Oil,
 But with false Hopes delude the Owner's Toil;
 Tho' in the Stalls no lowing Herds be found,
 Nor neighb'ring Hills with bleating Flocks resound;

XVII.

Yet on the Lord will I rely;
 He's my Deliverance, Strength and Joy;
 Thro' Him my nimble Feet
 Shall far out strip the fleetest Hind,
 And leave the lowly Vales behind,
 Bound o'er the Hills, and seek a safe Retreat.

F I N I S.