

# “Here Lies a Perfect and Upright Man”: Jewish Epitaphs from Drohiczyn, Poland

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## *Introduction*

Our town Drohichin [sic] was but one drop of water in that great sea that was once Eastern European Jewry, but this drop contained, in miniature, all that was in that great mass: *hasidim* and *mithnagdim*; scholars as well as simple folk; rich men and beggars; businessmen and poor artisans; squanderers and misers; softies and tough guys; provincials and sophisticates; *maskilim* of modern type and old time *melamdim*; buffoons and loafers.

In NE Poland, approximately 114km south of Białystok, is this small town of Drohiczyn, so described by Rabbi Shalom-Shahne Poley (Polakewich) in the *Yizkor* [memorial/record] book of Drohiczyn.<sup>1</sup> Rabbi Shalom-Shane also writes:

Drohichin Jews ... made up a community of about 200 families. Everybody knew everybody else's business and the other fellow's good and bad points — this, from the esteemed Rabbi down to the humblest water carrier. It was also a community where people cared for one another; and, should anybody not be seen for a few

days, neighbors and friends felt obliged to inquire where and wherefore.<sup>2</sup>

The Drohiczyn of which Rabbi Shalom-Shahne writes is of the Pre-World War II Jewish community of about 700 members whose presence dates back to the 13<sup>th</sup> century, though officially established in the 18<sup>th</sup> century.<sup>3</sup> Writes Moshe Tzur, in the *Forward* to the Drohiczyn *Yizkor* Book:

Drohichin [sic] was a small town, indeed. It conducted its life in modesty and humbleness. Its inhabitants did not aspire to greatness, because the burden of their meager material existence was heavy on each and all. Yet, in spite of all this, its spiritual and social life was inspired by faith in the goodness and higher meaning of human existence. For the older and deeply religious folks it was the sacred belief in the Hereafter (*olam habah*); while for the younger, and more secular elements, it was the **ardent** belief and struggle for a better and brighter world of equality and justice. Both, the religious as well as secular and worldly elements, shared the lot of our six million brethren in Europe who perished at the hands of Nazi

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Germany’s brutal and beastly murderers.<sup>4</sup>

June 22, 1941 marked the day when the Nazi forces overran the Russian troops and invaded Drohiczyn. The next seven months would be marked by labor details for the able-bodied Jewish men of Drohiczyn and the establishment of a ghetto with all its restrictions. By January 1942, rumors of liquidation circulated; some Jews went into hiding, others fled, while others remained to eventually be transported to Treblinka.<sup>5</sup> Drohiczyn, today, is a Catholic and Russian Orthodox community of approximately 2100 people. Guidebooks encourage visitors to Drohiczyn for both its ‘charm’ and rich history as evidenced by three Catholic Church complexes, an 18<sup>th</sup> century Russian Orthodox Church and a nearby medieval castle.<sup>6</sup> However, all that remains of Drohiczyn’s Jewish community are approximately fifty-four<sup>7</sup> modest boulder-style tombstones in its cemetery on the banks of the Bug River, with dates ranging from 5630 to 5680 (1870-1920AD).

The Hebrew epitaphs on these Jewish tombstones are quite brief, providing basic genealogical information. Yet each tombstone also

contains a concise epithet for the deceased. Women are acknowledged most often as important and modest, occasionally described as ‘a woman of valor’ – suggesting comparison with Proverb 31’s Woman of Valor. While men, in particular, are most frequently extolled as ‘perfect and upright’, ‘God-fearing’, ‘one who walked in perfection’ or ‘a man old and full of days’ – epithets that immediately draw reference to the biblical Job. Such Joban epithets are not unique to the Drohiczyn epigraphs, but are also evidenced in varying proportions on Jewish epigraphs from the Netherlands to Poland to the Ukraine to Slovenia.<sup>8</sup>

Previous research of Jewish epigraphs began with early Polish historians (1930s), who described Jewish tombstone epitaphs as ‘exaggerated clichés that have nothing to do with the dead person’, ‘a Baroque ornament composed from a wreath of words and phrases’, ‘pompous’, and ‘overloaded thus hard to understand’.<sup>9</sup> More recent research (1980s) acknowledges that while these epitaphs may reflect the *hoped for* attributes of the deceased by living relatives, they do also reflect the “the system of values accepted by the

Jewish community" in Pre-World War II Poland<sup>10</sup> and most recent scholarship looks to the linguistic details of tombstone inscriptions<sup>11</sup> or emphasizes that "carved tombstones are one of the most notable expressions of traditional Jewish art."<sup>12</sup> The present paper challenges the trivializing assertions of Early Polish historians and seeks to advance the generalizing tendencies of recent (1980s) scholarship, while not denying the linguistic and artistic value of Jewish tombstones. Drawing on the presupposition of one trend of literary criticism that a text preserves both "the social and historical conditions of the text's production,"<sup>13</sup> the present examination of the Drohiczyn epitaphs, in conjunction with the characterization of Job as found in the Talmud, the Midrash, medieval commentators and select Post-Modern to contemporary Jewish thinkers, and the frequent use of Joban language in epithets on Pre-WWII Jewish epitaphs throughout Europe, will demonstrate the esteem accorded the biblical Job among European Jewry and just as significantly, that tombstone epithets function as a 'mirror' of the spiritual community of Drohiczyn, Poland.

### *The Drohiczyn Epitaphs*

The tombstones at Drohiczyn were photographed in 1989 by Polish historian Tomasz Wiśniewski. Wiśniewski's collection contains 93 images, 54 of which preserve epitaphs legible (in varying degrees); one image is quite dark, making translation impossible; another image contains the fragments of two to four tombstones.<sup>14</sup> Fifty-four epitaphs are here considered: 29 tombstones of men and 25 of women. The women are most frequently extolled as 'important and modest', a few 'worthy and modest', some simply 'important' or 'modest', one is 'a woman of valor, God-fearing, modest', and another 'a proper woman among woman, the modest [Feiga]'. Three epitaphs lack any adjectives, one of which is that of a young girl, suggesting such accolades are truly bestowed in honor of a lengthier life. Yet these epithets seem to accord with Rabbi Shalom-Shane Poley's characterization of Drohiczyn's women:

The pious women of Drohichin [sic] were really marvelous. They made good housekeepers, fine business-women and wonderful mothers. As a rule, they worked harder and much more than their husbands. They also accepted their lot as a matter of course.<sup>15</sup>

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Of the 29 tombstones of men, 25 preserve epithets reminiscent of the biblical Job as found in Job 1:1 “There was a man in the land of Uz whose name was Job and that man was perfect and upright and God-fearing and one who turns from evil.” Thus, Drohiczyn’s men are acknowledged as “a perfect and upright man” (8); “perfect and upright, God-fearing” (4), “perfect and upright, God-fearing and compassionate”, “God-fearing, perfect and upright” (2), “an upright man who walked in the way of the pious”(4), “an upright man who walked in perfection”(2), “an upright man (who) walked in perfection and is God-fearing”(1), “an upright man who walked in the way of the goodly”(1); “one who walked in perfection and uprightness” (1) or, as in Job 42:17, “aged and full of days”(1). Six of these

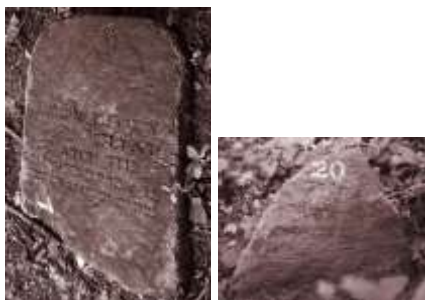
epitaphs also ask remembrance of the deceased’s “toil”, four epitaphs acknowledge his dedication to the study of Torah, and three are also noted as “aged/old.” Of the remaining three epitaphs that seem to lack Joban language, two belong to young men ‘cut off in the prime of their lives’ and one of an ‘old’ man. Of the young men’s epitaphs, one potentially preserves the Joban characterization using the single term ‘upright’. As for the old/elderly man, perhaps the use of */zaqen/* suffices to make the Joban connection to Job 42:17.

Contemporary commentaries on Job provide some insight regarding the nuances of such Joban terminology. Hebrew *tam weyashar*, here rendered “perfect and upright”, has also been rendered into English as ‘blameless and upright’. Hebrew ‘*tam*’ “carries the sense of perfection in terms of completeness while the second [*yashar*] is connected with the idea of straight. “Taken together they indicate the peak of moral perfection,” writes Pope.<sup>16</sup> Dhorme writes: “Its [*tam*] exact meaning is that a thing or a person is intrinsically perfect, whilst the root *ysr* “to be upright, just” suggests rather perfection

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in relation to others.”<sup>17</sup> Habel sees this ‘one-word pair *tam weyashar* as interpreted by the following ‘two-word idioms’ *weyare elohim wesar mera*’ (“God-fearing and one who turns from evil”).<sup>18</sup> Habel writes further:

The adjective *tam*, “blameless”, and the related noun *tumma*, “integrity,” are key thematic terms which focus on Job who is a person who is whole, free from sin, completely right with God, and at peace with his world ... An “upright” (*yasar*) individual is honest, true and faithful to the path of righteousness (Prov. 21:8). To be “blameless and upright” means to “fear God and shun evil.” The “fear of God/Yahweh” is a traditional expression of wisdom theology for that total devotion which underlies and motivates those who follow the path of wisdom to salvation and success (Prov. 1:7; 2:5-8; 3:7; 16:6). The correlative of Job’s perfect devotion to his God is the moral fortitude he possesses to “shun evil.” Job is the model of a righteous wise man who epitomizes the advice of the sage: Be not wise in your own eyes; Fear the Lord and shun evil (Prov. 3:7; cf. 14:16).<sup>19</sup>



Drohiczyn Jewish cemetery is not unique in its use of such ‘Joban’ epithets in the epitaphs of men. Such language is found (in varying degrees) on epitaphs throughout Poland, Belarus, Lithuania, the Ukraine, Slovenia, Serbia, and the Netherlands.<sup>20</sup> The presence of Joban language in and beyond Eastern Europe clearly suggests the respect accorded the biblical Job for European Jewry, beyond that of a cliché formulaic component. Yet the question still obtains: Why the necessity to associate the deceased specifically with Job in their epitaphs? Job is associated with death rituals in Judaism; in particular, the *Kaddish* is “described as ‘an echo of the Book of Job’.”<sup>21</sup> However, are death traditions the reason for Joban language in epitaphs? Further questions that should be considered are: Which Job is lauded? To which Job is the deceased compared? – the Job of the Prologue, i.e. the patient Job, steadfast in his beliefs, sensitive if not overly diligent in his maintenance of covenantal ways; the Job

of the Speeches, i.e. enduring in his suffering, firm in his conviction of innocence, yet demanding in his quest to understand his suffering; or the Job of the Prologue, steadfast in his faith yet now acknowledging the limitations of his human knowledge, forgiving of his accusatory 'friends' and rewarded for his integrity - or all 'Jobs'? A short review of Jewish thought on the figure of Job may open dialogue on these questions.

***Job in the Talmud, Midrash, Medieval Commentators and Beyond***

The end of man is death and the end of cattle is slaughter – all are doomed to die ... Blessed be he who has grown in Torah ... and who is giving pleasure to his Maker; he goes through life with a good name and with a good name from this world.

So wrote Yohanan of Tiberias, 3<sup>rd</sup> CE, of the lesson of the book of Job. Job's loss of children and cattle are the natural order of life. Yet Job was of good name throughout his life; the extremes of the Job of the Prologue-Epilogue and that of the Dialogue and Whirlwind Speeches are, somewhat, ignored. More than 1500 years later Martin Buber wrote of Job in his *Torat Ha-Neviim (The Prophetic Faith, 1942)*:

It has rightly been said that behind the treatment of Job's fate in this discussion lie "very bitter experiences of a supra-

individual kind." When the sufferer complains, "He hath broken me down on every side, and I am gone" (Job 19:10), this seems no longer the complaint of a single person. When he cries, "God delivereth me to the ungodly, and casteth me into the hands of the wicked" (16:11), we think less of the sufferings of an individual than of the exile of a people. It is true it is a personal fate that is presented here, but the stimulus to speaking out, the incentive to complaint and accusation, bursting the bands of the presentation, are the fruit of supra-personal sufferings. Job's question comes into being as the question of a whole generation about the sense of its historic fate. Behind this "I", made so personal here, there still stands the "I" of Israel.

Between Yohanan and Buber lie centuries of Talmudic, Midrashic, medieval, modern, and post-modern inquiry into and interpretation about the many dimensions of Job, to include the historicity of Job; the character of the Job of the Prologue, of the Dialogues and of the Epilogue; and Job as paradigmatic of Israel (so Buber) and of humanity. It is the latter two points of inquiry – the multi-characterization of Job and Job as paradigmatic, which are of most relevance here. Job as the grandson of Jacob's brother Esau or the man who took Dinah as his second wife (*Baba Batra 15b*) are interesting lore but hardly suggest the reasons why Jewish epitaphs would extol Job. However, Job



as among the seven prophets, who prophesied to the nations of the world; as a contemplative, who came to know God through thought (so Abraham, King Hezekiah and the Messiah to come); as a man to be compared and contrasted with Abraham – Job feared God, but Abraham loved God while others saw both Abraham and Job as holding both ‘fear’ and ‘love’ for the Divine might be more relevant. Talmudic-Midrashic tradition, in general<sup>22</sup> “avoided reference to the extremes of Job’s rebellion against evil and injustice and their Author,”<sup>23</sup> and derived interpretation from the ‘perfect and upright’ Job of the Prologue-Epilogue. Ultimately, Talmudic sages excused Job’s outbursts because “man is not responsible for things done under duress.”<sup>24</sup>

Medieval Jewish commentators, by contrast, took up the challenge to reconcile the pious Job with the ‘rebellious’ or ‘questioning’ Job, but as Glatzer writes, “exegetical skill helped reduce the measure of his impetuosity and hostility.”<sup>25</sup> The pious Job of the Talmud and Midrash still prevailed; Job was ‘saintly’ but his piety needed correction. Rashi (1040-1105) epitomizes this response. Both the

*peshat* (literal) and *derash* (interpretive) comments of Rashi were often the lens through which medieval Jewry would have ‘read’ the Bible.<sup>26</sup> Throughout Rashi’s commentary, at those moments when Job seems to either be at the apex of despair or blasphemy, Rashi’s comments soften such outbursts by providing a theoretical implicit afterthought reaffirming Job’s faith.<sup>27</sup> So, for example, in Job 13:16 “This will be my salvation, that the godless shall not come before him,” Rashi concludes, “As I am wholly with Him, so is He salvation to me.” Where Job’s words proved too harsh for mere ‘reprimand’ (Job 9:22 “[God] destroys the innocent and wicked”), Rashi viewed them as “signs of weakness and imperfection,” requiring ‘correction’ as demonstrated in the Whirlwind speeches and Rashi’s reference, in particular, to Abraham who, unlike Job was perfect because he did not question (on 38:2).

Joseph Karo (11<sup>th</sup>-12<sup>th</sup> CE) similarly presented Job “as an example of imperfect piety.”<sup>28</sup> Job is a good man who trusts in God, yet is overwhelmed by the “evil urge.” Job deems himself guilty, but is astonished because of his piety that God would test him in this

way. Job suffers but does not abandon his faith. “He reproves you because He loves you,” notes Karo (comment on 33:24).

Another medieval text, *Maayan Gannim*, the Midrashic exposition of Samuel ben Nissim Masnut of Aleppo (12<sup>th</sup>-13<sup>th</sup> CE), attributes Job’s vituperations to wicked deeds of the past without which the world would have been a peaceable, obedient orchestration. Job acknowledges God’s goodness, but cannot comprehend his own suffering. The Whirlwind Speeches of God provide the deep insight to strengthen Job (in comments on 42:2, 6). Such commentaries yet retained the image of the pious Job, while acknowledging moments of “doubt and error – not rebellion – in Job’s mind.”<sup>29</sup>

In Maimonides’ (1135-1204) *Guide for the Perplexed* (Ch. 22), Job is acknowledged as “the simple and righteous man.” Moreover, “the text does not say he was an intelligent, wise, or clever man; but virtue and uprightness, especially in actions, are ascribed to him. If he were wise, he would not have any doubt about the cause of his suffering.”<sup>30</sup> In the

following chapter (23), Maimonides explains that:

So long as Job’s knowledge of God was based on tradition and communication, and not on research, he believed that such imaginary good as is possessed in health, riches, and children, was the utmost that men can attain; this was the reason why he was in perplexity, and why he uttered the above-mentioned opinions, and this is also the meaning of his words: “I have heard of thee by the hearing of the ear; but now mine eye seeth thee. Wherefore I abhor myself, and repent because of dust and ashes” (xlii.5,6) ... on account of this last utterance, which implies true perception, it is said afterwards in reference to him, “for you have not spoken of me the thing that is right, as my servant Job hath.”<sup>31</sup>

Job’s friends only knew God ‘as religious people generally know Him’; the theophany Job experienced brought him to a higher level of metaphysical knowing. Job was now a righteous and wise man – ‘no earthly trouble can disturb’ him,<sup>32</sup> for he truly understood that God’s knowledge was not man’s knowledge.<sup>33</sup>

Post-modern Jewish thinkers similarly provide insight into the character of Job (as well as the larger philosophical concerns of the book itself), which might illuminate the reason why Joban qualities are utilized in Jewish epitaphs. As noted above Martin Buber’s *Torat Ha-Neviim*, though



acknowledging "the personal fate" presented in the book of Job, saw behind the personal "I" the "I" of Israel, an "I" asking not why God permits such suffering, but "why does God make me suffer these things?" Buber's response to this question is a fourfold truth: the view of the Prologue is unreal and ironical; that of the friends is logical (but God is not subject to human logic); the view of Job is real (and thus not the truth); but the "view of the voice speaking out of the whirlwind is the supra-logical truth of reality." As the Creator, God has not only given to each creature its limit but in this giving has demonstrated 'communication'. This revelation to an individual is "an answer" to human suffering, 'the self-limitation of God to a person'. Job, like Jeremiah, like the Suffering Servant of Isaiah, attains a vision of God by means of suffering; a supra-experience is required to 'know' the metaphysical God as compared to the God known through everyday religious tradition. In this thought, Buber echoes Maimonides.

Consider one final Jewish thinker and writer from contemporary times, Elie Wiesel. In *Night*, Elie Wiesel's conversation with Moshe the Beadle,

intended or not, provides illumination as to the nature of this wisdom. Writes Wiesel:

Man raises himself toward God by the questions he asks Him," he [Moshe the Beadle] was fond of repeating. "That is the true dialogue. Man questions God and God answers. But we don't understand His answers. We can't understand them. Because they come from the depths of the soul, and they stay there until death. You will find the true answers, Eliezer, only within yourself.

Moshe the Beadle's philosophy was informed by the mystical thought of the Zohar. The questioning of which he speaks is reminiscent of Job's questioning. What Moshe the Beadle and the Job privy to the Whirlwind speeches recognized was that answers may not truly be revealed until death. However, spiritual inquiry – tantamount to spiritual engagement, is not merely commendable, but essential for spiritual advancement. In this thought, contemporary Jewish thought intersects with that of Post-Modern and Medieval thought.

### ***Conclusion***

The epitaphs from Drohiczyn and beyond Drohiczyn draw on specific language from Job, namely the opening characterization of Job as "a man perfect

and upright, God-fearing, one who turns from evil”; further characterization as “a man who walks in perfection, is reckoned among the upright or pious,” and the closing acknowledgement of Job as “old and full of days.” In light of select Jewish thought and linguistic analysis of the relevant terminology, what might be the significance of these descriptions contained in Jewish epitaphs? While there is no way to discern whether an epitaph’s author intended a specific characterization of Job, the presence of Job in Jewish literature reveals the import of his character to, at least, acknowledge that the use of Joban language is not accidental. Moreover, such epithets not only reflect the deceased’s moral fiber, but also function as a ‘mirror’ of the spiritual community of the Drohiczyn Jewish community in Poland, a community that held in high esteem the moral and spiritual values, physical stamina and intellectual fortitude that is paradigmatic of the biblical Job.

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<sup>1</sup> “Our Town Drohichin - (Memoirs)” Rabbi Shalom-Shahne Poley (Polakewich), Boston.” In *Drohiczyn Yizkor Book*. Available at: <http://www.jewishgen.org/yizkor/drohiczyn/Dro003e.html#Ourtown>.

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<sup>2</sup> Ibid.

<sup>3</sup> T. Wisniewski, *Jewish Bialystok and Its Surroundings* (Ipswich Press, 1998), 72-73.

<sup>4</sup> Drohiczyn Book (Poland) 52°24' / 22°39'.

Translation of *Sefer Drohiczyn*. Edited by: D. Shtokfish

(Published in Tel-Aviv, Israel, 1969). Available at <http://www.jewishgen.org/yizkor/drohiczyn/Drohiczyn.html>.

<sup>5</sup> Shmuel Mordechai Lev, “Diary of Pain and Suffering.” (Canada) Pages from a diary in the years of the Holocaust. Available at:

<http://www.jewishgen.org/yizkor/drohiczyn/Dro042e.html>

<sup>6</sup> T. Wisniewski, *Jewish Bialystok*, 72-73.

<sup>7</sup> These statistics are based on the images taken at Drohiczyn in 1989 by Tomasz Wisniewski.

Multiple images are preserved of 54-59 tombstones. Fifty-four images preserve legible inscriptions (in varying degrees); one image is too dark to extract the inscription; one image contains the pieces of two to four tombstones.

<sup>8</sup> This data was collected from my translation of nearly 1000 tombstones from eight cemeteries in Poland, the Ukraine, Slovakia, and the Netherlands for the Jewish Online Worldwide Burial Registry; the translation of nearly 2500 tombstones in approximately 68 cemeteries in Poland, the Ukraine and Belarus for the Polish organization *Bagnowka* ([www.bagnowka.pl](http://www.bagnowka.pl)), and visits to approximately 20 cemeteries in Poland (predominantly NE Poland) and the Czech Republic (2003, 2005). Data from the current paper is part of the Grodno Gubernya Imaging Project.

<sup>9</sup> See M. Bałaban, *Dzielnica żydowska. Jej dzieje i zabytki*. (Lvov, 1909), and *Przewodnik po żydowskich zabytkach Krakowa*. (Cracow, 1935); C. Dawidson, “Epitafia.” In *Stary cmentarz żydowski w Łodzi. Dzieje i zabytki*. (Łodzi, 1938); and I. Schiper, *Cementarze żydowskie w Warszawie* (Warsaw, 1938).

<sup>10</sup> Monika Krajewska, *Tribe of Stones: Jewish Cemeteries in Poland* (Warsaw: Polish Scientific Publishers Ltd., 1993), 38.

<sup>11</sup> Michael Nosonovsky, “Hebrew Epigraphic Monuments from East Europe.” Victoria, Canada, 2002

<sup>12</sup> David Goberman, *Carved Memories: Heritage in Stone from the Russian Jewish Pale* (New York: Rizzoli, 2000), 9.

<sup>13</sup> Gale A. Yee, *Poor Banished Children of Eve: Woman as Evil in the Hebrew Bible* (Minneapolis: Fortress Press, 2003), 25.

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<sup>14</sup> See [www.bagnowka.pl](http://www.bagnowka.pl) under Cemeteries > Jewish > Today: Drohiczyn.

<sup>15</sup> “Our Town Drohichin - (Memoirs),” Rabbi Shalom-Shahne Poley (Polakewich), Boston.” In Drohiczyn Yizkor Book. Available at:

<http://www.jewishgen.org/yizkor/drohiczyn/Dro003e.html#Ourtown>

<sup>16</sup> Marvin H. Pope, *Job: Introduction, Translation, and Notes*. The Anchor Bible (New York: Doubleday & Company, 1973), 6.

<sup>17</sup> E. Dhorme, *A Commentary on the Book of Job* (New York: Thomas Nelson Publishers, 1984), 2.

<sup>18</sup> Norman C. Habel, *The Book of Job: A Commentary* (Philadelphia: The Westminster Press, 1985), 86.

<sup>19</sup> Ibid.

<sup>20</sup> Translation by the author for the Jewish Online Worldwide Burial Registry and for Bagnowka ([www.bagnowka.pl](http://www.bagnowka.pl)) has revealed, for example, such Joban epithets in the cemeteries of Solotvino (nine of 136, most illegible), Vysna (18 of the 25 of men preserved from 62 images), Beverwijk (19 of the 26 men’s epitaphs of total 46), Winschoten (84 of 208 men’s epitaphs of total 267), Leek (14 of 44 men, 94 total).

Additionally, an extensive collection of cemeteries (documented by Tomasz Wisniewski and translated by the author) throughout Poland, Belarus, Lithuania, and the Ukraine can be found at [www.bagnowka.pl](http://www.bagnowka.pl) with men’s epitaphs once again preserving Job epitaphs. Given the extensive (and yet growing) data, precise statistics have not yet been computed, but easily discernable. One potential factor in the frequency of use may be literally the size and simplicity of the tombstone. Those tombstones (as in Drohiczyn) which are small, boulder-shaped seemed to preserve a greater frequency of use, whereas those larger, of granite or shale permits a much more extensive repertoire of epitaphs (to include acrostic poems), where Joban language can still be found though frequently as a prelude to a more extensive epitaph.

<sup>21</sup> Alfred J. Kolatch, *Inside Judaism: The Concepts, Customs, and Celebrations of the Jewish People* (Jonathan David Publishers, Inc., 2006), 284. See also the association of the Mourners’ Stools in *Baba Metzia* 59b as derived from Job and his friends who sat with him upon the earth (p. 495); and Appropriate Conversation with a mourner as ‘unnecessary’ modeled after the response of Job’s friends to his loss (p. 124).

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<sup>22</sup> This is not to say the Talmud or Midrash are absent in acknowledging the bold, questioning Job.

<sup>23</sup> Norman N. Glatzer, *The Dimensions of Job* (Shoken Books, 1969), 18.

<sup>24</sup> Ibid.

<sup>25</sup> Norman N. Glatzer, *The Dimensions of Job* (Shoken Books, 1969), 18.

<sup>26</sup> Jacob, R. Marcus, *The Jew in the Medieval World: Source Book 315-1791* (A Temple Book, 1978), 360.

<sup>27</sup> Glatzer, 19.

<sup>28</sup> Ibid.

<sup>29</sup> Ibid, 20.

<sup>30</sup> Moses Maimonides, *The Guide for the Perplexed*, translated by M. Friedländer (New York: Barnes & Noble Books, 2004): Part III: Ch. 22, 496.

<sup>31</sup> Ch. 23, 502.

<sup>32</sup> Ibid.

<sup>33</sup> Glatzer reviews the basic observations of Job in the mystical thought of the *Zohar* (22-24) where the Job of the folktale is the focus for speculation on the reality of evil.