

**Understanding the Book of Job: 11Q10, the Peshitta and the
Rabbinic Targum
Illustrations from a synoptic analysis of Job 37-39**

**Sally L. Gold
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**Submitted for the degree of D.Phil.
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Abstract

This synoptic analysis of verses from Job chapters 37-39 in 11Q10, the Peshitta version (PJob) and the rabbinic targum (RJob) aims to identify the translators' methods for handling the Hebrew text (HT) and to assess the apparent skills and knowledge brought by them to their task. Additionally, the study engages with recent discussion which challenges the nature of 11Q10 as targum. To this end, PJob and RJob provide accepted models of 'translation' and 'targum' alongside which to assess 11Q10. The following translation methods are identified, described, compared and contrasted in the three versions: selection, extension, alternative translation, expansion, substitution, adjustment of the consonantal HT, adjustment of the Hebrew word order or division, omission, and conjecture. PJob is confirmed as an attempt to transpose the difficult Hebrew of Job into Syriac. RJob is confirmed as a conservative translation with clear underpinnings in allusion to scripture and to rabbinic traditions attested elsewhere. Significant observations are made regarding an interpretative quality in 11Q10, and new light is cast on its richness and subtlety as an allusive translation. It is proposed that the translation displays deep knowledge of scripture and skill in applying this knowledge. It is further proposed that careful comparison with methods which have been identified in Onqelos is warranted. 11Q10 is identified as an important early witness to scripturally-based motifs which are also found in other intertestamental and rabbinic sources. It is argued that 11Q10's nature suggests that its purpose was not simply to translate but to understand and subtly explicate the HT, and that it was intended for use alongside it, not as a replacement. The study refutes the categorization of 11Q10 as 'translation' rather than 'targum', and agrees with its original editors that its value lies in its unique witness to the early nature of targum.

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Abbreviations

AOAT	Alter Orient und Altes Testament
ASTI	Annual of the Swedish Theological Institute
AV	Authorized King James Version, 1611
BDB	Brown, Driver and Briggs, <i>Hebrew and English Lexicon</i>
BHeb	Biblical Hebrew
CAL	Kaufman and Fitzmyer (eds.), <i>Comprehensive Aramaic Lexicon</i>
CBQ	Catholic Bible Quarterly
CRINT	Compendia Rerum Iudaicarum ad Novum Testamentum
DCH	Clines, <i>Dictionary of Classical Hebrew</i>
EDSS	Schiffman and VanderKam (eds.), <i>Encyclopedia of the Dead Sea Scrolls</i>
F	Fragment targumim
García Martínez et al.	<i>Qumran Cave 11</i>
Gesenius, Grammar	Kautzsch and Cowley (eds.), <i>Gesenius' Hebrew Grammar</i>
Gesenius, HCL	Gesenius/Tregelles, <i>Hebrew and Chaldee Lexicon</i>
HT	Hebrew text
HUCA	Hebrew Union College Annual
JAB	Journal for the Aramaic Bible
JANESCO	Journal of the Near East Society of Columbia University
JAOS	Journal of the American Oriental Society
Jaram	Jewish Aramaic
Jastrow	Jastrow, <i>Dictionary of the Targumim, the Talmud Babli Yerushalmi and the Midrashic Literature</i>
JBA	Sokoloff, <i>Dictionary of Jewish Babylonian Aramaic</i>
JBL	Journal of Biblical Literature
JJS	Journal of Jewish Studies
JPA	Sokoloff, <i>Dictionary of Jewish Palestinian Aramaic</i>
JPS	The Jewish Publication Society Bible, 1985
JQR	Jewish Quarterly Review
JSJ	Journal for the Study of Judaism
JSJ Supp	Journal for the Study of Judaism Supplements
JSOT	Journal for the Study of the Old Testament
JSOT Supp	Journal for the Study of the Old Testament Supplements
JSOP	Journal for the Study of the Pseudepigrapha

JSOP Supp	Journal for the Study of the Pseudepigrapha Supplements
JSS	Journal of Semitic Studies
JSS Supp	Journal of Semitic Studies Supplements
JTS	Journal of Theological Studies
K-B	Koehler and Baumgartner, <i>The Hebrew and Aramaic Lexicon of the Old Testament</i>
MHeb	Mishnaic Hebrew
MT	Masoretic Text
N	Targum Neofiti
NEB	New English Bible, 1976
O	Targum Onqelos
P	Peshitta
PRE	Pirke de Rabbi Eliezer
PRK	Pesiqta de Rav Kahana
P-S	Payne-Smith, <i>A Compendious Syriac Dictionary</i>
PT	Palestinian Targumim
PsJon	Targum Pseudo-Jonathan
RdeQ	Revue de Qumran
RSV	Revised Standard Version, 1952
Syr	Syriac
TDNT	Kittel, <i>Theological Dictionary of the New Testament</i>
TJon	Targum Jonathan
TSAJ	Texte und Studien zum antiken Judentum
van der Ploeg et al.	<i>Le Targum de Job</i>
VT	Vetus Testamentum
VT Supp	Vetus Testamentum Supplements
ZAW	Zeitschrift für die alttestamentliche Wissenschaft
ZDMG	Zeitschrift der Deutschen Morgenländischen Gesellschaft

Contents

Abstract	i
Acknowledgements	ii
Abbreviations	iii
Contents	v

Chapter 1. Introduction

1 i.	Status questionis	1
1 i. a.	Synoptic study of 11Q10, PJob and RJob	1
1 i. b.	11Q10 and the question of genre	2
1 i. c.	Shepherd's study	4
1 i. d.	The need for and nature of a further study	6
1 i. e.	Objectives	9
1 ii.	Setting the parameters	10
1 ii.a.	The texts	10
1 ii.b.	Model, method and assumptions	16
1 ii.c.	Selection and arrangement of material and explanatory notes	23

Chapter 2. Translators' Methods

2 i.	Selection	26
2 i. a.	Selection in 11Q10:	26
	37.11 אורו	
	37.16 מפלאות	
	38.6 אבן פנתה	

	לחזיז קלות 38.25	
	להב 39.23	
2 i. b.	Selection in PJob:	41
	מפלשי, מפלאות 37.16	
	אגלי 38.28	
	תשאות 39.7	
	יתור 39.8	
2 i. c.	Selection in RJob:	43
	ברי 37.11	
	לחזיז קלות 38.25	
	אגלי טל 38.28	
2.i d.	Additional examples of Selection	46
2 i. e.	Summary	47
2 ii.	Extension	52
2 ii. a.	Extension in 11Q10:	52
	מים במוצק 37.10	
	בתחבולתו, והוא מסבות 37.12	
	נפלאות 37.14	
	ידעת בינה, ביסדי 38.4	
	ואשים, ואשבר חקי 38.10	
2 ii. b.	Extension in PJob:	66
	במוצק 37.10	
	יפיץ 37.11	
	יצא, בגיחו, ויסך 38.8	
	התקשר 38.31	

	נגש , המון קריה 39.7	
2 ii. c.	Extension in RJob:	71
	בתחבולתו , והוא מסבות 37.12	
	ברן 38.7	
	לבוש 38.9	
2 ii. d.	Additional examples of Extension	75
2 ii. e.	Summary	78
2 iii.	Alternative Translation	81
2 iii. a.	Alternative Translation in 11Q10:	82
	אם לחסד 37.13	
	יחד 38.7	
	המון 39.7	
2 iii. b.	Alternative Translation in PJob:	88
	בשומי 38.9	
2 iii. c.	Alternative Translation in RJob:	89
	לפעלם 37.12	
	מפלשי 37.16	
	כראי 37.18	
	מרחם , ויסך 38.8	
2 iii. d.	Additional examples of Alternative Translation	96
2 iii. e.	Summary	97
2 iv.	Expansion	99
2 iv. a.	Expansion in 11Q10:	101
	עב 37.16	
	מרחם , ויסך 38.8	

	ומשכנתיו מלחה 39.6	
	כידון 39.23	
2 iv. b.	Expansion in RJob:	107
	בתחבולתו, והוא מסבות 37.12	
	ליום קרב ומלחמה, לעת צר 38.23	
	חזיו קלות, תעלה 38.25	
	להב 39.23	
2 iv. c.	Additional examples of Expansion	113
2 iv. d.	Summary	115
2 v.	Substitution	119
2 v. a.	Substitution in 11Q10:	119
	ברי 37.11	
	אדניה, ירה 38.6	
	בני אלהים 38.7	
	מי פלג לשטף תעלה 38.25	
	שאה ומשאה 38.27	
2 v. b.	Substitution in PJob:	131
	עמד 37.14	
	בני אלהים 38.7	
	ואשבר ... ואשים 38.10	
	ישית 38.11	
2 v. c.	Substitution in RJob:	134
	מנשמת אל 37.10	
	ברי, אורו 37.11	
	שבט .. ארצו .. חסד 37.13	

	לא נערך 37.19	
	בני אלהים 38.7	
2 v. d.	Additional examples of Substitution	139
2 v. e.	Summary	143
2 vi.	Adjustment	145
2 vi.i a.	Adjustment of Consonants in 11Q10:	145
	יטריח 37.11	
	יצום, מתהפך 37.12	
	ברן 38.7	
2 vi.i b.	Adjustment of Consonants in PJob:	149
	ברן 38.7	
2 vi.i c.	Adjustment of Consonants in RJob:	149
	אם לחסד 37.13	
	ישית 38.11	
	מעדנות 38.31	
2 vi.i d.	Additional Examples of Adjustment of Consonants	152
2 vi.i e.	Summary	153
2 vi.ii a.	Adjustment of Word Order / Division in 11Q10:	154
	תמים דעים 37.16	
	ואשבר ... ואשים 38.10	
	בתלם עבתו 39.10	

2 vi.ii b.	Adjustment of Word Order / Division in PJob:	163
	38.28 טל	
	39.1 תשמר	
2 vi.ii c.	Adjustment of Word Order / Division in RJob:	165
	37.15 אור עננו	
	38.25 תעלה ודרך	
2 vi.ii d.	Additional Examples of Adjustment of Word Order / Division	166
2 vi.ii e.	Summary	167
2 vii.	Omission	169
2 vii.a.	Omission in 11Q10:	169
	37.12 ארצה	
	37.13 אם לארצו	
	38.9 בשומי	
	38.10 חקי	
	39.4 יחלמו ... ירבו ... יצאו	
2 vii.b.	Omission in PJob:	173
	37.10 במוצק	
	37.12 לפעלם, בתחבולתו	
	37.13 אם לארצו	
	37.16 על	
	37.17 אשר	
	38.8 בדלתים ים, בגיחו	
	38.9 בשומי	
	38.10 חקי	
	38.25a	
	39.3b	

	39.5 ערוך	
2 vii.c.	Omission in RJob:	176
	37.13 אם לארצו	
2 vii.d.	Additional examples of Omission	177
2 vii.e.	Summary	178
2 viii.	Conjecture	181
2 viii.a.	Conjecture in PJob:	182
	37.11 יטריח, ברי	
	37.18 כראי מוצק	
	37.19 לא נערך	
	38.31 תפתח, מעדנות	
2 viii.b.	Additional examples of Conjecture	185
2 viii.c.	Summary	186
Chapter 3.	Discussion	187
3 i.	Skills and knowledge of the translators	187
3 i. a.	Linguistic knowledge	187
3 i. b.	Use of translation methods	190
3 i. c.	Use of scripture	199
3 i. d.	Other sources / influences	204
3 i. e.	Knowledge of traditional material	210
3 ii.	Operating principles of the translators	221
3 ii. a.	The concept of scripture	221
3 ii. b.	Representation of the HT	223
3 ii. c.	Engagement with scripture	228

Chapter 4. Conclusions	230
4 i. Assessing the evidence	230
4 i. a. Comparing 11Q10, PJob and RJob	230
4 i. b. Job at Qumran and beyond	233
4 i. c. 11Q10: a possible context and purpose	236
4 ii. The question of targum	240
4 ii. a. Targum's origins	240
4 ii. b. The witness of 11Q10	245
4 ii. c. Defining targum and placing 11Q10	247
Bibliography	254

Chapter 1. Introduction

1 i. Status questionis

1 i. a. Synoptic study of 11Q10, PJob and RJob

The publication of the *editio princeps* (1971)¹ of the Aramaic version of the Book of Job from Qumran Cave 11 (11Q10) sparked a flurry of early interest,² but there is little doubt that the editors' characterization of it as mostly straightforward and without the sort of expansion typical of later rabbinic targumim biased ensuing interest away from the detail of its content.³ Its value for text critical purposes alongside both Peshitta Job (PJob) and the rabbinic translation (RJob) has been recognised, with some attention also to other comparative features.⁴ However, detailed comparative study of its content and method alongside those of PJob and RJob, such as had been identified as a desideratum by Fitzmyer in 1979,⁵ has been lacking from the literature.⁶ Study of RJob has been hampered by the complex manuscript history and inadequate critical editions,⁷ which may also have deterred comparative work. Early studies of PJob had examined the question of a relationship between it and RJob through the prism of dependency.⁸ Szpek's work on PJob (1982, 1998) concurred with the earlier consensus that

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1. van der Ploeg, J. P. M., van der Woude, O. P., Jongeling, A. S., and Jongeling, B. (eds.), *Le Targum de Job de la Grotte XI de Qumran*, (7); henceforth: van der Ploeg *et al.*
 2. Fitzmyer, *First Century* (175 n.3) gives a full early bibliography on 11Q10. Shepherd, *Reconsideration* (6-16) provides some detail.
 3. Exceptions are perhaps Tuinstra's dissertation (*Hermeneutische Aspecten van de Targum van Job uit Grot XI*; Groningen, 1970), which identified interpretative elements in 11Q10; Zuckerman, Two Examples detailed some "editorial modifications" which reveal the bias of the translator; Le Déaut, *al tiqré*, who identified the use of interpretative translation techniques; and Fitzmyer, *First Century*, a brief study which made some limited observations regarding content.
 4. E.g. Kaufman, *Job Targum*, 1973; Gray, *Massoretic Text*, 1974; Sokoloff, *Targum to Job*, 1974; Brownlee, *Cosmic Role*, 1977; Ringgren, *Some Observations*, 1978; Fitzmyer, *First Century*, 1979; Weiss, *התרגום* (1979).
 5. Fitzmyer, *First Century* (168, 174).
 6. Zuckerman's analysis covered the first 15 columns of 11Q10, with a bias towards philology and text critical issues (see Shepherd, *Reconsideration*, 7 n.37, 22 n.123).
 7. Weiss, *התרגום* (iii, iv, vii), for example, abandoned an attempt to compile a critical edition because of the problems presented by the available mss.
 8. Szpek, *Influence* (141-43) details the nineteenth century studies of Stenij, Mandl, Baumann, and of Dhorme in the twentieth.

dependency on RJob was not indicated; she did, though, identify the use of similar translation techniques and the need for further assessment of “translation methodology”. While she had included some consideration of 11Q10, it was not extensive and relied on previous assessments.⁹ It was only with the arrival of Stec’s compilation and critical edition of the manuscripts and printed editions of RJob in 1994 that scholars had use of a prerequisite for thorough study of the targum and a sound basis for comparative work.¹⁰ Recently, Shepherd has responded to the long felt need with a three-way synoptic study which provides evidence for the characteristics of these three texts rooted in textual analysis.¹¹

1 i. b. 11Q10 and the question of genre

Recently, increased interest in 11Q10 has been generated by discussion of the acceptability of its classification as targum. van der Ploeg *et al.* had flagged its importance as a witness to the history of the targumic genre and to the way in which scripture was read and understood at an early period.¹² Early scholarly opinion concurred in regarding 11Q10 as the oldest known example of a targum and an opportunity to study this type of literature at an early stage in its development.¹³ Doubts about its nature as targum arose not in examinations of 11Q10 itself, however, but in parallel studies. In discussing the nature of translation in antiquity, Brock characterized 11Q10 as an early Aramaic translation of the *interpre*-type, i.e. literal, with no brief to remove or clarify difficulties, in contrast with the later rabbinic translations of the *expositor*-type.¹⁴ Samely then went one step further; without detailed examination of 11Q10 he denies its status as targum, designating it instead as translation and of the same order as the Septuagint, Peshitta and Vulgate versions.¹⁵ Weitzman added further

9. Szpek, *Influence* (155-58). See further on Szpek’s work, below.

10. Stec, *Targum of Job*.

11. Shepherd, *Reconsideration*; see further, below.

12. van der Ploeg *et al.* (8).

13. E.g. Grelot, *Le Targum* (106); Jongeling, *Aramaic Texts* (10).

14. Brock, *Translating* (87-95); also *A Palestinian Targum* (274-75). See further on this proposal under Conclusions 4 ii.c.

15. Samely, *Interpretation* (159). He argues that the issue is not simply one of terminology, for to apply

to a developing view by concurring with Brock's thesis.¹⁶ These doubts articulate more than a taxonomic problem: by publishing 11Q10 under the rubric 'targum', the original editors had left unaddressed two assumptions: first, that a targum could be formally and reliably defined as distinct from a translation, and second, that 11Q10 could be accurately described as a targum. Though Samely has addressed the first issue, it is not clear that his separate category of 'Aramaic translation' is the solution for categorizing 11Q10.¹⁷ It is clear, though, that discussion of 11Q10 must engage with this debate.

The question of genre is not one that arises in regard to PJob, which, like the rest of the Peshitta, is a translation intended to replace the Hebrew.¹⁸ RJob, too, is clear as regards categorization: it is a rabbinic targum, though, notably, not one that is known to have had a liturgical function. Herein is a hint that the definition of targum as a genre is, in fact, not straightforward. Rabbinic sanction and liturgical function are not demonstrable criteria;¹⁹ nor is the language of translation decisive.²⁰ Then there is the range of styles and individual characteristics evident amongst the texts commonly accepted as falling within the genre. So varied is the material, that it may be more useful to regard targum as an umbrella term that encompasses several different genres.²¹ Moreover, a definition which relies on an understanding of the term 'translation' seems insufficiently precise

the term 'translation' to texts such as N, PsJon and O "serves to obscure the formal differences" between them and works such as LXX, P and V (and, in his view, 11Q10). His comments regarding 11Q10 are expressed as footnotes to his main thesis which is the examination of exegetical features of speech reports as manifest in the Palestinian Pentateuchal targumim.

16. Weitzman, *Syriac Version* (128).

17. It is worth noting a lack of precision in the literature when referring to 11Q10. For example, Flesher, *Targum as Scripture* (61 n.3) refers within the same footnote to the Aramaic versions of scripture from Qumran as "targumim" and as "Aramaic translations"; Bernstein, *EDSS* (377) refers to 11Q10 as targum, extended interpretation and translation. Evidently there is no consensus on either a definition of targum or of 11Q10.

18. Weitzman, *Syriac Version* (128).

19. Rabbinic authorisation is demonstrable only for Onqelos (O) and Jonathan to the Prophets (TJon); for the rest it is presumed. See Flesher, *Targum as Scripture* (61 n.2).

20. In rabbinic usage תרגום can refer to non-Aramaic translation, e.g. GenR 46.3, LevR 30.8, 33.1 referring to Aquila's Greek version; cf. mMeg 2.1.

21. Bernstein, *Many Faces* (163) makes the point that the targumim evolved from renditions of the Hebrew text into several different literary genres: they "straddle the territory covered by a number of other genres of Jewish exegetical literature, from rewritten Bible to midrash to commentary to liturgical poetry, and thus present their student with a corpus both broad and deep ...".

for describing the distinctive ways in which targum can be seen to render scripture.²² Whatever it is, targum is not simply translation; it is translation-with-a-difference. It is the discerning and defining of this crucial ‘difference’ of targum from translation that Shepherd’s recent study has addressed.²³

1 i. c. Shepherd’s study

Shepherd takes up the debate with a study which aims to reconsider not only 11Q10’s relationships with RJob and PJob, but also its classification as a targum. He takes as his starting-point the thesis that the defining characteristic of rabbinic targum is the “critical dependence on, and scrupulous representation of, each Hebrew element in the order in which it appears in the MT”.²⁴ In a three-way synopsis he tackles the question of definition by assessing the authors’ representation of and attitude towards their source text by looking at three indices: i) their willingness to omit elements in the Hebrew (omission); ii) their willingness to depart from the word order of the Hebrew (transposition); iii) their treatment of the *waw* conjunction in terms of addition, omission or substitution vis-à-vis the Hebrew. The usefulness of this approach is that it recognises and describes differences between the translations.²⁵ He finds substantial overlap between 11Q10 and PJob in diverging from the Hebrew through their use of omission and transposition, concluding that a common linguistic-stylistic inheritance and a similarity of translator preference and constraint accounts for such agreement. He concludes that 11Q10 and PJob have more in common with each other than either does with RJob and that both are therefore “clearly and unequivocally independent of the

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22. Alexander, *Rabbinic Rules* (15) suggests that targum is “typologically unique ... but intended as translation nonetheless”. Samely, *Interpretation* (159) has criticised Alexander’s use of the term ‘translation’, “after having demonstrated how distinct from all other translation targum in fact is” ..’.
23. For convenience and elegance of expression, the terms ‘translation’ and ‘translator’ are used hereafter without intending to prejudice the assessment of the natures of the three versions under consideration.
24. Shepherd, *Reconsideration* (276). Samely, *Interpretation* (179) had observed that the conventions of the rabbinic targumist demanded careful representation of each word of HT. Cf. Weitzman, *Peshitta Chronicles* (160): “it remains ... a basic element of the Jewish targums that every element of the original is expounded, normally in the original order”.
25. Shepherd, *Reconsideration* (16,22) notes the need for “documentation of incongruencies”.

targumic tradition”.²⁶ This conclusion is consistent with the underlying hypothesis. But the hypothesis itself has limitations, and the conclusion is based on only these three indices.²⁷

A further limitation of Shepherd’s study is its assumption that the name ‘targum’ can be applied accurately only to a model which is based on the rabbinic end products of developed processes of scriptural interpretation and translation. Thus, a text must conform to certain rabbinic standards, or else it is not ‘targum’ at all. But herein lies a problem: a prescriptive approach to the definition of targum on formal grounds has to deal with and account for huge diversity within the texts traditionally accepted as targum; these include a mixed targum such as RJob itself, which combines straightforward translation with conservative expansion, the more expansive types such as PsJon and N (which are very different from each other), and the outer reaches of the genre as represented by, for example, the targumim to Song of Songs and Esther. There can also be variety even within a single targum.²⁸ There are between these texts sufficient formal differences to lead to arguments for disqualification of some from the genre; viz. Sperber’s classification of the targumim to the Megillot as midrash,²⁹ and the proposition that PsJon should be regarded as rewritten bible.³⁰ Samely’s model of targum describes highly developed exegetical characteristics of speech reports found in the Pentateuchal targumim - but the study does not include Onqelos, which has impeccable status as a rabbinic targum and yet displays few of these characteristics. Samely is, nevertheless, ready to defend its inclusion in the targumic genre, though he offers little substantiation beyond an “impression” of its mode of operating with HT.³¹

26. Shepherd, *Reconsideration* (284).

27. Shepherd, *Reconsideration* acknowledges that other features, such as their use of addition and substitution, need study and assessment (274f, 283, 285).

28. E.g. the extended elaborative style of TJon in Judges 5 contrasts markedly with the rest of the translation; likewise that of Onqelos in Genesis 49.

29. Sperber, *Bible in Aramaic* (viii) described the targumim to Song of Songs, Lamentations, Ecclesiastes and Esther as “not Targum-texts but Midrash-texts in the disguise of Targum”; cf. Alexander, *Notes* (171).

30. Shinan, *Palestinian Targums*.

31. Samely does acknowledge that his study has little to say regarding Onqelos; *Interpretation* (178-79),

There are problems, then, with a synchronic approach to definition. It does not easily allow for the evolution of forms and conventions in the practice of scriptural translation, nor for the coexistence of very different types. It is not in its remit to consider, for example, the development of the characteristic rabbinic attitude to word representation or what might have characterised earlier attitudes.³² Faithful representation of the Hebrew text appears to have been part of a protocol for achieving targum's rabbinic purpose of "saying again what scripture says", but this may not be an appropriate way of assessing targum at an earlier stage.

There is, finally, another issue raised by Samely's definition of targum and of direct relevance to Shepherd's study. Samely has refuted the claim regarding the nature of PsJon as 'rewritten bible' rather than 'targum' on the grounds that PsJon's use of narrative addition is "emphatically exegetical".³³ This is his bottom-line: exegesis is targum's purpose above and beyond translation and constitutes the essential difference between targumist and translator.³⁴ Here, though, is another limitation of Shepherd's study: for although he fully expounds the issue of targum's preservation of formal features of the Hebrew, he does not engage with this equally important observation regarding the fundamental nature and purpose of targum.

1 i. d. The need for and nature of a further study

The current study places 11Q10 at its centre because, of the three texts under consideration, it is least understood, and because, as an early Aramaic version of a scriptural text, it is central to these questions regarding the definition of targumic form, method and function. It is clear that an approach to study of 11Q10 which is prescriptive will not allow for the grey areas which inevitably would have formed a part

Targumic Aramaic (98 n.18).

32. See Joosten's comments, *Biblica* 2005.

33. Samely, *Interpretation* (162).

34. Samely, *Targumic Aramaic* (94,98): "Targum is dedicated exegetical rewording of Scripture .."; *Interpretation*, (106): "The targumist is not a redactor or reducer of the Hebrew original - he is its exegete".

of the history of the development of procedures and conventions of scriptural translation. Moreover, it risks having to reject *a priori* the possibility that 11Q10 represents part of that history. Additionally, a prescriptive approach will tend to illuminate 11Q10's nature negatively, throwing into relief its contrasts with whatever model has been selected as characteristic of targum, rather than illuminating its own features for themselves.

An attraction of a more inclusive approach to the definition of targum is that it tolerates exploration of the form of targum beyond the bounds of the rabbinic 'norm' (if such can be defined). It can ask whether the targum form began with, or before, the rabbinic mould; that is, whether that mould determined not so much what came before, but much more what came afterwards. It can ask whether those texts which traditionally comprise the body of rabbinically sanctioned targumim may not be the earliest, or only, or indeed the latest representatives of targum.³⁵ The starting-point of the current study, therefore, is that targum as a genre of rabbinic literature did not emerge out of a vacuum as a fully developed, well-defined and integrated set of translation conventions. There was a history, an evolution of the processes involved. It may be that we have in 11Q10 - as the first editors believed - a text which has preserved some of that history. If that history, and 11Q10's place within it, are to be better understood, then 11Q10 must be approached on its own terms, without applying the yardstick of predetermined features as found in rabbinic targumim. A descriptive approach to 11Q10, therefore, supported by a diachronic theory, should permit sufficient latitude for its characteristics to surface. The significance of observations about 11Q10 can then be considered in the light of what we do know about the types and characteristics of scriptural translation which emerged under both rabbinic and non-rabbinic auspices - and this is where PJob and RJob provide comparison and contrast. This comparison in turn may allow some

35. Salvesen, *Symmachus* has argued for describing Symmachus's revision of LXX as a Greek targum. Alexander, *Notes* has provocatively proposed a much broader definition of targum (or "targumism") to include non-Aramaic translations of scripture made from the early Middle Ages right up to the present day, including translations into Ladino, Judaeo-Arabic, Yiddish and Neo-Aramaic.

comment on the development of translation methods and operating principles in this early period.³⁶

The need for another study of these texts may perhaps be further appreciated by recognising that Shepherd's analysis is concerned with how, and how well, 11Q10, PJob and RJob *represent* the Hebrew text.³⁷ An analysis which tells us about this, does not tell us all we can know about how, and how well, the translators *understood and conveyed the meaning* of the Hebrew text. For this, other indices of enquiry are necessary. A viable explanation of the nature of 11Q10 must be able to account for all its features, including the presence of interpretative elements and methods. From the first scholarly assessment of 11Q10 it has been recognised that, although it does not contain lengthy insertions or elaborations, it is not devoid of exegetical content. Early commentators detected interpretative elements,³⁸ including evidence of the author's particular presentation of Job's character as knowing and righteous, and of theological inflexions such as a reverential attitude to God, emphasis on creation and an interest in punishment of the godless.³⁹ In an appendix to his study of RJob, Weiss noted in 11Q10 the use of translation techniques familiar from later rabbinic texts, and the possibility of underlying exegetical traditions.⁴⁰ Le Déaut, too, contended that the role of exegesis, even in "so-called literal" versions such as 11Q10 and O, is substantial and deserves careful consideration, and highlighted the use in 11Q10 of a technique akin to the

36. Brock, *A Palestinian Targum* (274) comments on the value of a diachronic and comparative approach to the study of features of targumic translation.

37. See his outline: *Reconsideration* (22).

38. van der Ploeg *et al.* (7). Cf. Fitzmyer, *First Century* (168). More recently Brooke, *Plain Meaning* (79-80) remarks that 11Q10 shows concern for intelligibility, introducing small changes for clarification along theological lines: "at this point the distinction between text and interpreter is much less clear".

39. These are Tuinstra's observations, reprised in Caquot, *Un Écrit* and noted in Jongeling's review, *JSJ* 1971. Cf. van der Woude, *EDSS* (413) for a summary of previous observations regarding interpretation in 11Q10: rationalization (38.7); accentuation of God's sovereignty and omnipotence (26.11a, 34.13, 35.13a); emphasis on God's creative power (37.12); Job is presented as knowing and righteous.

40. Weiss, *התרגום* (20); he notes simplification of figurative language, addition or completion of words; he concludes that in general 11Q10 lacks midrashic or interpretative expansions, noting a possible "hint of a midrash" at 32.2.

rabbinic *al tigré*.⁴¹

Previous studies have, then, already identified in 11Q10 some overt exegetical material and the use of interpretative translation techniques.⁴² There remains, however, scope for a broader consideration of the methods used in 11Q10, and in particular a careful reevaluation of interpretative method and its significance vis-à-vis recognised targumic features. The possibility that the author introduced interpretation in a subtle way is a proposition that demands looking at the text in a different way from an approach concerned with formal representation of the Hebrew text. Though judgements regarding the nature of 11Q10 as targum have been made in the literature, the evidence upon which they should be based is composite and complex, and its implications have yet to be assessed.

1 i. e. Objectives

To summarise so far: there are two interrelated debates which any re-examination of 11Q10 must address: the nature of targum as a genre, and the nature of 11Q10 as an Aramaic version of a scriptural text. A prescriptive approach to the question of definition, either of 11Q10 or of targum, is unsatisfactory since it demands *a priori* assumptions. The alternative is a descriptive approach without preconceived criteria, which compares and contrasts features of 11Q10 with those of other versions about the natures of which there is more certainty. A synoptic analysis of 11Q10 alongside PJob and RJob is likely to elucidate ways in which these texts are similar to and/or different from each other, and thus the natures of the texts themselves. The value of RJob is that

41. Le Déaut, *al tigré* (429); he advises careful study of translation technique before concluding, as Ringgren had, that 11Q10 stands outside the stream of Jewish scriptural interpretation (430). Cf. Smelik, *Judges* (90 n.498) who notes in 11Q10 “some characteristics of the Targums”; Gordon, *Targum as Midrash* (63).

42. Lübke, *Describing* proposed a model which would focus on 11Q10’s translation at the semantic level, judging that a focus on formal features such as lexical consistency and word representation would fail to highlight differences at the level of meaning (585). He described 11Q10 as “semantically proximate to the Hebrew of MT” but also detected interpretative lexical choices which reflect “a sensitive exploitation of possible implicit meaning in the Hebrew of MT” (589). Le Déaut, *al tigré* (430) observed that 11Q10 employs both deliberate misreading of the Hebrew and deliberate omission as translation techniques; also that in difficult passages the translator would look to parallel passages (428).

it shows us how the text of Job was treated in rabbinic hands. The value of PJob is as a non-rabbinic counterbalance. The first task is to discover and describe the methods used for understanding and translating a scriptural text as they are manifest in these texts. Previous observations on particular details of the three translations are noted and commented on where appropriate. This forms the core of the study. The results will show what methods were used and how they were used by the different translators. It should also be possible to distil from this material some impressions of other skills brought by the translators to their task, and also of any principles or conventions under which the translators operated.⁴³ Differences and similarities between the three texts will be considered. This may allow comment on what this suggests regarding their backgrounds and probable purposes. Particular interest will be taken in what the material suggests regarding the nature of 11Q10 as a version of scripture, and furthermore on any ramifications for the debate over the history and definition of targum.

1 ii. Setting the parameters

1 ii. a. The texts

11Q10

When intact, the scroll is thought to have measured 12-13 cm wide x 7 metres long; in its extant damaged state it preserves (incompletely) a version of Job 17.14-42.11. Its fragmentary state means that there is a level of textual uncertainty. Textual reconstruction does not form part of the method of the current study. There have been two editions of the text: the first as 11QtgJob in 1971 under the auspices of the Royal Dutch Academy of Science,⁴⁴ the second as 11Q10 in 1998 in the Discoveries in the

43. Le Déaut, *Un Phénomène* (524) suggested that the study of targum as a phenomenon “... permet de surprendre sur le fait le comportement des auteurs anciens face au texte sacré”; revealing beyond method the rules and assumptions which governed their task.

44. van der Ploeg *et al.*

Judaeen Desert Series.⁴⁵ Both have been consulted in this analysis; reference is also made to readings proposed by other scholars, including Sokoloff⁴⁶ and Jongeling.⁴⁷

There is agreement regarding the dating of the script of 11Q10 to between the late first century BCE and 70 CE.⁴⁸ As regards dating of the composition, there is considerable variation in scholarly opinion. It has been dated on linguistic grounds to between the mid-third and the first centuries BCE. The first editors noted linguistic features which suggested to them that the language should be situated between that of Daniel and that of the Genesis Apocryphon (1QapGen), and proposed a date in the second part of the second century BCE.⁴⁹ Sokoloff conducted a more thorough survey of orthographic features such as the use of א, ה, ו and י as vowel letters, the forms of verbal suffixes and the occurrence of (H)afel and (H)itp^eel/(H)itpaal forms in 11Q10 as compared with 1QapGen and in Biblical Aramaic, as a result of which he concurred with a date in the late second century.⁵⁰ Similar analysis led Muraoka to conclude an earlier date (250-150 BCE),⁵¹ while Kaufman placed it slightly later (first century BCE).⁵²

It is not certain, however, that the Aramaic of Daniel, which does not allow precise dating,⁵³ and that of 1QapGen, can provide reliable parameters for a linguistic approach to dating 11Q10. The use of linguistic analysis for dating the Aramaic DSS, which was first proposed by Kutscher for dating 1QapGen,⁵⁴ and then, as indicated above, utilised

45. García Martínez, F., Tigchelaar, E., and van der Woude, A. (eds.), *Qumran Cave 11* (henceforth: García Martínez *et al.*).

46. Sokoloff, *Targum to Job*.

47. Jongeling *et al.*, *Aramaic Texts*.

48. Stuckenbruck & Freedman, *Fragments* (82 n.9) record that both 11Q10 and the fragments 4Q156 (a Leviticus targum, on which see further under Conclusions: 4 i.c) are written in the later Herodian script “from the late first century BCE (at the earliest)”. Zuckerman, *Date* (58) concludes a date c. first half century CE.

49. van der Ploeg *et al.* (3-4).

50. Sokoloff, *Targum to Job* (9-25).

51. Muraoka, *Aramaic of the Old Targum* (441-42).

52. Kaufman, *Job Targum* (325-26).

53. Kitchen, *Aramaic of Daniel* (78-79), though placing it “squarely in Imperial Aramaic” and in “striking contrast” with the Aramaic illustrated in the DSS, also notes that this leaves the language within the broad parameters of the sixth to the second century BCE.

54. Kutscher’s work was conducted when most of the Aramaic scrolls were still unpublished. I am

by students of 11Q10, has been heavily criticised on methodological grounds by Wise.⁵⁵ The problems stem from the interpretation of the significance of linguistic forms whose datings are uncertain. For example, both 1QapGen and 11Q10 manifest forms which are considered to be earlier than those found in Biblical Aramaic.⁵⁶ Wise argues that non-standard forms (on which linguistic dating methods focus) used by DSS authors and copyists reflect their linguistically fluid environment and practice, so have little value for dating texts in which they appear. The 11Q10 manuscript is not considered to be the autograph,⁵⁷ so that the composition may have been subject to the vicissitudes which Wise outlines as significant: a diglossic scribal context, modernizing and archaizing tendencies, and the variables of the book culture in the Greco-Roman period,⁵⁸ all of which, in his opinion, make linguistic dating of the Aramaic DSS “futile”.⁵⁹ In passing, therefore, it should be noted that judgements regarding the linguistic dating of other Aramaic DSS, such as Tobit and the Aramaic Levi Document (ALD), require similar caution. Fitzmyer’s opinion on the language of the Aramaic fragments of Tobit from Qumran is based on Kutscher’s work on 1QapGen and the similar method applied by van der Ploeg *et al.* to 11Q10;⁶⁰ he does not refer to Wise’s criticism of this method.⁶¹ Fitzmyer’s distinction of the language of ALD fragments from Qumran from that of the Genizah fragments of ALD appears to be based on the same method, i.e. identifying the presence of late forms which were introduced into the latter by copyists. He identifies the language of Qumran ALD as Middle Aramaic, i.e. slightly developed from that of Daniel, dating between 200 BCE - 200 CE.⁶² Drawnel

grateful to Prof E Eshel for this observation (personal communication, February 2008).

55. See also earlier reservations noted by Grelot, *RdeQ* 1972 (112-14).

56. Wise, *Accidents* (107 n.16 (2)).

57. Muraoka, *Aramaic of the Old Targum* (441); Zuckerman, *Date* (58). Cf. Wise, *Accidents* (121 n.58): he concludes that none of the Aramaic DSS are autographs.

58. By which he means the processes of publication, reproduction and circulation.

59. Wise, *Accidents* (111,151).

60. Fitzmyer, *Tobit* 20-27. He concludes that Tobit and 11Q10 “should be dated about the same time” (26), using the parameters of Daniel and 1QapGen.

61. He does acknowledge the potential role of copyists in modernizing forms (27). Cf. his observation that it would be impossible to substantiate Kaufman’s characterization of 11Q10’s Aramaic as a conscious imitation of a classical language (Fitzmyer, *First Century*, 166).

62. Greenfield *et al.*, *Aramaic Levi Document* (23), Drawnel, *Aramaic Wisdom Text* (55-61).

has observed that these late forms are mostly limited to the use of *scriptio plena*, which, as it is also found widely in Qumran texts, is not a definitive pointer as to date.⁶³ It seems likely, therefore, that in a text with a history of transmission there will be layers of linguistic evidence, making precise dating difficult. It is also worthwhile noting Greenfield's observation that to date (2004) there has been no comprehensive study of the Aramaic of the Qumran documents;⁶⁴ this also counsels caution in regard to dating their linguistic features.

Another method for dating 11Q10 was proposed by Zuckerman, who recognised the inherent difficulties involved in relative dating of linguistic elements and propounded a palaeographic approach to dating 11Q10's Hebrew *Vorlage* (arriving at late second/early first century BCE, perhaps later), and thus 11Q10 itself (first century BCE); this concurs with Kaufman's dating of the language to the first century BCE.⁶⁵

The composition of Tobit is widely held to have been between 225 - 175 BCE.⁶⁶ A roughly contemporary dating for 11Q10 and Tobit would be especially attractive given the similarity in content which has been noted, and the possibility that these texts imply a particular interest in the figure of Job.⁶⁷ However, much as it is of great interest to have some firm idea of the period to which the composition of 11Q10 should be assigned, there is much which remains uncertain, including its provenance;⁶⁸ it is regrettable that to date there are no further data to add to the inconclusive current picture.⁶⁹

63. Drawnel, *Aramaic Wisdom Text* (57).

64. This is still the case (Prof E. Eshel, personal communication, February 2008).

65. Zuckerman, *Date* (74).

66. Fitzmyer, *Tobit* (50-52).

67. See further under Conclusions 4 i.b.

68. Beyond its discovery at Qumran, nothing is known of its provenance. Caquot, *Un Écrit* cautiously approved Tuinstra's arguments for an Essene origin. Fitzmyer, *First Century* (166) contested the theory; cf. Jongeling's review, *JSJ* 1971; also Shepherd, *Reconsideration* (17). It has not since been advanced.

69. Shepherd (*Reconsideration*, 3-6) concludes that beyond the broad parameters for dating 11Q10, "we are left to the probabilities of learned speculation".

PJob

The edition of the Peshitta text of Job consulted for the current study is that prepared by Rignell and edited and published by the Peshitta Institute.⁷⁰ In his commentary on PJob Rignell concluded that it was probably produced by several different translators working with a rough provisional translation made by Jews who knew Syriac less well than they knew Hebrew. He proposed that the Syriac translators themselves relied on this translation rather than the Hebrew text and lacked both skills in Hebrew and access to traditions of understanding.⁷¹ In Rignell's opinion, the textual evidence that the Peshitta translators were Christian "shines through".⁷² In fact, much remains uncertain regarding the background of the Peshitta (P). Twenty years ago, Dirksen concluded that its roots had "drawn from the nutritive matter of the Jewish religious heritage", but that the question of its ultimate origins (Christian, Jewish or Jewish-Christian) remained open.⁷³ Though, more recently, Weitzman mounted a strong rebuttal of arguments concerning a Christian origin for elements in P,⁷⁴ Hayman still sees much to be debated.⁷⁵ As for provenance, the theory that the P translation was made for converts to Judaism in Adiabene (in the upper Tigris region) has been roundly refuted by Weitzman in favour of Edessa (in what is now SE Turkey).⁷⁶ A date between mid-first to mid second century CE is generally accepted.⁷⁷

70. Rignell, *Peshitta Job*; ms. B. 21, Milan, Ambrosian Library = 7a1. Rignell notes (103) that the ms. tradition is good.

71. Rignell, *Peshitta Job* (367-75).

72. Rignell, *Peshitta Job* (370).

73. Dirksen, *OT Peshitta* (295).

74. Weitzman, *Syriac Version* (244-46; 258-62).

75. Hayman, review in *JJS* 2000.

76. Weitzman, *Syriac Version* (125-26, 247).

77. Greenberg, *Jeremiah* (4-5) summarizes the major lines of thought. Gelston (*Twelve Prophets*, 192-3) reckons mid to later part of the first century CE, Weitzman c.150 CE for the canonically earlier books, no earlier than c.200 CE for PChronicles and PEzra-Nehemiah (Weitzman, *Syriac Version*, 258). Weitzman, *Hebrew and Syriac Job* (147 n.1) dates PJob in the second century CE.

RJob

Saadya Gaon's tenth century commentary on Job, which cites the targum, marks a *terminus ad quem* for the existence of a rabbinic targum to Job. Levine has proposed that the places where the targum's literal translation differs from MT suggest a date of final composition before the establishment of the authoritative Masorah.⁷⁸ This latter is estimated to have been around the eighth/ninth centuries CE,⁷⁹ which would be consistent with the date implied by Saadya's commentary.⁸⁰ It is generally assumed that a rabbinic translation of Job would have existed much earlier, probably in variant forms which were at some stage collected and edited, though there is little firm evidence.⁸¹ The talmudic report (bShab 115a) of the suppression of a targum to Job implies a date in the first century CE, though the targum's unacceptability suggests that the report may not be evidence of a rabbinically sanctioned translation.⁸² Mangan refers to "a very early core" in RJob suggested by material shared with NT and pseudepigraphical sources.⁸³ A notable feature of RJob is the existence of alternative, or multiple, translations to some forty verses, in many cases to individual words or phrases. Some almost certainly reflect the diversity of traditions surrounding the understanding of the book of Job; little is known of their origins. Others reflect a method of translation.⁸⁴ Weiss felt that the presence of alternative targumim could be explained through supposing that RJob is a collection of targumim, perhaps from different periods, composed by an editor or copyist. This would also make pinpointing a date of

78. Levine, *The Targums* (329).

79. Kelley *et al.*, *The Masorah* (13-16).

80. The earliest printed edition of the targum is that in Bomberg's *Biblia Rabbinica* (1517). See Stec, *Targum of Job* (Chapt.1) for full details of mss. and printed editions, and his bibliography (119-20).

81. E.g. Weiss, *התרגום* (35 n.114); Gordis, *Book of Job* (362). Weiss, *התרגום* (ix) cites various opinions as to datings, ranging from the first to the eighth/ninth centuries. Dhorme, *Job* (ccxviii), for example, gives a date prior to 476 CE, though without substantiation. See also van der Ploeg *et al.* (6); Fitzmyer, *First Century* (168); Mangan, *Targum of Job* (5-8).

82. See further under Conclusions: 4 ii.a.

83. Mangan, *Targum of Job* (6-8); *Some Observations* (70,71,75).

84. Stec, *Targum of Job* (86-94) discusses the phenomenon and notes the need for further work to account for their origins; also Stec, *Recent English Translation* (176-80). See further under Discussion 3 i.b.

composition impossible.⁸⁵ Stec's conclusion is similar.⁸⁶

The manuscript history, which dates from the medieval period, is complex. Prior to the publication of Fernández Vallina's critical edition in 1980,⁸⁷ and to Weiss' dissertation of 1979, which used some manuscripts and quotations of the targum in medieval sources, work on this targum had depended on critical editions, which were known to be unreliable.⁸⁸ Students of the targum can now avail themselves of the tool provided by Stec's compilation.⁸⁹

1 ii. b. Model, method, and assumptions

A model for describing translation technique

Some consistent and workable way of describing how the authors handle the Hebrew text is required. Szpek's study outlined a model for describing translation technique in PJob. Drawing from the fields of biblical studies and linguistics, her model classifies each divergence from the Hebrew four times: i) the linguistic area into which it falls (grammar, syntax, semantics, style); ii) the type of adjustment it represents (e.g. addition, transposition, interpretation); iii) the motivation for the change (e.g. ideology, textual difficulty, language difference); iv) its effect on the translation (e.g. clarity, innovation, confusion).⁹⁰ The model has been criticised for having been developed independently of the material and thus running the risk of overlooking some features of translation technique.⁹¹ Weitzman observed that its categories focused on grammatical changes often without reference to the broader semantic context; moreover, that its categories were not always easy to apply. Problems of understanding the Hebrew

85. Weiss, *התרגום* (ix). Cf. Alexander, *Jewish Aramaic Translations* (225).

86. Stec, *Targum of Job* (93). His methodology for recording and labelling the multiple targumim is fully described (111-16).

87. F. J. Fernández Vallina, *El Targum de Job* (Madrid: Edit. de la Uni Complutense, 1980).

88. So Weiss, *התרגום* (iv).

89. Stec's base ms. is MS Vatican, Biblioteca Apostolica Urbina I.

90. Szpek, *Translation Technique* (7-9); she refers to the influence of Nida's "science" of translating.

91. Lund, review in *JBL* 1994.

would, he suggested, be particularly pertinent to the task of translating the book of Job; he proposed that an improved model could take account of the translator's skills in Hebrew and in Syriac and in their application to making sense of the consonantal Hebrew text.⁹² He developed such a model in a short paper which defined a set of techniques used by the PJob translator, as follows: i) working within the constraints of the consonantal Hebrew text while selecting meaning or changing the grammar; ii) manipulating (deliberately misreading) the consonantal Hebrew text; iii) manipulating the Syriac equivalent translation; iv) using guesswork to achieve sense to fit the context; v) using outside influences, such as neighbouring or more distant passages in Job or other biblical books, non-biblical literature, theological doctrine, other versions; vi) abdication of the translator's role, either by leaving an obscure translation or omitting a translation altogether.⁹³ He identifies three further reasons for semantic discrepancy between the Hebrew text and the Syriac: the translator's drive for continuous sense; corruption of the Syriac during transmission; and a *Vorlage* different from MT.⁹⁴

The distinct advantage of Weitzman's model is that it is simpler; his categories are fewer and they are more nuanced and fluid, making application easier. Moreover, the model acknowledges the difficulty of the Hebrew and the less easily measured, but crucial, element of translator skills, and allows for the creativity involved in the translation process. Underlying his model are two key propositions: first, the desirability of tracing a logical pathway from the Hebrew text to translation before seeking an explanation through *Vorlage* or transmission error;⁹⁵ and second, that

92. Weitzman, review in *JTS* 1996.

93. Weitzman, *Hebrew and Syriac Job*; cf. Weitzman, *Interpretative Character*. He expounded his ideas extensively and more broadly throughout the Peshitta in *Syriac Version* (15-67).

94. Weitzman does not distinguish these three from the other "devices", which he numbers 1 to 10. The drive for sense seems more accurately to be a motive that underlies choice of translation device. This is clearer in his chapter *Interpretative Character* (590-93), where he distinguishes the drive for clarity, the drive for logic, external factors and linguistic factors as motives.

95. Weitzman, *Syriac Version* (16-17): the 'maximalist' approach attributes the maximum to translation technique, whereas the 'minimalist' approach invokes errors in transmission, either in the Hebrew *Vorlage* or in the Syriac, as primary causes of discrepancy between HT and P. Cf. Greenberg, *Jeremiah* (1,20). Maori, *Methodological* (103-20,126-28) and Gordon, *Variant* (121-25) had discussed the exegetical factor in the P translation; Maori had referred to the many possible factors

intelligibility, rather than fidelity to formal features of the source text, would have been the translator's main concern. Interestingly, similar propositions had already surfaced in discussion of the 11Q10 version. The first, the 'maximalist' view of translation technique, recalls Le Déaut's recognition of the deliberation implicit within 11Q10 and the importance of seeking the translator's method.⁹⁶ The second recalls Lübke's position regarding the 11Q10 translator's lack of concern with formal grammatical features of the Hebrew text except where there was a point to be made in diverging from them.⁹⁷ Moreover, some of the techniques Weitzman identifies in PJob can also be seen in 11Q10, and there is an obvious overlap with some recognised rabbinic translation techniques (e.g. the influence of other material, scriptural and non-scriptural; manipulation of the Hebrew consonants; selecting meaning from the Hebrew consonants). The usefulness of Weitzman's model thus extends beyond PJob.⁹⁸

The current analysis is an inductive one - it attempts to reconstruct the translators' reasoning and to identify their working methods from observing what happens in the texts. The following translation techniques have been identified and are described: selection, extension, alternative translation, expansion, substitution, adjustment of consonants, adjustment of word order, omission, conjecture.⁹⁹ Predictably, there is overlap with Weitzman's model and with well-established categories used in discussion of rabbinic translation methods.¹⁰⁰ Reduction of the process of translation to a set of

responsible for a non-literal translation and the desirability of choosing "the one which assumes the least" (126), which in his view was the exegetical intent of the translator. Though the terminology is perhaps confusing, both argue for an economical explanation. The precedence given by Weitzman to translation technique as explanation for divergence from MT has been heavily criticised by Koster, *New Introduction*, who prefers transmission (242-46): "author, translator and copyist should be distinguished rigorously from each other" (244). Weitzman anticipated the controversial nature of his ideas when we discussed them shortly before his death.

96. Le Déaut, *al tiqré* (422).

97. Lübke, *Describing* (591): adherence by 11Q10 to the grammatical form of HT should be assessed as motivated by convenience rather than as a conscious decision to reflect formal features of the Hebrew; likewise cases of non-adherence should be assessed as evidence for the translator's concern with meaning rather than form.

98. Greenberg, *Jeremiah* has also been influenced by Weitzman's ideas.

99. Some cases which suggest translator error are noted *in situ*.

100. Smelik, *Judges* (110) observes that targumic deviations from the Hebrew follow exegetical methods more or less identical with techniques known from other genres, and can be categorized by a description of the relation between the Hebrew and the Aramaic text. The literature regarding

devices or techniques is, of course, not intended to imply that it was in any way mechanical or methodical.¹⁰¹ Identification of translation devices and the dissection of the process of translation are intended and used as tools with which to gain some kind of handle on the complexities involved. In all but the most obvious cases, the method requires judgements as to what may have influenced the rendering, what a particular choice contributes, and why it was made. It is, in some ways, an attempt to get inside the minds behind the translations.¹⁰² Subjectivity can be lessened through sound method,¹⁰³ but it cannot be entirely eliminated in an analysis of this kind. If the analysis produces meaningful results, this will be indicated by their consistency and by their ability to illuminate the translations and the processes behind them.

Method

Synopsis has been long established as a tool in NT scholarship, and is now increasingly used in the study of Jewish texts.¹⁰⁴ It has recently been applied to 4Q156, comparing these fragments of a version of Leviticus with the versions in O, PsJon and N, with references also to correspondences with P and the Samaritan Pentateuch.¹⁰⁵ The use of synopsis alongside PJob and RJob in the case of 11Q10, as foreseen by Fitzmyer and undertaken by Shepherd, is an obvious route. The current study uses synopsis to compare and contrast the approaches of the three versions to the lexical, syntactic and

categorization of targumic method is extensive. A recent useful survey and description is that of van Staaldue-Sulman, *Samuel* (86f). She arrives at categories for classifying translation technique through a combination of the traditional (the rabbinic *middot*) with a distillation of modern literature on targum techniques. She distinguishes formal methods as follows: semantic shift, substitution, plus, plus and semantic shift, plus and substitution, multiple translation, minus, transposition, exceptions. She concludes: "In principle, every deviation from the source text, based on the primary unit of the lexeme, is made by the method of plus, substitution, minus and transposition, or by a combination of these methods" (90).

101. See van Staaldue-Sulman's criticism, (*Subtlety*, 225).

102. Alexander, *Jewish Aramaic Translations* (228) advises caution regarding this aspect of analysis by translation technique. See also Smelik's note (*Concordance and Consistency*, n.53) regarding the modern scholar's inevitably inadequate understanding of an ancient language in all its connotations and nuances.

103. Lübke, *Describing* (588); Weitzman, *Hebrew and Syriac Job* (131).

104. E.g. in the study of targumim: Flesher, *Proto-Onqelos*; McNamara, *Towards*; Bernstein, *Deuteronomy 32*; Shepherd, *Translating and Supplementing*; also in other rabbinic material, e.g. Houtman, *Mishnah and Tosefta*.

105. Stuckenbruck & Freedman, *Fragments*.

semantic challenges of the Hebrew text. The intention is to explore how the Hebrew text was understood by the translators, how well it was understood, and to suggest how particular renderings were arrived at, what tools or techniques for translation were used, and what skills were brought to the task.

The treatment of each word is important for assessing how the translators worked, but the focus of interest is on the semantic content of their renderings where this differs from the Hebrew.¹⁰⁶ Changes rooted in features of syntax or vocabulary which are demanded by the receptor language are less important for the question of how the Hebrew was understood. Stylistic features which can be attributed to the translator's desire to produce sense, or for consistency, may represent change of meaning but need not do so. Features which indicate that the translator understood a particular sense in the Hebrew and imparted it to his translation, either to clarify or to innovate meaning, will usually represent semantic change.

The method proceeds by analysing each version word by word and verse by verse alongside the HT. Space limitations preclude discussion of all the detail that is available regarding difficulties in the Hebrew itself; essential points are included or further references given. The analysis of the texts is concerned with the entire content of the verse and how individual elements work within it, and with context: the immediate, the wider Job text and the broad context of scripture are all considered for their potential influence on the translation. In the case of PJob and RJob, what is known of their provenances and likely milieux may shed light on the contents and help with understanding their functions, and vice versa. In the case of 11Q10, the translator's milieu is unknown and the significance of its preservation at Qumran needs careful

106. See Smelik's comments, *Concordance and Consistency*. He refers to concern for formal aspects of the source text as the translator's macrostrategy (296), observing that translation involves "more than a serial process of decoding a source text and transferring its kernel meaning .. unit by unit..". In *Translation and Commentary* (252) he differentiates grammar from semantics: "Semantics is everything relating to meaning and connotation of words..".

consideration.¹⁰⁷ The question of its purpose and function is bound up with that of its nature, so that suggestions regarding the former may arise from conclusions regarding the latter. In any case, the poor state of the text means that there will always be more room for uncertainty than with intact texts.

Working assumptions

Questions regarding relationships between books of the Peshitta and the rabbinic targumim are complex.¹⁰⁸ Regarding PJob, evidence remains tenuous regarding a direct literary relationship between it and RJob.¹⁰⁹ Most investigations of the possibility of influence of 11Q10 on PJob have concluded that there is very little evidence for this.¹¹⁰ Szpek concluded PJob's independence of both RJob and 11Q10.¹¹¹ Shepherd's study confirms this, while concluding substantial overlap in PJob and 11Q10 in types of modification of the Hebrew, which he attributes to similar linguistic-stylistic preferences. In line with previous observations, therefore, the current analysis assumes that the three versions are independent of each other.

The historical consensus discounts a direct relationship between RJob and 11Q10.¹¹² Most recently, Shepherd's criteria for analysis have led him to emphasize the

107. See further under Conclusions: 4 i.c.

108. Flesher, *Targum Studies* 2 covers related questions and topics. Dirksen, *OT Peshitta* and Weitzman, *Syriac Version* (86-163) are extensive presentations of previous discussion and of the evidence. Weitzman, *Syriac Version* (103,129) concluded P's independence as a whole from all known targums, though it is undoubtedly close in language and sometimes in content; he favoured knowledge of common traditions, exegetical and translational, rather than direct influence, as the explanation.

109. Weitzman, *Hebrew and Syriac Job* (140) rejects all but two from Baumann's list of parallels, on the grounds of polygenesis. Weitzman, *Syriac Version* (121-22) explains how, although some translations in Masnut's thirteenth century commentary might suggest that P had provided a basis for a Job targum, these citations of P are outnumbered by citations from RJob and another targumic source.

110. Shepherd, *Reconsideration* (11-15); Weitzman, *Syriac Version* (162-63). Wechsler, *Reflections* (124) finds no "genetic" relationship between 11Q10 and PJob, but concludes an "underlying continuity between the two versions and, to a certain extent, the religious circles (i.e. early rabbinic (*sic*) and early Jewish-Christian) in which they were born".

111. Szpek, *Influence* (158) writes: "To suggest dependency by P-Job on either Job Targum tradition would be inaccurate and inappropriate".

112. Shepherd, *Reconsideration* (10-11); he notes there has been little substantiation.

differences between the two translations.¹¹³ However, while there are no grounds for supposing a direct connexion, with 11Q10 (or a copy) being known by the rabbinic composers of RJob, it is of interest to explore a more nuanced understanding of how the two may be related, and in particular the early observation of common knowledge of interpretative material.¹¹⁴ Further investigation of such material has not yet been undertaken, nor is it clear whether there are ramifications for the question of connexion and in what it may consist. Where such material occurs within the current text sample, the analysis will take particular note and explore its implications.

It is assumed that all three translators worked with a consonantal Hebrew text that differed little from the consonantal MT. This is in line with the consensus.¹¹⁵ The possibilities of a variant *Vorlage*, of author or copyist error or correction as explanation for divergence from the source text are, however, acknowledged. In the case of the Peshitta, scribal errors are a known commonplace so that particular caution here is advisable.¹¹⁶ In PJob itself, Weitzman argued strongly in many cases for intent on the part of the translator.¹¹⁷ In the case of RJob, the documentation of variants and corrections in the mss. and printed editions can help in individual cases to assess the possibility of error/correction. As for 11Q10, the ms. is severely compromised and nothing is known of its history; the possibility of copyist error and/or correction must therefore be seriously considered. The current study will nevertheless consider grounds for regarding instances of semantic discrepancy as reasoned and purposeful, and will

113. Shepherd, *Reconsideration* (259-62).

114. van der Ploeg *et al.* (6).

115. On PJob see Rignell, *Peshitta Job* (363); Weitzman, *Hebrew and Syriac Job* (140,146-47). On RJob see Mangan, *Targum of Job* (14); Weiss, *תרגום* (xi, 27-30, 104-142). On 11Q10 see Sokoloff, *Targum to Job* (6-7); Fitzmyer, *First Century* (168); Le Déaut, *al tiqré* (422); van der Woude, *EDSS* (413); Shepherd, *Reconsideration* (25-26), who explores but rejects the possibility of a shared vernacular *Vorlage* to account for similarities in modifications to the Hebrew in 11Q10 and PJob (262-71). Tov, *Textual Criticism* (149-51), citing Weiss and Gray, *Massoretic Text*, observes that 11Q10 sometimes deviates from MT and other textual witnesses. Gray concluded that 11Q10's divergences from MT are of the same order as those in the Old Greek and that in neither case do they presuppose a variant *Vorlage*.

116. Dirksen, *OT Peshitta* (256-58).

117. Weitzman, *Hebrew and Syriac Job* (130-31): "where all else is equal, an explanation through translation technique is to be preferred".

aim to suggest a rational route from source text to version based on translation technique, before turning to variant *Vorlage* or error as explanation.¹¹⁸

1 ii. c. Selection and arrangement of material; explanatory notes

Selection of material

The parameters set by the fragmentary 11Q10 scroll have dictated the selection of material for analysis. van der Ploeg *et al.* estimated that about 15% of the scroll is preserved; these remains represent approximately one-sixth of the canonical book of Job.¹¹⁹ Ten columns (xxix-xxxviii) are still in the form of a scroll (the so-called “small scroll”); the rest is in fragments.¹²⁰ The less damaged parts of the text are attractive for the current analysis because they offer a better chance for assessment of the role of context in the strategies of the translators. Therefore, parts where more continuous portions of the text are preserved intact have been favoured.¹²¹ Four consecutive columns (xxix, xxx, xxxi, xxxii), corresponding to chapters 37.10-19, 38.3-13, 23-34, 39.1-11, 23 have been selected.¹²² These verses have been examined in all three texts. Coincidentally, these later chapters of the book, which contain God’s answer to Job ‘out of the whirlwind’, present some of its most complex material, and, because they constitute its climax, are considered by many as its most important part.¹²³ In theory, it would be possible to apply the analytical method used in this study to other suitable parts of the 11Q10 text.

118. Le Déaut (*al tigré*, 421 n.9) remonstrates against regarding the ancient scholars as “ignares, au surplus voyant et entendant mal ... et souvent somnolents”. Also worth recalling is Alexander’s observation (*Jewish Aramaic Translations*, 237) regarding difficulties in understanding translator method, that the modern reader may simply be ignorant of underlying exegetical processes.

119. van der Ploeg *et al.* (2).

120. See García Martínez *et al.* (86).

121. Columns xxix (37.10-19), xxx (38.3-13), xxxi (38.23-34), xxxii (39.1-11), xxxiii (39.20-29), xxxiv (40.5-14) contain the most preserved words; see table in Fitzmyer, *First Century* (173).

122. Strictly speaking, Job 39.23 stands outside the bounds of the sequential text sample. My examination of it was prompted in response to Shepherd’s analysis of the conjunctive *waw* in 11Q10’s translation, which he describes as an error (*Real Targum*, 93 n.23; *Reconsideration*, 233 n.19). As it turns out, 39.23 provides several illustrations of the usefulness of my analytical method; examples are therefore included herein. See Selection (11Q10), Expansion (11Q10, RJob).

123. See, e.g. Fitzmyer’s comment (*First Century*, 164).

Arrangement of material

Chapter 2 presents material from the text sample according to translation technique. In each section several detailed illustrations of each translation technique from each version are brought. Practical considerations impose a restriction on the number of detailed examples that can be included; additional examples are therefore listed with minimum detail;¹²⁴ there is then a summary of the preceding material in each section.

Chapter 3 discusses observations arising from the analysed material. In two sections, it considers what the material suggests about i) the skills and knowledge of the translators, including use of translation methods, and ii) the principles by which they conducted their task.

Chapter 4 makes observations and draws some conclusions from the material overall; these are necessarily made with the limitations of the text sample in mind. The first section considers what might be concluded from the comparison of the three versions regarding their natures, purposes and historical contexts. Particular focus is directed to these issues in relation to 11Q10 as the so far least well-defined of the three. The second part of the chapter returns to questions regarding the history and definition of targum as a genre, and considers what the results of the current analysis suggest regarding both this and the placing of 11Q10.

124. Note is made, where appropriate, of i) comparison with the other Job translations; ii) suggestion as to possible routes for analysis; iii) discussion or occurrence of the example elsewhere in the current analysis.

Chapter 1: Introduction

Explanatory notes

- The abbreviation HT (Hebrew text) is used because i) though it is possible the translators had access to a tradition of pronunciation and punctuation, it is not known that it was that of the MT; and ii) it serves to differentiate points in the analysis at which reference is made to MT.
- The terms ‘scripture’ and ‘bible’ are used for ease of expression and are not meant to preclude considerations of authority, acceptance and canon; see further under Discussion 3 ii.a.
- In cases in RJob where more than one translation tradition is available¹²⁵ the sigla are those used by Stec, *The Text of the Targum of Job*, Chapter 5.
- Translations are my own unless otherwise stated.

125. See above: 1 ii.a. RJob.

Chapter 2 i. Selection

The following examples concern ambiguity in the Hebrew, either through the occurrence of hapax legomena or through rare and/or ambiguous lexemes.¹ It can be assumed that there were several factors which might influence understanding of the sense and word choice in such cases: context; knowledge of wider scripture; a desire to impart a particular sense; knowledge of pronunciation traditions, of traditional understanding or interpretation; the translator's own milieu.

2 i. a Selection in 11Q10

37.11 אורו

HT reads: אורו ענן יפיץ עב יטריח אף ברי יטריח עב יפיץ ענן אורו “Also by watering he wearie the thick cloud; he scattereth his bright cloud” (AV). The abstruse hapax ברי has puzzled translators ancient and modern; it has often been interpreted with the aid of emendation, though should probably be taken as derived from $\sqrt{\text{רױה}}$ ‘to be wet’.² The second hapax יטריח derives from $\sqrt{\text{טרח}}$ ‘to toil, be burdened’.³ The root פוץ ‘be dispersed, scattered’ is frequently transitive in the Hifil; the subject of the second hemistich is ambiguous.⁴

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1. Weitzman, *Syriac Version* (19-22) deals with selection in his discussion of construal, i.e. the initial identification by the translator of lexical and grammatical forms.
 2. Suggested emendations include ברד ‘hail’ and ברק ‘thunder’; comparative philological evidence has demonstrated their redundancy. The reading of preposition רי + ב ‘moisture’ is supported by the common Semitic root רױה ‘to be wet; satiated with drink’. See Grabbe, *Comparative Philology* (116).
 3. While the translation ‘hurls’ is supported by the Arabic *taraha* ‘to throw’, this is special pleading based on the previous emendation of ברי to ברק, and further is unnecessary in view of the available linguistic data. Grabbe, *Comparative Philology* (116) observes that the HT’s metaphor of loading a cloud with moisture makes sense in the context.
 4. For example, following LXX and Vulgate, Dhorme, *Commentary* vocalises ענן as absolute (complementary to his reading ברק) and translates: “the stormcloud scatters its lightning”; Gordis, *Book of Job* regards God as the subject in both hemistichs and renders: “[he] scatters the clouds of light.” Pope, *Job* reads ענן as absolute but construed as adverbial accusative, rather than as subject: “[He] scatters his light from the clouds”.

11Q10 renders: אף בהון ימרק עננ[ין] וינפק מן ענן נורה 'Also with them he cleanses clouds, and he sends out his fire from a cloud'.⁵ Earlier, 11Q10 apparently renders אורו (36.30) as נהורה 'his light'.⁶ Here in 37.11b, אורו (which MT vocalises אורו 'his light') is rendered as נורה 'his fire'.⁷ Given the ambiguity of the HT consonants, there is every reason to suppose that this is a deliberate choice, perhaps to reflect the context of a storm for which 'his fire' (i.e. lightning) might be considered more appropriate than 'his light'.⁸ Looking at 11Q10's treatment of HT אור elsewhere, it seems that the choice of translation is very much according to context. Thus, it is translated as נהור 'light' when the context is understood literally: daylight in 33.28, sunlight at 36.30 and 37.15.⁹ At 41.10, where אור is said to kindle between Leviathan's eyes (glittering like the sun's fiery rays at dawn?), it is understood figuratively and so אור is translated as נורא 'fire'. And here at 37.11, where the context concerns rain clouds, lightning rather than light is

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5. Editorial consensus reads וינפק and regards as the causative. Both Afel and Hafel forms occur in 11Q10; see Sokoloff, *Targum to Job* (15-16). 11Q10 apparently loses the dynamism of HT's יפץ 'he scatters', though the reading of ק (Frag.B) may be open to question. Cf. 11Q10 יפק for HT יחלק at 38.24.
 6. Of the translation of אורו only the first letter is complete but the righthand stem and the top bar of the second strongly suggest ה ; van der Ploeg *et al.* reconstruct as נהנורה and this is the generally accepted reading (so also Sokoloff, *Targum to Job*, García Martínez *et al.*).
 7. van der Ploeg *et al.* rationalize that "נור est aussi la lumière du feu". For אור "fire" see Isa 31.9, 44.16, 47.14; Ezek 5.2. Though נורה on the facsimile is clear, Weiss, *התרגום* (30) assumed נהורה was intended.
 8. There is no reason to suppose that, because נהורא is found elsewhere in 11Q10, נורה here is the result of the loss of ה , as was suggested by Morrow, *11Q^tgJob* (254). Sokoloff, *Targum to Job* (7) characterises 11Q10's נור here at xxix.2/37.11 and at viii.3/24.13, xxxvi.4/41.10 among the differences from MT which "reflect only a different reading of the same consonantal text"; he attributes them to scribal action (115). Brooke, *4QFlorilegium* concludes that 11Q10's readings of HT אור were deliberate choices on the part of the "targumist" in line with his concern to "make the text of Job as understandable as possible for his audience" (281). For Le Déaut, the fact that HT offers the possibility of a different vocalisation is precisely the point: "il s'agit donc d'interprétation" (*al tiqré*, 424). This is really the question: what motivated or underpinned this particular choice at this particular point?
 9. The reading נהור was reconstructed by van der Ploeg *et al.* from Frag.C on the basis of MT; it is the accepted reading.

understood (נורה > אור).¹⁰

Beyond considerations of context, is it possible to suggest why and how this choice at 37.11 was made? There are features within the HT and the 11Q10 translation which suggest that it required careful thought on the part of the translator. First, the sense of Job 37.11b is ambiguous. The addition of מן by the 11Q10 translator suggests that ענן was read as absolute;¹¹ incidentally, neither PJob nor RJob understood it in this way.¹² This addition brings the sense in line with that of 37.21, which may describe lightning (rather than light) as being within the clouds: אור בהיר הוא בשחקים; it also serves to clarify God's role as the agent, which fits the general thrust of 11Q10 in this passage. Second, the occurrence of פוץ √ in the context of a storm is significant, resonating as it does with other passages which describe storms in theophanic terms; there is a notable use of פוץ √ to describe the appearance of lightning in Ps 18.15: 'He sent out his arrows and scattered them וישלח חציו ויפיצם', and many lightning-bolts and scrambled them וברקים רב ויהמם'; compare also Ps 144.6.¹³ Perhaps of particular importance is the theophany in Isa 30.27f which is described in imagery reminiscent of that in Job 37.1-5: both speak of thunder as the majestic voice of God, of lightning, and of rain, ice or hail; additionally, both are also linked through the occurrence of פוץ √. In Job 37.11b it

10. At 24.13 the accepted reading for אור in 11Q10/viii.3 is as van der Ploeg *et al.*] לנורה "au feu"; Sokoloff, *Targum to Job* reads לנור(א) "to [the] fire"; García Martínez *et al.* regard 11Q10 as having interpreted אור 'light' as אור 'fire'. 11Q10 at ix.6/25.3 אורה is not extant; on the basis of (fem.) for HT יקום, van der Ploeg *et al.* anticipated that the translator had a variant to MT and read "his light"; Morrow, *11QtgJob* (254) disagreed, Sokoloff, *Targum to Job* likewise, suggesting that it was "more likely" the translator read "fire" (116) and used אור, which can be feminine. García Martínez *et al.* concur, suggesting that the translator read a variant similar to Grk. ἔνεδρα παρ' αὐτοῦ 'his ambush' at 25.3 (Heb. אורבו). A translation of אור at 26.10/x.1 is not extant; Brooke, *4QFlorilegium* (281) suggests restoring נהור. 11Q10 is not extant at אור in 36.32/xxviii.9, nor אורו 37.3. For xxxi.2/38.24 HT אור > 11Q10 *vacat*, see Substitution.

11. Sokoloff, *Targum to Job* (143). Brooke, *4QFlorilegium* (325) regards 11Q10's rendering here as evidence of a desire for clarity.

12. See Expansion p.116.

13. פוץ √ 'to disturb' has often been understood here as referring to the confusion or putting to flight of the psalmist's enemies; but in the context it makes equally good sense if understood as describing the confusion or scribble of lines and patterns made in the sky by bolts of lightning.

occurs alongside אור : אור ; יפיץ ענן אורו ; in Isa 30.30 it occurs alongside אש : אש
 נפץ 'and tongue of a devouring fire he hurled/is hurled'. Significantly, נפץ is
 hapax and thus distinctive.¹⁴ The motif of אש אכלת itself may be key for appreciating
 11Q10 here. It occurs also in Isa 30.27, describing God's tongue as like a devouring fire
 אכלת כאש (presumably of lightning); and in the theophany in Exod 24.10-18, where,
 in v.16, God descends upon Mt. Sinai, appearing as though a cloud, and calls to Moses -
 just as in the storm imagery in Job 37.2-5 God's voice roars and thunders. In Exod
 24.17 God's glory is again described as כאש אכלת . These texts are intricately linked
 through the particular motif of אש אכלת , and more generally in subject matter and
 vocabulary - and they link too with the imagery in Job 37. They are very likely
 candidates for contributing to the 11Q10 translator's choice of נורה 'his fire' over
 נהורה 'his light' in 37.11.

37.16 מפלשי , מפלאות

HT reads: **התדע על מפלשי עב מפלאות תמים דעים** “Dost thou know the balancings of the clouds, the wondrous works of him which is perfect in knowledge?” (AV). It concerns the formation and movement of clouds, though the precise sense is difficult syntactically and lexically; there are three hapax legomena: **מפלשי**, **מפלאות** and the adjectival phrase **תמים דעים**, which is at best loosely connected with what precedes. The meaning of **מפלשי** is inferred by most modern translators from **פּלש** √, which appears to connote ‘equilibrium’.¹⁵ The second, **מפלאות**, is probably

14. Though often defined as ‘to smash in pieces’ or ‘to scatter, disperse’, a good case can be made in some instances for construing the Qal $\sqrt{\text{נפץ}}$ in the sense ‘fling, hurl, cast away’, e.g. Judg 7.19 ‘they flung down the vessels that they held’, Jer 22.28 ‘is [he] a worthless, cast-off pot?’ In Isa 30.30 MT has the athnaq on **אוכלה**, but if read without this punctuation, then $\sqrt{\text{נפץ}}$ as a verb makes good sense of the following coordinated nouns: ‘and tongue of a devouring fire he/is hurled, likewise squall and hailstones **וּזְרֵם וּמֶטֶר וּבָרָד**’.

15. Precision is difficult but the Piel of פלס 'to make level, even; to weigh, balance' is found, e.g. Ps 58.3, 78.50, and there is a noun פלס 'balance, scale' e.g. Isa 40.12. K-B suggest מפלשי as

synonymous with נפלאות in v.14.¹⁶ Though the adjectival phrase תמים דעים ‘perfect in knowledge’ is unique, the adjective itself is redolent of Job’s character and is used several times to describe him.¹⁷ There is no overt referent here; it is usually understood to refer to God; the entire phrase echoes the earlier תמים דעות עמך (36.4).

11Q10 renders v.16a: לה לבשא עננה גבורה [התנ]דע [Do you kn]ow <that> he has a garment, his cloud, his power’. The construal of the sense and syntax is idiosyncratic:¹⁸ the hapax מפלשי is not associated with the earlier עב מפרשי (36.29),¹⁹ nor is it read as a noun in construct with עב, but as a noun referring to God’s garment, or to his act of clothing. עננה גבורה is an uncertain reading.²⁰ The lack of a construct form or a genitive particle suggests two nouns in apposition (‘his cloud, his power’) or perhaps ‘his cloud is power’.²¹ Editorial consensus reads להלבשא, i.e. a ל-prefix on the Hafei infinitive from לבש √, and employs a preposition to deal with the uncertain syntax.²² This results in the following kind of sense: “[Do you] know (how) to dress his cloud with great works/might”. If, however, we suppose that the 11Q10 translator, like the translator of RJob, recognised מפלשי as nominal, then perhaps we should read not להלבשא but לה לבשא, that is, preposition ל + third masculine singular suffix

‘floating, hovering’; Gesenius, *HCL* ‘balancing’. K-B list a second √ פלס ‘to observe, examine’.

16. Note the occurrence a little earlier (36.29) of the phrase מפרשי עב; Dhorme, *Commentary* characterizes this as poetic variation.

17. Directly in 1.1, 8, 2.3, and indirectly in 8.20, 9.20, 21.22.

18. Both PJob and RJob clarify the syntax and read מפלאות with the following תמים דעים. 11Q10 reads תמים דעים quite separately; see Adjustment of Word Order. See Expansion for the addition of the pronominal suffix to HT’s עב.

19. Where מפרשי עב occurs in 36.29, 11Q10 is fragmentary but appears to translate as מן פרס ‘who has spread out’, i.e. verbally.

20. According to García Martínez *et al.* most of the ב is clear on Frag.S and the letters ורה are legible on Frag.A2. van der Ploeg *et al.* read גבורתה or גב[רתה] but there is no ת visible in the photograph. Sokoloff, *Targum to Job* suggests גב[ו]רה/ן “great works”.

21. van der Ploeg *et al.* translate: “Sais-tu revêtir son nuage de puissance”.

22. So van der Ploeg *et al.*, García Martínez *et al.* and Sokoloff, *Targum to Job*; also Muraoka, *Verbal Recton* (109).

(replacing the preposition על) followed by the noun לבוש 'garment' (spelled defectively).²³ The sense then becomes: '[Do you kn]ow (that) to him is a garment, his cloud, his power?'

All commentators agree that the translator understood מפלשי as connected in some way with the sense 'to clothe'. The important point is, what lies behind this understanding? The translator could have looked to בגד in 37.17 for support for understanding מפלשי in this way, and/or to well-established imagery of God who handles and uses features of his creation like garments, e.g. Job 38.9 where God is said to have made the clouds the garment לבשו of the sea; at 38.14 God describes the earth (or the dawn) as being כמו לבוש 'like a garment ...'; Ps 104.2 where God is said to clothe himself with light 'as a garment' (שמלה is used but the imagery is the same).²⁴ The image of God 'clothed' is robustly scriptural. Some texts speak of God's 'clothing' in terms of attributes, for example righteousness, vengeance and zeal (Isa 59.16), honour and majesty (Ps 104.1) and, significantly, strength עז (Ps 93.1). The 11Q10 translator may have understood Job 37.16 as just such a reference to God 'clothed' in power, especially since one of the most potent symbols of divine power is הענן, the theophanic cloud which shrouds and conceals God's presence. The image is found in Job as well as other books.²⁵ Job himself mocks the puny pretensions of Bildad: '[You]

23. As regards this reading the following points can be made: i) García Martínez *et al.* note about the text here that "the spacing between words is very irregular" (146), citing the example of עלאנפי in 1.1 where there is almost no space at all between the two words; ii) the noun לבוש appears in 11Q10 at xvi.8, where all but the first two letters are a speculative reading, and at xxx.7, where only the last two letters are legible; the evidence is inconclusive but a defective spelling cannot be ruled out. Sokoloff, *Targum to Job* (214) lists all attested cases of the preposition ל + suffix in 11Q10; in three cases its use may be analogous to that suggested here, i.e. to express possession. In 37.16 the syntax may have been skewed by HT so that the preposition precedes rather than follows.

24. Also Ps 104.6, Isa 50.3; Lam 3.44.

25. The cloud provides cover for the Israelites before the crossing of the sea (Exod 14.19-20), and it shrouds Mt. Sinai, accompanied by thunder and lightning (Exod 19.16). Moses ascends into the cloud and thus into the divine presence (Exod 24.15-18), and the Lord descends in a cloud at the giving of the tablets of the law (Exod 34.5; all the Israelites witness the כבוד יהוה in the form of a cloud (Exod 16.10), and it is a constant presence by day during their journey (e.g. Num 14.4); the glory of the Lord fills the temple in the form of a cloud (1K 8.10-11). The Lord himself, whose very

who have no strength ללא כח ... with arms that have no power עז לא עז (26.2) - in contrast to the almighty maker of heaven and earth, before whom hell and destruction are naked (v.6), and 'who covers his throne with his cloud ... פרשו עליו עננו' (v.9).²⁶

11Q10's reading of HT's syntax leaves עב free to be read as a noun in construct with the following hapax, thus: עב מפלאות.²⁷ The translator regards מפלאות as synonymous with נפלאות in v.14, in both cases rendering as גבורה.²⁸ When used in Job, גבורה conveys the particular nuance of God's powers as manifest in nature. In 26.7f Job describes God's mastery of sky, clouds, rain, sea and wind, and declares: 'Who can comprehend the thundering of his powers?' (v.14) - the image combines God's power with the cloud-borne phenomenon of thunder; and in 12.12-16: 'With him is wisdom and power גבורה ; he has counsel and understanding' for 'he withholds the waters and they dry up, he despatches them and they transform the earth' (v.15) - again the imagery suggests God's control of another cloud-borne phenomenon, rain. The 11Q10 translator's עננה גבורה is an interpretative choice which suggests awareness of this nuance; it is a shorthand reference to an association of גבורה with God's power to bring rain.²⁹

presence causes the earth to tremble and the hills to melt, is said to be enveloped in clouds and darkness (Ps 97.2).

26. K-B regard פרשו in 26.9 as a mixed form from פרש and פרז ; cf. Gesenius, *Grammar* §56. עב is used at Job 22.14: עבים סתר לו 'thick clouds are his concealment ...'.

27. 11Q10's evaluation of HT appears to allow for its asyndetism.

28. RJob and PJob also understood מפלאות as equivalent to נפלאות in v. 14; RJob translates with פרישותא, a variation of the noun used to translate נפלאות in v.14; a genitive particle is inserted to clarify the syntax. The clearer syntax there (נפלאות אל) 'the wonderful works of God') perhaps influenced the PJob translator's understanding of the syntax here, where it is treated as a construct:

והאלה הגדולות והאלה הגדולות 'and the marvellous works of he who..'. The inserted conjunction is a clear

indication of the translator's sense of the syntax and verse division.

29. See further under Extension.

38.6 אבן פנתה

HT reads: “Whereupon are the foundations thereof fastened? or who laid the cornerstone thereof?” (AV). Consistent with the building imagery of the preceding verses, the plain sense of אבן פנתה is ‘its cornerstone’, that is, a stone which forms an intersection between two walls. The image of a cornerstone occurs several times in scripture (Ps 118.22; Jer 51.26; Isa 28.16-17), although the syntagm אבן פנה is not found.³⁰ 11Q10’s translation אבן חזיתה does not suggest that the translator understood אבן פנתה to be associated with פנה ‘corner’, for which the expected translation would be אבן זויתה. Ignorance of the concept of a cornerstone and its appearance elsewhere in scripture does not seem likely, albeit that it is not a consistently couched idiom. If חזיתה is not attributed to error,³¹ then the 11Q10 translation is interpretative.

The linguistic evidence regarding Aram. חזית/א is fragmentary and inconclusive, the context in which it appears having a distinct bearing on how it is understood. There is no consensus as to a root derivation or a single or precise meaning. The various translations of 11Q10’s אבן חזיתה reflect this uncertainty. The first editors rendered it as “its hewn stone”, presumably positing a root חזז with a sense similar to that proposed by Jastrow.³² The alternative “its boundary stone”³³ is consistent with one of

30. Here and at Ps 118.22, Jer 51.26 Tur Sinai, *Commentary* translates as “top-stone, uppermost stone” in preference to “corner-stone”. Myers and Myers, *Haggai, Zechariah 1-8* (248) propose that Zerubbabel’s ‘first stone’ אבן הראשה in Zech 4.7 may not refer to a cornerstone but rather to a ritual reutilisation of stone from a ruined temple in a refoundation ceremony to mark the initiation of construction of a new one.

31. Sokoloff’s translation “its cornerstone” rests on a suggested emendation to זויתה, appealing for support to RJob, which renders as אבן זויתאה, and to the fact that זויתא ‘angle, corner’ is the usual translation of פנה in TJon. It means accepting scribal or transmission error to account for emendation. Moreover, the relevance to the 11Q10 text of a standard translation practice in a rabbinic targum is unclear. Weiss, *Further Notes* (18) also reads אבן זויתה and understands as “his cornerstone”, arguing on the same grounds as Sokoloff and thus begging the same questions.

32. So van der Ploeg *et al.*: “sa pierre taillée”, without explanation.

33. So Garcia Martinez *et al.*. Beyer, *Die Aramäischen Texte* (295) records two alternatives: “[... wer hat ihren] Markierungstein (Eckstein?) [aufgerichtet ...]”, i.e. ‘marking stone’ and ‘cornerstone’.

the possible senses in mBBatra 1.2. Other commentators arrive at “stone of its façade” or “its facing stone” by deriving it from *חזי* √.³⁴

Another interesting alternative was suggested by Jongeling *et al.*, who translated it as “its foundation stone”, commenting that the term “obviously refers to the rough stones of the foundation”.³⁵ Taking this suggestion further: scripture provides strong grounds for viewing the combination of *אבן* with *פנה* as suggestive of ‘foundation’: Jer 51.26: ‘they shall not take from you a cornerstone *לפנה* *אבן* or foundation stones *ואבן* *למוסדות*’; Isa 28.16: ‘Therefore, thus says the Lord God: Behold I will lay in Zion a stone *אבן* *בציון* *אבן*, a tried stone *בחן* *אבן*, a precious corner *יקרת* *פנת*, a sure foundation *מוסד* *מוסד* *מוסד*’.³⁶ The 11Q10 translator would thus have had firm support from scripture itself for interpreting *אבן* *פנתה* in the sense of a founding stone, i.e. one which marks the ceremonial start of building work.³⁷

An association of ‘stone’ with ‘foundation’ is distinct in these and other passages. Isa 28.16 refers to the Lord’s foundation stone in Zion, a massive stone, a cornerstone suitable for foundation.³⁸ Note also that the building imagery which surrounds Isa 28.16 (v.17) *ושמתי משפט לקו וצדקה למשקלת*; v.10 *קו לקו*) echoes that in Job 38.5.³⁹

34. I am grateful to the participants at the symposium ‘Aramaic lexicography’, Sheffield, July 2002 for the suggestion that the author of 11Q10 associated *פנתה* with *פנים*, *פנה*.

35. Jongeling *et al.*, *Aramaic Texts* (57). Incidentally, their use of “rough” suggests thinking along the lines of Jastrow’s definition of *חזית*.

36. Roberts, *Yahweh’s Foundation* (36-7) discusses the problematic *הנני יסד* and translates: “Look, I am about to lay ...”.

37. Modern definitions of ‘cornerstone’ include: “first stone of new building: the first stone laid at a corner where two walls begin and form the first part of a new building” (*Encarta® World English Dictionary* © & (P) 1999, 2000); “a stone representing the nominal starting place in the construction of a monumental building ... laid with appropriate ceremonies” (Random House Dictionary of the English Language, 2nd edtn., 1987).

38. Isa 28.16 is fraught with difficulties, not the least of which is the term *בחן*, traditionally thought to mean ‘tried, tested’ or ‘chosen’. *אבן בחן* may refer to a large and valuable type of foundation stone, perhaps connected with *אבני גזית* in 1King 5.31. See Roberts, *Yahweh’s Foundation* for a full explanation of this proposal which is based on textual evidence from Qumran.

39. Note also the resonances between the imagery in Isa 28.17b where the waters are said to overflow the secret place, and that in Job 38.8f regarding the deep. See further on 11Q10’s understanding of 38.8f

1King 5.31 describes how the work of building the first temple in Jerusalem was begun by the cutting of stone: ‘The king commanded and they quarried large, high-quality⁴⁰ stones יקרות אבנים גדלים אבנים to found the house with hewn stone ליסד הבית

‘The house when it was being built was built [from] whole quarried stone אבן שלמה

Jer 51.26 (above) connects cornerstone with foundation stone; נבנה מִסָּע ..’.

furthermore, Jer 51.15 is a direct reference to God’s creation of the earth, which is the explicit subject of Job 38.6.

This combination of references which associate special stone, foundation and temple becomes particularly interesting when seen alongside rabbinic legend about the founding of the earth, wherein direct references to the Book of Job are made. The legend pivots on **פְּתָה אֶבֶן** in Job 38.6. There are several strands to this legend: the creation of the world began with a stone (**אֶבֶן שְׁתִּיָּה**), which was cast by God into the ocean - the proof-text is Job 38.6; the creation of the world began from the centre and moved outwards, or from the sides and moved inwards; the world was created from Zion. Thus, the **אֶבֶן שְׁתִּיָּה** marked both the creation of and the centre of the earth, and of Zion. Was the translator of 11Q10 familiar with similar ideas and is his translation **אֶבֶן חִזִּיתָה** in some way a reference or an allusion to them?⁴² A founding ceremony marking the creation of the earth would certainly give a context to the celestial celebrations described in the following verse, 38.7. That ‘foundation’ may be a key

under Expansion, Adjustment of Word Order.

40. Mulder, *1 Kings* (223) remarks that יקר here refers to the quality of the stones as suitable for foundations.

41. In biblical usage גִּזִּית (√ גִּזַּה 'to cut') refers to stone: 1King 6.36, 7.9, 11,12; Exod 20.25; Isa 9.9; Ezek 40.42; Amos 5.11; Lam 3.9; IChr 22.2. There is some uncertainty over precisely what degree of finish distinguished גִּזִּית from אבן שלמה; it seems that אבן שלם means virgin, untouched stone, whether retrieved from the ground or cut from the quarry, whereas גִּזִּית means stone which has been cut or hewn from a quarry into blocks suitable for building, but which has not been further dressed or finished. See Mulder, *1 Kings*; Zevit, *Religions of Ancient Israel* (278); Olyan, *Why an Altar* (163-6).

42. See further under Discussion.

concept behind 11Q10's understanding of 38.6 finds support also in its rendering of *יר* and of *אדן* in the same verse.⁴³ Perhaps the translation *חזיתה* *אבן* was intended to refer to the distinctiveness or prominence of the earth's foundation stone,⁴⁴ understood as residing in its role as marking the very spot from which the creation of the earth proceeded.

Further to the notions of ceremony and prominence which may underlie 11Q10's *אבן* *חזיתה*: the occurrence of *חזית* in BHeb Isa 57.8 is worth some consideration. The sense of the verse is far from lucid, but it has been suggested that in the context *יד* and *זכרון* may refer to memorials or monuments.⁴⁵ There are several other scriptural occurrences of *יד* apparently meaning 'monument', each with interesting associations.⁴⁶ At 1Sam 15.12 Samuel is told that Saul *לוי יד* 'has set up for himself a monument ..', the use of *נצב* √ implying a ceremonial construction, or erection, of a commemoration of his victory against Amalek. At 2Sam 18.18 Absalom's memorial pillar, which he himself had set up, is known as *יד* *אבשלום* 'the hand of Absalom'. At

43. See Substitution.

44. There may be support for this in BHeb. While *חזי/ה* √ 'to see' and related forms occur frequently in BHeb, there is evidence of some ambivalence over the meaning of *יד חזית* in Isa 57.8, ostensibly Qal perfect second feminine singular (so BDB) 'you saw/have seen a hand'; the sense of the entire verse is opaque. Gesenius, *HCL* (268) defines *חזית* at Isa 57.8 and *תחזה* at Exod 18.21 as "to choose for oneself" through comparison with the use of *ראה* √ in Gen 22.8. Interestingly, although K-B define *חזית* at Isa 57.8 as "see, behold", they define *חזות* as "distinction", with "prominent horn" in Dan 8.5 (BDB: "conspicuous horn"). Clines, *DCH* defines both *חזות*, *חזית* as the feminine form of the adjective *חָזָה* "prominent": at Isa 57.8 where *חזית* qualifies *יד* (on this, see next note), at Dan 8.5 where *חזות* qualifies *קרן* ('horn') and 8.8 where *חזות* is used as a substantive (AV: "notable ones"; NEB, NRSV: "prominent horns").

45. Using comparative philological evidence, including 1QS 7.13, Delcor, *Two Meanings* proposed a root **wd/yd* 'to love', giving rise in Hebrew, Ugaritic and Arabic to a noun *yd* 'penis', supporting Duhm's proposal of this sense at Isa 57.8,10. For more recent discussion, see Smith, *Rhetoric and Redaction*: *יד* and *זכרון* (in Isa 57.8) "[may refer] to memorials or monuments which may have functioned in the cult of the dead..." (85). For 1QS 7.13 see the full note given ad loc. in Charlesworth, *The Dead Sea Scrolls* (Vol. I: Rule of the Community and Related Documents).

46. Delcor, *Two Meanings* examined four occurrences of *יד* (1Sam 15.12, 2Sam 18.18, Isa 56.5, Ezek 21.24) where translation as 'monument' is both appropriate to the sense and is supported by archaeological evidence of ANE stelae which depict hands.

Isa 56.5 God promises to the eunuchs, who can have no progeny, that ‘.. I will give to them within my house and within my walls a monument and a name .. בביתי ובחומתי’. v.7 continues the reference to the temple: ‘I will bring them to my holy mountain קדשי אל הר and I will imbue them with gladness in my house of prayer’. The association of חזית with יד in the context of זכרון ‘memorial’ (Isa 57.8); of יד with the setting up of commemorative objects and with the Jerusalem temple (1Sam 15.12, 2Sam 18.18, Isa 56.5); and of זכרון at Josh 4.7 in association with קום √ in relation to the stones over which the ark of the covenant was carried - these are collocations which may well have drawn the eye of the 11Q10 translator as he sought to understand the significance of Job 38.6.⁴⁷

The scriptural resonances intrinsic to 11Q10’s translation of אבן as אבן פנתה, together with other elements in its translation, suggest that it has significant depth.⁴⁸ The sense ‘foundation stone’ was perhaps the intention, though the full import of such an interpretation remains unclear. The possibility of such a sense retrieves the 11Q10 text from the need to propose scribal error and emendation, and offers an explanation for an otherwise obscure translation of a relatively transparent HT.

38.25 לחיז קלות

HT reads: מי פלג לשטף תעלה ודרך לחיז קלות “Who hath divided a watercourse for the overflowing of waters, or a way for the lightning of thunder” (AV). The difficulty concerns the imagery.⁴⁹ √ שטף has the sense of ‘abundance, overflowing’, both literally of waters and figuratively of, for example, anger, suffering, armies and

47. It is worth noting the allusive vocabulary in the co-text of Isa 57.8 which also may have helped to mark the verse as significant: the chapter opens with a description of the righteous man whose passing is unremarked (vv.1-2) - recalling Job?; Isa 57.7 speaks of the ‘high mountain’ upon which sacrifices are offered - suggesting Mount Zion?

48. See its treatment of ירה and אדן under Substitution.

49. Tur-Sinai, *Job* suggested it is that of the heavens sealed off by the firmament and requiring a conduit through which rain can pass.

God's judgement.⁵⁰ תעלה is a water-conduit, an aqueduct, for irrigation, or storage or drainage.⁵¹ The plural קולות (frequently defective) is usually idiomatically 'thunder'; the sense of חזיו קלות is derived from context as 'thundercloud' or 'thunderbolt' (it occurs only 3 times: Job 28.26, 38.25 and Zec 10.1).⁵² The second hemistich replicates 28.26b.⁵³

11Q10 renders: מן שויה למטרא זמן וארח לעננין קלילין.⁵⁴ The translator understands חזיו as 'cloud', but chooses to interpret קלות as connected with קלל, thus: 'and a way for the swift / light clouds'.⁵⁵ There is every reason to suppose that this understanding of קלות was a considered choice based on scriptural imagery. For example, at Ps 104.3 the clouds are identified as God's chariots: '...who makes clouds his chariot רכובו עבים השם, who walks about upon the wings of the wind המהלך רוח על כנפי רוח'; God's chariots, the clouds, are as fast as the wind: 'See, he goes up like clouds כעננים יעלה and his chariots are like the whirlwind, faster than eagles are his horses מנשרים סוסיו' (Jer 4.13);⁵⁶ at Isa 19.1 God is explicitly said to 'ride upon a swift cloud': יהוה רכב על עב קל.⁵⁷ The presence of עלה √ and the nouns קל, עב, ענן suggest that such verses may be key for understanding the imagery underlying 11Q10's rendering here.⁵⁸

50. Waters, e.g. Ps 32.6, 78.20; 2Chron 32.4; anger: Prov 27.4; suffering: Ps 69.3; armies, e.g. Isa 8.8, Jer 47.2; judgement, e.g. Isa 28.2, 15, 18.

51. 1King 18.32, 35, 38; 2King 18.17, 20.20; Isa 36.2; Ezek 31.4.

52. Also Ben Sira 32.26(B): "Welcome is his mercy in time of distress as rain clouds חזיזים in time of drought" (trans. Skehan 35.26); 40.13(B): "בחזיו קולות" "with lightning and thunder" (trans. Skehan 35.26). Ugaritic *hdd* may be cognate; so K-B. Tur-Sinai, *Job* posits a phonetic variant of חץ, cf. Ps 77.18.

53. Tur-Sinai, *Job* suggests that 28.26b may be a reply to 38.25b.

54. See 11Q10's rendering of the first hemistich under Substitution.

55. As also at 28.26. This straightforward understanding of the syntax does not require supplementation (note the explanatory additional preposition in the rabbinic versions).

56. The subject of this verse is ambiguous; the image is of Israel suffering at the hands either of God or of a human enemy acting as God's agent.

57. Tuinstra noted Isa 19.1 with reference to Job 28.26; see Le Déaut, *al tiqré* (424).

58. Cf. also Isa 66.15: 'For, see, the Lord will come with fire and his chariots like a whirlwind ...'; √ שטף occurs in v.12, דשא in v.14 (as Job 38.27); Nah 1.3: '... the Lord has his way in the whirlwind and the storm יהוה בסופה ובשערה דרכו, cloud is the dust at his feet'. See also Ps 18.11-15 // 2Sam 22.11-15 which describes a theophany in terms of a thunder-storm.

39.23 להב

HT reads: עליו תרנה אשפה להב חנית וכידון “The quiver rattleth against him, the glittering spear and the shield” (AV). It is part of a description of a war-horse (39.19-25), describing either the arms with which the horse, or its rider, is dressed for battle,⁵⁹ or the arms used against it in battle - the uncertainty is due to the hapax תרנה. Besides this, there is a syntactic problem: how do the lexical items להב חנית relate one to the other? Or, putting it another way, how many weapons are listed? The consensus in the modern era has been to read להב as a noun in construct with חנית,⁶⁰ and to understand it metaphorically: ‘the flashing spear’.⁶¹

11Q10 translates: עלוהי יתלה שלט שגן ונזך וחרף סיף ‘Upon him hangs weaponry: a blade and a lance and a sharp sword’. תרנה is rendered with an imperfect derived from √ תלי ‘to hang, suspend’.⁶² The rarity of אשפה ‘quiver’ and the unique description of the manner of carrying a quiver in Isa 22.6 perhaps aided the translator.⁶³ Note also that √ תלה occurs in association with שלט (Ezek 27.11, Song 4.4)⁶⁴ and that 11Q10 goes on to render אשפה⁶⁵ here as שלט.⁶⁶

59. Though it appears, through the poet’s licence, that the horse is armed, in all probability we should understand that the rider is so armed.

60. Cf. להבת חניתו 1Sam 17.7.

61. Cf. Tur-Sinai, *Job*; Dhorme, *Commentary*; Gordis, *Book of Job*; Pope, *Job*. The Peshitta translator did likewise; see Expansion.

62. RJob’s תשורי ‘it rests’ is not too far from 11Q10. The use of √ שדי ‘cast, shoot’ in some mss. reflects uncertainty over the sense of תרנה and the value of על. PJob renders with a participial form of צרב; see below.

63. √ נשא in Isa 22.6 and elsewhere describes the carrying or wearing of armour or weapons; e.g. Judg 9.54; 1Sam 14 *passim*; 1 Chron 5.18, 12.24; 2 Chron 14.7.

64. The picture is that of the שלט (meaning uncertain - see n.66) hung over city walls, perhaps as a sign of armoured strength.

65. It is found six times: Job 39.23, Ps 127.5, Isa 22.6, 49.2, Jer 5.16 and Lam 3.13; there would seem to be little doubt that it means ‘quiver’.

66. van der Ploeg *et al.* translate as “la lance”, on the basis of שלט in 1QM 6.2. Borger, *Hiob xxxix* has argued that 11Q10 preserves the original meaning of שלט and should therefore be read here as ‘quiver’ (‘Köcher’) or perhaps a bow-cum-arrow carrier. García Martínez *et al.* and Sokoloff, *Targum to Job* accept Borger’s case. Yet the biblical evidence for the sense carried by שלט is ambiguous. BHeb שלט has traditionally been understood variously as ‘missile’, ‘javelin’ or ‘shield’ (the latter perhaps through its occurrences in association with מגן). The evidence suggests a

Regarding להב, the translator does not use the direct equivalent (להבא), but associates it with sharpness, translating as שן 'blade'.⁶⁷ From a root meaning 'to be bright',⁶⁸ the noun להב is found meaning the flame of a fire,⁶⁹ and, figuratively, the blade of a weapon, as here in Job 39.23.⁷⁰ In the War Scroll לוהב is used to mean the sharp part of a weapon that was attached to the haft, for example לוהב הזרק 'the blade of the dart' in 1QM 6.2, or of a spear (1QM 5.10-11).⁷¹ In view of this evidence, perhaps 11Q10's שן should be thought of as something like a bayonet, that is, as a detachable blade. But there is another possible explanation grounded in scripture itself. There is an association of להב with the semantically similar root להט in the description of Leviathan at Job 41.13: 'His breath makes coals blaze נפשו גחלים תלהט and a flame goes forth from his mouth יצא מפי יצא' (Job 41.13). Though the verb להט is found several times, the only occurrence of the noun is in Gen 3.24 in a description of the sword which guards the way to the tree of life in Eden: להט החרב. This uniqueness may have been sufficient to cue the 11Q10 translator into adopting the sense of sharpness here in 39.23 where the context also concerns a sword. A scripturally based explanation would be consistent with how the translator has apparently worked elsewhere.

confused history and a great deal of uncertainty as to its original meaning, which is apparently lost in antiquity; for a summary, see K-B sub שלט. In each of its seven occurrences it could be argued that the more general sense of 'arms' or 'equipment' (so BDB) is just as appropriate as 'quiver'. See: 2K 11.10 // 2 Chron 23.9, 2Sam 8.7 // 1 Chron 18.7, Ezek 27.11, Song 4.4; in Jer 51.11 מלאו may mean 'arm, prepare' and thus 'polish the arrows, prepare the weapons!' (rather than 'fill the quivers!'); see Driver, *JQR* 28 (1937-8):127, citing 1 Sam 18.27, 2Sam 23.7 and Num 14.24 in support of understanding the Piel of מלא as to do something fully or well.

67. 11Q10's שן looks substantival; the adjectival sense would require a participial form, or the construct (but then the inserted waw is problematic). For discussion of this verse, see Greenfield and Shaked, *Three Iranian words*; also under Expansion.

68. Cf. the Aram. להבא and the Akk. *la'bu* meaning 'flame', the Syr. ܠܬܒܐ 'to glow' and the Arab. *lahiba* 'to burn'; see K-B.

69. For example, Judg 13.20; Isa 29.6, 66.15.

70. Also Judg 3.22 and Nah 3.3 with חרב.

71. This does not mean that we must therefore also read 11Q10's שן, which translates HT להב, as construct.

2 i. b Selection in PJob

37.16 מפלשי, מפלאות

HT reads: התדע על מפלשי עב מפלאות תמים דעים “Dost thou know the balancings of the clouds, the wondrous works of him which is perfect in knowledge?” (AV).⁷² PJob renders the first hemistich: הִגֵּד אֲנִי מַחְסֵה הַחֲבָאִים ‘Do you know the going forth of the clouds?’ The rendering of the hapax מפלשי with מַחְסֵה הַחֲבָאִים ‘the going forth of’ looks like a choice based on seeking similarity in Syriac: in its primary sense Syr. ܡܚܣܝܐ means ‘to break through, pierce’; it has a figurative sense of ‘to issue, result’, hence the translator’s use of the more prosaic ܡܚܣܝܐ. Note that עב is rendered as a plural and there is no translation of the preposition על. The treatment of מפלאות refers back to נפלאות in v.14; probably the syntax there (נפלאות אל) “the wonderful works of God”) influenced the translator’s understanding here, for here it is also treated as a construct: ܡܚܣܝܐ ܡܚܣܝܐ ‘and the marvellous works of ..’.

38.28 אגלי

HT reads: היש למטר אב או מי הוליד אגלי טל “Hath the rain a father? Or who hath begotten the drops of dew?” (AV). The poetic imagery of rain in the first hemistich is mirrored by that of dew in the second. PJob’s verse division suggests that the translator understood the hapax אגלי as a simple plural parallel with מטר :

ܡܬܪܐ ܡܬܪܐ ‘Or who gave birth to the drops?’⁷³ The rendering ܡܬܪܐ ‘drops’ is probably influenced by the immediate context, which concerns precipitation onto the earth; perhaps also other local texts which associate ‘drops’ and ‘rain’ (Job

72. See above p.29 for detail on 37.16.

73. PJob’s idiosyncratic verse division in 38.28 argues against an influence from the rabbinic version (see below); see Adjustment of Word Order/Division.

36.27, 29.22-23, both √(נטף).⁷⁴

39.7 תשאות

HT reads: “He scorneth the multitude of the city, neither regardeth he the crying of the driver” (AV). The obscure תשאות is rendered as ‘voice’ (גַּלְגַּלִּים מַלֵּא ‘voice of the taskmasters’), probably guided by association with Job 3.18: **לֹא שָׁמְעוּ קוֹל נֹגֵשׁ**.⁷⁵

39.8 יתור

HT reads: “The range of the mountains is his pasture, and he searcheth after every green thing” (AV). The obscure יתור can be read as √תור ‘to seek out; spy out, explore, reconnoitre’, either the imperfect ‘he seeks out, he explores’, or as a nominal hapax legomenon ‘searching, exploring’.⁷⁶ The PJob translator understood an alternative possibility, apparently deriving it from √יתר and achieving in **בְּרַגְלֵי הַרְבֵּה** what appears to be a common-sense translation: ‘On the many mountains [is his pasture ...]’.⁷⁷

74. PJob translates **מִים נֹטְפִים** as **הַמַּיִם הַנּוֹטְפִים** at 36.27; it appears to paraphrase at 29.22-23.

75. Tur-Sinai, *Job* proposed deriving תשאות from √נשא, thus “raising of the voice, shouting”; see his note on תשוה at 30.22. On תשאות see below, p.48.

76. MT יתור presumably understands the latter.

77. Szpek, *Translation Technique* (281) translates **בְּרַגְלֵי הַרְבֵּה** as “with a multitude” and classifies it as an error due to confusion of consonants (read as יתור).

2 i. c Selection in RJob

37.11 ברי

HT reads: **אף ברי יטריח עב יפיץ ענן אורו** “Also by watering he wearie the thick cloud; he scattereth his bright cloud” (AV).⁷⁸ RJob1 renders the hapax **ברי** as **ברירותא** ‘clearness, purity’, evidently connecting with **ברר** ‘to purify, cleanse; polish’.⁷⁹ This accords with a tradition found in bBer 59a, which explains that **הראה רקיע בטהרתה** ‘He who sees the firmament in its purity’ refers to the clarity of the heavens when the wind has cleared them of cloud after all-night rain; though no proof-text is cited, the image calls to mind Job 37.11b and v.21.⁸⁰ Targumim to Exod 24.10 make the same connexion, using **ברר** to translate HT **טָהַר** and explaining that it refers to the beautiful clarity of the heavens when they are clear of clouds.⁸¹

38.25 לחזיו קלות

HT reads: **מי פלג לשטף תעלה ודרך לחזיו קלות** “Who hath divided a watercourse for the overflowing of waters, or a way for the lightning of thunder” (AV).⁸² RJob’s understanding of the rare **חזיו** as ‘cloud’ is reflected elsewhere in rabbinic literature.⁸³ **קלות** is connected with **קול** ‘sound, noise’, no doubt with an eye to the previous imagery of Job 36.33; 37.2,4,5. Clarificatory material supplements both RJob1 and

78. See further above, p.26.

79. Some mss. read: **בטחבות** ‘with dew/vapour’, presumably understanding **רי** ‘moisture’. There are two rabbinic translations of 37.11 (see RJob2 under Substitution). Weiss, **התרגום** (268) includes 37.11 among examples in RJob which he attributes to “interpretative or stylistic difficulty”.

80. Perhaps also Ps 18.13: ... **מגנה נגדו עביו עברו** ‘Out of the brightness before him his clouds passed ...’. At 37.11 RJob2 inserts **רוח** as the agent; see Expansion.

81. HT: **והי כתקוף שפר** ‘and like the heavens themselves for purity’; PsJon: **שמיא כד הינון ברירין ענניא** ‘and like the great beauty of the heavens when they are clear of clouds’; O: **וכמיחזי שמיא לברירו** ‘and like the appearance of the heavens for clearness’.

82. See detail above.

83. E.g. GenR 13.12: regarding cloud and citing Job 28.26: **ענן** **חמשה שמות נקראו לו עב** **אד** **ענן** **נשיא חזיו** ‘There are five terms for cloud ...’; see also bTaan 9b, cited below.

RJob2.⁸⁴ RJob3 is more straightforward: ואסרטא לענני קליא 'and the way for the noisy clouds' (lit. clouds of sound).⁸⁵

Rabbinic appreciation of the ambiguities in חזיו קלות is certain. Where the phrase occurs at 28.26, RJob renders it as לחזיזי דרהטין בקליא 'for the clouds which are swift / run with noises', thus connecting קלות not only with קול but also with קלל √. ⁸⁶ Where Ps 104.3 has simply עבים 'clouds', the targum qualifies them as עננין קלילין 'swift clouds', presumably because of the clues in the context (chariot, wind).⁸⁷ Coincidentally, this is exactly how 11Q10 renders חזיו קלות in Job 38.25.⁸⁸ The targum to Isa 5.26 translates קל יבוא 'swiftly he will come' as כעננין קלילין ייתי 'like swift clouds [a king] will come',⁸⁹ again associating קל 'swift' and cloud.⁹⁰ As for חזיו, rabbinic comprehension of this varies too. Zech 10.1 fleshes out a context through which חזיו may be understood but still its precise meaning remains unclear: 'Ask of the Lord rain in the season of late rain, the Lord makes חזיזים and gives rain showers to them להם גשם מטר, יתן מטר גשם להם, to each one grass in the field'. In the targum to Zech 10.1 חזיזים is understood not as cloud but as 'wind': "... the Lord creates wind רוחא and sends down rain to the sons of man ...".⁹¹ bTaan 9b defines חזיו in Zech 10.1 by the term פורחות; R Yohanan remarks that פורחות are a sign of approaching rain; R Papa explains עיבא קלישא under a thick cloud עיבא to mean a thin or light cloud פורחות.

84. See further under Expansion.

85. PJob also takes קלות to mean 'sound'; for the rest of the translation see Conjecture and Omission.

86. Elsewhere Job 28.26 ודרך לחזיזי קלות is interpreted as referring to God's voice directed miraculously to Moses (Tanh (Buber) VaYikra 1).

87. TgPsalms 104.3: '... who sets clouds [as] his chariots, upon swift clouds עננין קלילין, like the wings of an eagle ...'; midTehillim 104.3 cites עב קל 'swift cloud' from Isa 19.1 but without interpretation.

88. See above p.38.

89. Cited by Weiss, התרגום (29).

90. Tg Song of Songs 2.9 also suggests a traditional association of חזיו with קלל: '... when the glory of the Lord was revealed in Egypt on the night of Pesach and he slew all the firstborn, he rode on a swift cloud על חזיזא קלילא ...'.

91. K-B defines חזיו in Zech 10.1 as 'blast, squall'.

סמיכתא . Conceivably, פורחות might mean spreading or perhaps ‘fast-moving clouds’⁹² - not so far removed from 11Q10’s understanding of חזיו as לעננין קלילין ‘swift clouds’.

38.28 אגלי טל

HT reads: האב או מי הוליד אגלי טל “Hath the rain a father? Or who hath begotten the drops of dew?” (AV). RJob’s רסיסי טלא ‘drops of dew’ was almost certainly influenced by the immediate context and other local references which associate ‘drops’ and ‘rain’ (Job 36.27, 29.22-23). It may also owe influence to texts such as Prov 3.19-20: ‘The Lord founded the earth with wisdom, he established the heavens with understanding; by his knowledge the depths were rent apart and clouds drop[ped] down dew טל ירעפו ושחקים ירעפו טל’ - not only are the resonances with the themes and imagery of Job 37-38 clear, but here is the answer to the very question ‘Who gave birth to the dew?’ Another probably influential text is Deut 33.28; the context is Moses’ blessing, which culminates in his wish that, on Israel’s land of plenty, ‘his heavens, moreover, shall drop down dew טל ירעפו שמי ירעפו טל’ - a text which is redolent of God’s promise of rain, itself a major theme in rabbinic exegesis of these chapters of Job.⁹³ The use of רסס in targumim to Deut 33.28 and Prov 3.20 suggests that RJob’s translation makes a traditional association.⁹⁴

92. JBA lists under פרח the adjective “fast-running”; CAL cites Jastrow’s reference to the adjective as meaning “transient”.

93. PsJon to Deut 33.28 confirms, translating and expanding: ‘.. the heavens drop the dew of blessing and the beneficent rains’.

94. Note also the association of טל with רסיס in Song 5.2: ‘My head is soaked with dew שראשי טל רסיסי לילה’, and my locks with the damp of the night נמלא טל. רסס is used in PsJon to Deut 33.28 and in TgProv 3.20 to render רעף and ערף, respectively (Jastrow 1484-5).

2 i. d Additional examples of Selection

11Q10

37.13: לחסד 'whether for kindness' > וְהָן פתגם [חו]ב 'or whether [for] a shameful matter' (association; see Alternative Translation)

37.18: מוצק 'cast' or 'constrained' > עקה 'pressed' (association?)⁹⁵

38.28: אגלי טל (hapax) > [ע]נני טלא '[cl]ouds of dew' (association?)⁹⁶

38.31: משכות (hapax) > סיג 'fence' (association?;⁹⁷ real life observation)

39.8: יתור (hapax) > ויבחר לה 'it chooses for itself' (association: Prov 12.26, 2Sam 22.33, Qoh 1.13, 2.3, 7.25)⁹⁸

PJob

37.10: יתן > גלמב 'is given' (read as Pual; cf. RJob)⁹⁹

37.12: ארצה 'to the earth' (uncertain suffix) > ארצו 'his earth' (association?)¹⁰⁰

37.18: שחקים 'clouds' or 'heavens' > למסב 'firmament' (context); חזקים 'strong' > read as attributive¹⁰¹ (cf. RJob)

95. The translator appears to have understood צוק. On the grounds that as a participial form 11Q10's עקה is defective (for עיקה), Sokoloff, *Targum to Job* regards it as nominal 'distress, trouble'; he does not speculate as to the sense here. Weiss, *התרגום* (30) regards it as based on Isa 30.6, but there is no resonance in content or context. The combination of vocabulary and ideas in 38.37-38 may be more pertinent to its understanding of מוצק here than Isa 30.6. 11Q10 to 38.37-38 is not extant.

96. Perhaps Job 36.27-28 encouraged this understanding; also Gen 27.28,39, Isa 18.4, Hag 1.10, Zech 8.12.

97. Job 10.11, Mic 7.4 are worth considering in this regard.

98. See Gold, *Targum or Translation* (112-115).

99. The similar approach in RJob is not significant of influence. MT vocalises as Qal.

100. A variant reads: ארצו "their earth". At Prov 8.31 the two nouns are again juxtaposed (בתבל), the suffix is possessive, and P translates likewise. Perhaps this passage influenced the translator at 37.12. At Job 34.13 PJob regards the suffix as locative (ארצה > ארצו). In 37.13 (אם) PJob omits the suffix; see Omission.

101. In MT חזקים is not attributive, falling after the athnah and thus in the second hemistich. PJob, however, understands חזקים as an agreeing attributive adjective: "the mighty firmament". This understanding of the syntax may also have influenced the choice of 'firmament' rather than 'clouds'.

2 i: Selection

38.5: ממדיה (hapax) > מִצְמֵלָהּ 'its measuring-line'(parallelism)

38.24: קדים יפץ 'it disperses the wind' or 'the wind disperses'¹⁰² > הִנֵּחַ הַנֶּחֱמָה 'the wind goes out' (association?)¹⁰³

38.31: משכות (hapax) > צַבַּל 'path'¹⁰⁴

39.23: תרנה (hapax) > צָבַב 'resounds'¹⁰⁵

RJob

38.31: מעדנות (hapax) > שִׁירִי 'chains' (association; see Adjustment of Consonants)

39.4: בבר 'in the open field'¹⁰⁶ or 'with corn, grain' > בַּעֲיֹבֹרָא 'with foodstuff'

2 i. e Summary

These examples demonstrate that each translator was, to a greater or lesser extent, linguistically skilled and used linguistic association and context as a guide when faced with hapax legomena, ambiguous or rare vocabulary.¹⁰⁷ Beyond this, however, lies the real significance of selection: that is, in what other skills or factors guided or influenced the translator in his choice. Here it is possible to detect distinctions between the translations.

The handling of hapax legomena and ambiguity in RJob is restrained. The detailed

102. In the Hifil (as MT vocalisation) the root פִּוץ 'to disperse, scatter' may be transitive (e.g. Job 37.11) or intransitive (e.g. Exod 5.12, 1Sam 13.8).

103. Perhaps influenced by Ps 135.7, Jer 10.13, where the wind is described as going out/being made to go out (√ צִא is used) 'from his treasures מֵאוֹצְרוֹתָיו' - the latter noun occurring twice in Job 38.22.

104. Understanding √ מִשַׁךְ; cf. Vulgate's *gyrus*.

105. Besides 'to praise, glorify', צָבַב can mean 'to resound'. The translator was perhaps seeking sense from what seemed to him the most likely derivation for the Hebrew (√ רָנַן 'to sing').

106. Perhaps an Aramaism, cf. בָּרָא in Dan 2.38, 4.20, 22, 29.

107. On linguistic skills of the translators, see further under Discussion.

illustrations demonstrate that context is key in determining its careful word choice, and other examples confirm this. In 39.8 יתור, uncertain in both form and meaning, is rendered in a straightforward way with יאליל 'he spies out'. In 37.10 the ambiguous consonantal form יתן is read as the Pual with אל נשמת as the explicit agent, which makes more ready sense than does the Qal: יתן קרח.¹⁰⁸ Also in 37.10, the ambiguous במוצק is rendered as באתכותא 'in a cast' with an eye to the context of water, ice and cold.¹⁰⁹ אתרגשתא 'noise; crowd' renders the rare תשאות in 39.7b: ישמע 'He scorns the din of the city; he does not hear the cries of the herdsman'.¹¹⁰ The alliterative echo of רגוש in the translation of the first hemistich: יגחך לרגוש קריתא 'He laughs at the tumult of the city ..', suggests that the translator recognised a close semantic link between המון and תשאות,¹¹¹ construing תשאות here in the more common sense of המון as 'noise, uproar'. Compare this with the translation of תשאות סכתו at Job 36.29: ענניה טלליה 'the mass of his cloud, his covering', where the use of רכפת suggests that there, תשאות was construed as equivalent to המון in its rarer sense of 'abundance'. The appropriate word for the context is clearly both an aim and an ability.

The expression להשביע שאה רוגשא ואתרגושתא 'tumult and noise' translates שאה in 38.27.¹¹² ומשאה is generally taken to mean 'ruin and desolation',

108. MT vocalises as Qal. PJob also reads as Pual. 11Q10 is not extant.

109. See Extension for PJob and 11Q10.

110. תשאות is found four times only, always in the plural (Isa 22.2; Zech 4.7; Job 36.29, 39.7); it is related to √ שוא / שאה, and is generally defined as 'noise, uproar'. Myers and Myers, *Haggai, Zechariah* (248) suggest that at some stage in its semantic development תשאות came also to mean 'devastation' (cf. שואה); they cite Ps 74.3 משאות.

111. In targumim to Jer 25.31 and Isa 17.12 אתרגשתא 'noise' translates שאון, which is related to √ שוא and thus to תשאות. At Isa 22.2 TJon renders תשאות with אתרגשתא; at Zech 4.7 the verse is almost entirely interpretative so that a translation of תשאות is not easily discerned.

112. The majority of mss have רגושא.

though this may be an extended sense from the more basic one of a sudden and explosive occurrence.¹¹³ RJob, while reflecting the assonant character of HT, reverts to the basic rather than the extended sense. This is a deliberate choice: at 30.3 RJob translates *שאה ומשאה* with *שיחא ורגושתא* ‘destruction and noise’, presumably recognising the better sense of *שאה* there as ‘ruin’.¹¹⁴ At 38.27 the translator regarded the better sense to be ‘tumult’.¹¹⁵

It is of no surprise to find in some of RJob’s lexical choices resonances with scripture and with rabbinic thought as expressed elsewhere. bBer 59a resonates in the treatment of 37.11. For *מפלאות* in 37.16 the translator refers back to v.14. In 38.25 the translation of *חזי* is consistent with both scripture and rabbinic references. No less than three attempts at explaining the obscure *תעלה* in 38.25a are extant, all with scriptural associations.¹¹⁶ The translation of *אגלי טל* in 38.28 has equivalents in targumim.

It seems likely that the PJob translator too was sometimes aided in selecting a translation by the use of scripture; this is consistent with previous findings regarding both PJob and other books of the Peshitta.¹¹⁷ The reference may be local (37.16, 18) or further afield within Job (38.28; 39.7); occasionally there is a suggestion that the translator has referred for help beyond the Book of Job (37.12, 38.24,28).

There are also many intimations that where the PJob translator was unsure of the meaning of HT, his choice of translation was influenced more by expediency or convenience (that is, what could be made to fit in the immediate context) than by

113. See Substitution, p.128.

114. Reading *סווחא* with several mss.

115. How this fits the overall sense of RJob here is uncertain. For 11Q10 and PJob see Substitution.

116. See Expansion. 11Q10 has an interpretative translation; see Substitution. PJob omits a translation of 38.25a.

117. E.g. Weitzman, *Hebrew and Syriac Job* (141-44); Greenberg, *Jeremiah* (190-97).

careful attention to likely derivation, or, in some cases, than by what the HT actually presented to work with. This can mean that the details and difficulties of the surrounding syntax were apparently ignored, suggesting a somewhat one-dimensional approach to the text and a translator not wholly comfortable with handling the complexities of the vocabulary and syntax. Furthermore, it can seem that the greatest effect on a particular choice is apparently the translator's choices elsewhere in the verse; that is, beyond the necessary constraints of translating from one dialect into another, some translation decisions seem to follow directly from others rather than from the HT. It is not always easy to say which part of the translation has acted on the other. The examples brought above illustrate such self-referencing, and there are many further examples. In 37.10 the omission of a translation of the preceding preposition in line with understanding God as the implicit subject of the participle is integral with the decision made regarding the uncertain מוצק.¹¹⁸ In 38.25 the ostensibly reasoned translation of קלות as 'sound' may have affirmed or encouraged the less defensible rendering of חזיו as שמה 'form'; the sense the translator achieves 'and takes on form and sound' (המה שמה המל) may be excellent but there is a conjectural quality about the method, only accentuated by the fact that it occurs alongside the omission of the first hemistich.¹¹⁹ The translation of יתור in 39.8 addresses the asyndeton of HT; but the choice of גזע to translate ידרוש¹²⁰ looks very likely to have led directly to the substitution of גל for אחר, which in turn may explain the addition of כ to רעל. Again, the resulting flow of sense is excellent: 'In the many mountains is his pasture and he tramples on every green thing'. Note that רעל 'abundance', used in 37.10, 39.7 and 39.8, is an example of what Weitzman referred to as 'drudge' translations, that

118. See Extension.

119. See Omission.

120. See Conjecture.

is, bland, or perhaps safe, options.¹²¹

As regards 11Q10, little has been made in previous studies of the role of scripture in the translator's method. In the above examples, where HT presents uncertainty or ambiguity, it can be argued that the translation was influenced by association with other places in scripture. Thus, the decision to translate אורו in 37.11 as נורה is not simply contextual; it links with storm imagery and theophany in Job and elsewhere. In 37.16 the treatment of מפלאות illustrates two levels of scriptural influence: at the simple level there is a reference back to, and consistency with, the handling of נפלאות in v.14, but at a more sophisticated level the treatment is an interpretative one based on wider scriptural association ('wonders' > גבורא 'power' / מפלאות). At 38.6 the translation of אבן פנתה is rich in scriptural resonances. In 38.25 the selected sense for קלות , and in 39.23 for תרנה and להב , are all firmly based in scripture. In some cases there are interesting similarities with rabbinic interpretations. In 37.16 11Q10's use of גבורה is striking in view of the rabbinic epithet applied to God as provider of rain.¹²² At 39.23 11Q10 and RJob share their association of להב with sharpness, consistent with the understanding of Gen 3.24 expressed in the targumim. At 38.25 the association of קלות with 'swift' finds an echo in RJob.

121. Weitzman, *Syriac Version* (41,147); Greenberg, *Jeremiah* (55). Szpek, *Translation Technique*

assembles examples of 'lexical levelling' (299-301); ܐܠܗܐ does service for eight different lexical items in HT (301).

122. See further under Discussion.

Chapter 2 ii. Extension

An extension is not a straight equivalent of the Hebrew but nor does it introduce an entirely new or interpreted sense (which would amount to substitution). The translation remains within the broad semantic domain¹²³ of the original and yet is stretched in some way.¹²⁴ It brings nuance to the sense of the Hebrew. Extension differs from selection in that the translator was not faced with deciding on a meaning for an ambiguous or uncertain lexeme in the Hebrew; rather, it is proposed that he started with, in essence, a known (or in principle knowable) quantity, but decided to produce an approximate translation. There are instances in all three translations of grammatical changes which amount to tidying-up of the Hebrew.¹²⁵ These data can be used to assess how far the translators were concerned by form, accuracy or consistency. The cases brought below may include grammatical changes, but it is other, often more complex features of semantics which are of particular interest and which are therefore examined.

2 ii. a Extension in 11Q10

37.10 מים במוצק

HT reads: מנשמת אל יתן קרח ורחב מים במוצק “By the breath of God frost is given: and the breadth of the waters is straitened” (AV). Morphologically מוצק derives either from √ יצק ‘to cast, pour’, with the Hofal participle carrying the sense of molten

123. Lübbe, *Describing* (586f) described semantics in 11Q10, drawing on the principles of componential analysis as described by Nida. Accordingly, words which share a focal component of meaning can be grouped together within a semantic domain; further division is made on the basis of supplementary components of meaning, enabling the following semantic relationships to be distinguished: overlapping, included, contiguous, and polar. Cf. van Staaldvine-Sulman, *Samuel* (91).

124. Weitzman, *Syriac Version* (36-7) observed that “stretching the sense” was one way in which the Peshitta translator might tackle a text when no good plain sense could be made of it in the context.

125. Previous studies of the texts note such data in 11Q10, PJob and RJob. Regarding P more generally, Weitzman, *Syriac Version* (33-4) notes a concern to “improve” on the Hebrew text. Greenberg, *Jeremiah* (67-73) illustrates the translator’s concern for grammatical consistency and logical precision.

material which has hardened or solidified;¹²⁶ or from $\sqrt{\text{צוק}}$ ‘to constrain, press’, which, though not found in the Hofal, would yield the same participial form מוצק .¹²⁷

Only three words are extant in 11Q10: על אנפי מין ‘upon the surface of the water’. Sokoloff’s reading assumes that במוצק is not overtly represented.¹²⁸ But the evidence can be read another way. In HT במוצק is the final word of the verse; it is not unreasonable, therefore, to seek its translation in the equivalent position in 11Q10’s rendering - if not, then we must note a change of word order. If this is the case, then על מין represents not ורחב מים but rather במוצק מים ; any translation of ורחב is then to be regarded as non-extant.¹²⁹ The translator gives the participial מוצק nominal value; the preposition על may be an interpretation of the force of HT’s ב .¹³⁰ It is not hard to see how, by associating it both with $\sqrt{\text{יצק}}$ ‘to cast’ and $\sqrt{\text{צוק}}$ ‘to constrain’ and taking the cue provided by קרח in the first hemistich, the translator was led, as were later translators, to understand מים במוצק as frozen water (‘water in constraint / in a cast’). A willingness to employ a degree of freedom in interpreting the word order allowed מים במוצק to be read as מים במוצק , in effect a construct (‘on the constraint / hardness of the water’).¹³¹ The resulting image is simplified even further, with ‘hardness’ extended to ‘coating’, and hence ‘surface’. In favour of this reading of 11Q10 is the relative strength of semantic association between מים במוצק ‘water in

126. E.g. 1 Kings 7.23,33,37

127. Modern translations opt for the first derivation, understanding במוצק as a reflection of קרח ‘ice’ in the first hemistich; some commentators smooth the sense further by inserting a second verb: “the stretch of waters becomes a solid mass” (Dhorme, *Commentary*); “the wide waters are turned into a frozen mass” (Gordis, *Book of Job*).

128. Sokoloff, *Targum to Job* asserts that it is ‘a free translation of MT wrhb mym’; he presumably understands אנפי to represent רחב and על to represent ו . He suggests that the translator has “telescoped” the two parts of the verse, combining במוצק with its parallel קרח . He further suggests supplying the verb and noun of HT, and he translates: “[he will put ice] upon the water”.

129. 11Q10’s translation of v.11 follows immediately after על אנפי מין . 11Q10 is not extant at 36.16 where רחב לא מוצק occurs.

130. The fact that על אנפי also translates HT’s על פני in v.12 does not preclude its use here as a translation of ב .

131. This is also therefore an example of Adjustment of Word Order.

constraint' and מִן אֲנִי 'hard' surface of water'. The reading can account for 11Q10's על and, moreover, avoids having to conclude that the translator omitted (or telescoped) a translation of בְּמוֹצֵק, which is perhaps the most difficult part of the verse. It has been suggested that מִן אֲנִי על originated through the translator being reminded of Gen 1.2 (רוּחַ אֱלֹהִים מְרַחֶפֶת עַל פְּנֵי הַמַּיִם) ; cf. Gen 7.18).¹³² There are certainly resonances between the Genesis and Job passages (רוּחַ אֱלֹהִים (Gen), מִן אֲנִי (Job), מִן אֲנִי (Job), מִן אֲנִי (Job)). Perhaps the translator wished to emphasise, through his subtle phraseology, the overall flavour of this passage as God the Creator of nature and the elements.

37.12 והוא מסבות מתהפך בתחבולתו

HT reads: והוא מסבות מתהפך בתחבולתו לפעלם כל אשר יצום על פני תבל: "And it is turned round about by his counsels: that they may do whatsoever he commandeth them upon the face of the world in the earth" (AV). There are several problems for a translator. The syntax is elliptical. The subject of the first hemistich is unclear; possible antecedents for the pronoun והוא are the light (lightning?)¹³³ or the cloud (both v.11) or God. מסבות is hapax legomenon. The Hitpa'el מתהפך 'moving about, turning' suggests movement in different directions, which would be appropriate for either lightning or clouds. The value of the suffix on ארצה is uncertain.

It is the first hemistich which is considered here.¹³⁴ 11Q10 translates: והוא אמר ישמעון לה 'And (when) he speaks they listen to him and go about their business'.¹³⁵ The translator's understanding pivots on reading והוא as referring to God.

132. van der Ploeg *et al.* ad loc.; they do not elaborate their remark.

133. Cf. מתהפכת Gen 3.24, and the imagery of the thunderbolt as a weapon in Job 20.25.

134. See 11Q10's treatment of מתהפך, יצום, and hemistich b under Adjustment of Consonants; ארצה under Omission.

135. Cf. van der Ploeg *et al.*: "Et lorsqu'il parle, ils l'ecoutent". This way of reading 11Q10 is an alternative to Sokoloff's suggestion that it is direct speech: 'And he says: Let them obey him!', (cf. García Martínez *et al.*). The difficulty with this is the awkwardness of לה. If it is God who is speaking here, then to

The hapax **מסבות** is translated by **אמר** . **והוא אמר** 'when he speaks' is a simplification which conveys the sense of divine dispensation; it was probably arrived at through appreciation of the underlying sense of v.12 and through understanding **מסבות** in the sense of **סִפָּה**, the divine ordination of events.¹³⁶ **והוא אמר** subtly picks up on the HT's use of **אמר** earlier in v.6 with reference to snow and rain: 'For to the snow he says, 'Be on the earth' **אמר הוי ארץ** , and to the rain and the heavy showers' (37.6).

The rendering of **בתחבולתו** with **ישמעון לה** 'they listen to/obey him' is also an extension of the underlying sense. 11Q10's interpretative substitute **בהון** in v.11 refers to the winds (v.9);¹³⁷ here in v.12 it is they which are the subject of **ישמעון** , and it is they who, when exhorted, hear and obey God's voice - just as do the snow, the rain, humankind, the beasts, the frost, and the storm-cloud in the preceding verses 6-11. The entire passage opens with an exhortation to hear and obey the controller of the natural world who makes himself known through its elemental forces: **שמעו שמוע ברגז קולו והגה מפיו יצא** 'Hear and heed the roar of his voice and the rumble which comes forth from his mouth' (37.2); 11Q10's **ישמעון לה** is a simple restatement of this.¹³⁸

11Q10's is not a straightforward translation of the first hemistich: it interprets the sense and it reworks the word order. Yet, by coaxing meanings from **מסבות** , **מתהפך** and **בתחבולתו** , it manages to convey both the idea of divine guidance being communicated and its being heard/obeyed. Not literal, certainly, but one should be careful before labelling

whom or what does this (Sokoloff's "him") refer? Muraoka, *Rection* (102) translates "they will listen to (= obey) him".

136. 1 Kings 12.15: **סבה מעם יהוה למען הקים את דברו** 'It was a turn of events caused by God in order to accomplish his word' (// 2 Chron 10.15 **נִסְפָּה**). Jastrow (874) cites a form in later Hebrew meaning 'turn, misfortune'; Dalman: *Ursache* 'cause, reason'. According to CAL, attestations of an Aramaic root **סבב** are dubious.

137. See Substitution.

138. **לה** represents the possessive suffix attached to **בתחבולתו** .

it as wild paraphrase.¹³⁹ The notion of God's speaking, implicit in the Hebrew, is made explicit in 11Q10's understanding of the verse. This notion is fundamental in the context of creation; here in Job 37.12 it becomes central to the specific context of God's control over creation. Other scriptural passages associate the two contexts, notably these final chapters of Job (37-41), but also, for example, Jer 51.15-16, which speaks of the creation of the earth through God's power, wisdom and understanding (v.15), and of the abundance of waters in the heavens, the lightning, the rain and the winds, all brought forth from his storehouses by God's voice (v.16); cf. also Jer 10.12-13. Also Ps 33, which, after a prologue exhorting praise, recalls the creation when 'by the word of the Lord בְּדִבַּר יְהוָה the heavens were made; ... he put the depths in storehouses' (vss. 6-7). The psalm continues with more imagery resonant of the Job story, and especially of these later chapters: God sees all of mankind and all of their deeds and thoughts; mere mortal strength, be it human or animal, is of no consequence; all will come to judgement; faith and hope in the Lord are the only recourse (vss.13-22). In vss. 8-9 all the earth (כָּל (הָאָרֶץ) and all things that inhabit the created world (כָּל יֹשְׁבֵי תֵבֶל) are exhorted to be in awe: וַיֵּעַמַּד הוּא צוֹה וַיֹּאמֶר וַיְהִי הוּא 'For he spoke and it was, he commanded and it came to pass' (v.9). The key concept in such passages is of God's speaking and being obeyed in the context of creation. It is precisely this which is central to 11Q10's translation of 37.12. Passages such as these, and in particular perhaps Ps 33.8-9, with its combination of הוּא , אָמַר , צוֹה , אָרֶץ , תֵּבֶל , may well have guided the 11Q10 translator both in understanding 37.12 and in crafting this translation.

139. Sokoloff, *Targum to Job* remarks of 11Q10's translation up to לַפְעָלִים that it is "[translated] in a completely free manner, and ... corresponds neither to MT nor to any of the ancient versions". Shepherd, *Reconsideration* (86): "v.12a as a whole is so unlike the Hebrew that it can only be described as paraphrase".

37.14 נפלאות

HT reads: **האזינה זאת איוב עמד והתבונן נפלאות אל** “Hearken unto this, O Job: stand still, and consider the wondrous works of God” (AV).¹⁴⁰ **נפלאות** ‘wonderful works’ here describes the manifestations of God’s power in the natural world which Job is called on to witness.¹⁴¹ 11Q10 renders **נפלאות** not with **פרישתא** (as RJob) but with **גבורא** ‘power’.¹⁴² Scriptural usage can help to illuminate the significance of this nuance. There is some overlap between the two terms **נפלאות** ‘wonderful works’ and **גבורה** ‘power’; for example, in Ps 145.3-6 both are used, along with others (**מעשיו** ‘your works’; **גדלותיך** ‘the strength of your awesome deeds’; **עוזו נוראתיך** ‘your great acts’), apparently synonymously, in a description of God’s unfathomable greatness as manifested in his acts. But they are semantically quite distinct: **נפלאות** derives from **נפלא** ‘to separate; distinguish’, **גבורה** from **גבר** ‘to be strong, mighty’. Their distinctive usage can be seen in Ps 106 where they are used alongside each other, but not as synonyms. The psalm opens with the general question: ‘Who can tell the powers **גבורות** of the Lord? Who can proclaim all his praise?’ (v.2). The scene then becomes specific and there is an overt link to the Exodus: ‘Our fathers in Egypt did not understand your marvellous works **נפלאותיך**, they did not remember your great kindnesses’ (v.7). Nevertheless (the psalm continues), God saved the Israelites ‘for his name’s sake’ and ‘to make known his powers **גבורתי** את .. להודיע את ..’ (v.8) - here the context returns to the more general. Further on, the context is again specific: ‘They forgot God their saviour who had done great things **גדולות** in Egypt, wonderful deeds **נפלאות** in the land of Ham, awesome things **נוראות** at the Red Sea’ (v.21). As Ps 106

140. Uncertainty in the HT resides in the deictic **זאת**: is it a reference to what has preceded or to what follows, or perhaps to both? None of the Aramaic translations overtly clarifies this.

141. PJob’s **ܐܠܗܐ** is a straightforward rendering of the feminine plural of HT; the possessive suffix is a linguistic feature. RJob’s **פרישתא** likewise is literal.

142. van der Ploeg *et al.* reconstruct from Frag.C as a singular construct: **אלהא בגבורת** “la puissance de Dieu”. Sokoloff regards as plural: “the mighty works”, as also García Martínez, with the observation that “**נפלאות** is commonly plural”.

demonstrates, **נפלאות** is strongly associated with God's redemptive actions on behalf of Israel. In Exod 3.20 it describes the plagues which precede the Exodus, the example *par excellence* of God's power to save Israel. It is found most often in the contexts of the patriarchal covenant and of the Exodus, and particularly in the Psalms.¹⁴³

Unusually, each occurrence in Job of the term **נפלאות** (which elsewhere regularly has the resonance of redemption) is in the context of God's power over the natural world. In 5.9-10 the context is the divine role in provision of rain: 'He does great things **גדולות** beyond fathoming; wonderful works **נפלאות** beyond number (v.9). He who gives rain upon [the] earth and who sends water upon [the] fields' (v.10). In 9.10 it is God who arranges and maintains order in the cosmos: 'He performs great things **גדולות** beyond fathoming, wonderful works **נפלאות** beyond enumerating'; and in 42.3, after God reminds Job of their respective roles and significance within Creation, Job admits: 'I have spoken of things ... too wonderful for me **נפלאות ממני** and have not understood'.¹⁴⁴

Regarding scriptural usage of **גבורה**, though it can be a general description of power and strength,¹⁴⁵ significantly, it is frequently a descriptor of divine strength, often used alongside other terms such as **זרוע** and **עז**, **כח**; ¹⁴⁶ its range includes God's creative power: 'He who is girded with power established the mountains through his strength **גבורה** ..' (Ps 65.7).¹⁴⁷ Besides here at 37.14, there are two

143. E.g. Ps 105.5-9; 107.15,21,31; 78.11f; Jer 21.2 (the context is that of a plea for Judah's redemption from the hands of Nebuchadrezzar); Judg 6.13; 1 Chron 16.8f // Ps 105. This use is not exclusive, however. See, e.g. Ps 145.3-6 (as noted above); also Ps 9.2, 26.7, 71.16-18 where the context is not specific.

144. 11Q10 is not extant at these points.

145. In Job 39.19 and Ps 147.10 it is applied to a horse, in Job 41.4 to Leviathan. Again, the use is not exclusive; in Ps 80.3 the plea is for God to 'stir up your power **גבורתך** and come and save us!'

146. E.g. Ps 21.14; 89.14; Jer 16.21.

147. See also Jer 10.6,12-13. Isa 40.12-14, 26-29 describe God as creator of the earth in a series of questions similar to those put to Job in chapters 38f; emphasis is placed on his strength; **גבורה** does not occur but its synonyms **כח**, **אמץ** and **עצמה** do. Cf. BSira 43.15: **ענן חזק גבורתו** 'his power gives the clouds their strength'.

further occurrences of **גבורה** in Job in the specific context of God's power over the natural world.¹⁴⁸ In 26.14 it occurs alongside **יתבונן** (as at 37.14) in Job's description of God's mastery of the elements (sky, clouds, rain, sea and wind), when he declares: 'These are but glimpses of his ways; a mere hint of him is detectable! **מי גבורתו** **ורעם** **יתבונן** For who can comprehend the magnitude¹⁴⁹ of his powers?' (v.14).¹⁵⁰ The other is in 12.13-15: **וגבורה עמו חכמה** 'With him are wisdom and power..' (v.13) ; for 'he withholds the waters and they dry up, he despatches them and they transform the earth' (v.15).

Both within Job (12.13, 26.14) and elsewhere, the term which usually describes God's mastery of nature is **גבורה**. This is precisely the context here at 37.14; the preceding verses describe a thunderstorm which Job is exhorted to witness as a manifestation of God in nature: 'Listen carefully' (v.2), for God 'performs wonderful works **נפלאות** **עשה**, great things, but we do not comprehend **נדע** **ולא גדלות** ...' (v.5). And now (v.14) Job is again called on to consider the 'marvellous works' (**נפלאות**) of God - the following speech lists further manifestations of God in nature. If the 11Q10 translator was attuned to wider scriptural usage, then **גבורה** here is a deliberate and appropriate echo of this.¹⁵¹ The translator apparently differentiates between a term which is scripturally associated with God's redemptive acts (**נפלאות**) and one which is associated with God's 'power' over nature (**גבורה**);¹⁵² it is the latter which is chosen for its appropriateness here.¹⁵³

148. Neither passage is extant in 11Q10.

149. Lit. 'thundering'.

150. The *q^ere* is **גבורתיו**.

151. van der Ploeg *et al.* ad loc. remark (without elaboration) that 11Q10 corresponds to HT but expresses not only the power of God but also its manifestation.

152. Many English translations treat the two terms as synonyms, rendering each with an adjective (e.g. 'wonderful', 'mighty') and a noun (e.g. 'work', 'acts'), so that any distinction between abstract 'powers' and concrete manifestations of power is obscured.

153. **גבורה** is also found in connexion with God's power to help in times of tribulation and suffering, e.g. Ps 54.3-5; Ps 71.4,10,16,18. Such passages resonate powerfully with the Job story. Yet the context of 37.14 suggests that the important connotation here is with divine mastery of the natural world.

38.4 ידעת בינה, ביסדי

HT reads: “Where wast thou when I laid the foundations of the earth? Declare, if thou hast understanding” (AV).¹⁵⁴ Though lexically straightforward, the idiom **ידע בינה** does present a particular semantic difficulty.¹⁵⁵

11Q10 renders: ‘Where were you when I made the earth? Tell me if you knew wisdom’.¹⁵⁶ The significant changes are in the lexical plane, and are accomplished by a subtle shift away from the literal, rendering **ידע** ‘to found, establish’ with **עבד** ‘to make’ and **בינה** ‘understanding’ with **חכמה** ‘wisdom’. These are nuanced changes, so understated as to be easily overlooked, yet utterly characteristic of 11Q10. As elsewhere, the clues to its translation lie within scripture itself. In biblical imagery the process of the creation of heaven and earth is frequently likened to the founding of a building through the use of **ידע** and its associated vocabulary.¹⁵⁷ At first sight, therefore, 11Q10’s choice of **עבד** seems less specific, perhaps less poetic, than HT’s **ידע**,¹⁵⁸ particularly since **ידע** could perhaps have been retained.¹⁵⁹ The clue to 11Q10’s use of **עבד** lies, however, in the biblical use of the Hebrew equivalent, **עשה**. The verb and the noun **מעשה** occur regularly in the context of the creation.¹⁶⁰ But the most significant occurrences for the 11Q10 translation are at Ps 104.24: ‘How many are your works, O Lord! **מה רבו מעשיך**

154. See Gold, *Targum or Translation* (115-18).

155. The same idiom occurs at Prov 4.1, Isa 29.24, 1Chron 12.33 and 2Chron 2.11-12, and is perhaps best understood as ‘to achieve understanding’, i.e. the state arrived at through the process of attending to instruction and learning; it might be thought of as synonymous with the attainment of wisdom (see in particular Prov 4.1,5,7). See n.164 for RJob and PJob.

156. Fassberg, *Hebraisms* (67) notes the infinitive + suffix construction **במעבדי** as an Hebraism. The translator added a clarificatory pronominal suffix to the imperative **החויני**.

157. E.g. Ps 24.2, 89.12, 102.26, 104.5, Isa 48.13, Zech 12.1. Cf. similar imagery in the Akkadian creation myth: Enuma Elish IV, 143f.

158. Conversely, García Martínez *et al.* remark (without clarification) that **במעבדי** is “the more specific reading of MT **ביסדי**”.

159. **ידע** is not considered a strong cognate in Aramaic, though there are attestations of nominal forms in Jewish Aramaic dialects and at Qumran (4QMess ar 2.17); see CAL; Fassberg, *Hebraisms* (59).

160. E.g. Gen 2.2; Ps 8.3, 19.2, 95.5, 96.5, 103.22, 104.19.

יהוה ; You made them all in/by/with wisdom עשית , the earth is filled with what is yours קנינך הארץ מלאה ; and at Prov 8.22f, where the voice of wisdom speaks: 'The Lord possessed me from the start of his undertaking קנני יהוה , before his works of old (v.22); ... Before he had made either the earth or what lies beyond עד לא עשה ארץ וחוצות (v.26); ... I was there when he established the heavens, when he declared a perimeter upon the deep אני בהכינו שמים שם , Reflecting and confirming each other's imagery, these two passages place חכמה at the centre of God's making (עשה is used) of the creation. So, although יסד is also used in the context of creation, it is this particular conjunction of עשה and חכמה which is important for appreciating the 11Q10 translation here.

This is confirmed by the translator's use of חכמה in the second hemistich, which is surely not for lack of comprehension. Possibly, it is simply a preferred rendering of בינה ; the terms are frequently used in conjunction, almost interchangeably, in Job¹⁶¹ and elsewhere in Wisdom writings. Yet it is precisely these resonances with Wisdom literature, especially of Proverbs chapter 8, which are undeniable and therefore essential

161. E.g. 28.12,20,28; 38.36; 39.17. 11Q10 is not extant at these points. At xxxiii.7/39.26 חכמה again replaces HT's בינה , so that God chides Job: 'is it through your wisdom that the falcon soars?' . At 42.2 Job concedes: 'I know that you can do anything and that no thought can be withheld from you .. ולא יבצר ממך מזמה ; here 11Q10 (xxxvii.3-4) makes God actively omniscient and replaces מזמה 'purpose, device' with וחכמה ותקף : 'you lack neither strength nor wisdom'. I have not studied 39.26 or 42.2 in detail but there are some initial observations to make: i) it may be that 11Q10 is concerned to portray חכמה as a divine attribute; ii) מזמה very often carries negative connotations in Wisdom literature and is frequently associated with the wicked, e.g. Job 21.27; Ps 102.4, 37.7; Prov 12.2, 14.17, 24.8; iii) in Jer 23.20 מזמות לבו refers to God, making this an interesting case; the occurrence in adjacent verses of a reference to one who has 'stood in conversation with the Lord, has perceived and listened to his word' (v.18), to a fierce whirlwind of the Lord (v.19), and of a curious syntagm תתבוננו בה בינה (v.20) suggests that there may be more to 11Q10's וחכמה ותקף in xxxvii.4 than simply "a free translation" (so García Martínez *et al.*). Sokoloff, *Targum to Job* ad loc. suggests that it may be an error for חכמה "and excessive wisdom", citing שן וניק in xxxiii.5/39.23 as a "similar error". As regards the latter, I have argued an alternative to this which retains the integrity of the translator and the transmission process; see Expansion.

for perceiving the depth and delicacy of the 11Q10 translation. For it was חכמה that was present before the creation (Prov 8.23) and throughout the creative process (8.24-30); indeed, חכמה was alongside God ‘when he decreed the foundations of the earth .. בחוקו מוסדי ארץ’ (8.29) - the precise subject of Job 38.4.¹⁶² Did the 11Q10 translator understand 38.4b as a specific reference to the presence of חכמה at the time of the Creation? If so, then the sense of God’s question to Job runs thus: ‘Were you present when I founded the earth, and were you therefore acquainted with Wisdom, which itself was indeed present at that time?’ Such a reading gives HT’s perfect אדם ידעת ‘if you knew’ its full force,¹⁶³ and also neutralises any awkwardness in the concept of ‘to know understanding’. This is in marked contrast with the PJob and RJob versions, which make little (or, in the latter’s case, no) attempt to interpret HT at this point.¹⁶⁴

It may also be that in using חכמה there is a deliberate recall of Eliphaz’s taunting of Job (15.7-8):¹⁶⁵ ‘Were you the first man born? Were you brought forth before the hills חוללת גבעות חוללת? Do you listen in to God’s counsel? Or do you arrogate wisdom to yourself? חכמה אלך ותגרע ..’ - a taunt which itself reprises Wisdom’s claim in Prov 8.25: ‘Before the mountains were firmed into place, before the hills I was brought forth חוללת גבעות חוללת’. The rare Polal of חיל √ is pivotal.¹⁶⁶ It constitutes a direct link between חכמה in Eliphaz’s taunt and the personified Wisdom in Prov 8.24 and 25.¹⁶⁷

162. Also Prov 3.19: ‘By wisdom the Lord founded the earth יסד ארץ , by understanding he established the heavens בתבונה שמים כונן ..’ (תבונה is a synonym). Cf. 11Q5 xxvi Hymn to the Creator: l.13-14 connects creation and wisdom: ברוך עושה ארץ בכוחו מכן תבל בחוכמתו .

163. English translations of 11Q10 do not always reflect this, e.g. van der Ploeg *et al.*: “si tu sais”; García Martínez *et al.* “if you know”.

164. RJob is the most literal: ‘Where were you when I founded the earth? Tell if you knew understanding’. PJob makes linguistic adjustments: reworks the infinitive construct, adds the pronominal suffix to the imperative and renders the perfect as a participle: ‘Where were you when I was setting out the foundations of the earth? Tell me if you know understanding’. For בינה they use straight equivalents: בִּינָה and בִּינָה .

165. 11Q10 is not extant at 15.7-8.

166. Cf. חיל √ ‘to twist, turn, writhe’.

167. In Prov 8.24 Wisdom declares, ‘When there was as yet no deep, I was brought forth .. באין תהמות .. חוללת ...’.

Moreover, its occurrence in Ps 51.7 recalls laments made by Job himself: 'In iniquity I was brought forth **יחמתיני** , **הן בעוון חוללתי** in sin my mother conceived me';¹⁶⁸ note also that **חכמה** itself occurs in close proximity (v.8): 'You desire truth to be on the inside **בטחות חפצת** ; you teach me to closet wisdom within **תודיעני** ..'. Though **חכמה** here is not personified, Ps 51.8 nevertheless routes us directly back to Job through the (again) rare **טחות** , the only other occurrence of which is alongside **חכמה** in Job 38.36: 'Who has made wisdom internal **מי חכמה** ; who has given understanding to the intellect **לשכוי בינה** ?' ¹⁶⁹ **או מי נתן** ; **שט** ; **בטחות**

Intertextual threads and connexions such as these would have been apparent and perhaps useful to the 11Q10 translator as he sought to understand and illuminate his source text. The result is not merely a translation but a layered interpretation: 'Where were you when I made the earth? Tell me if you knew Wisdom'. The nuanced renderings of the Hebrew in 38.4 are not casual or careless, but rather reflect the translator's intimate knowledge of scripture and his sensitivity to the imagery which he found implicit in the language of Job in this verse. Moreover, they are consistent with material in other intertestamental sources.¹⁷⁰

38.10 ואשים, ואשבר .. חקי

HT reads: **ואשבר עליו חקי ואשים בריח ודלתים** "And brake up for it my decreed place, and set bars and doors" (AV). Reconciliation of **חק** 'decree' (as in Job 23.14),

168. Job thrice laments having been born into suffering and persecution: Job 3.3,11; 10.18; cf. Jer 20.14. At Job 26.5 **יחוללו** may be Polal (the subject is **הרפאים**) - so K-B; also Clines, *DCH*.

169. **טחות** occurs only twice. The verbal form apparently means 'to coat, cover over'. In Ps 51.8 where it is parallel with **סתום** , **טחות** may mean 'innards, interior' - hence 'visceral', a gut instinct. At Job 38.36, where it is parallel with the hapax **שכוי** , it is thought that it may mean 'ibis', through a possible connexion with the Egyptian god Thoth (so K-B); **שכוי** is known from MHeb to mean 'cockerel, rooster' (bRH 26a, yBer 9,13c). **שכוי** is often understood in Job 38.36 as 'mind, intellect; heart', but only through construing **טחות** ; the stich may instead mean 'who has set wisdom in the ibis, or who has given understanding to the cockerel?'. 11Q10 is not extant at 38.36.

170. See further under Discussion.

or 'prescribed limit' (as in 14.5, 13; 26.10) with שבר 'to break' is problematic in this context.¹⁷¹

Only the first three words of the 11Q10 rendering may be plainly read: ותשׁוה לה 'and do you set limits for it ...?'; a clear idea of how well the sense fits within the verse and within the wider context of surrounding verses is irretrievable. But there is sufficient extant to tell that the translator made adjustments. The difficulty presented by the verbs was recognised: where HT has ואשבר 11Q10 has ותשׁוה, an imperfect second person. Furthermore, חקי is represented by תחומין 'limits, borders', a plural form minus possessive suffix.¹⁷²

What is the significance of these changes? First, ותשׁוה 'And do/will you set ..?' does not reflect ואשבר 'and I broke'.¹⁷³ If we suppose that the translator transposed the verbs in each hemistich, then a change of sense is only apparent (and 11Q10's translation of ואשבר must be considered non-extant).¹⁷⁴ The imperfect ותשׁוה implies, as does the imperfect used in v.8,¹⁷⁵ that the action is not once-for-all in the past - which is contrary to the sense of HT in both verses but is part of the 11Q10 translator's understanding of these verses (38.8-11). The imperfect may reflect construal of HT as a reference to the celestial waters which provide rain; God's containment of these waters is a daily and continuing act. Alternatively, the reference is to an underlying mythology, attested elsewhere in intertestamental sources, regarding the perpetual and imminent threat posed by the (primordial) waters of the abyss.¹⁷⁶ The addition of תהומא in 38.8 is a

171. Cf. Ps 74.13ff where the context is similar: 'You divided the sea by your strength, you smashed שברת the heads of the monsters in the waters; you broke רצצת the heads of leviathan (v.14) ...'.

172. The preposition על is extended to לה for sense; cf PJob.

173. The implicit question is consistent with the same in v.11 and with the explicit interrogative particle inserted by the translator in v.8. All the editors agree in understanding this sense. The deliberate avoidance of the first person, used by the Hebrew in vv.9-11, has significance beyond contributing to the translation's internal consistency. See Omission.

174. See Adjustment of Word Order.

175. See Expansion p.100.

176. Cf. I En 69.17f: "Earth was founded upon the waters ... the sea was created and its foundations; for the time of its wrath he placed for it the sand as a barrier and it does not pass beyond its boundary ...

clear indication of the translator's understanding. In light of this, the translator's extension of the sense to the imperfect is more than a tidying-up exercise.¹⁷⁷ It conveys a subtle reflection of the idea that the waters of the abyss need a continuous divine effort of containment in order to stop them inundating the world, not in the form of rain but as a catastrophic eschatological event.

It seems likely, then, that **ותשורה** is a translation of **ואשים**, though it is not possible to be certain. The letters after **תחומין** are very damaged and any attempt at reading them is largely speculative.¹⁷⁸ Nevertheless, it is clear that **תחומין** 'limits' defines the nature of **חק** in a particular way. Again, the clue to this nuance is in scripture. The basic meaning of **חק** is 'statute, decree', but it has the specific sense of a prescribed limit or boundary when used in the context of water. This is precisely its sense in Prov 8.27,29, a passage already demonstrated to be of significance for appreciating the 11Q10 translation at 38.4. It has this sense, too, in Job 26.8ff, where Job describes how God gathers water in the clouds and spreads them out over the heavens; v.10 reads: **חק חג על פני מים עד תכלית אור עם חשך** 'He circumscribed a limit on the surface of the waters as far as the boundary of light with darkness';¹⁷⁹ also in Ps 148.4ff, where the celestial waters are exhorted to praise the name of the Lord, who established them and their unchanging boundary for ever: **חק נתן ולא יעבור** 'He has established a limit and it will not change ..' (v.6); and in Jer 5.22: **עולם חק גבול לים חק עולם** 'I made the sand the border of the sea, an eternal boundary ..'. In the latter case, there is a clear

and through the oath the depths are made fast and abide and stir not from their place from eternity to eternity"; 2 En 28.4. The significance of **תהומא** and the underlying mythology are discussed under Expansion.

177. Cf. 11Q10's imperfect **התסוג** at 38.8; see Expansion.

178. van der Ploeg *et al.* ad loc. read **ודתן** and translate "et une loi", understanding **תחומין ודתן** as hendiadys. Weiss, **התרגום** (26) concurs. Sokoloff, *Targum to Job* ad loc. judges this reading as very uncertain, but García Martínez *et al.* accept it, reconstruct and translate as follows: **ודתן לימא ונתרעין** "and a law [to the sea, bar]s and [doo]rs?"

179. Perhaps a reference to the horizon, a construct which becomes more visible at dawn and dusk. AV translates "He hath compassed the waters with bounds, until the day and night come to an end"; JPS prefers: "He drew a boundary on the surface of the waters, at the extreme end where light and darkness meet".

parallelism between חק and גבול 'edge, border'.¹⁸⁰ In the light of such passages, 11Q10's translation of חקי by תחומין 'limits' looks carefully chosen.¹⁸¹ The plural rendering may be explained as the result of reading חֲקִי 'my limits', and translating as plural minus pronominal suffix for consistency with avoidance of the first person.

2 ii. b Extension in PJob

37.10 במוצק

HT reads: מנשמת אל יתן קרח ורחב מים במוצק "By the breath of God frost is given: and the breadth of the waters is straitened" (AV).¹⁸² By connecting במוצק with יצק and treating it not as nominal and parallel with קרח, but rather as verbal, the PJob translator arrived at יצק 'to pour', then stretched the sense to יצק 'he brings down', reflecting the participial form of HT: '... and the mass of water he sends down'. The translator may have had an eye on יתן in the first hemistich, where the third person subject is clear, and perhaps also on 36.27-28, where rainfall is described: כי יגרע אשר יזלו שחקים ירעפו עלי¹⁸³ (v.27); 'for he lets down drops of water' (v.27); 'which the clouds/heavens drip down in abundance on mankind' (v.28). At 36.28 אשר יזלו שחקים PJob renders יצק 'which the heavens let go down' using the same root as in 37.10.¹⁸⁴

180. Cf. Ps 104.9 where in the same context גבול 'boundary, border' expresses what חק does in Job 38.10.

181. In Job 14.5,13 חק refers to the limits of the human lifespan; in 23.12,14 to God's rules for mankind; in 28.26 to rain; in 38.33 to the limits of the heavens. None is extant in 11Q10.

182. See above, p.52.

183. For this sense see Driver and Gray, *Job* (316 n.27).

184. This is noted by Rignell, *Peshitta Job* ad loc.

37.11 יפיץ

HT reads: אף ברי יטריח עב יפיץ ענן אורו “Also by watering he wearie the thick cloud; he scattereth his bright cloud” (AV).¹⁸⁵ יפיץ becomes הציט, derived from the literal meaning of פוץ √ ‘to scatter’: הציט הציט ‘and he spreads the clouds of his light’.¹⁸⁶ A confident translation here may well have helped the translator with the hapax יטריח in the first hemistich, which he took as parallel and rendered as *stretched*.¹⁸⁷ There is probably some influence, too, from other passages in Job. Where עב occurs alongside פרש in contexts where the rainfall, the clouds and the lightning are described as in divine control, PJob uses the Syriac cognate (at 36.29, translating מפרשי verbally: הציט הציט ‘And he spreads the clouds from the multitude of his pavilion’; and at 36.30: הן פרש עליו אורו ‘See, he spreads his light upon it’, PJob: הציט הציט ‘He spreads his light above them’).

38.8 יצא, בגיחו, ויסך

HT reads: יצא מרחם בגיחו ויסך בדלתים ים “He/who shut in with gates the sea when it gushed forth, coming out of the womb”. It presents a complex mix of grammatical, syntactical and semantic uncertainty.¹⁸⁸ Etymologically, ויסך suggests a sense ‘and he shut in, contained’,¹⁸⁹ and this is strongly supported by the mythological

185. See Selection.

186. So Weitzman, *Syriac Version* (163).

187. See Conjecture.

188. If the pause comes after ים (as MT), then יצא sits awkwardly in relation to the infinitive construction. LXX read the break after בגיחו: ‘... when it rushed out, coming forth ...’. Modern translations reflect the difficulty: “Or who shut up the sea with doors, when it brake forth, as if it had issued out of the womb?” (AV); “Who watched over the birth of the sea, when it burst in flood from the womb?” (NEB, noted as a probable reading). Gordis, *Job* ad loc. suggests a casus pendens with אשר understood: “in its breaking out of the womb that it came from”.

189. The Masoretic vocalisation is ambiguous: either Qal √ סיך \ סוך or Hifil √ סכך. K-B derive it from √ סכך (by-forms שוך, שכך) ‘to shut off as a protection’ (Qal), ‘to shut off, make

background to the imagery in this verse.¹⁹⁰ Its subject is unclear: the antecedent is not in v.7. The speaker (from v.1 onwards) remains God, so that one might therefore expect the first person here rather than the third.¹⁹¹ Alternatively, **וַיִּסַּח** continues the series of questions posed in vv.4-6, though the interrogative pronoun is absent.¹⁹²

PJob renders **וַיִּסַּח** with **וַיִּסַּח** ‘and he closed’, which might lend itself to conveying the nuance of containment or confinement present in HT.¹⁹³ But the translator then stretches the sense by omitting the preposition and rendering **דלתים** as a construct: ‘and he closed the gates of the sea’ **וַיִּסַּח דלתים**.¹⁹⁴ With these adjustments the sense becomes that of closure rather than containment: the gates or doors become those belonging to the sea rather than instruments in God’s struggle with the sea. These adjustments may be a conscious avoidance of the mythological allusions in HT. The preposition **ב** here is absolutely key to understanding the sense of HT; its omission makes a real change to the sense and the translator may have been aware of that.¹⁹⁵ On the other hand, prepositions are quite frequently omitted in PJob, often without any significant consequence to the sense.¹⁹⁶ Perhaps the translator failed to appreciate the underlying mythological allusions and simply decided that with the preposition the syntax was awkward, and that its omission here was inconsequential; this in turn led to modification of **דלתים**.¹⁹⁷ It is hard to say. But either way, the modifications were

inaccessible’ (Hifil citing Job 3.23, 38.8); BDB suggest **סִיחַ/סִיחַ** ‘to hedge or fence about, shut in’ (citing Job 38.8).

190. See Alternative Translation.

191. LXX renders *ἐφραξα* “I shut up”. Tur-Sinai, *Job* ad loc. recommends vocalising as a Pual: “when the sea was shut up”.

192. This is the sense understood by modern translations. For example: “Or *who* shut up the sea with doors ...” (AV); “Who closed the sea behind doors ...?” (JPS).

193. The root **סגר** is shared with RJob. See further under Alternative Translation.

194. Vocalised as the dual in MT. Some commentators attribute PJob’s construct to the translator’s reading of a dittography (**דלתים ים**). Shepherd, *Reconsideration* (79-80) has suggested that the omission of the preposition was a deliberate modification consequent on reading this dittography.

195. Shepherd, *Reconsideration* (80) regards the syntagm ‘to close (something) with doors’ as “rather exceptional”. The underlying mythology explains both the syntagm and the sense. He does not comment on the sense of the Syriac translation.

196. See further under Omission.

197. Perhaps the PJob translator’s understanding of the syntax was influenced by Job 3.10 **כִּי לֹא סָגַר**

made at the cost of the sense of the resulting image: ‘he closed up the gates of the sea’ is not a transparent sense.¹⁹⁸

The impression that these are the translator’s attempts to deal with the verse’s uncertain syntax rather than its mythological content is heightened when one looks at how the rest of the stich was dealt with: ‘And he shut up the gates of the sea and he made [it] gush out of the womb and he brought [it] forth’. God is made the subject of each verb, so that the verse becomes a series of divine actions, rather than a description of the sea’s behaviour. The infinitive construction בגיחו is recast in the third person: ‘and he made flow’.¹⁹⁹ The translator makes יצא causative and it becomes the next of God’s actions: ‘and he brought forth’.²⁰⁰ Lastly, מרחם ‘from the womb’ is rendered without change. There is little indication that the translation takes any account of the mythological allusions in HT. This is in direct contrast to the evident appreciation on the part of both the 11Q10 and the RJob translators.²⁰¹

38.31 התקשר

HT reads: התקשר מעדנות כימה ומשכות כסיל תפתח “Canst thou bind the sweet influences of Pleiades, or loose the bands of Orion?” (AV). The vocabulary is problematic. מעדנות and משכות are hapax legomena;²⁰² כימה and כסיל are thought to refer to the constellations of the Pleiades and Orion, respectively.

.אלֶּחַר מִזֶּכֶּחַ; PJob: דלתי בטני

198. Ms. 6h8 has the verb in the plural, which makes the angels of v.7 the subject, but leaves the awkward ‘gates of the sea’.

199. PJob commonly recasts HT infinitive construct as a finite verb; see Szpek, *Translation Technique* (83); cf. Weitzman, *Syriac Version* (26).

200. The exact sense of the consonantal יצא is not clear. MT vocalises as imperfect.

201. See Expansion, Alternative Translation.

202. See further under Adjustment of Consonants and Conjecture.

PJob renders the first hemistich: **אָנְט אַלע זאַץ, חַטָּא** ‘Do you take hold of the face of Kima?’ By itself, the translation of **הַתְּקִשֶׁר** ‘will you bind ..?’ with **אָנְט אַלע** ‘[do] you take hold’ would perhaps pass as a slight and unremarkable nuance; but it becomes more significant when seen together with other conjectural elements in the translation.²⁰³ The translator’s use of the same root (**אָנְט**) to render both **קִשֶׁר** ‘to bind’ in v.31a and **לִכְדּ** ‘to seize’ in v.30b suggests that he resolved some of the difficulties of v.31 by using v.30b as a kind of template or crib.

39.7 נגש, המון קריה

HT reads: **יִשְׁחַק לְהַמּוֹן קְרִיָּה תִּשְׁאֹוֹת נִגַּשׁ לֹא יִשְׁמַע** ‘He scorns the din of the city; he does not hear the cries of the herdsman’. The sense appears to be that the wild ass lives free of the obligations and annoyances of his domesticated fellow. **הַמּוֹן** derives either from **הָמָה** or **הוֹם** ; it is found fairly frequently meaning either ‘rush, roar’ or ‘tumult, confusion’ or, more rarely, ‘abundance’.

In the first hemistich PJob renders **הַמּוֹן** as **הַמְּלָא** ‘abundance’; this is a favoured drudge word;²⁰⁴ its use here leads to a less than convincing sense: ‘He laughs at the many cities ...’ **חֲנִיף בַּל הַמְּלָא הַמְּלָא**. In the second hemistich **נִגַּשׁ** becomes the adaptable **תְּלַבֵּל** ‘rulers’,²⁰⁵ another of the translator’s favourites, used in a range of

203. The routes by which the translator arrived at **זאַץ** and **אַלע** are not clear; see further under

Conjecture. The omission of the interrogative particle is standard Syriac idiom.

204. See Selection on drudge words.

205. **נִגַּשׁ** occurs most often in the Qal participle, meaning an oppressive ruler over human subjects; e.g. Exod 3.7, 5.6, 10, 13; Isa 9.3, 14.2; Job 3.18.

contexts.²⁰⁶ Taken together with the treatment of תשאות and of לא ישמע, the overall impression is of a less than confident touch.²⁰⁷

2 ii. c Extension in RJob

37.12 והוא מסבות מתהפך בתחבולתו

HT reads: והוא מסבות מתהפך בתחבולתו לפעלם כל אשר יצום על פני תבל “And it is turned round about by his counsels: that they may do whatsoever he commandeth them upon the face of the world in the earth” (AV).²⁰⁸ In the first hemistich RJob1 renders: והוא תוסקפתא מהפך בחכמתיה לאצלחא פלחי בארעא ‘He turns destinies in his wisdom in order to prosper the workers in the earth in their tasks ..’.²⁰⁹ The translator understands God, rather than the cloud or lightning of v.11, to be the subject of מתהפך, and shifts to the Pael. בחכמתיה ‘by his wisdom’ is an extended and very particular sense for בתחבולתו.²¹⁰ There is very likely an association with 38.37: מי יספר שחקים בחכמה ונבלי שמים מי ישכיב ‘Who numbers the clouds in wisdom, and who tips over the bottles of heaven?’ Furthermore, it is almost certainly an allusion to the motif of Wisdom being not only present at Creation, but also an instrument; scriptural sources include Prov 3.19-20, 8.30. Prov 3.20b echoes the very subject matter of Job 37.11 and thus looks a very likely influence.²¹¹ For the hapax מסבות RJob1 reproduces a feminine plural noun and renders as תוסקפתא ‘destinies’, probably by connecting it

206. See 3.14,15, 29.10, 37.13. For נגש at 3.18 PJob uses תצבונא ‘oppressor, taskmaster’;

likewise elsewhere in P (e.g. Exod 3.7 and at Isa 14.2), though at Exod 5.6 צלל is used.

207. See Selection and Substitution, respectively. There are further departures from HT: a change of number for קריה and נגש; in the second hemistich: a copula is added to open; the word order is altered; the imperfect becomes a participle. These are very common features of the PJob translation; see Szpek, *Translation Technique* (123,108,80).

208. See above p.54.

209. See also Alternative Translation.

210. The *k^{tiv}* has a singular noun suffix; the *q^{re}* reads a defective plural [בתחבולתיו].

211. RJob’s translation is much more than the result of influence from a “stock expression” in scripture (so Shepherd, *Reconsideration*, 87). See further under Discussion.

with סָפָה ‘turn of events’;²¹² although סָפָה is found only once, it is significant that it refers in the context to divine intervention.

Several elements in RJob2’s expansive rendering of 37.12 suggest influence from Ps 18.²¹³ בתחבולתו is given the extended sense of ברחמוהי ‘in his mercies’, an echo of the theme of God’s mercy, which in the psalm is displayed in the deliverance of the psalmist from his troubles (vss.7, 18,21-28,51). Here in 37.12, RJob understands God’s mercy as signalling divine providence; more precisely, the manifestation of divine will in the provision of rain. The extended sense is consistent with this essential exegetical motif.²¹⁴

38.7 בֶּרֶן

HT reads: בֶּרֶן יַחַד כּוֹכְבֵי בֶקֶר וִירִיעוּ כָּל בְּנֵי אֱלֹהִים “When the morning stars sang together and all the sons of God shouted for joy” (AV). The language is straightforward, but the poetic imagery is potentially theologically awkward, suggesting both animism and polytheism. The expression כּוֹכְבֵי בֶקֶר ‘stars of the morning’ is unique.²¹⁵ Although the infinitive construct of רָנַן ‘to give a ringing cry’ (usually in joy) is found only here, it is a relatively common root. It is used elsewhere with inanimate objects as the subject, for example, the heavens (Isa 44.23, 49.13); the hills (Ps 98.8); the mountains (Ps 89.13). It is often found in parallel with רוּעַ ‘to make a loud noise, shout’, for example, Isa 44.23, Zeph 3.14.

In the first hemistich RJob renders: בּוֹזֶמֶן דְּמִשְׁבַּחִין כַּחַדָּה כּוֹכְבֵי צַפְרָא ‘At the time

212. So also 11Q10, see above p.53.

213. See Expansion.

214. Cf. נִיחָא דַחְסָדָא ‘the gentle (rain) of kindness’ in RJob 37.13; see Substitution.

215. Though note the similar כּוֹכְבֵי אֹר in Ps 148.4, and the opposite at Job 3.9: כּוֹכְבֵי נֶשֶׁפּוֹ ‘its twilight stars’.

when the morning stars were singing praises together'.²¹⁶ There is a subtle shift, with רִנָּן being given a particular nuance as מְשַׁבְּחִין 'praising'. Scriptural images of the created world singing praise are not uncommon;²¹⁷ more specifically there is the idea that the stars, in the company of angels, sun and moon, sing praises: הַלְלוּהוּ כָּל כּוֹכְבֵי אוֹר 'Praise him, all you stars of light' (Ps 148.3). A talmudic debate confirms this astral duty, citing Ps 148.3 and using שָׁבַח, the same root as RJob here.²¹⁸ Perhaps, through his careful translation, the rabbinic translator wished to recall this scriptural exhortation to the stars and thus neutralise any problem associated with their animation which the Hebrew might be taken to imply.²¹⁹

38.9 לבוש

HT reads: עֵן לְבָשׁוּ וְעֶרְפַּל חֲתַלְתּוּ "When I made the cloud the garment thereof, and thick darkness a swaddlingband for it" (AV). The obvious antecedent for the third person pronominal suffixes is יָם 'the sea' in the previous verse. The sense may be that of the sea wreathed in cloud as if wrapped in a garment.²²⁰ Although the first person suffix on the infinitive construction בְּשֹׁמִי 'when I set' is consistent with the speaker being God (cf. the question addressed by God to Job in v.4), and is thus itself unproblematic, it does serve to emphasise the semantic difficulty of the awkward third person וַיִּסָּךְ 'and he shut in' in v.8.

For בשׁוּאוֹתַי עֲנִינִן 'When I made cloud its garment ..' RJob renders: לְבוּשׁ כִּסּוּתֶיהָ 'When I appointed clouds its covering ..'. Again, there is a subtle change:

216. 11Q10 and PJob are discussed under Alteration of Consonants.

217. For example, Ps 66.1f, 98.4 (see also references for the use of רִנָּן, above).

218. bPes 2a: הַלְלוּהוּ כָּל כּוֹכְבֵי אוֹר 'Praise him, all you stars of light'. Surely this proves that אוֹר means evening? It means: Praise him, all stars which give light. Then is it [only] the stars that give light (lit. the shining ones) that should praise שְׁבוּחֵי הוּא דְּבִעוּ כּוֹכְבִים הַמְאִירִין? ..?

219. RJob's translation of בְּנֵי אֱלֹהִים is discussed under Substitution.

220. According to Tur-Sinai, *Job* ad loc. the reference is to the celestial waters (cf. Gen 1.7). Modern translations favour the image of the sea as a new-born infant, taking their cue from the hapax חֲתַלָּה (probably √ חָתַל 'to wrap, bandage', cf. Ezek 16.4, 30.21).

‘garment’ becomes כסות ‘covering’.²²¹ This could be an insignificant move away from figurative language; but there are two factors which suggest that it may be an evocation of the imagery of Ps 104.6a: תהום כלבוש כסיתו. First, there is the ambiguity of the syntax of the psalm. One can understand the antecedent for the third person suffix as the earth in v.5, and thus the deep as indirect object: ‘Thou coveredst it with the deep as with a garment’ (AV). Alternatively, תהום may be read as direct object and the suffix as resumptive: ‘The deep, as [with] a garment you covered it’.²²² Thus, Ps 104.6a could be understood to refer not to the covering of the earth by the sea but to the covering of the sea itself. The image may, then, be that in Prov 30.4: מי צרר מים בשמלה: ‘Who has wrapped the waters in a cloak?’ There may be just such an image in Job 36.30b too.²²³ Together, these passages could be taken to confirm that the image in Job 38.9 is of the clouds swathing, as though with a garment, not the earth but the sea. The second factor, and what is ultimately persuasive that RJob’s word choice at 38.9 is purposeful and linked with the psalm, is the translator’s introduction of תהומא ‘the deep’ into his translation of the previous verse (38.8), where it is connected with exegesis of רחם.²²⁴

221. 11Q10 and PJob use לבו[ש], לב[ש].

222. In support of this reading, Piel כסה is not usually causative (cf. JPS “you made the deep cover it”); also there is no preposition modifying תהום (cf. AV “with the deep”). Against it, however, the preposition governing לבוש is not one of agency. Moreover, the stich continues: “על הרים .. מים יעמדו” Upon the mountains the waters stand / were standing” - which, if taken as a parallel to the first hemistich, makes the suggested reading difficult. Rabbinic construal of the psalm is unclear. At this verse in Midrash Psalms both R.Judah and R.Nehemiah argue that the earth stands upon the waters (Ps 136.6 is the proof-text) and the waters on pillars of mountains (Ps 104.6). This suggests that the deep is covered (by the earth). Braude (*Midrash Psalms*), however, translates Ps 104.6a: “Thou didst cover the deep as with a vesture”. The targum to Ps 104.6a reads: תהומא כד בלבושא ; Stec, *Targum of Psalms* translates: “when you covered it (with) the deep (as) with a garment and springs ..”. But the targum does not explicitly resolve all the syntactical issues; literally it appears to translate: ‘the deep when with a garment you covered it and springs’.

223. There is a great deal of uncertainty about this hemistich: ושרשי הים כסה ‘and he covers the bottom of the ocean’ (36.30b). The following is a selection from the many attempts at its meaning. Pope, *Job* accepts an emendation which allows “the roots of the sea are his throne”; Dhorme, *Commentary* prefers an original אדו, so that the depths of the abyss are veiled in fog; Tur-Sinai, *Job* maintains that the sea is celestial and thus that the clouds cover it as seen from below. RJob to 36.30b ‘[he] covers over the roots of the sea’ does not add any illumination. 11Q10 at 36.30 is fragmentary. In any case, the immediate surrounding context is of clouds (vv. 28,29,32).

224. See Expansion.

The powerful charge carried by תהומא perhaps influenced the associations the translator brought to his understanding of 38.9 and led him to Ps 104 and its imagery.

2 ii. d Additional Examples of Extension

11Q10

37.11: וינפק 'and he sends out' > יפיץ 'he scatters'

37.13: למכתש 'whether for affliction' > אם לשבט 'whether for correction' (association: 2Sam, Ps 39, 89); להוא עליה 'it comes to pass on it' (scriptural influence: Job, Pss)²²⁵

37.16: ארו הוא ידע מדעא 'behold it is he who knows knowledge' > תמים דעים 'perfect knowledge' (also Expansion; association; see Adjustment of Word Order)

37.19: הודיענו 'cause us to know' > ינדען 'he knows' (influence of 37.16 and 37.20)

38.8: ויסך 'and he shut in' > התסוג 'will/do you continue to hold back' (influence of תהומא ; association; see Expansion)²²⁶

38.24: אי זה הדרך 'which is the way?' > היכא 'how' (treatment of idiom)

38.30: יתחבאו 'they hid themselves' > התקרמו מנה 'they were overlaid by it' (see Expansion)

39.2: תמלאנא 'they will fulfil' > שלמין 'are complete'

39.3: תשלחנה הבליהם 'they cast out their sorrows' or 'they deliver their young' > וחבליהן תושר 'and [do] you dispel their labour pains?'²²⁷ (association: Job 21.17)²²⁸

225. See Salvesen, שבט for a survey of the semantic range of שבט in BHeb. See further on this verse in Gold, *Making Sense*.

226. Several commentators translate as perfect: van der Ploeg *et al.* "as-tu fermé" and García Martínez *et al.* "did you hold back", also Jongeling *et al.*, *Aramaic Texts*. Sokoloff, *Targum to Job* as imperfect: "will you hold back".

227. Coxon, *Note* regards the alteration of person in 11Q10 as "suspect". In fact, the translator renders with a rhetorical question directed to Job which is in keeping with all the previous rhetorical questions in these chapters.

228. 11Q10's translation of תפלחנה in 39.3 is influenced by 21.10-11; see Substitution .

39.10: עמקים “valleys” > בבקעה “in the valley” (association?)

PJob

37.10: ורחב ‘and breadth’ > חסדלל ‘and abundance’ (drudge translation, cf. 39.7,8;

see Adjustment of Consonants)

37.13: אם לשבט ‘whether for correction’ > לַאֲבִיבִים ‘whether for the rulers’

(cf. 39.7)²²⁹

37.15: והופיע ‘and he caused’ > חלל ‘and he has revealed’²³⁰

37.16: תמים דעים ‘perfect knowledge’ > הוּלָא מְחַמַּם ‘who has no defect in knowledge’

38.3: גבר ‘man’ > גִּבּוֹר ‘mighty man’ (variant HT?)²³¹

38.7: וירעו ‘and they shouted’ > לבבו ‘they rejoiced’²³² (cf. RJob)

38.11: תבוא ‘you will come’ > תגל ‘you will reach’

38.13: וינערו ‘they will be shaken’ > תגל ‘they will be cast out’

229. See p.70 above.

230. Szpek, *Translation Technique* (285) accounts for PJob’s translation at 37.15 as “generalization”. The sense may have been gleaned via MHeb, where the Hifil $\sqrt{\text{פע}}$ can mean ‘to bring to light, reveal’. It may also be connected with the substitution of the interrogative with the exclamatory particle, which transforms the question into a positive statement: הִנֵּה אֵל ‘Behold, you know ...!’ The force here would perhaps be ‘You *do* know what God has ordained, *for you can see*’ - which would make חלל ‘and he has revealed’ appropriate and integral with the replacement of the interrogative. See Szpek, *Translation Technique* (41,56-7,207) on the replacements for the BHeb interrogative particle in PJob. PJob translates each occurrence of $\sqrt{\text{פע}}$ differently. In 3.4, where the subject is the light, the verb used is הִגֵּד ‘to dawn; to shine’; in 10.3, where the subject is God, הִגִּיד ‘show oneself, appear’. PJob at 10.22 is problematic.

231. There is a ms. variant כְּגִיבּוֹר at 38.3. At the parallel verse 40.7 PJob also translates as if HT reads גִּבּוֹר. Wechsler, *Reflections* (102) notes that defective גִּבּוֹר is frequent.

232. P-S defines the root as referring to noise made with the voice or an instrument and cites the nuance “to make a joyful noise”. The BHeb root is often found in contexts of worship and praise, and often in parallel with רָנַן. PJob transposes the word order so that the verb comes last; this is common practice in PJob; see Adjustment of Word Order.

38.24: קדים 'east wind'²³³ > זחל 'the wind'²³⁴

38.30: יתלכדו 'they grasp each other' > אגבו 'they take hold' or 'they close, fasten'

(cf. RJob מתאחדין 'are held fast')

39.5: פתח 'loosened' > חפץ 'and let escape'; מסרות 'bonds' > גלגל 'yoke'

(influence from v.10?)

39.10: עבתו (obscure) 'its rope' > גלגל 'the yoke' (influence from v.5?); אם ישדד 'or

will it harrow' > חגבו חגל 'and does it pull the plough' (also Expansion)

RJob

37.10: ורחב 'and breadth' > ופלטיות 'open spaces'²³⁵

37.12: לפעלם 'for their work' > פלחי בארעא 'workers on the earth' (also Expansion; see Alternative Translation)

38.10: ואשבר 'and I broke' > ופסקית 'and I assigned'²³⁶

38.13: בארץ 'by the wings of the earth' > בסטרי ארעא 'by the borders of the land'²³⁷

38.25: מי פלג 'who divided?' > מן טאף 'who channelled?' (see Expansion)

38.27: להצמיח 'to cause to spring' > למרביא 'to produce'

38.30: יתלכדו 'they grasp each other' > מתאחדין 'are held fast' (cf PJob; see Expansion)

39.7: נגש 'ruler' > ראדי 'drovers'²³⁸

233. קדים is mostly found teamed with רוח but in several cases רוח is implicit, as here, e.g. Job 15.2, 27.21; Ps 78.26; Isa 27.8; Hos 12.2, 13.15.

234. Szpek, *Translation Technique* (285) classifies this as a case of generalization.

235. פלטי translates the adjective רחב in 30.14 and the noun רחוב in 29.7.

236. The Aramaic root can mean 'to cut, break off' as well as 'to divide, allot'. Two mss. (א,ה) read ופסקת, presumably the second person, though the sense here is unclear.

237. So RJob1(a). RJob2 (a) and (b) render כנף with the equivalent גנף. The expansion 'of Israel' in RJob1 (a) and (b) is noted under Expansion.

238. RJob adjusts the translation of נגש at 3.18 too: "The captives are at ease together, the children at the school do not hear the voice of the teacher אמורא" (so Mangan, *Targum of Job*). There is some

2 ii. e Summary

The PJob translator can be seen to work very much within the verse and the immediate context, looking here for clues as to meaning. The concern appears to be to streamline the sense within the verse and with its neighbours as far as possible. But, even given the attention to context, some translations seem unimaginative. For example, the translation of התקשר 'will you bind?' with אָנח אָנח '[do] you take hold' in 38.31a may be reasonable, but is a repeat of the root used in v.30b. In the case of drudge words the translations are well-worn; contrast the particular aptness of RJob's רֹאדִי 'drovers' with the catchall מְלָכִים 'rulers' for נָגִשׁ in 39.7. Moreover, in particularly difficult sections the ability of the translator does not match his drive for sense. So, in 38.31 the translation is partly conjecture; and in 39.7 the translation 'he laughs at the many cities ...' is weak.

Many of PJob's extensions to the sense are at the grammatical level. But, if they are only considered at this level their cumulative effect on the translation may be less obvious. 38.8 illustrates this. The translator tackled the uncertainties of the Hebrew in a simple and practical way. By extension, God was made the subject of each verb; the sense is almost smooth throughout, though the meaning of 'gates of the sea' remains tenuous: 'And he shut up the gates of the sea and he made [it] gush out of the womb and he brought [it] forth'. Most importantly, however, the verse has become a series of divine actions, rather than God's act of control over the sea's unruly behaviour - a fundamental difference in understanding from that of RJob and 11Q10.

Grammatical adjustments are found in RJob too, but the translator's hand is a sure one.

lexicographic evidence either for רָדִי 'to plough' having the extended sense 'to chastise, punish', or for a second root.

Many cases of extension are grounded in scripture (37.12, 38.7, 38.9, 38.13, 38.25), and in some there are also resonances with other rabbinic material (38.7, 38.25). Often, these influences combine in tightly-packed and highly allusive translations.

11Q10's use of extension results in subtle and, again, allusive translations. The cleverness of the translation of 37.12 is worth considering as a particular illustration of this. It is an attempt to explicate the Hebrew, to capture its sense - that God commands and nature obeys - by linking it with the wider context through careful word choice. It suggests confidence in understanding the Hebrew and in handling the translation. By contrast, there are several features about the PJob translation which suggest a translator feeling his way towards a sense, almost word by word.²³⁹ The translator makes no clear choice between the lightning or the cloud as the subject of the opening pronoun. This contrasts with 11Q10 and RJob which both understand the pronoun as referring to God - a choice which has significant ramifications for the way in which they understand the rest of the verse. PJob also changes the word order and renders בתחבולתו without either suffix or preposition. Precise replication of word order and of all the elements in HT are not found in 11Q10 either; this marks it out when contrasted with RJob which represents each word and the word order of the HT. But, unlike PJob which produces a smooth translation by rounding off the difficult parts, both 11Q10 and RJob go beyond HT in order to explicate it.²⁴⁰ While 11Q10 achieved this through allusive word choice, the rabbinic translators took the laconic HT and expanded it with resonances of scripture and of rabbinic traditions. It seems fair to describe both as elucidatory.

There are grammatical adjustments in 11Q10 too. There are also some examples of a relaxed attitude to the Hebrew word order (37.10, 37.12, 38.10); this is noteworthy and

239. PJob translates: 

וְהָיָה כְּמַלְאכָה לְחַבֵּל וְלַעֲשׂוֹת כְּמַלְאכָה לְחַבֵּל וְלַעֲשׂוֹת 'And it circles round and is turned in order to carry out counsels; everything that he has commanded/commands? them upon the face of the world, his earth.

240. For RJob see Expansion.

will receive further consideration.²⁴¹ What is most interesting at this point, however, is that it can again be argued that association with, and allusion to, other places in scripture play a major role in the translator's method. Each of the examples given in detail above (and most of those listed as additional examples) are illuminated by recognising their scriptural roots and routes. The translator's careful nuances in 37.14, 38.4 and 38.10 can only be appreciated in this way. In some cases there are also resonances in other intertestamental sources (38.4, 38.10); again, this is noteworthy and will be considered further.²⁴²

241. See Discussion, Conclusions..

242. See Discussion.

Chapter 2 iii. Alternative Translation

By alternative translation is meant the appearance of more than one rendering (sometimes up to four) of one or more elements in the HT, from individual words to entire verses. While being a well-known feature of rabbinic targumim more generally,²⁴³ its manifestation in RJob is distinctive in that many cases are identified by an introductory formula such as ל"א or ת"א, or by separation with a colon or dot.²⁴⁴ This is unusual in the *modus operandi* of rabbinic targum,²⁴⁵ in which alternatives are more usually found as marginal notes (as in Neofiti) or integrated into the translation. Examples of alternative translation have been previously identified also in P and PJob,²⁴⁶ and in 11Q10.²⁴⁷

Stec has drawn a distinction between translations which appear in the RJob mss. as the result of transmission of different textual traditions and those which result from an exegetical technique used by the translator to expand his translation in order to

243. Terminology used to describe this phenomenon has varied. Klein, *Geniza Manuscripts* (I xxxi; II 4) labelled cases of double translation of a single Hebrew word in the Palestinian Pentateuchal targumim as “targumic doublets ; ... a type of textual embellishment in which targum adds a synonym or semantic parallel to the literal translation”. See also Smelik, *Concordance and Consistency* (300-01). de Moor, *Multiple Renderings* (161-63) has recently explored Targum Isaiah in this regard, and has summarised the position as regards targumim in general. Regarding RJob, Weiss, *התרגום* (xvii) notes “duplicate translation”; Mangan, *Job* notes “variant translations”. Stec, *Targum of Job* (86) has argued that “multiple translation” is a more precise term than “duplicate”. Smelik, *Translation and Commentary* (255-56) on the other hand, regards “multiple translation” as synonymous with double translation.

244. לשון אחר, תרגום אחר; some mss. use other formulae. There is inconsistency and not all are thus identified. See Stec, *Targum of Job* (85). Weiss, *התרגום* notes cases in RJob of multiple translation of whole verses (288-93) and of smaller units (191-97). He concludes that they result from the inclusion of marginal variants during transmission (xvii).

245. It is also found in the targum to Psalms; Stec, *Targum of Job* (85).

246. Szpek, *Influence* (154, n.54). Studies in P include Joosten, *Doublet Translations*; he concludes (72) that the author of PProverbs used double translation as a technique to preserve all the available textual material, and possibly intended their use as marginal notes, though the evidence he finds is slim. Amongst examples of deliberate additions for increased clarity or precision in PJeremiah, Greenberg, *Jeremiah* (32-45) notes some which could be categorised as double translation (e.g. the repeated translation of הגדולה in Jer 22.8; the provision of two verbs for שובר in 18.11).

247. Weiss, *התרגום* (xvii). He notes (26-27) cases in 11Q10 at 25.2, 30.15, 36.11, 37.13, 38.10, 39.20, 39.21, 40.10, 42.2; also Weiss, *Further Notes* (17); Ringgren, *Some Observations* (125). García Martínez *et al.* identify a possible case at 26.10. The text is damaged at 38.10 so the reading is uncertain.

understand and represent HT.²⁴⁸ The use of the term ‘alternative translation’ here covers both types, though distinction of types is attempted in the commentary.

2 iii. a Alternative Translation in 11Q10

37.13 אם לחסד

HT reads: “אם לשבט אם לארצו אם לחסד ימצאהו” (AV). In that it appears to present a series of alternatives which are in some sense mediated by the divine will, it seems to make sense as a continuation of the preceding verses which describe how natural events come to pass through God’s will: thunder and lightning, snow, frost, rain, wind and clouds are all divinely directed (v.3-11). It is probably best understood as antithetical, contrasting חסד and שבט.²⁴⁹

11Q10 translates: “הן למכתש הן לארעא הן לכפן וחסרנה והן פתגם // לב להוא עליה” ‘Whether for affliction, or for the land (or: misfortune), or for hunger and want, or whether [for] a sinful matter, it comes to pass on it’.²⁵⁰ It is not a straightforward translation. ‘whether for hunger and want’ is regarded as corresponding to אם לחסד, arising from reading ר rather than ד.²⁵¹ Influence from Job 30.3 ‘in want and famine’ has been suggested,²⁵² but this explains neither the reading of ר for ד, nor how or why 30.3 might have led to חסרנה here. The

248. Stec, *Recent Translation* (177-79) illustrates cases of each type. See also de Moor, *Multiple Renderings* (161-63).

249. One of the difficulties is אם לארצו which sits in the first hemistich where one might expect a verb to balance ימצאהו in the second; see further in Gold, *Making Sense*.

250. The translation of לארעא as ‘for misfortune’ is tentative. CAL lists both ערע and ארע meaning ‘meet, befall’, the former with a reference to its use as a targumic translation for BHeb מציא in Num 20.14 ‘the troubles which befell us’. Jastrow 125a lists ארעא ‘occurrence, accident’ used in PsJon to Deut 28.60. See also under Omission, and further in Gold, *Making Sense*.

251. van der Ploeg *et al.* Sokoloff, *Targum to Job* understands חסרנה as noun + possessive suffix “for hunger and its want”, and the entire phrase as without correspondence in HT.

252. Weiss, *התרגום* (26).

following three words (והן פתגם //ב) also require explanation.²⁵³

Some resolutions to these puzzles can be suggested. First, the rendering of the single חסד by the pair וחסרנה כפן can perhaps be accounted for by the existence of the rare BHeb noun חֶסֶר ‘want, lack’. Thus, as the result of deliberately reading ר the translator has supplied חסרנה and כפן in order to represent both possible vocalisations of חסר (חֶסֶר , חָסֶר). Why the translator might have read ר (and thus חסר) here, let alone the unusual noun חֶסֶר , is a question which will be taken up below. Second, the word after פתגם is uncertain, but seems unlikely to be טב .²⁵⁴ Consistent, therefore, with reading חוב,²⁵⁵ it is herein proposed that the translator understood חֶסֶד , meaning ‘shame, reproach’ rather than ‘kindness’. The BHeb noun is rare, occurring in Lev 20.17: ‘He who sees the nakedness of his sister and she his nakedness, it is a shameful thing .. חֶסֶד הוא ..’;²⁵⁶ and in Prov 14.34 where it is equated with חטאת : חסד : חטאת ‘sin is a reproach to peoples’. The translator appears to have understood the verse as a list of negatives; both חֶסֶר ‘want, lack’ and חֶסֶד ‘shame, reproach’ are consistent with this. Both are translations of אם לחסד , intended to extract the maximum meaning from it.

253. Sokoloff, *Targum to Job* regards them as translating לחסד (see next note). Le Déaut, *al tigré* (423) cites Ringgren’s view (*Some Observations*, 125) that they may represent another translation of חסד. Shepherd, *Reconsideration* (250) regards them as without equivalents in HT; cf. García Martínez *et al.*

254. It occurs in col.xxix of 11Q10: of the eighth word in line 4 only the bottom parts of the letters survive; the final letter is generally agreed to be ב. van der Ploeg *et al.* suggest ריב “un litige” or טב “une chose favorable” (so van der Woude), acknowledging uncertainty. Sokoloff retains פתגם טב “a good word”. Such a reading would reflect the sense of חסד in HT, but García Martínez *et al.* reject it, maintaining that there are no remains which could be those of a ט .

255. García Martínez *et al.* suggest פתגם חוב “a case of law-breaking”. In support they cite פתגם דחוב in O to Exod 22.8 which translates פשע .

256. פתגם חוב would be a passable translation of חסד הוא as found in Lev 20.17. Interestingly, PsJon to Lev 20.17 translates חסד both as גניי ‘disgrace’ and חסדא , perhaps to limit ambiguity. There is a cognate Aramaic root חסד ‘to be put to shame’.

To summarise: there is a double translation of חסד : i) כפן and ii) חסרנה ; both are based on a deliberate misreading of ר for ד in order to represent both possible vocalisations of חסר ‘want’.²⁵⁷ Then ויהן פתגם [חון]ב is a second translation of אם לחסד , this time reading ד, slightly expanded and based on selecting a particular understanding of חסד as ‘sinful’, for which there is scriptural support.²⁵⁸

It remains to consider what led the translator to read ר for ד here and, more specifically, why he might have intended to represent חסר . It is significant that this rare noun is found but three times, and furthermore that it has a particular association with lack of rain: Deut 28.48, 57 (where the context is of ravening hunger during a siege); and Amos 4.5f. Deuteronomy 28 details the blessings of fertility and abundance which the Lord will bestow on Israel for obedience (28.1,13,14), including rain in due season (v.12); and conversely the curses which will accrue for disobedience, such as drought (v.23-24), hunger, thirst, nakedness and servitude כל ובחסר ‘in want of all things’ (v.48). The Amos passage describes the Lord’s attempts to bring Israel back to obedience, including blighted crops, vineyards and olive groves (v.9), pestilence (v.10), famine and חסר לחם ‘want of bread’ (v.6), and withholding of rain (vss.7-8). There is every reason to suppose that the 11Q10 translator would have been aware of this scriptural connexion of חסר with want of rain. At Job 37.13 the wider context concerns divine providence in nature, the specific setting is that of a storm (vss. 2-5, 9-11) and, significantly, the provision of the great and small rains (v.6). The translator understood the other elements of v.13 itself to be about negative events (affliction, sinful or shameful matters, possibly misfortune or accident). So his interpreted sense ‘hunger and want [of rain]’ makes a perfect fit. Though it remains implicit in the translation, the rain

257. On deliberate misreading as a translation technique, see further under Adjustment of Consonants.

258. The addition of a conjunction (ויהן) supports this understanding of 11Q10; it is consistent with Shepherd’s observation (*Reconsideration* , 232-3) that 11Q10 adds the waw conjunction when integrating supplementary material.

motif is central for understanding 11Q10 here.²⁵⁹

38.7 יחד

HT reads: “When the morning stars sang together and all the sons of God shouted for joy” (AV).²⁶⁰ 11Q10 translates: במזוהר כחדה כוכבי צפר ויזעק[ו]ן כל מלאכי אלהא ‘When the morning stars shone together and all the angels of God cried out together’.²⁶¹

חדה in the first hemistich translates יחד ; כחדה in the second hemistich is a case of double translation.²⁶² In considering why it occurs here, there seem to be two possible explanations. It may be that the translator was seeking to ‘balance’ the two hemistichs; thus, just as the morning stars acted in concert, so too did the angels of God. The translator has apparently understood the verse as two coordinate clauses, and thus as a description of two independent actions taking place simultaneously - which would seem to lessen any requirement for absolute balance. Alternatively, the entire clause ויזעק[ו]ן כחדה is a translation of רוע √ . ויריעו conveys the sense of a shout made by several voices together: it is more often than not found in the plural and frequently in the context of praise and worship of God.²⁶³ The translator was presumably not ignorant of this. By itself, זעק √ did not perhaps quite convey the sense of sound made in unison, whereas the translation ויזעק[ו]ן כחדה brings this out fully. In view of the plentiful evidence for the translator’s intimate knowledge of scriptural language and usage, the latter alternative explanation is preferred.

259. See further under Discussion.

260. See also under Extension; also Gold, *Targum or Translation*.

261. 11Q10’s translation of בני אלהים is discussed under Substitution.

262. The syntagm is not translation + conjunction + translation, which perhaps renders it less immediately obvious as a double translation.

263. E.g. Pss. 47.2, 66.1, 81.2, 95.1-2, 98.4, 100.1.

39.7 המון

HT reads: 'ישחק להמון קריה תשאות נגש לא ישמע' 'He scorns the din of the city; he does not hear the cries of the herdsman'.²⁶⁴ The description concerns the wild ass. 11Q10 renders: 'והאך על מהמא תקף קריא ונגשת שליט לא ישמע' 'He laughs at the tumult of the mighty city, and the goading of a master he does not hear'.²⁶⁵

The syntax and semantics of **מהמא תקף קריא** are difficult.²⁶⁶ **מהמא** is equivalent to **מהומה** 'trouble, commotion' (BHeb, MHeb), which derives from the same root/s as **המון**.²⁶⁷ It has been proposed that **תקף** is a second translation of **המון**.²⁶⁸ What might have prompted this? Uncertainty over the value of **המון** here might have been a factor;²⁶⁹ perhaps the very flexibility of **תקף** made it the best choice.²⁷⁰ But there is a distinctly scriptural consideration also. Of all the many occurrences of **המון**, one (Isa 32.14) has some striking resonances with the context and content of Job 39.5-8: 'For the citadel has been abandoned **המון עיר**, the tumult of the city forsaken **כי ארמון נטש**'.

264. See also Extension.

265. The facsimile in the *editio princeps* shows that the first letter of l.6 is ו, thus **והאך** rather than **יהאך**; evidently the HT imperfect has been transposed to a P^{al} participle + conjunction. Sokoloff, *Targum to Job* prefers to read yod on the grounds that it is translating the imperfect and further that there are instances in the 11Q10 ms. of graphic identity between ו and י.

266. **קריא** is reconstructed; only the tops of the last three letters remain (so García Martínez *et al.*).

267. Muraoka, *Notes* (124) cites attestations of the root in Aramaic sources. TJon to Isa 17.12 renders HT **מהמי ימא** as **המות ימים**.

268. Sokoloff, *Targum to Job*. He regards it as a substantive in construct representing a second translation of **המון**: "the tumult of the strong city". García Martínez *et al.* concur with this translation but are uncertain as to the reason for the addition of **תקף**. van der Ploeg *et al.* debated whether **תקף** is an adjective (defectively for **תקיף** 'strong') qualifying **מהמא**, which could be masculine: "le tapage fort de la ville"; or a substantive in construct with **קריא**: "le tapage, le force (c'est-à-dire: le bruit) de la ville". Muraoka, *Notes* (124) challenged the former suggestion as a violation of Semitic syntax (i.e. construct + adj + absolute). Kaufman, *Job Targum* (322) suggests **מהמא** may be an infinitive and all three are nouns in a construct chain.

269. **המון** is found meaning 'rush, roar', 'tumult, confusion' or, more rarely, 'abundance'; see Extension.

270. Gordon, *Citation* has noted the frequent use of **תקף** in rabbinic targumim, often where the Hebrew is difficult. He describes its use here in 11Q10 (and at 42.2/xxxvii.4; also the restored reading at 39.20/xxxiii.1) as "Targumic addition to MT"; in 30.14/xvi.2 it occurs "in a paraphrase of MT" (51 n.4).

עפל ובהן היה , the fort and the watch-tower have become empty places forever
 משוש פראים , a pasture for wild asses , בעד מערות עד עולם , a playing field for wild asses
 מרעה עדרים ..'. The verse is replete with unusual and allusive features: it
 contains one of the few references in scripture to the wild ass (פראים), the very
 subject of Job 39.5-8; it is one of the rare occurrences of the noun מרעה 'pasture', as is
 Job 39.8; it describes the wild asses' habitat as empty, as does Job 39.6; there is the
 potential, through a simple metathesis, for reading not עדרים 'flocks' but rather
 ערדים 'wild asses' (ערוד is hapax in Job 39.5); it contains the only synonym (המון)
 attested for קריה in Job 39.7. Further resonances, though perhaps more
 tenuous, are ערבה ביתו 'the barren land its home' (Job 39.6) and ושכן במדבר 'it
 (judgement) shall dwell in the wilderness' (Isa 32.16); משכנתיו 'its dwellings' (Job
 39.6) and ובמשכנות (Isa 32.18).

What these correspondences suggest is that for a translator who evidently worked
 through association and resonance, there would have been a ready association of the
 city in Job 39.7 with that in Isa 32.14. Crucially, Isaiah's city is both disdained and
 fortified - it is this which may underlie the interpretative addition תקף in 11Q10. Thus,
 just as the wild asses in Isa 32 roam the once tumultuous and mighty but now forsaken
 city, so the wild ass in Job 39.7 forsakes the tumult of the mighty city.²⁷¹

271. In an English translation the ambiguity of תקף (also that of המון itself) is perhaps better
 conveyed by 'mighty', i.e. somewhere between (Sokoloff's) 'strong' and 'great'. Kaufman, *Job
 Targum* (322) suggests תקף may mean 'fortress, stronghold'. 11Q10 is not extant at Job 31.34
 where the phrase המון רבה 'a great multitude' occurs.

2 iii. b Alternative Translation in PJob

38.9 בשומי

HT reads: חתלתו ענן לבשו וערפל חתלתו “When I made the cloud the garment thereof, and thick darkness a swaddlingband for it” (AV).²⁷² The first person suffix on **בשומי** is problematic for continuity (following **ויסך** in v.8). PJob represents the infinitive construction twice, first by transposing into **הוּ עָשָׂה** ‘when he placed, appointed’, and then with the substitution **הוּ עָשָׂה** ‘he made’.²⁷³ The third person replaces the first person suffix in both: **הוּ עָשָׂה** **לְבָשׁוֹ** **לְחַתְלָתוֹ** ‘When he ordained he made the cloud its garment’.²⁷⁴ The recasting of the infinitive as a finite verb with a clear third person subject and antecedent in v.8 results in good internal sense (the inconsistencies of HT are removed) and an improved flow between the verses.²⁷⁵ This double rendering occurs where there is a difficulty in the HT, and may have originated as a marginal gloss which was later incorporated by a copyist.²⁷⁶

272. See also Extension.

273. A drudge word; see Substitution, Omission.

274. PJob casts vv.7-10 throughout as if God is referring to himself in the third person. This means that

the suffix on **לְבָשׁוֹ** in 38.9 could be taken as referring to God’s garment, i.e. ‘He made the cloud his garment’; Rignell, *Peshitta Job* did propose this reading, noting in connexion Ps 104.2, where God is said to make light his garment. He also notes 1King 8.12 as a possible influence on the translator here. But this sense is less likely in view of PJob’s straightforward translation of **חתלתו** as ‘swaddling-band’ in the second hemistich, and given the continuation in v.10: ‘and he made for it (i.e.the sea) a statute and he made doors and bolts’.

275. v.8) And he shut up the gates of the sea and he made [it] gush out of the womb and he brought [it] forth; v.9) when he ordained he made the cloud its garment and the thick darkness its swaddling-band.

276. Though not specifically cited by Szpek, this example is of the type she identifies as “double translation of a single term” which originate as marginal glosses, (*Translation Technique*, 154-5).

2 iii. c Alternative Translation in RJob

37.12 לפעלם

HT reads: והוא מסבות מתהפך בתחבולתו לפעלם כל אשר יצום על פני תבל “And it is turned round about by his counsels: that they may do whatsoever he commandeth them upon the face of the world in the earth” (AV).²⁷⁷ לפעלם can be read either as the infinitive construct + suffix ‘to/for their doing, working’ or as the singular noun פעל + suffix ‘to/for their work’. The antecedents are not explicit but are presumably the cloud and lightning.²⁷⁸

RJob1’s translation up to לפעלם is as follows: והוא תוסקפתא מהפך בחכמתיה ‘And he turns/changes destinies in his wisdom in order to prosper the workers of the earth in their tasks’.²⁷⁹ There is a multiple translation of לפעלם: ‘workers on the earth’ extends the sense of פעל and adds בארעא.²⁸⁰ ‘in order to prosper’ is a substitution; perhaps לעבד לפעלם led the translator to עבד and thence to צלח. The verbs עבד and צלח are found associated in a midrash expounding Gen 2.5; it is significant that Gen 2.5-6 concerns the divine ordination of rain - the very subject of Job 37.11-13. GenR 13.2 expounds Gen 2.5 וכל שיח השדה ‘and every tree of the field’ as concerning mankind’s preoccupation with the fecundity and productiveness of the earth - the very subject of Job 37.12: ‘All mankind’s prayers concern the earth: Lord, may the earth produce! מרי תצלח ארעא; or, Lord, may the earth prosper! תעבד ארעא’. RJob’s tri-fold translation of לפעלם exploits the possibilities of the Hebrew form and builds on

277. The difficulties in 37.12 are discussed in more detail under Extension.

278. Or meteorological phenomena in general (so Dhorme, *Commentary* ad loc.).

279. RJob2 renders לעבד לפעלם; the rest of its translation of 37.12 is discussed under Extension and Expansion.

280. The ambiguous sense of ‘worker’ or ‘worshipper’ may be deliberate.

the idea implicit in the earlier translation of מסבות as תוסקפתא ‘destinies’,²⁸¹ placing divine providence explicitly in the context of human activity. In this example alternative translation combines with expansion, substitution and extension, making it difficult to judge as other than a single integrated translation.²⁸²

37.16 מפלשי

HT reads: התדע על מפלשי עב מפלאות תמים דעים “Dost thou know the balancings of the clouds, the wondrous works of him which is perfect in knowledge?” (AV).²⁸³ RJob translates: הידעת על מבשקרני ל"א קטרא דעיבא פרישוותא דשלים מנדעיא ‘Did you know about the workings, or wreathings, of the cloud, the wonderful works of <he> who is perfect in knowledge?’

Two attempts at understanding the hapax מפלשי are recorded. The first, מבשקרני, is itself obscure. If it derives from בשקר, then an approximate meaning might be: ‘Have you detected the inner workings ..?’,²⁸⁴ perhaps inspired by the figurative sense of פלש as ‘to search’.²⁸⁵ מבשקרנא may owe something to BHeb חקר ‘searching; that which is sought’, a term of some significance in Job, being applied several times to the divine nature²⁸⁶ but also to other things unfathomable.²⁸⁷ There is a traditional rabbinic association of the term חקר with the creative power of God as provider of rain. bTaan 2a connects Job 5.9-10, where נפלאות occurs alongside מטר הנתן ‘who does great

281. See Extension.

282. For 11Q10 to 37.12 see Extension; for PJob see Omission.

283. See also Selection.

284. CAL defines בשקר as ‘to search’; Dalman as ‘to recognise; claim’. The form מבשקרנא, which apparently occurs only here, is listed by Dalman (‘das Erkennen’) and Jastrow 725b (“what is known by searching; innermost, true nature”, noting that it corresponds to BHeb חקר). Mangan translates RJob here as “innermost nature”. There are variants: ms. ד מכשקרניה; ms. כ שקרני (✓ שקר to be false).

285. MHeb פלש is listed by Jastrow “to search” and by Dalman ‘aufsuchen/to seek out’.

286. Job 5.9, 9.10, 11.7, 36.26.

287. Job 8.8, 34.24, 38.16.

things ... who gives rain', with Isa 40.28, which praises the creative powers of God , through the occurrence of חקר in both.²⁸⁸ The association of נפלאות in Job 37.14 and of the equivalent מפלאות in v.16b with rain clouds is very probably significant for explaining RJob's מבשקרני in v.16a.

The alternative translation קטרא may derive from a root meaning 'to tie, bind'.²⁸⁹ The verb is found in a talmudic passage where it apparently means 'covered'; the context is relevant to the Job text here.²⁹⁰ If the translator intended the sense 'covering' here, perhaps he connected מפלשי with מפרשי (lit. 'that which is spread out') in Job 36.29.²⁹¹ Alternatively, קטרא may mean 'smoke', deriving from the homonym קטר 'to burn on an altar'.²⁹² The presence of an introductory formula for this alternative suggests that מבשקרני might have been an earlier attempt which was not, in practice, transparent enough.

37.18 כראי

HT reads: תרקיע עמו לשחקים חזקים כראי מוצק "Hast thou with him spread out the sky which is strong and as a molten looking-glass?" (AV). The vocabulary and syntax are open to differing interpretations.²⁹³ The imagery is apparently that of the skies (or clouds) which stretch overhead like a vault of beaten metal.²⁹⁴ The noun שחק

288. The argument is established by ג'ש. The context of Isa 40.28 is creation, which is an illustration of God's power; the context of Job 5.9-10 is God's giving of rain; therefore, through the common חקר, it is established that rain is also an illustration of divine creative power. Cf. GenR 13.4.

289. Lexicons list the root and nominal forms (קטרא, קיטרא 'knot, joint, binding').

290. bBer 59a: הא דקטר בעיבא '[the sky] is covered with (thick) cloud ...'.

291. 11Q10 associates מפלשי with 'clothing'; see Selection.

292. Mangan translates קטרא as "fogs". In English, 'wreathings' would embrace both possible senses of קטרא.

293. In MT the adjective חזקים falls after the athnah and thus in the second hemistich (e.g. JPS: "firm as a mirror of cast metal"). RJob understands חזקים attributively, in agreement with שחקים: 'the mighty firmament'. PJob understands the same (see Selection, n.101 above). There is a lacuna in 11Q10.

294. רקע 'to spread out' (e.g. Ps 136.6); it is also used to describe the hammering or beating of craftsmen working with metals (e.g. Exod 39.3) and the act of stamping the foot (e.g. Ezek 6.11).

(from the root ‘to pulverise, beat finely’) is ambiguous. In poetry the plural can refer to clouds of various types,²⁹⁵ and to the heavens, in the latter case often in parallel with שמים.²⁹⁶ The expression כראי is hapax legomenon,²⁹⁷ derived from ראה √; here in 37.18 it is understood by moderns as synonymous with מראה ‘mirror’ (as in, for example, Exod 38.8). Elsewhere מראָה and the more common homograph מראָה apparently mean ‘vision’, i.e. apparition,²⁹⁸ though the latter can also mean ‘appearance, sight, form’.²⁹⁹

RJob translates כראי twice: וחזותהון היך אספקלריא סנינא ‘and their appearance like bright glass’.³⁰⁰ חזוא has an added pronominal suffix (the antecedent being לשחקי ‘the heavens’) and conjunction; the preposition is not represented. In the second translation the preposition is represented: היך אספקלריא ‘like glass’.³⁰¹ This appears to be the more proximate translation. There is no introductory formula. It is not clear if one translation might have been earlier, since either could be omitted without detriment to the overall sense: תרקע עמיה לשחקי תקיפין וחזותהון היך אספקלריא סנינא ‘Will you spread out with him the mighty heavens whose appearance is like bright

295. E.g. rain clouds (Job 36.28, Ps 78.23), lightning clouds (Job 37.21), thunder clouds (Ps 77.18), and clouds in general (Job 38.37).

296. E.g. Ps 36.6, 57.11, 108.5. Perhaps this arose through observation that fine, hazy clouds (cirrus or cirrostratus types) occur at high altitude and are thus suggestive of the heavens; cf. TgJon to 2 Sam 22.10-12 // Ps 18.10-12 where עבי שחקים is interpreted as ‘the mass of light clouds in the height of the world’.

297. The form כראי occurs six times: in Job 7.8 apparently ‘one who sees me’; in 33.21 describing a dying man who wastes away ‘from sight’ מראי בשרו יכל; in Nah 3.6 meaning ‘sight, spectacle’; in 1Sam 16.12 ראי טוב describes David; twice in Hagar’s enigmatic exclamation in Gen 16.13, meaning ‘one who sees’, or ‘vision’. Also BSira 12.11 ראי apparently meaning ‘mirror’.

298. E.g. Gen 46.2, Ezek 8.3.

299. E.g. Exod 24.17, Ezek 1.5.

300. RJob’s translation of מוצק in 37.18b as סנינא is noted under Substitution.

301. The reading אספקלריא is supported by nine mss., with some orthographical variations; cf. RJob to 28.17. אספקלריא (Jastrow 96b) is a loan-word apparently derived from *lapis specularis*, the latter a mica, i.e. one of a group of laminate-forming minerals which can have a transparent quality; in ground-up form they are often referred to as talc. The transparent nature of אספקלריא is suggested by PsJon to Exod 19.17: כהאספקלריא זייג והוה ‘and it [the mountain] was transparent as glass’.

glass?³⁰² Theoretically, the alternatives could both be part of an original translation. However, the omission of the conjunction in several mss.,³⁰³ plus orthographic variants, may be indications that the less literal וחזותהוון is a later translation.³⁰⁴

38.8 מרחם, ויסך

HT reads: יצא מרחם ים בגיחו ויסך בדלתים “He/who shut in with gates the sea when it gushed forth, coming out of the womb”.³⁰⁵ This is one of many biblical allusions to underlying myth regarding God’s containment of the waters of chaos at the time of the Creation. References include, for example, Ps 104.5-9, which tells how God contained and secured the waters of the deep; and Prov 8.27-29, where the containment of the sea within bounds is retold by the personification of Wisdom: “When he established the heavens, I was there; when he set a horizon upon the surface of the deep בחקו חוג על פני תהום (v.27); when he made firm the heavens above, when the fountains of the deep were strong עינות תהום בעזו (v.28);³⁰⁶ when he set upon the sea his decree חקו לים בשומו that the waters should not transgress his word ...” (v.29).³⁰⁷ Job 38.8 brims with imagery suggestive of these mythological underpinnings: ויסך implies constraint and suppression;³⁰⁸ בגיחו ‘its bursting forth’ evokes images of the uncontainable sea;³⁰⁹ and מרחם constitutes a strong hint at imagery regarding the birth

302. de Moor (*Multiple Renderings*, 177) observes regarding double translation in Tg Jeremiah, that in many cases where the literal rendering is a later addition it is possible to omit it without effect on the sense of the paraphrastic rendering, though the reverse is not true.

303. 6 mss. have וחזותהוון or חזותהוון minus the conjunction.

304. PJob deals with the difficulties through alteration of word order and conjecture. In 11Q10 a legible text has not survived.

305. See also Extension.

306. Alternatively בעזו ‘when he strengthened’, see BDB 738b.

307. The division of the primordial waters in Gen 1.6-7 may be another remaining echo of such mythology. Other traces are found in passages such as Job 9.8, 26.10-13, chapters 40-41; Ps 29.10, 33.6-7, 74.13-14, 77.17-21, 89.9-11; Prov 3.19-20, 8.29; Isa 51.9-10, 15; Jer 5.22, 31.35; Ezek 31.15; Hab 3. 8-10, 15.

308. See Extension p.64.

309. √ גיח ‘to burst forth’ describes the gushing of the waters of the river Jordan in Job 40.23 and the springing of ambushers to attack in Judg 20.33. In Ps 22.10, Mic 4.10, which concern the process of childbirth, גיח may derive instead from גחה ‘to extract’. The imagery of birth is used again in Job 38.28-30 to describe the onset of meteorological phenomena.

of a deified and rebellious sea from its primordial womb.

RJob translates: **וטלל וסגר כד דשיא ימא במגמיה מן תהומא כמין רחמא יפוק** ‘And he covered and locked in the sea with doors when it broke through from the deep; as if from the womb it would go out’.³¹⁰ It has been suggested that the double translation of **וטלל וסגר** as **ויסך** ‘and he covered and locked in’ reflects different textual traditions concerning the precise sense of the Hebrew.³¹¹ There is no doubt, however, that the translation deliberately hints at the mythology regarding the sealing in of the waters of the abyss. Moreover, there is a distinct echo of Ezek 31.15a in the translator’s dual verbs: ‘.. I covered over it the deep **תהום** **עליו** את , and I restrained its floods **נהרותיה** **ואמנע** and the great waters were shut in **מים רבים** **ויכלאו** ..’.³¹² This favours regarding the use of two verbs as purposeful and part of a single interpretative translation, rather than as the result of amalgamation of different traditions at sometime during transmission.

There are two translations of **מרחם** : **יפוק** : **מרחם** **כמן** **תהומא** ‘from the deep, as if from the womb, it goes out’.³¹³ **כמין** **רחמא** is literal and joined to the preceding translation by the added comparative preposition: “as if from the womb”.³¹⁴ **מרחם** ‘from the deep’ is an interpretative translation.³¹⁵ Both translations must be understood against the mythological background implicit in 38.8. With this in mind, it is clear

310. RJob leaves the difficulty of the subject of **ויסך** without resolution; both verbs are in the third person even though the context appears to demand first person, making for awkward continuity with v.9.

311. Stec, *Recent Translation* (178). The evidence from the mss. is inconclusive: 9 mss. read **וטלל** ‘and he covered’; 14 read **וסגר** ‘and he locked in’; 9 read both. None omits vav. There is one orthographic variant (**ושגר**). The variant **ויסכך** occurs twice and **ואגף** (**גוף** ‘to close’) once. There is no introductory formula.

312. The Ezekiel context is not that of Creation; I am suggesting that the associations of vocabulary and imagery are what might have been salient for the rabbinic translator here.

313. The reading **כמין** is in the majority of mss.

314. de Moor, *Multiple Renderings* (162-3) expounds examples in TgIsaiah of the joining of interpretative and literal renderings through the use of **כ** or **היך**.

315. **תהומא** also appears in 11Q10 to 38.8; its treatment and understanding of HT differ in detail from RJob. See Expansion.

that **רחמא כמין** minimises the suggestivity of the birth imagery; the deep gushes only *as if* from the womb. But it is also clear that **תהומא** itself resonates with legend regarding the behaviour of the primordial sea - a motif which is implicit in much biblical material and which receives expansive expression elsewhere in rabbinic literature. Indeed, the wealth of such material in rabbinic sources indicates a thorough familiarity with an extensive mythological inheritance. For the RJob translation here at 38.8, the key motifs in rabbinic material are **תהומא רבא** ‘the great deep’ which threatens one day to overwhelm the earth again, and the seal with which, from the time of creation onwards, God has sealed up these waters, in order to prevent this.³¹⁶

Does **יפוק** ‘it will go out’ hint at this potent mythological material too? In the first hemistich the past tense and the time-frame of HT is retained: ‘He covered and locked in the sea ..’. But in the second the ambiguous consontantal form of **יצא** is vocalised as imperfect.³¹⁷ Does the imperfect hint at an eschatological interpretation, looking to a time when the forces of chaos will attempt to break their bonds? Or is it modal: if God had not barred the sea, it would gush forth? Or is it simply mirroring the MT vocalisation?³¹⁸ The other elements of the translation cleverly manage, through supplementation and substitution, to subdue suggestiveness of **רחם** while encapsulating and alluding to acceptable and well-known mythological associations through the introduction of **תהומא**. It is very carefully constructed. This suggests that the intended flavour brought by **יפוק** is that of prospective events - which is absolutely consistent with these other hints at the underlying legend.

316. See further under Discussion.

317. It is unclear where the break is intended in RJob’s rendering: ‘And he covered and locked in the sea with doors when it broke through from the deep; as if from the womb it would go out’. Or: ‘And he covered and locked in the sea with doors; when it breaks forth from the deep, it goes/ will go out as if from the womb’.

318. The precise sense of **יצא** in 38.8 is unclear: it could be Qal perfect, imperfect or participle. MT vocalises as imperfect. 11Q10 uses an infinitive; PJob uses a causative perfect.

2 iii. d Additional Examples of Alternative Translation

11Q10

37.12: **על כל די ברא** 'over all that he has created' (also Expansion; association; see Adjustment of Consonants) + **יפקדנון** 'he commands them'

39.4: **ויפקו** 'and they send (them) out' (see Omission); **נפקו** 'they have gone out' (clarifies ellipsis/asyndeton)

RJob

37.19: **לא נסדר למחמי** 'we cannot arrange to see' (also Expansion); **לא נכוין** 'we cannot concentrate' (see Substitution)

38.24: **מתקבל** 'it is assigned' (interpretative?); **מתפליג** 'it is dispersed' (literal?)

38.25: **תעלה** 'water conduit' > RJob1 **חריצי מים** 'water channels'; **וקצתהון** 'and whose end is not on high' (association; see Expansion); RJob2 **ולעילא** 'for the drainage of the sea' (association; see Expansion); **דימא** 'and on high' (see Adjustment of Word Order)

38.30: **יתחבאו** 'they hide themselves' > **קרישן** 'they become solid' (interpretative);³¹⁹ **ומטמרון** 'and hide themselves' (literal)

38.31: **האיפשר דתקשר ל"א דתקטר** 'Can you tie?' > **התקשר** 'Can you tie?'³²⁰

319. Four mss. have **קרישין**, m.pl.

320. The alternative **תקטר** is represented by 15 out of 16 mss.

2 iii. e Summary

Alternative translations are an acknowledged feature in PJob;³²¹ the example in 38.9 is the only one in the current text sample. It occurs where there is a distinct grammatical and semantic awkwardness in the Hebrew; the alternatives (one of which is probably a drudge word) suggest that they are two separate attempts at a solution. The awkward suffix is ignored in both cases.

Some of the examples drawn from RJob suggest an origin in transmission of variant translation traditions; they were probably intended to provide clarity where there is ambiguity or opacity (מפלשי in 37.16, כראי in 37.18, both hapax; possibly also those in 38.24, 38.30, 38.31). Other examples suggest origin as single integrated exegetical translations which make explicit meanings that the translator understood to be implicit in HT. Thus, the triple translation of לפעלם in 37.12 reveals divine providence working within human endeavours; the double translations of מרחם and ויסך in 38.8 subtly imply abyss mythology; the alternative translations in 38.25 refer to rabbinic material regarding the mechanics of rainfall which is expanded elsewhere. They combine literal with interpretative translations and are constructed with a mix of expansion and substitution. It is not that the translator has seen a difficulty in the Hebrew; rather, he has seen an opportunity in its very ambiguity for richness or depth of meaning.

Cases of alternative translation have long been identified in 11Q10, though few have been considered in depth, nor has each case been recognised. Of those analysed here,

321. Dhorme, *Commentary* (cxvii-viii); Weitzman, *Hebrew and Syriac Job* (133). Szpek, *Translation Technique*, (153-60), *Influence* (154-55) identifies three types: double translation of a single term; double translation of an entire stich; translation plus expansion of key words in one stich to form two stichs. She attributes the first two types to incorporation of marginal glosses by a later copyist, the third to creation by a single translator. Lund, *JBL* 1994 recalls Rignell's suggestion that PJob was the work of more than one translator.

2 iii: Alternative Translation

the example in 37.13 combines free and literal translation, expansion and the added subtlety of a deliberate misreading. Deliberate misreading is also used in the example noted in 37.12. That in 39.7 combines a literal and interpretative translation. That in 38.7 simply repeats the lexeme. These alternative translations in 11Q10 seem to be a way of maximising the sense that could be extracted from the Hebrew. All suggest close use of scripture and a translator primed to take the HT at more than face value and to read it in an associative way.

Chapter 2 iv. Expansion

Expansion introduces content which has no counterpart in the source text; the translation thus goes beyond the words of the HT. For the purposes of the current analysis expansions have been assigned into one of two categories: simple or complex. Though the edges between the categories can sometimes be blurred, the distinction is a useful way of arranging and discussing the material.

Expansions which have as their primary effect clarification of the plain sense of the Hebrew are categorised as simple. Simple expansions in the grammatical plane are numerous in all three texts and have been exhaustively catalogued in previous studies. For this reason, little detail is included of such examples here. They are often contextual additions, based on common sense and grammatical concerns, such as the addition of particles to clarify the construct relationship, pronominal suffixes, conjunctions, and prepositions. Such expansions use linguistic know-how to clear up loose ends in an often elliptic HT.³²² In that they affect (improve) the flow of sense but have minor effects on the overall meaning, they are concerned with grammar rather than semantics.

Particular attention has been given in previous studies to the treatment of the *waw* conjunction; it is evident that both 11Q10 and PJob add it frequently.³²³ In RJob it is usually added when the translation expands on HT.³²⁴ It is worth noting, therefore, the

322. Shepherd, *Translating* (137) refers to “‘minor’ targumic modifications which co-exist with, but are often overshadowed by the ‘major’ expansions for which the targums are reknown” (*sic*). Szpek, *Influence* (151) refers to “the addition of a specific element ... that is implied in the MT” as compared with an adjustment “that more clearly explains the meaning behind the MT”. The distinction between a grammatical feature which is part of the base text translation, and a detachable gloss, may be a matter of fine judgement.

323. It is one of three indices by which Shepherd, *Reconsideration* judges the natures of the translations (227-258). See also Szpek, *Translation Technique* (117-31). She notes 127 cases of addition at the start of a verse and over 200 cases at the start of the second or third hemistich. Beyond PJob, Greenberg, *Jeremiah* has remarked that the addition of *waw* is “often a change of little importance”, though gives examples which illustrate how the addition can clarify difficult syntax or enhance an implicit adversative sense (33).

324. According to Shepherd, *Reconsideration* (245).

addition of *waw* at 38.26b: **בּוֹ אָדָם לֹא מְדַבֵּר** ‘the wilderness where there is no one’ beomes **וּמְדַבֵּר דְּלֹא בָר נֶשׁ בִּיה** ‘and the wilderness ...’; this is unusual, occurring as it does in a straightforward translation.³²⁵

Also worth noting is the addition of conjunctive *waw* in 11Q10’s translation of 39.23. In the second hemstich HT reads **וְכִידּוֹן לֵהָב חֲנִית** “the glittering spear and the shield” (AV).³²⁶ It has long been held that the 11Q10 rendering **וְנֹדַח וְנֹדַח סִיף** requires emendation to **וְנֹדַח וְנֹדַח** “and the blade of a lance”.³²⁷ This assumes that the translator read **לֵהָב** in construct with **חֲנִית** (i.e. ‘blade of a lance’). But if, instead, 11Q10’s **וְנֹדַח** is actually the translation of **לֵהָב**, then **וְנֹדַח** ‘and a lance’ is a translation of **חֲנִית**. The extra conjunction can now be seen simply as a way of clarifying what the translator took to be an asyndetic HT (a blade, a lance), and is, in fact, an unsurprising addition in view of the syntactical difficulties that the verse presents.³²⁸ As for supposing that the *waw* is due to translator error,³²⁹ it seems unlikely that the 11Q10 translator would not have recognised the possibility of reading a construct combination here; of the twelve times **לֵהָב** is found, seven (eight if one includes Job 39.23) are in construct.³³⁰ Perhaps precisely because it is so often found in construct, the translator was careful to show that it was not to be understood as construct here; the addition of *waw* is the simplest way of showing this.³³¹

325. Shepherd, *Reconsideration* does not read a *waw* when discussing 38.26 (66,99,239), nor when discussing the addition of *waw* in RJob (242-43).

326. AV “shield” is evidence of uncertainty over the precise meaning of **וְכִידּוֹן**; see below. Other details of 39.23 are discussed under Selection and below pp.105,112.

327. Greenfield and Shaked, *Three Iranian Words*. They identify **וְנֹדַח** as an Iranian loan-word meaning ‘lance’. The translator is thought to have taken **לֵהָב** as qualifying both **חֲנִית** and **וְכִידּוֹן**; the *waw* in **וְנֹדַח וְנֹדַח** is thus regarded as a scribal error. In support of this reading they cite the P translation of 1Sam 17.7 (**וְלֵהָבִית חֲנִיתוֹ**). I propose the HT itself at Gen 3.24 as a more likely place to find clues to the way the 11Q10 translator understood HT at Job 39.23; see Selection.

328. Fishbane, *Use, Authority* (368) refers to the use of *waw* to resolve ambiguous syntax by scribal exegetes at Qumran.

329. Shepherd, *Reconsideration* remarks that “the *waw* is added by the translator due to an error in recognition or interpretation of two Hebrew terms in construct” (233).

330. Construct singular and plural forms: Judg 13.20 (x 2), Isa 29.6, 30.30, 66.15, Joel 2.5, Nah 3.3. Absolute singular and plural forms: Judg 3.22 (x 2), Isa 13.8, Job 41.13. As argued here, the form in Job 39.23 is ambiguous.

331. Viewed like this, the extra *waw* is of just the type that Shepherd, *Reconsideration* (233) describes as

The current analysis concentrates on complex expansions, the primary trait of which is their introduction of content which expounds meaning more deeply or widely or suggests a new meaning. It is this semantic aspect which is examined in the following examples.

2 iv. a Complex Expansion in 11Q10

37.16 עב

HT reads: התדע על מפלשי עב מפלאות תמים דעים “Dost thou know the balancings of the clouds, the wondrous works of him which is perfect in knowledge?” (AV). 11Q10 adds the possessive suffix, yielding עננה ‘his cloud’.³³² Harmonisation with עננו / עננה in v.15 is not its main purpose.³³³ Though only a single letter addition, it is an integral part of the translator’s handling of the whole difficult verse, which he has understood as a reference to God ‘clothed’ in power. It conveys the point that this is not just any cloud, but *his* cloud,³³⁴ that is, the theophanic cloud familiar from scripture.³³⁵ The point is consistent with the translator’s rearrangement of the text here.³³⁶

38.8 מרחם, ויסך

HT reads: יצא מרחם בגיחו ויסך בדלתים ים “Or who shut up the sea with doors, when it brake forth, as if it had issued out of the womb?” (AV).³³⁷ 11Q10 translates:

a medial plus linking two coordinated terms in HT (here nouns rather than propositions).

332. For PJob and RJob on 37.16, see Selection and Alternative Translation, respectively.

333. In PJob internal harmonisation does appear to be the reason for its use of the plural **עננו** here and at 37.11,15; 38.9 (HT has singulars: **עב**, **ענן**).

334. Note the use of the capital letter by García Martínez *et al.*: “[Do you kn]ow how to clothe His cloud with might?”

335. **ענן** is regularly used in passages which describe the theophanic cloud; see scriptural references given at Selection.

336. See Adjustment of Word Order.

337. See also Extension.

בְּדִשְׁיָן יָמָא בְּ[ה]גְחוּתָה מִן רַחֵם תְּהוּמָא לַמִּפְקָּה 'Do/will you confine³³⁸ the sea with doors when it gushes forth from the womb of the deep to come out?'³³⁹ There are technical adjustments: the ambiguous יָצָא becomes an infinitive; and the interrogative particle is inserted.³⁴⁰ But of much greater significance is the addition of תְּהוּמָא, which is a far from neutral identification of the womb referred to by HT.³⁴¹ Previous commentary on 11Q10 has not explored the particularity and import of this expansion, yet it is, without doubt, an identification which has provocative mythological resonances. Recognition of these is essential for understanding 11Q10's rendering.

The very first elements in the Creation story are תְּהוֹם and חֹשֶׁךְ (Gen 1.2); the following verses (vss.6-10) tell how the waters were separated into those above and those below the firmament, and of the formation of the earth and the seas. Other references confirm תְּהוֹם as denoting the waters which sit underneath the earth,³⁴² and those which sit above the earth.³⁴³ In some cases it can denote terrestrial waters.³⁴⁴ It is from the waters above that rain originates, as described in the story of the Flood: 'the fountains of the great deep מְעִינֹת תְּהוֹם רַבָּה' were broken open and fell as rain

338. Sokoloff, *Targum to Job* translates as imperfect: "will you hold back". van der Ploeg *et al.* "as-tu fermé" and García Martínez *et al.* "did you hold back" translate as perfect, so also Jongeling *et al.*, *Aramaic Texts*. The change to second person is consistent with God's declaration in v.3. Le Déaut, *Un phénomène* (510) regarded 11Q10's avoidance of the first person of HT in vv.8ff as an illustration of typical targumic method, used here to bring the narrative alive. Harrington, *Wisdom Texts* (20-21) attributes the change to second person and the "change in the rhetorical pattern of God's questions" in 38.8,10,11 to either a variant *Vorlage* or "the literary sensitivity of the targumist".

339. Kaufman, *Job Targum* (321) suggests: "in his struggling to get out of the womb of the abyss".

340. Consistent with God's declaration in v.2, and the questions in vv.4-5; also, though implicitly, in vv.10-11.

341. Ringgren, *Some Observations* (125) noted regarding 11Q10's translation that it is "at least more explicit than MT concerning a mythological, or semi-mythological, idea". van der Ploeg *et al.* explain it as "pour plus de clarté" though do not elaborate. Sokoloff, *Targum to Job* regards HT's מְרַחֵם as an allusion to the birth of the sea god Yam and the addition of תְּהוּמָא in 11Q10 as a demythologising element. García Martínez *et al.* concur.

342. E.g. Gen 49.25; Deut 33.13; Ps 24.2, 104.8.

343. The image is implied in other passages without direct use of תְּהוֹם, e.g. Exod 20.4; Deut 4.18, 5.8; Ps 136.6, 148.4.

344. The ocean (Jon 2.6); the Red Sea (referred to using the plural תְּהוֹמוֹת, e.g. Exod 15.5,8; Ps 77.17, 78.15, 106.9; Isa 63.13; and rivers or streams (Deut 8.7). In one case it appears to describe the depths of the earth (Ps 71.20).

through ‘the windows of heaven’ (Gen 7.11, cf. 8.2).³⁴⁵ Compare also, for example, Prov 3.19-20: ‘The Lord in wisdom founded the earth, he established the heavens with understanding. Through his knowledge the depths were broken open תהומות נבקעו and the clouds dropped dew’; Ps 33.6-7: ‘By the word of the Lord were the heavens made ... he gathers the waters of the sea together in a heap, he puts the deeps in storehouses .. נתן באוצרות תהומות’.³⁴⁶

It is clear that 11Q10’s addition of תהומא was not intended to clarify the image in 38.8 as referring to the waters which spill forth as rain from the celestial ‘womb’ or holding tank. To begin with, the surrounding context is explicitly not that of rain or storm, but rather of Creation. Furthermore, as one of the first elements in Creation, תהומא would certainly have evoked ideas regarding the waters of the abyss, ideas which were embedded within an ANE mythology inherited by the biblical authors and very much still current in the intertestamental period. Biblical allusions to the waters of primordial chaos have already been referred to as relevant to RJob’s treatment of 38.8.³⁴⁷ The book of Job itself is a particular source for such material; for example, in the related idea of primordial conflict between God and the forces of chaos, the latter are frequently represented by Rahav and Leviathan, the monstrous inhabitants of the sea/deep.³⁴⁸ Of distinct relevance to 11Q10 here is the notion that the waters of תהום, though marshalled at the Creation and in retreat in their subterranean haunt (for example, Ps 104.7-8), remain a constant danger to the ordered universe, ever-present and threatening to break through and overwhelm it (v.9).³⁴⁹

345. Cf. Ps 78.23 where heaven is said to have doors through which manna וימטר ‘rained down’.

346. In Ps 33.6-7 the context is that of creation, and the image recalls that of Gen 1.9. The metaphor of God gathering the waters into a heap is also found in Ex 15.8 and Ps 78.13 in the context of the crossing of the Red Sea.

347. See Alternative Translation.

348. E.g. Job 26.10-13, 28.1, chpts 40-41; Isa 27.1, 51.9; Ps 29.3,10, 89.10-11, 93.3-4.

349. Cf. Prov 8.27-29; and possibly Ezek 26.19-20, 31.15.

The addition of תהומא in 11Q10 looks, then, like an intentional evocation,³⁵⁰ and another manifestation, of ideas which are extensively explored in a variety of intertestamental, rabbinic and early Christian sources.³⁵¹ Moreover, the imperfect התסוג 'will you confine' for HT's perfect ויסך 'and he shut in' is intimately connected with the addition of תהומא. Just as תשועה in 38.10,³⁵² it is a subtle allusion to the idea that there is a continuous divine containment of the waters against the day that they will once more attempt escape. That is, 'Will you, Job, contain the sea on that day when it will once again gush forth as if from the womb?'³⁵³ There is a similar eschatological note struck by RJob; together with its introduction of תהומא, its translation of 38.8 makes a striking comparison with 11Q10.³⁵⁴

39.6 ומשכנתיו מלחה

HT reads: אשר שמתי ערבה ביתו ומשכנתיו מלחה "Whose house I have made the wilderness, and the barren land his dwellings" (AV). The depiction is of the wild ass, which God has placed in its harsh environment. ערבה appears to mean a sterile place, one devoid of life, parched though not necessarily scorched; it is often found in parallel with מדבר.³⁵⁵ The substantive מלחה 'saltiness, salinity' is clearly metonymic for barrenness and aridity. משכנתיו is plural, perhaps 'haunts, habitual living places'.

350. Note the avoidance of mythological inference in reference to stars in 11Q10 to 37.8; see Substitution.

351. See further under Discussion.

352. See Extension.

353. Alternatively, the imperfect תסוג would be consistent with understanding v.9 as describing storm-clouds and v.8 as the celestial waters from which rain falls. This would itself be consistent with other material in Job, e.g. 26.8, 38.28-30, 37. None of these passages is extant in 11Q10. 11Q10's imperfect would then extend the sense of v.8 both into the quotidian and the future: the sense being, perhaps, that God's containment of the celestial waters, which gush forth as rain, is not a once-and-for-all event but rather a daily and continuing act. But the wider context here of the Creation, and the addition of תהומא, together suggest that the allusion is to mythology, not to meteorology.

354. See Alternative Translation.

355. E.g. Job 24.5; Jer 17.6, 50.12; Isa 35.1,6.

In the second hemistich 11Q10 translates: **בארע מליחה** 'and his dwelling in a salt land'. The expansion **בארע** could simply have been motivated by the absence of an Aramaic noun equivalent to **מלחה**.³⁵⁶ But the choice of expansion with **ארע** rather than, say, **אתר** (as PJob), or **משרא**, may be significant.³⁵⁷ In BHeb **מלחה** is found only three times: here, Ps 107.34 and Jer 17.6. In both other places it combines with imagery and vocabulary significant for associating with Job 39.6. The subjects of the psalm wander in the wilderness, away from city dwelling (v.4); God turns rivers dry and fruitful land into saltflat **למלחה** **ארץ פרי** (v.33-34). In Jer 17.6 the subject lives 'like a bush in the plain **בערבה**, unaware of the coming of better times; he shall live in the scorched places in the desert **במדבר** **חררים** **ושכן**, a salty, uninhabited land **ארץ** **חרר** √ (or possibly **חור**) 'to be free' gives rise to the BHeb substantive **חרים** 'nobles' (lit. freeborn) and the idiom **בן חור**, the latter being used in both 11Q10 and RJob to describe the wild ass in the previous verse (39.5). In view of this, Jer 17.6b could just as well be understood as follows: '... And he will make (Piel) wild ones dwell in the desert, a salt land, uninhabited', that is, as another description of the habitat of wild animals. 11Q10's **בארע מליחה** may well both derive from and allude to these passages which associate **ארץ** with **מלחה** in contexts which recall Job 39.5-8.³⁵⁸

39.23 כידון

HT reads: **עליו תרנה אשפה להב חנית וכידון** "The quiver rattleth against him, the glittering spear and the shield" (AV).³⁵⁹ **כידון** refers to some kind of sharp or pointed

356. So Sokoloff, *Targum to Job*.

357. PJob: **וּבְאַרְעַת מְלִיחָה** 'and in the salt place its abode'.

358. Sokoloff, *Targum to Job* suggests association with Jer 17.6 but does not elaborate. Greenberg, *Jeremiah* (194-5) notes PJob's translation of 30.6 as a probable influence on PJer at 17.6.

359. See also Selection.

weapon.³⁶⁰ Both RJob and PJob translate as ‘spear’. 11Q10’s expansive rendering וחרף סיף ‘and sharp sword’³⁶¹ raises two questions: why the addition of חרף ‘sharp’, and why the identification of כידון as ‘sword’? The latter may reflect חרב in the previous verse.³⁶² But the evidence of 1QM is interesting and may add further illumination.³⁶³ There כידון apparently indicates a sharp weapon much shorter than רמח ‘spear’; the favoured translation is ‘sword’.³⁶⁴ Perhaps in the world of the 11Q10 translator כידון had come to mean ‘sword’ rather than a long pointed weapon such as a spear, and his addition of חרף (‘sharp’, rather than ‘pointed’?) was intended to remove any ambiguity. Alternatively, if he understood חנית and כידון as identical (i.e. ‘spear’), then perhaps he regarded one as redundant, and so substituted סיף ‘sword’ as an alternative, a weapon which he regarded as missing from the list in HT. If he had in mind the picture of a fully-armed horseman, his list would need to include a sword; scriptural imagery would support this.³⁶⁵

360. It occurs nine times (Josh 8.18 x 2,26; 1Sam 17.6,45; Jer 6.23, 50.42; Job 39.23, 41.21) and is often translated as ‘spear’, ‘lance’ or ‘javelin’ (see, e.g., AV and JPS at Josh 8.18, 26; Jer 6.23, 50.42). Here in Job 39.23 and at 1Sam 17.45 it is clearly distinct from חנית. AV translates as ‘shield’ here and at 1Sam 17.6,45.

361. van der Ploeg *et al.* render ‘tranchante’; Sokoloff, *Targum to Job* “sharp”; García Martínez *et al.* ‘whetted’, suggesting that חרף might be a second translation of להב. Shepherd, *Reconsideration* (49-50) attributes 11Q10’s וחרף סיף to either the translator’s inability to understand the Hebrew, or his insufficient arsenal of vocabulary.

362. Job 39.22: the war-horse does not baulk at his opponent’s sword: חרב מפני חרב; 11Q10: חרב ולא יתוב מן אנפי חרב.

363. The evidence of 1QM is also referred to in discussing 11Q10’s translation of להב in 39.23; see Selection.

364. 1QM 5.7-14 describes the relative lengths of weapons; the רמח is 7 cubits long, the כידון merely 1 cubit long. See Charlesworth *The Dead Sea Scrolls*, ad loc. Yadin, *The Scroll of the War* writes: “it is perfectly clear that *kidhon*, as employed by the author, means a sword, and not a lance or similar weapon” (124). Furthermore, regarding Job 39.23 he is of the opinion that “there is no reason for not taking it [i.e. כידון] to be a sword” (130). Greenfield and Shaked, *Three Iranian Words* (42) note this possibility.

365. Cf. the picture of a war-horse in Nah 3.3 where the rider brandishes “the bright sword and the glittering spear” (AV): פרש מעלה ולהב חרב וברק חנית; that of Goliath in 1Sam 17.45, who approaches David armed with חרב, חנית and כידון; and the description in Jer 6.22-25 of horsemen armed with חרב, כידון and קשת.

2 iv. b Complex Expansion in RJob

37.12 והוא מסבות מתהפך בתחבולתו

In the first hemistich HT reads: “And it is turned round about by his counsels: that they may do ...” (AV).³⁶⁶ RJob2 attempts an understanding through the storm-cloud imagery of the previous verses and has a complex expanded translation: והוא ברחמוהי מיה טמעתא מהפך באפותיקוהי “and he in his mercies restores *the hidden waters* in his store-houses; for the labours of mankind he reveals them and sends them”. Ps 18 is almost certainly the key scriptural influence on this expansion, for it depicts a theophany in the imagery of a storm and provides, in v.12, a route for deciphering the hapax מסבות: ‘He has made darkness his hiding-place, surrounding him is his covering סכנו, darkness of water מים, חשכת, clouds of the skies ..’.³⁶⁷ By associating מסבות with סבב √, the rabbinic translator transposes the mysterious מים, חשכת, held in the storm clouds which surround God (סביבותיו) into the ‘hidden waters’, held in store-houses באפותיקוהי;³⁶⁸ the latter is another echo of Ps 18: אפיקי ‘the coffers of water’ (v.16). The notion of natural phenomena (meteorological, terrestrial, cosmological) being under God’s direct command is the major theme of Job chapters 37-38,³⁶⁹ and meteorological phenomena held in store-houses a particular image: snow and hail are held ready in storehouses אוצרות (38.22); storm-clouds hold rain as though they are bottles (38.37).³⁷⁰ In a universalistic image in RJob the ‘hidden waters’ are, through the mercy of God,³⁷¹ revealed מגלי יתהון (here is Ps.18.16 again: ויראו

366. See also Extension and Alternative Translation.

367. מים, חשכת is understood variously: e.g. “dark thunderheads” (JPS), “dark waters” (AV), “dense vapour” (NEB). The parallel passage 2Sam 22.12 reads מים, חשכת, a hapax presumed to mean ‘collection, mass’, though some modern translations do not discern a difference, e.g. “dripping clouds” (JPS), “dark waters” (AV). K-B conjecture ‘sieve’ or possibly ‘wing’ for חשכת.

368. Shepherd, *Reconsideration* (87) understands באפותיקוהי as “by his pledges”.

369. Also cf. 36.27-33.

370. Cf. Ps 148.8: “fire and hail, snow and vapour, stormy wind fulfilling his word” (AV).

371. On RJob’s ברחמוהי ‘in his mercies’, see Extension.

לעובדיהון דבני and sent ומשדר יתהון to all people; the expansion נשא 'for the labours of mankind' identifies the suffix on לפעלם.³⁷²

ליום קרב ומלחמה, לעת צר 38.23

HT reads: *וּמִלַּחְמָה קָרֵב לְיוֹם צָרָה* “Which I have reserved against the time of trouble, against the day of battle and war” (AV). The imagery continues that of the previous verse which refers to the celestial stores which house snow and hail (v.22: “Hast thou entered into the treasures of the snow? or hast thou seen the treasures of the hail”, AV). References to natural phenomena used by God in anger against enemies and wrongdoers are found elsewhere.³⁷³ The expression *עַתַּת צָרָה* ‘time of distress’ is unique, though variations are found;³⁷⁴ *צָרָה* itself occurs at Job 15.24, 36.16, 19.

The connexion between this verse and the preceding v.22 is made explicit in RJob by its addition of תלגא 'snow' and ברדא 'hail': בגיהנם עקתא לעדונא תלגא וברדא ליום קרבא דפרעה ואגוחותא דמצראי 'The snow which I have stored up for the time of anguish in Gehinnam and the hail for the day of Pharaoh's battle³⁷⁵ and the Egyptians' fight'.³⁷⁶ By picking up the reference to hail in 38.22, which recalls one of the plagues (Exod 9.18-26), and to צר in 38.23, which is amongst the terms used to describe the plagues in Ps 78.49 (צרה), the expansion establishes a direct connexion between v.23 and events in Egypt during the time of the Exodus.³⁷⁷ The reference to

372. See RJob1 on לפעלם under Alternative Translation.

373. E.g. Exod 9.22-26, Josh 10.11, Isa 28.17, 30.30, Ezek 13.13, Hagg 2.17, Ps 18.13-14. Cf. BSira 39.28-31, 43.13-14 where the idea of natural elements kept in storehouses in readiness for punishment is also found. Cf. also 1QH^a 9.12-13: "... lightning and thunder according to their duties זקים וברקים לעבודתם and well-designed storehouses according to th[eir] purposes ... ואוצרות מחשבת לחצפיהן (trans. García Martínez and Tigchelaar, *DSS Study Edtn.*).

374. E.g. **צרה** Ps 37.39, Isa 33.2, Jer 14.8, 15.11, 30.7, Dan 12.1; **בצרה** Ps 9.10, 10.1, and others.

375. The majority of mss. amend to אגחותא .

376. All mss. amend גזנית to forms from √ גנז 'to store up, reserve'.

377. RJob has interpolations at 5.12, 13 regarding the scheming of the Egyptians. Here in 38.23 the twin

‘Pharaoh’s battle’ reflects a tradition regarding action which scripture only hints at (Exod 14.6-9, 14). A battle was understood to have ensued at the crossing of the Red Sea, when the Egyptians hurled missiles and the Lord answered with hailstones and coals of fire. Ps.18.13 was taken in rabbinic circles as referring to such events; Josephus’s account of the crossing may also reflect an awareness of such a tradition.³⁷⁸ The reference to **ליום קרבא דכנענאי** ‘the day of the war of the Canaanites’ in RJob2 is also a scriptural allusion: hail is divinely sent to aid Joshua in his battle against the Amorites (Josh 10.11; BSira 46.6-7).³⁷⁹ A further inflexion of tradition identifies this same hail as that which had earlier pelted the Egyptians at the Red Sea, and which would be sent again in the time to come in the battle against Gog.³⁸⁰ This eschatological element is itself present in RJob’s understanding of Job 38.23 in the reference to ‘the time of anguish in Gehinnam’.³⁸¹ Further evidence that Job 38.23 was understood eschatologically is its use to underpin the assertion that the hailstorm in Egypt will be repeated in the time to come.³⁸²

motif of hail and battle appears to be the link to the Egyptian theme.

378. See, for example, Mekh. Beshallah 3.104, midTehillim Ps18 §14. The account in Josephus Antiq. II 16.3 mentions rain, thunder, lightning and declares that ‘thunderbolts were hurled’ at the Egyptians as they attempted to cross. Further references in Ginzberg, *Legends* VI, p.9, n.46; Weiss, **התרנום** (258-9).

379. The significance of **בית מרון** **דמסוקיין** **ואגחותא** in RJob2 is unclear; it appears to translate as: ‘and the fighting of the steps/ascent [of] Bet Maron’, with **מסוקיין** a form of **מסק/א** ‘step, ascent’. In bRH 18a Resh Laqish refers to the ascent of **בית מרון**, apparently the name of a place reached by a narrow ascent. In bRH 16a it is said that on Rosh HaShanah all creatures pass before God like **בני מרון**; the Soncino edition defines as “one by one, in single file”. Alternatively **מרון** may mean ‘rebellion’ or rebellious person; Jastrow 839a refers to an idiom **בני מרון** ‘rebels’. A misunderstanding of HT seems an unlikely explanation because the vocabulary is not obscure. If the sense concerns rebels or rebellion this would be consistent with the rest of the RJob2 translation. Mangan, *Targum of Job* translates as “for the day of the war of the Canaanites and the fight which the house of Midian mounted”, apparently taking **מסוקיין** as a verb in the perfect and **בית מרון** as a reference to Midian.

380. Ezek 38.22 is the basis for this. See references in Ginzberg, *Legends* V, p.431, n.194; also Weiss, **התרנום** (258-9).

381. Mangan, *Targum of Job* (16) notes Gehenna as a characteristic addition in RJob.

382. ExodR 12.2 (on Exod 9.18); the proof-texts are Job 38.23, Ezek 38.22.

38.25 חזיון קלות, תעלה

HT reads: “Who hath divided a watercourse for the overflowing of waters, or a way for the lightning of thunder” (AV).³⁸³

In the first hemistich RJob1 provides an expanded translation: **מן טאף לשטפא** ‘Who channelled for the flood of the deep conduits whose end-part is not on high?’ The mechanics of rainfall are the subject of much discussion in rabbinic sources. For example, in GenR 13.10 R. Eliezer declares, on the basis of Gen 2.6, that the earth drinks from the waters of the ocean. R. Joshua disagrees, on the grounds that the waters of the ocean are salty, and declares that the earth drinks ‘from the upper waters העליונים’, as it is said: **למטר השמים** ‘The earth ... drinks the rain of heaven’ (Deut 11.1).³⁸⁴ bTaan 8b cites an anonymous tanna for the opinion that ‘in heaven there is a kind of chamber from which the rain issues’, citing Ps 65.10: **מים מלא אלהים**. RJob’s addition of **תהומא** identifies **שטף** as the primordial deep which surrounds the earth.³⁸⁵ The image is of a mechanism by which these waters feed the clouds. There is a double translation of **תעלה**, once as **חריצי מים** ‘water channels’, derived from the apparent meaning of **תעלה** in scriptural usage,³⁸⁶ and secondly as **דלא לעילא** ‘whose end-part is

383. See also Selection.

384. GenR 13.10: the earth drinks from the upper waters (Deut 11.11) but the clouds mount up to heaven and receive the waters as if from the mouth of a bottle: **לאדו יקור מטר** (Job 36.27); they distil it as if from a sieve **כברא כמין**, not one drop touches another (2 Sam 22.12). There is an interesting parallel in Baruch’s vision of the fourth heaven, where he is shown a body of water and told that the water is “that which the clouds receive to rain upon the earth” (3 Bar 10.6, Greek version, trans. Harlow p.143). In the Slavonic version (3 Bar 10.9) it is explained further that the rain which allows the earth to be fruitful comes from the celestial waters, “for all the water of the sea is salty so that if it rained because of the sea, no plant would sprout on the earth”. Harlow (146) does not refer to the rabbinic parallel.

385. The use of **טוף** ‘to overflow, inundate’ is directly connected with its addition of **תהומא** and recalls talmudic material concerning the overflowing of the waters of the abyss. Cf. bSuk 53a: **קפא** **תהומא ובעא למשטפי עלמא** ‘.. the abyss arose and was about to inundate the world ..’; also bMakk 11a, using **שטף**. RJob1 records another tradition (**לא**) which uses the Aramaic cognate of the Hebrew (**פלג**).

386. See Selection n.51 above.

not on high', by deriving תעלה from עלה √.

Both the other rabbinic translation traditions to 38.25 have variations on understanding the precise sense of תעלה. RJob3 translates: מן טיף לשטפא קובתא 'Who channelled a reservoir for the flood ..'; קובתא 'reservoir' is a simple translation based on scriptural references to תעלה which imply a ditch, trench or conduit which can hold water. √ טוף here perhaps has a technical sense of directing an overflow or a channel.³⁸⁷

RJob2 adds the sea as an extra element: מן עבד שזופי שטפא למרזבה דימא 'Who made the channels of the flood for the conduit of the sea?'³⁸⁸ Is this an echo of R. Eliezer's opinion that the earth drinks from the ocean? The enigmatic מלא אלהים in Ps 65.10 may be an influence,³⁸⁹ perhaps by reading מים not as 'water' but as 'from the sea'.³⁹⁰ This could partly account for the fact that RJob2 works a second translation of תעלה into its rendering of HT's second hemistich rather than the first.³⁹¹

In the second hemistich HT reads: ודרך לחזיו קלות.³⁹² Two translation traditions are expanded.³⁹³ RJob1: ומתמן מלא בקליא 'and the way for the clouds which send down water from there with sounds'; RJob2: דעננא אורחא 'and on high the way of the cloud which sends down rain with sounds'. Here, incidentally, is RJob2's second translation of תעלה (taken as deriving

387. Jastrow 525a. Dalman: fliessen lassen/to make flow. The targum to Prov 21.1 translates the nominal פלג with √ טוף in a context which suggests channelling or directing: 'A king's heart is like water-channels היך טופי דמלא in the hand of God, and he turns it to wherever he wishes' (HT: על כל; פלג מים לב מלך ביד יהוה 'A king's heart is as streams of water in the Lord's hand; whatever his inclination, he steers him').

388. In RJob2 שזופי is amended in several mss. to either טופי / טופי 'channels, ditches' or שטופי / שיטפא 'floods'.

389. In Ps 65.10 פלג is defined as an artificial water channel, or canal (K-B); channel for rain (BDB). On √ פלג see Substitution.

390. Cf. 2Sam 22.16 ויראו אפקי ים 'the channels of the sea appeared ...'; in the parallel at Ps 18.16 MT reads אפקי מים 'the channels of water'.

391. See Adjustment of Word Order/Division.

392. See further on 38.25b under Selection.

393. RJob3 is straightforward.

from √ עלה). The content is clearly reflected in material such as GenR 13.4, where R. Aha cites Jer 10.13: לקול תתן המון מים בשמים ‘With sound he supplies a mass of water in the heavens..’, and explains that קול signifies rain, as shown from Ps 42.8: לקול צנוריק תהום אל תהום קורא לקול צנוריק ‘.. Deep calls to deep at the sound of your torrents’.³⁹⁴

These expansions are more than merely clarificatory. Rain is the key motif for appreciating the rabbinic understanding of this verse, and of much in these chapters of Job. Note how מטר ‘rain’ is made explicit in RJob2. Far from it constituting a difficulty to be surmounted, תעלה and the rest of 38.25 provided the rabbinic translators with material suggestive of, and consistent with, this major exegetical theme.³⁹⁵

39.23 להב

HT reads: עליו תרנה אשפה להב חנית וכידון “The quiver rattleth against him, the glittering spear and the shield” (AV).³⁹⁶ RJob translates the second hemistich: עלוהי ‘Upon him rests weaponry: sharp blade, lance and spear’.³⁹⁷

It seems likely that שונא ‘sharp blade’ renders להב;³⁹⁸ שונא is an expansion.³⁹⁹

394. For other references see Ginzberg, *Legends* V, p.28. PRE 5 (Friedlander edition, p.29) further illuminates the imagery, citing Gen 2.6, Ps 42.8, Ps 135.7. Deut 28.12. PRE is dated to the 8th or 9th century, but there are indications that some elements are early. For example, the notion that the clouds draw up water to water the earth is found in Ps-Philo, LAB 19.10. The reference to ‘fructifying rain’, מים זכרים lit. masculine waters; this notion appears in e.g. yBer 9.2, 14a (Neusner p.333; Schäfer p.242): ‘R Levi said, The waters above are masculine העליונים זכרים and the waters below are feminine’; cf. 1En 54.8, which describes the waters above as masculine, whilst the feminine waters sit “underneath the earth” (trans. Isaac, in Charlesworth, *Pseudepigrapha*).

395. Shepherd, *Reconsideration* (83) regards the RJob translation as evidence that “38.25a and תעלה in particular have proven problematic” for the translator.

396. See also Selection; and 11Q10 under Expansion p.105 above.

397. Most mss. of RJob read מורניתא ‘spear, lance’.

398. This concurs with Stec, *Recent Translation* (179).

399. Mangan, *Targum of Job* regards it as a conflated reading, with חנית ‘spear’ translated both as

The association of להב with sharpness could be purely contextual, but the following consideration suggests an additional influence. Gen 3.24 is the only occurrence of the cognate noun להט 'flame'; there it describes the sword which guards the way to the tree of life. There is an obvious semantic association of the two nouns להט and להב, and they are directly linked in Job 41.13 in the description of Leviathan. The relevance of Gen 3.24 to RJob at Job 39.23 becomes more apparent when the rabbinic translations of the Genesis verse are considered. O, PsJon and N associate להט not with flame or brightness but with sharpness (using שן √). Here at Job 39.23, where the description again concerns a sword, it may well be that for the RJob translator Gen 3.24 was influential. It is interesting to recall that 11Q10, too, introduces the notion of sharpness into its rendering of 39.23, both in its translation of כידון as סף 'sharp sword' and in its translation of להב as שן 'blade'.⁴⁰⁰

2 iv. c Additional Examples of Expansion

11Q10

37.12: על כל די ברא יפקדון > 'all that he commands them' > 'over all that he has created he has command' (also Alternative Translation; association; see Adjustment of Consonants)

37.16: תמים דעים > 'perfect knowledge' > ידע מדעא ארו הוא <who> 'behold it is he <who> knows knowledge' (also Extension; association; see Adjustment of Word Order)

. מורניתא and as חרבא
400. See Selection.

PJob

39.10: עמקים 'valleys' > באֵיִרָא גַמְמָא 'in a rough place' (association? see Substitution)⁴⁰¹

RJob

37.11: יפיץ ענן אורו 'he scatters his raincloud' > ורוח מבדר 'and the wind scatters' ⁴⁰²

37.12: לפעלם 'for their work' > RJob1: לאצלחא פלחי בארעא 'in order to prosper the workers of the earth' (see Alternative Translation); כל אשר 'all that which' >

RJob1: בכל אתר ד 'and they descend into every place that' (also paronomasia?)

37.13: לשבט 'for correction' > מטרֵא דפורענותא וגו' 'rain of punishment, etc';

לחסד 'for kindness' > נחיא דחסדא וגו' 'heavy rain .. gentle rain, etc' (association; see Substitution, Adjustment of Consonants)

37.19: נערך לא 'we cannot arrange' > לא נסדר למחמי 'we cannot arrange to see' (also Alternative Translation)

38.7: ברן 'when [they] rang' > בזמן דמשבחין 'at the time they were praising' (association; see Extension)

38.8: מרחם 'from the womb' > כמין רחמא 'as if from the womb' (see Alternative Translation)

38.10: ושויתי פרירא היך נגרין > ואשים בריח ודלתים 'and I set a bar and doors'

ודשין 'and I set the sands as doors and bolts' (association; tradition)⁴⁰³

38.12: פקידתא למהוי > 'Have you ever commanded morning?' > המימך צוית בקר

401. PJob adds the verbal complement: יִשְׁדֹּד 'or will it harrow' > הִגְבִּיז פִּלָּא 'and does it pull the plough'; Szpek, *Translation Technique* (161) regards this as "paraphrase".

402. See further p.116 below.

403. פרירא is a variant of פרידא, a collective noun meaning 'pebbles; coarse sand'. Allusion to Jer 5.22 is certain; cf. IEnoch 69.18. The same elucidation, using Jer 5.22 as proof-text, is found in PRE 5 (Friedlander, p.28).

צפרא 'Did you command the morning to be?' (association; cf RJob2)⁴⁰⁴

רשעים; 38.13: 'the land of Israel' ארעא > 'the land' הארץ (association)⁴⁰⁵;

'the wicked' > דרא/יא רשיעיא 'generation(s) of the wicked' (association?)

או אשלי דנגדין נפלא > 'or loose the bands of Orion' או משכות כשיל תפתח: 38.31:

תשלי '... or [can you] untie the ropes which pull the Giant?'⁴⁰⁶

ומשכנוהי ארע צדיא > 'and its dwelling places the saltiness' 39.6: מלחה

'and its dwelling places a deserted land' (association; also Substitution)⁴⁰⁷

2 iv. d Summary

The expansions identified in PJob are aimed at correcting and/or improving the grammar and/or sense of HT.⁴⁰⁸ They suggest a translator with linguistic concerns rather than analytical or exegetical expertise. The level on which the translator operates can be illustrated further by the following brief examples.

404. Plainly an allusion to Gen 1.5: ויהי ערב ויהי בקר יום אחד. RJob2's further expansion makes the allusion to Creation explicit: הביומי בראשית הויתא "Did you exist in the days of the beginning?"

405. This specification occurs also at 5.10 and 18.17. There may be an association with Ezekiel 7.1-12 where divine retribution is promised against the four corners of the land of Israel (v.2); באה (v.7, cf. v.10) perhaps indicates that retribution comes in the morning (so AV; cf. Job 38.12), though this is a disputed sense. Weiss, *התרגום* cites PRE 34, and RJob's translations at 5.10, 15.19.

406. The expansion may imply familiarity with a notion that the constellation was drawn or dragged across the sky in some way. Clines, *DCH* (*sub* מנשכת) defines משכות as the belt of Orion: "less prob. cord by which he is dragged along"; no reference is given. Greek mythology supposed Orion a giant bound in the heavens by chains; so Driver and Gray, *Job* (86). Orion was also associated with Merope, one of the Pleiades, the seven sisters whom he pursued romantically, but who then acted as his guide when he became blind. The sense intended by Mangan's translation "or loose the fetters of the lengths of Orion" is not clear.

407. An association with Jer 17.6 ארץ מלחה, and Ps 107 lies behind RJob; cf. 11Q10 under Expansion, p.105 above.

408. Szpek, *Translation Technique* (133-45) identifies some additions in PJob as resolving semantic ambiguity. Szpek, She refers (*Influence*, 151-54) to PJob's "over-explicitness" in the realms of grammar and syntax. Cf. other commentators on P: Greenberg, *Jeremiah* (32-43) refers to additions which make explicit the implicit, and those which increase clarity or precision; Weitzman, *Syriac Version* (23-4) identifies stylistic additions: "explicit and unambiguous expression was preferred in Syriac" (24), and those made to "improve" clarity when the plain sense was unsatisfactory or unclear (33-6).

Faced with **פנתה אבן ירה או מי ירה** (38.6b), the PJob translator added the preposition **ב** in order to make reasonable sense consistent with a literal construal of **ירה** as ‘he threw’: ‘who cast stones *in* its corners’; it seems therefore to be an addition driven by a desire to make good plain sense and by other translation choices within the verse. Similarly, the addition of the preposition **ב** by RJob in 38.25 (**בקלין/בקליא > קלות**) also results from a concern for good sense and from other translation choices within the verse. But here the added preposition is part of a much greater package of expansions with which the translator enlarges on the sense of HT - it is this which distinguishes it from the PJob example in both skill and approach.

In 37.11b **אורו ענן יפיץ** the subject of the verb **יפיץ** is unclear; as HT stands **ענן** may be read as the subject (‘the cloud spreads its/his light’) or it may be joined in the construct state with **אורו**, leaving the subject unspecified (‘it/he spreads his cloud of light’). 11Q10 understands the subject as God, but rather than read **ענן** in the construct state, it instead adds **מן ענן נורה : מן** ‘he scatters his fire *from* a cloud’. This addition clarifies the syntax in a way consistent with understanding **אורו** not as light but as lightning (**נורה**), which itself ties in subtly with v.21 (**אור בהיר הוא בשחקים**) ‘the bright light which is in the clouds’.⁴⁰⁹ RJob reads the construct state but understands neither God nor the cloud as the subject of the verb, instead adding **רוח : the wind** scatters his raincloud’; this expansion resonates not only with ‘the whirlwind’ of v.9 and the ‘cleansing wind’ of v.21, but also with bBer 59a.⁴¹⁰ PJob reads **ענן** in the construct state, provides the particle **ה**, and understands the subject of the verb as God : **הנחמוס** **הנחמוס** ‘he spreads the clouds of his light’. Neither the addition in RJob (**רוח**)

409. See Selection.

410. bBer 59a: **הראה רקיע בטהרתה** ‘He who sees the firmament in its purity’, which is explained as referring to when the wind has cleared the heavens after all-night rain. See RJob under Selection, Substitution.

nor that in 11Q10 (מן) is required on the grounds of grammar, nor is each merely clarificatory; each expansion goes beyond simple clarification by having its roots in the wider text and subtly cohering the sense. In contrast, in PJob the addition of the particle, which adds clarity to the plain sense of HT, is a standard grammatical requirement.

Another example illustrates further the different quality of expansion found in PJob. At 38.30 HT reads: תלכדו ותהום ופני תחבאו “The waters are hid as with a stone, and the face of the deep is frozen” (AV).⁴¹¹ In hemistich a) 11Q10 adds the preposition מן and so clarifies, though does not specify, the agent of the verb: התקרמו מנה ‘they were/are overlaid by it’ (i.e. the ice, v.29). In hemistich b) RJob translates תלכדו ‘they grasp each other’ by adding the preposition of agency מן , plus the agent: מתאחדין מן קורה ואפי תהומא ‘and the face of the deep by the cold is held fast’.⁴¹² These additions in 11Q10 and RJob have a positive effect on the sense by increasing its clarity. PJob makes some grammatical adjustments, and these too have a positive effect on the clarity: ‘Like stones the waters become hardened and the surface of the depths closes’.⁴¹³ But the expansions in 11Q10 and in RJob also have a more profound effect on the sense. By referring back into the previous verse for the antecedent (קרה), and bringing the sense from v.29 into v.30, the overall sense of the text is not just clarified, it is knitted together.⁴¹⁴

411. The difficulty lies in the verbs √ חבא ‘to hide’ and √ לכד ‘to seize’, which make for doubtful sense if taken literally. The sense is clearly figurative (see e.g. Grabbe, *Comparative Philology* (118-9)). Perhaps water, on freezing, is said to ‘conceal’ its nature as it changes from liquid to solid, its surface joining together (‘taking hold of itself’) until it eventually forms one hard and stone-like surface. Cf. similar imagery in BSira 43.20 (B): יקפיא מקורו “Cold northern blasts he sends that harden the ponds like solid ground. על כל מעמד מים “He spreads a crust over every body of water and clothes each pool with a coat of mail” (trans. Skehan).

412. See Alternative Translation.

413. PJob alters the word order, changes singular to plural (twice), transposes the imperfects to participles, substitutes the sense of תחבאו and extends the sense of תלכדו ; see Extension and Substitution.

414. The most frequent way in which PJob coheres the sense within and between verses is with the use of conjunctive vav; Szpek, *Translation Technique* (125); Shepherd, *Reconsideration* (238, 244).

The cohesive quality of the complex expansions found in 11Q10 and RJob comes from a profound and assured familiarity with scripture; these are expansions built on intra-scriptural connexions, often intricate, which deepen the understanding of its meaning. In the case of RJob, resonances with traditional exegesis are sometimes also present. As unremarkable an observation as this cohesive and allusive quality is when applied to RJob, it is so far an unacknowledged feature of 11Q10. The apparent simplicity of expansions in 11Q10 (which in most cases consist of one word) belies their real complexity. In many cases their significance can be appreciated only when the scriptural associations are recognised. Moreover, there are some comparisons to be made with expansions and/or interpretations in RJob (in 38.8 both introduce תהומא and both sound an eschatological note; in 39.6 both expand with ארע 'land'; in 39.23 both understand להב as 'sharpness').

Chapter 2 v. Substitution

A substitution is a translation with no semantic overlap between source text and target text.⁴¹⁵ It introduces a new or different sense from that of HT. Most cases have presumably required an understanding of the Hebrew, though the translator may have perceived the plain sense as unclear or unsatisfactory.⁴¹⁶ Cases which look conjectural suggest little or no understanding of the HT. Substitutions which have semantic significance are discussed. Not included here are substitutions of grammatical elements which have only minor effects on the overall sense.

2 v. a Substitution in 11Q10

37.11 ברי

HT reads: אורו ענן אורו אף ברי יטריח עב יפיץ ענן אורו “Also by watering he wearie the thick cloud; he scattereth his bright cloud” (AV).⁴¹⁷ 11Q10 renders the first hemistich: אף [עננין] בהון ימרק עננין. ‘Also with them he cleanses clouds’.⁴¹⁸ The translation of the hapax as ברי as בהון has been explained as an error, either by the translator or in his *Vorlage*.⁴¹⁹ Alternatively, this is a deliberate interpretation of the hapax by the translator. He connects ברי not with רוה √ ‘to be wet’, but with ברר √ ‘to purify, cleanse; polish’ (BHeb).⁴²⁰ It is a root used in reference to Job himself: at 9.30 and 22.30 the purity of Job’s hands symbolises innocence.⁴²¹ The resonance with Job, the epitome of a

415. See Smelik, *Translation and Commentary* (252).

416. Weitzman, *Syriac Version* (33-6) noted this is relation to P more generally.

417. See further under Selection.

418. Brownlee’s proposal (*Cosmic Role*) that the 11Q10 translator construed 37.10-11 as a reference to “the cosmic role of angels” is based on a conjectured reading in 37.10a, so is of doubtful value. For comment, see Brooke, *4QFlorilegium* (282-3).

419. Sokoloff, *Targum to Job* regards בהון as the result of reading במ (רי becoming □ as the result of ligature). See also Zuckerman, *Date* (65). van der Ploeg *et al.* remark that by virtue of its position בהון corresponds to ברי, the plural suffix referring to forces which, according to the previous verse, produce ice.

420. In MHeb and JAram it also has a legalistic sense: ‘to make clear; prove legally’.

421. Also at 11.4, 33.3.

righteous man who is rewarded for his faithfulness, is very strong in Ps 18.21, where √ ברר occurs again: יגמלני יהוה כצדקי כבר ידי ישיב לי 'The Lord will reward me for my righteousness, for the purity of my hands he will recompense me' (cf. v.25,27). Other material in Ps 18.7-16 (// 2Sam 22.8-17), which is replete with storm imagery, provides further fertile ground for understanding some of the imagery and language of Job 37.⁴²² Here in 37.11, rather than translating the form ברי itself,⁴²³ the 11Q10 translator used its semantic flavour - that is, of purification /cleansing - to illuminate the meaning of the verse. Thus, בהון 'with them' is an interpretative substitute for ברי , referring to the cleansing winds. Its antecedents are in v.9: מן החדר תבוא סופה 'from the chamber comes the stormwind and the cold from the dispersing wind',⁴²⁴ with a secondary reference perhaps to 26.13: ברוחו שמים שפרה '.. with his wind the sky becomes clear'. 11Q10's translation ('Also with them [the winds] he cleanses clouds') works in two ways: it refers back to the winds of v.9, and it prefigures v.21, where the image of clouds being cleansed by the wind is in fact to be found: ועתה לא ראו אור בהיר הוא בשחקים ורוח עברה ותטהרם 'They do not see the bright light which is in the clouds, for the wind passes through and cleanses them'. That the translator regarded 'cleansing' as the key concept for understanding the verse is corroborated by his translation of the second hapax יטריח as ימרק 'he cleanses'.⁴²⁵

11Q10's interpretation of ברי is of heightened interest when recalling that RJob1 makes the same association with cleansing.⁴²⁶ Furthermore, it is to be noted that in several mss. of RJob it is not God who scatters the cloud but the wind, introduced as the subject for

422. See discussion of 37.12 under Extension.

423. A straight translation as noun + first person singular suffix would be difficult in the context.

424. מזורים is hapax, probably derived from √ זרה 'to scatter'; the root occurs in BSira 5.9 (זורה).

Zuckerman, *Date* (68) regards the antecedent as מים in v.10b.

425. See Adjustment of Consonants.

426. See Selection.

the second hemistich.⁴²⁷ The most obvious influences for this addition are the winds of v.9 and particularly v.21. The winds that are implicit in 11Q10, in RJob are explicit.

38.6 אדניה , ירה

HT reads: “Whereupon are the foundations thereof fastened? or who laid the cornerstone thereof?” (AV).⁴²⁸ It has been argued above that 11Q10’s translation of אבן פנתה is suggestive of a stone of some distinction.⁴²⁹ Its translation of או מי ירה ‘or who cast?’ as או מן הקים ‘or who set up?’ is equally interesting.⁴³⁰ It might be argued that the use of √ קום is simply an interpretation of the idiom of HT in a common-sense way appropriate to the context of building.⁴³¹ But this overlooks the possibility that it may show a keen appreciation of the scriptural significance of √ ירה , of which the only other occurrence in this sense is when Laban recalls setting up a stone pillar as a witness between him and Jacob (Gen 31.51): הנה הגל הזה והנה המצבה אשר יריתי ביני ובינך: ‘Here, then, is this stone mound, the pillar which I have thrown up between me and you’.⁴³² The circumstances describe the setting up of a stone in a ceremonial and commemorative context (which, notably, includes a sacrifice, v.54, and calling on God as witness, v.50,53).

Moreover, √ קום itself has some noteworthy scriptural connotations. The Hifil occurs three times in contexts which have a specific link with the cultic locus of God on earth.

427. See Expansion.

428. See further detail under Selection.

429. See Selection.

430. Both RJob and PJob use √ נדא ‘to throw, cast’, apparently taking the sense of HT literally, *pace* Rignell’s “who applied”. In RJob this literal translation of ירה is perhaps an allusion to, or appreciation of, the legend that the earth came into being when God cast a stone into the waters; Ginzberg, *Legends* (V p.14 n.39) describes this as a “widespread and popular notion”. Or perhaps the translator simply chose to remain close to HT. PJob’s ‘who cast stones in its corners’ does not suggest knowledge of the legend. The substitution of קום for ירה in 11Q10 does not suggest consistency with this particular element of the legend. See further below.

431. Tur- Sinai (*Commentary*, ad loc.) notes evidence for the idiomatic Akk. *ramu shubtu* lit. “to throw a dwelling”, i.e. to found a building; cf. modern English idiom ‘to throw up a building’, meaning to erect it hastily.

432. The narrative reports that Jacob וירימה ‘raised it up’ (31.45).

In Josh 24.26 Joshua sets up as a witness a large stone ‘under the oak beside the sanctuary of the Lord’; Josh 4.9, 20 is the account of the bearing of the ark of the covenant across the Jordan on twelve stones. In Ex 40.18 the context of inauguration and ceremony concerns the tabernacle: ‘And Moses set up the tabernacle ויקם משה ויקם את ... and set up its pillars את אדניו and put in place its bases את המשכן ..’. Note that אדן also occurs here in Job 38.6, referring to the bases of the pillars which, according to Job 9.6, support the earth (עמודיה).⁴³³ It is surely no coincidence that in 38.6 11Q10 replaces אדניה ‘its pedestals’ with אשיה ‘its foundations’,⁴³⁴ seemingly having understood a reference to the earth’s very underpinnings: או על מא ‘Or onto what did its foundations join?’⁴³⁵

There is another passage to consider. After Jacob’s theophanic dream (Gen 28.11-22), he took the stone which had served as his pillow ‘and set it up as a pillar ויקח את האבן והאבן ...’, consecrated it with oil and named the place Bet-El: וישם אתה מצבה ... יהיה בית אלהים ‘and this stone ... shall be God’s house ..’ (vv.18,19,22). Although קום √ is not used in the account, there is no mistaking the connexion of a symbolic stone with God’s locus on earth.

Each of these passages concerns a symbolic stone; and for a translator sensitive to resonances, an allusion to the tabernacle and/or the temple would be palpable, if not explicit. All this suggests that in translating ירה with קום √, just as in translating its object פנתה , אבן , the translator of 11Q10 chose carefully, perhaps intending to evoke

433. אדן in Job 38.6 is apparently a reference to the plinths or pedestals of the pillars which support the earth. Job 9.6 refers to the earth’s pillars (עמודיה); the verse is not extant in 11Q10. אדן is used frequently to describe the bases of the frames of the tabernacle (Exod 26.19f, 27.10f; cf. Song 5.15).

434. Considered defective for אוש ‘foundation’; so Sokoloff, *Targum to Job* (147, 174); Fassberg, *Hebraisms* (59).

435. RJob’s translation is straightforward; סומכיה ‘its thicknesses’ is amended in several mss. to forms of the noun סמכא ‘base, socket’. For PJob, see Conjecture.

particular ceremonial stones which act as witness or commemoration.⁴³⁶ Recall that the only other stones ‘cast’ in a ceremonial context were those between Laban and Jacob, and they were designated as ‘heap of witness’ (גלעד , v.47). Perhaps, then, the translator of 11Q10 understood the ‘distinctiveness’ of the stone in Job 38.6 to reside in its role as a stone of commemoration or witness to the act of creation.

38.7 ברן , כל בני אלהים

The stich reads: “When the morning stars ברן יחד כוכבי בקר ויריעו כל בני אלהים” (AV).⁴³⁷ The expression בני אלהים may hark back to בני האלהים in Job 1.6 and 2.1, who present themselves before God, with Satan among them - they appear to be something like a heavenly court or retinue.⁴³⁸ Variations on the formula occur elsewhere too. For example, and most notably, perhaps, in Gen 6.1-4 בני האלהים join with human females to produce ‘the mighty men of old’. In Psalms the term בני אלים refers to other gods who are called upon to witness to the supremacy of יהוה (Ps 29.1, 89.7). Such epithets carry obvious polytheistic undertones.⁴³⁹ Furthermore, whichever way 38.7 is read (in parallel or as coordinate clauses), there are problematic implications of animism and/or polytheism.

11Q10 confronts the verse’s inherent difficulties through substitutions. The reference to sons is replaced with ‘angels’: “and all the angels of כחדה כל מלאכי אלהא”

436. PJob’s use of מַסֵּכָה to replace הַטַּבְעוֹ in the first hemistich has clarificatory value only and is thus in distinct contrast to 11Q10’s interpretative use of קוֹם in the second hemistich. See further below.

437. See also Extension.

438. Cf. 1King 22.19 // 2Chron 18.18 where the heavenly host are said to stand either side of the Lord’s throne, an image which is perhaps a remnant of an original polytheistic mythology in which the heavenly host referred to an assembly of the gods with Yahweh at its head. For a full account see Morgenstern, *Mythological Background* (40-2).

439. For an examination of the issues see Morgenstern, *Mythological Background*; also Tur-Sinai, *Commentary* ad loc. on similarities with the Akkadian creation myth.

God cried out together’.⁴⁴⁰ This reflects the identification of בני אלהים as angels which became established in Judaism by the first half of the second century BCE.⁴⁴¹ Secondly, במזוהר replaces ברן ‘when singing’: כוכבי צפר ‘when the morning stars shone together’. The frequency of √ רנן in BHeb and the fact that the form is rendered here, accurately, as an infinitive are strong indications that the translator knew the root;⁴⁴² yet he avoided a straightforward translation.⁴⁴³ In the context, √ זהר is certainly more realistic;⁴⁴⁴ but, more to the point, it resolves both the semantic and animistic difficulties.⁴⁴⁵ The verse is clarified as two independent actions taking place simultaneously: the morning stars shone together and the angels cried out together.⁴⁴⁶ Moreover, the use of √ זהר itself may have been determined by an appreciation of its very particular scriptural association. There are no direct references to stars shining; but there is an oblique one. It is the only occurrence of the root זהר in the sense ‘be light, shining’.⁴⁴⁷ In Dan 12.3 it is foretold that ‘the knowledgeable will shine like the brightness of the firmament יזהרו כזהר הרקיע and those who lead many to righteousness [will shine] like the stars ככוכבים for ever and ever’.⁴⁴⁸ The equation of

440. Brooke, *Exegesis at Qumran* (280-3) includes this as a possible example of *al tiqre* in 11Q10; see Discussion.

441. The earliest datable reference to בני אלהים in Gen 6.1-4 is the Noah fragment of 1En 6-11.

Alexander, *Targumim and Early Exegesis* has suggested that the identification is likely to be much older. For PJob and RJob, see Substitution, below.

442. Aramaic √ רנן can mean ‘to think, meditate’ as well as ‘to sing’, and thus does not give an unambiguous sense.

443. See further under Adjustment of Consonants.

444. van der Woude, *EDSS* (413) regards 11Q10’s translation of ברן as an example of “rationalization”. Jongeling regarded it as an essentially targumic demythologization; see Shepherd, *Reconsideration* (277).

445. Editorial consensus (van der Ploeg *et al.*, García Martínez *et al.*, Sokoloff, *Targum to Job*) regards the grounds for the translation as removal of mythological references for theological concerns. See PJob under Adjustment, RJob under Extension.

446. See further under Alternative Translation.

447. Otherwise the root appears to mean ‘to teach’, ‘admonish, warn’. Cf. the use of זהר in BSira 43.9 (B): ‘The beauty of the heavens and the glory of a star, and its light shines in the heights of God .. ואורו מזוהר ברומי אל’.

448. The verb זהר is an example of a double-duty modifier, used once but understood to apply twice; Dahood, *New Metrical Approach*. The technique is also known as “verbal gapping”; see O’Connor, *Hebrew Verse Structure* (122-7, 401-4).

the righteous with stars and with angels is explicit in extra-biblical references.⁴⁴⁹

For a translator seeking a context through which to understand Job 38.4-7, there are two further scriptural passages which might have offered particular insight through resonant language and imagery. The first is Isa 44.23-28: the prophet commands the heavens to sing רנו and the earth to shout הריעו (both verbs found in Job 38.7) in response to Israel's redemption (v.23), for the Lord is he 'who makes all things, who alone stretches out the heavens, and alone spreads forth the earth (v.24) .. who fulfils the counsel of his angels ועצת מלאכיו ישלים ... (v.26) .. saying to the temple: your foundation shall be laid והיכל תוסד (v.28). There are subtle resonances with the wider content of Job: the Lord is 'redeemer, and he who formed you from the womb' (v.24; cf. Job 3.10-11, 10.18; 19.25, 31.15), the wise are frustrated and their words seem foolish (v.25); and there are clear resonances with Job 38.4-7: the motif of foundation is central; the descriptions hark back to the time of creation, and the presence of the angels at that time is implied. The foundation referred to in the Isaiah passage is that of the temple. In the second passage, Ezra 3.10-11, again, significantly, the context is the laying of the foundations of the (second) temple. The priests and Levites stand arrayed in their robes, carrying trumpets and cymbals, and singing praises and thanksgiving; then the people join in: 'and all the people shouted with a great cheer גדולה תרועה הריעו , and all the people shouted with a great cheer , praising the Lord, וכול העם הריעו תרועה גדולה על הוסד בית יהוה because the foundation of the house of the Lord had been laid' (v.11).

Did the scenes in Isa 44.23f, of praise sung to God the creator, in confident expectation of his establishment of the temple, just as he established the earth, provide the 11Q10 translator with material for understanding the setting of Job 38.4-7? Were the scenes of

449. E.g. 2Bar 51.10: the righteous will "be like the angels and be equal to the stars"; 1En 104.2: the righteous "shall shine like the lights of heaven"; 4Ez 7.97, 125; cf. Matt 13.43. Alexander, *Targumim and Early Exegesis* (66) refers to a line of interpretation which equated בני אלהים with 'the righteous line of Seth'.

celebration at the founding of the second temple, in Ezra 3.10-12, construed as in some sense the earthly equivalent of the heavenly scene depicted in Job? There is a strong tradition of linkage of the motifs of cult (tabernacle, temple, sacrifice) and creation in the rabbinic world-view, as expressed, for instance, in the assertion that the day on which Israel erected the tabernacle was the day that God completed the creation.⁴⁵⁰ Other sources imply a much earlier origin for such notions.⁴⁵¹ Allusive clues in the 11Q10 translation of 38.4-7 suggest the translator brought to the text an awareness of a similar range of motifs and associations.

38.25 מי פלג לשטף תעלה

HT reads: מי פלג לשטף תעלה ודרך לחייו קלות “Who hath divided a watercourse for the overflowing of waters, or a way for the lightning of thunder” (AV).⁴⁵²

11Q10 renders the first hemistich: מן שוּיָא לַמַּטְרָא זִמֵּן ‘Who appointed a time for the rain?’⁴⁵³ Commentators have supposed the translator either to have objected to the less than transparent image in HT or to have misunderstood it.⁴⁵⁴ Further deciphering, however, shows how the translator intended an interpretative rendering. The most obvious explanation for the substitution of לַמַּטְרָא ‘for the rain’ for לַשֹּׁטֵף ‘for the overflowing’ is the influence of the following verse, which opens with the verb לַהֲמַטִּיר ‘to cause to rain’ and whose sense follows directly on from that of the current verse. Influence from 28.26 is also quite likely (see further on this below). But wider scriptural influence is also probable. Although it is true that in BHeb שֹׁטֵף is used

450. GenR 3.9; an idea reflected also in NumR 12.11. See Discussion.

451. See further under Discussion.

452. See further detail on HT and on 11Q10 in the second hemistich under Selection.

453. BHeb פִּלַּג ‘split, divide’ is rare, occurring as a verb only three times (Gen 10.25 in reference to the earth, Ps 55.10 in reference to speech, and here), though nominal forms are more frequent. שוּיָא can mean ‘to place, set’, ‘to appoint’ as well as ‘to assign a share, distribute’. See Extension for RJob’s translation of פִּלַּג.

454. See van der Ploeg *et al.*; García Martínez *et al.* Weiss, *התרגום* (25-6) regards 11Q10’s translation as etymologically inexplicable. Shepherd, *Reconsideration* (83) remarks that 11Q10 “corresponds only generally to the MT and is heavily reliant on the context”. Sokoloff does not comment on זִמֵּן.

mostly of gushing floods (figurative or literal),⁴⁵⁵ the association is not with rain *per se*; it is significant, therefore, that in the only cases where שטף is identified with, and occurs alongside, גשם, the context is that of a theophany,⁴⁵⁶ together with hail, wind and fire - all elements which are of immediate relevance here in the Job text (38.22,24,25); for a translator thinking analogically,⁴⁵⁷ such passages would provide a sound basis for association. This may help to explain the translation of שטף as 'rain'.

The rendering of תעלה with זמן reveals more about the translator's thinking. It might be argued as a case of translator ignorance or misunderstanding on the grounds that תעלה, though not hapax, is somewhat obscure.⁴⁵⁸ But it is preferable to suppose that the translator was almost certainly influenced by 28.26b, where the unusual syntagma לחיזי קלות appears for the only other time; the sense of his rendering here at 38.25a ('Who set a time for the rain ...') is very much along the lines of HT at 28.26a: בעשתו 'When he set a decree for the rain ...'. The fact that he did not choose to translate with exact equivalents implies that he employed a thoughtful approach to the sense of 38.25a.⁴⁵⁹ The thread that unites the elements of his rendering (זמן and מטרא) is that which in scripture associates מטר 'rain' with עת 'appointed time', as found in Deut 11.14: 'I shall give the rain of your land in its season בעתו , מטר ארצכם , the first rain and the latter rain ..'; and in Deut 28.12, where the resonance with this Job passage is even stronger: 'The Lord will open to you his good treasurehouse אוצרו , the heavens, to give the rain of your land in its season בעתו , מטר ארצך'.⁴⁶⁰

455. See occurrences cited under Selection.

456. Ezek 13.11,13, 38.22.

457. Hepner, *Verbal Resonance*. See further under Discussion.

458. See Selection.

459. The translator does not just transplant the sense of a distant verse (28.26a) merely on the strength of a verbatim phrase held in common in hemistich b of both verses. שוי is not an equivalent of עשה; nor is זמן of חק. In fact, at 28.26 11Q10 appears to mirror HT בעשתו exactly with במעבדנה. The only complete word to survive in 11Q10 at 28.26/xiii.8 is קלילין.

460. BSira 39.28-31 describes how storm-winds, fire, hail, famine, disease and wild beasts are created for punishment and kept 'in his storehouse for the proper time' באוצרו ולעת (v.30, so MS B^{mg}; G has צורך instead of עת).

The synonym גשם occurs with עת too: see Lev 26.4, Jer 5.24 (both concerning rain in due season). Regarding the significance of Jer 5.24, note that Jer 5.22 is a reference to God placing the sea within bounds - of direct relevance to the Job text earlier in vss.8-11 of this chapter.

The 11Q10 translator understood the first hemistich as referring simply to rain; the reference was made explicit by translating לשטרף interpretatively as למטרא . That שויה should also be understood interpretatively as ‘he appointed’ is implied by the representation of תעלה by זמן , and the implicit connexion with scriptural references to rain in due season. The translation is subtle and allusional.

38.27 שאה ומשאה

HT reads: להשביע שאה ומשאה ולהצמיח מצא דשא “To satisfy the desolate and waste ground; and to cause the bud of the tender herb to spring forth?” (AV). The expression שאה ומשאה ‘ruin and desolation’ is rare and neither noun is common.⁴⁶¹ None of the Aramaic renderings is straightforward.⁴⁶² 11Q10 renders: שיתא ושביקה , generally taken to refer to desert vegetation: ‘thorn and weed’. The difficulty is not just lexical.⁴⁶³ If it is accepted that the translator substituted ‘thorn and weed’, how then did

461. The expression occurs again at Job 30.3 and Zeph 1.15; also Ben Sira 51.10. שואה / שאה occurs eleven times, משאה five times (singular: Zeph 1.15, Job 30.3, 38.27; plural: Ps 73.18, 74.3). √ שוא (interchangeable with שאה) can have the sense ‘to make noise, crash’, with an extended sense of ‘to lay waste, ruin’, hence the derived nouns. K-B defines the primary sense of שואה as “what breaks out suddenly”, thus “storm” (Isa 10.3, Ezek 38.9, Zeph 1.15), “trouble, ruin” (Isa 47.11, Job 30.3, Ps 35.8), and in Job 38.27 “desert”. Both שאה and משואה are also found in 1QH^a 13.30, 17.6, where the sense of both appears to be “ruin, destruction”.

462. For PJob see below; for RJob see Selection.

463. The vocabulary is uncertain. שיתא is rare, perhaps connected with wild growth; Jastrow 1570a: שית ‘wild fig’; JBA: שותא , שיתא ‘sprouting, germination’; JPA: שטיא ‘wild-growing’. Sokoloff, *Targum to Job* proposes an original *šhyt’ and assumes the sense ‘desert’ , with שביקה used elliptically for ארע שביקה ‘abandoned land’ (note that this would result in a translation which repeats the image already in HT v.26). In this case a connexion with Syr. ܫܒܝܩܐ is proposed; see Greenfield and Sokoloff, *Contribution* (85). Jastrow 1514b, 1517a lists שביק ‘abandoned; spontaneous growth’ and שבקא ‘abandoned, undressed vine; single shoot’. JPA: שבק ‘undressed vine’. Jongeling, *Contributions* (195) suggests reading שבוקה / שבוקה ,

he arrive at this sense? At Job 30.3/xv.7-9, where the context is again desert, **משאה** is rendered as **באישא** ‘evil’; at 30.14/xvi.3 **באישא** renders **שאה**. That **באישא** is not used here at 38.27 suggests some thought on the part of the translator, rather than the use of a standard translation. The simplest explanation is that he understood HT figuratively and supplied a clarificatory translation, taking his cue from the immediate context of plants springing to life after rainfall. But it is worth also considering more closely the possible influence of the only other two occurrences of the phrase **שאה ומשאה**.

At Job 30.3 the sense is difficult;⁴⁶⁴ it may be that the desert plants in v.4 should be understood as concrete illustrations of **שואה ומשאה** in v.3, or perhaps **שואה ומשאה** is the result left by those who collect such meagre sustenance: **עלי שיח מלוח** ‘they pluck saltwort at the bush and gorse roots for their food’ (v.4). Either way, as it occurs in Job 30.3, **שואה ומשאה** could be construed as strongly associated with desert plants. In Zeph 1.14-15 the association is with the day of the Lord, described as a time of trouble and distress **צרה ומצוקה**, waste and desolation **שאה ומשאה**, darkness and gloom. It is to be noted that in Job 38.27 **שאה ומשאה** occurs shortly after verses which speak of God’s reserves held **ליום קרב** ‘for the time of trouble, the day of battle and war’ (v.23). The ‘day of the Lord’ is a common enough scriptural motif, but its occurrence in Isa 27.1-11 is of particular interest; it is a passage which has several associations, both lexical and in imagery, with Job material, here at 38.27 and more widely: the day of the Lord’s visitation to strike Leviathan (v.1), God’s provision of water (v.3), battle (**מלחמה** v.4), root, blossom,

equivalent to **שבקא** ‘stalk, vine’, citing a Syriac cognate *šbuqa*, or **שביק** ‘spontaneous growth’ (cf. Jastrow) + emphatic **ה**.

464. At 30.3 **העריקים** is hapax; **ציה** perhaps refers to the gnawing sensation of thirst or to arid plant roots (through metathesis, reading **עקר**). **אמש** is obscure but appears to mean ‘last night, yesterday’; see K-B.

bud (bud , ישרש , יציץ , פרח v.6), east wind (קדים v.8), desolate wilderness (מדבר v.10). It is of significance also that the Isaiah passage contains one of the few occurrences of the scriptural pair שמיר ושית ‘briars and thorns’ (v.4).⁴⁶⁵ The context for שמיר ושית is always that of God’s angry visitation.⁴⁶⁶ Is there an echo of שמיר ושית in 11Q10’s שיתא ושביקה?⁴⁶⁷ A second occurrence of שמיר ושית is also suggestive: the vineyard which the owner (God) has so carefully tended will be turned to rainless wasteland: ‘I will lay it waste בטה ... אשיתהו ... briars and thorns will grow שמיר ושית , ועלה , and I will command the clouds not to rain upon it’ (Isa 5.5-6). Here בטה , an arid, rainless wasteland of briars and thorns, is effectively synonymous with שאה ומשאה.⁴⁶⁸

What these passages suggest is that 11Q10’s metonymic שיתא ושביקה ‘thorn and weed’ may well have drawn directly from the other occurrences of the rare שאה , and that it was used with a keen eye on both the pairing שמיר ושית and the specific context here in Job.⁴⁶⁹ This is not to imply that the translator misunderstood the plain sense of שאה ומשאה as that of ruin and desolation; rather, it implies that it was the connotation of wilderness and desert, supported perhaps by the evocative material in

465. There are two hapax legomena in Isa 27.4; the sense is difficult: שמיר מי יתנני “Fury is not in me: who would set the briars and thorns against me in battle? I would go through them, I would burn them together” (AV); “I would as soon have briars and thorns, then I would wage war upon it and burn it all up” (NEB); “There is no anger in Me: if one offers Me thorns and thistles, I will march to battle against him, and set all of them on fire” (JPS).

466. שית is always paired with שמיר : Isa 5.6, 7.23-25, 9.17, 10.17, 27.4. Compare also 1QH^a xvi 24-25 which describes a dry, parched land ארץ ציה which sustains abundant growth when watered with a torrent שוטף and channels מפלגי ; but when without water “it will be like the acacia in the desert], its trunk like nettles in salt flats במלחה , (in) its furrows thorns and reeds shoot up יעל ... לשמיר ושית קוץ ודרדר to brambles and thistles

467. García Martínez *et al.* note that שיתא is probably related to BHeb שית .

468. בטה is hapax, of uncertain etymology, taken from context to mean ‘wasteland, devastation’; see K-B.

469. In support of this suggestion there is convergent lexicographical opinion that 11Q10’s שיתא and BHeb שית derive from a root שאה . See Greenfield and Sokoloff, *Contribution* (85); and K-B sub שית .

Zephaniah and Isaiah, which he took up and explicated in the light of the particular context in 38.27, echoing the scriptural pair שמיר ושית with his שיתא ושביקה .

The similarity between 11Q10 and PJob here is interesting.⁴⁷⁰ PJob understands שאה as a collective description of desert plants and paraphrases כל גזע 'every thornbush'. This may be a translation derived from the context;⁴⁷¹ or perhaps the translator was reminded of one or any of the influences proposed above for 11Q10. Job 30.3 would seem the most likely, but the lack of a Syriac translation of 30.3-4 weakens the likelihood of this. Furthermore, the translator uses paraphrase and does not mirror the pair structure of HT; this is not persuasive that he was aware of, or made use of, any associations with שמיר ושית . In the case of 11Q10, it is precisely the quiet yet distinct echo suggested by שיתא ושביקה which bespeaks greater depth to its translation.

2 v. b Substitution in PJob

עמד 37.14

In the second hemistich HT reads: עמד והתבונן "stand still and consider" (AV).⁴⁷² In PJob ושמע 'and hear' replaces עמד 'stand'. Perhaps this was the result of understanding the verse as a recapitulation of v.2 : ... שמעו שמוע 'Listen carefully ...' , and/or as an introduction to Elihu's following description of the elements of a storm (vss.15-18), which Job is thus exhorted to 'hear and consider' (rather than HT's 'stand and consider'). In either case, the substitution makes appropriate sense.⁴⁷³

470. Wechsler, *Reflections* (119) regards it as an example of "early exegetical/targumic parallels" (107).

471. So Szpek, *Translation Technique* (293). P does not translate ש(ו)אה in this way elsewhere; see Wechsler, *Reflections* (120).

472. See further under Extension.

473. Dhorme, *Commentary* regards it as an "incorrect reading", Rignell, *Peshitta Job* as "a careless mistake". Szpek, *Translation Technique* notes it as substitution due to "generalization" (285) and "interpretation" (297). Common sense seems as likely.

38.7 בני אלהים

HT reads: “When the morning stars sang together and all the sons of God shouted for joy” (AV).⁴⁷⁴ PJob renders בני אלהים as ‘sons of angels’.⁴⁷⁵ The fact that at Job 1.6 and 2.1 בני אלהים is rendered straightforwardly as בְּנֵי מַלְאֲכֵי suggests that the translator did not model his translation here on these earlier verses.⁴⁷⁶ PJob’s translation here is curiously similar to RJob at 1.6 which renders בני מלאכיא ‘sons of the angels’.⁴⁷⁷ Perhaps this is a confused version of the equation of בני אלהים with angels.

38.10 ואשבר ... ואשים

HT reads: “And brake up for it my decreed place, and set bars and doors” (AV). In this context ואשבר ‘and I broke’ is problematic for sense.⁴⁷⁸ PJob replaces both verbs with the semantically neutral הִחֲבֵה : ‘and he made ... and he made’.⁴⁷⁹ הִחֲבֵה has already substituted for בִּשְׁוֹמִי ‘when I placed’ in the previous verse (38.9).⁴⁸⁰ The recasting of the infinitive as a finite verb in the third person is consistent with the third person sense of v.8 and so improves the continuity between the two verses. The use of הִחֲבֵה again in 39.6 confirms its status as a favoured safe alternative: אֲשֶׁר שָׂמַתִּי ‘which I have put’ is replaced by הִחֲבֵה ‘which he made’; again, the third masculine singular is consistent with the Hebrew in following verses.

474. See also Extension.

475. Szpek, *Translation Technique* (297) regards the substitution as due to “interpretation”; Wechsler, *Reflections* (103) as a paraphrase in accordance with existing and broadly attested exegetical tradition.

476. P at Gen 6.2,4 is literal.

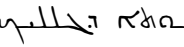
477. See further on RJob below.

478. See also Extension.

479. This is also categorised under Conjecture.

480. See Alternative Translation.

38.11 ישית

HT reads: “And (I) said, ואמר עד פה תבוא ולא תקיף ופא ישית בגאון גליך Hitherto shalt thou come, but no further: and here shall thy proud waves be stayed” (AV). As it stands the apparent sense of the second hemistich is impossible: ‘And here he will put in the pride of your waves’. The problem is syntactic and semantic, with ישית (in MT vocalised as Qal imperfect third masculine singular √ ישית) lacking both a clear subject and a complement. PJob’s substitution of ישית ‘he will put’ with אבא ‘you will remain’ makes very good sense:  ‘And here will you remain in the magnificence of your waves’.⁴⁸¹ The casting into the second person was probably influenced by the second person forms already within the verse.⁴⁸² It is less clear how the translator might have arrived at the substituted sense ‘to remain’.⁴⁸³ Gordis suggests that it is an inner-Syriac error, reading ישבר.⁴⁸⁴ Alternatively, it may be based on misreading the consonants ב ישית and arriving at √ ישב;⁴⁸⁵ the various solutions in RJob make an interesting comparison.⁴⁸⁶

481. In hemistich a תבוא is rendered imaginatively as אבא ‘you will reach’.

482. In the first hemistich ואמר ‘and I said’ is replaced with אבא; the sense is interrogative, and thus consistent with HT in v.12: ‘And did you say...?’ The Syriac form is homographic in first person and second person masculine singular, but the latter is less disruptive of the smooth flow of sense the translator has engineered in preceding verses. Ms 1114 has the third person form.

483. This is also categorised as Conjecture.

484. I.e. אבא ‘you will break’.

485. Or perhaps it was suggested by occurrences of √ ישית where the sense may be ‘to take one’s stand’ (e.g. Isa 22.7; Ps 3.7). Rignell, *Peshitta Job* rejects the idea that the translator read √ ישבת.

486. See Adjustment of Consonants.

2 v. c Substitution in RJob

37.10 מנשמת אל

The first hemistich reads: קרח יתן אל מנשמת “By the breath of God frost is given” (AV).⁴⁸⁷ The replacement of נשמה in RJob’s מן מימר אלהא ‘from the word of God’ reflects a sensitivity to language used in reference to the divine and the use of a substitute which is very commonly seen in rabbinic targumim.⁴⁸⁸

37.11 אורו , ברי

The first hemistich reads: אף ברי יטריח עב “Also by watering he wearie the thick cloud” (AV).⁴⁸⁹ RJob2 renders: עיבא מטרח ברם מלאכא ‘But the angel loads the cloud’. The substitution of מלאכא may reflect a tradition which names the angel in charge of the clouds and rain as אף ברי.⁴⁹⁰

The second hemistich reads: יפיץ ענן אורו “he scattereth his bright cloud” (AV). RJob renders: מטרחה ורוח /מבדר ענן/נא ‘and wind scatters his raincloud’.⁴⁹¹ The replacement of אורו ‘his light’ by מטרחה ‘his rain’ is in accordance with a traditional understanding.⁴⁹² A midrash in the name of R. Yohanan declares: ‘Every time אורו is stated in connection with Elihu it refers to the descent of rain’.⁴⁹³ It is also consistent

487. See further under Extension.

488. Mangan, *Targum of Job* (15) notes the same substitution at 32.8 and 33.4; she observes that RJob does not consistently substitute parts of the body when the reference is to God. Smelik, *Judges* (100-109) summarises discussion regarding rabbinic treatment of anthropomorphism and anthropopathism, including the use of circumlocutions.

489. See detail at Substitution and Selection.

490. Weiss, *התרגום* (277f) refers to medieval rabbinic sources.

491. RJob introduces רוח ‘wind’ as the agent; see Expansion p.113. Cf. 4QJub^a 5:6 which refers to winds/spirits that blow הרוחות הנושבים; 1QH^a ix.11 suggests an identification of winds with angels/spirits: רוחות עוז ... רוחות עולם ... בטרם היונתם למלאכי eternal winds/spirits .. before they became [your holy] angels; see Davidson, *Angels* (207).

492. The same substitution occurs in (almost all mss.) at RJob 36.30, 32; 37.15, 37.21, but not 37.3.

493. GenR 26.7; cf. bTaan 7b where ענן אורו in Job 37.11 is interpreted to mean ‘the cloud of his rain’ on the basis of Job 36.32 אור כסה אור ; in both places the equation אור = rain is presumed;

with the particular emphasis that RJob places on rain in vss.11-13.⁴⁹⁴

37.13 שֶׁבֶט .. אֶרֶץ .. חֶסֶד⁴⁹⁵

HT reads: “He causeth it to come, whether for אֶם לְשֶׁבֶט אֶם לְאֶרֶץ אֶם לְחֶסֶד יִמְצָאֻהוּ” (AV).⁴⁹⁶ RJob to 37.13 is interpretative throughout, using substitution and expansion to elaborate on the theme of rain.⁴⁹⁷ שֶׁבֶט and חֶסֶד are replaced with מֶטְרָא ‘rain’. שֶׁבֶט is understood as ‘curse’ and becomes the rain of punishment, that is, precious water which is wasted upon the sea and desert: מֶטְרָא דְּפֻרְעָנוּתָא בִּימֵי וּבַמַּדְבָּרָא ; חֶסֶד is understood as the opposite: rain of appropriate quality, quantity and location which is counted as a blessing: מֶטְרָא רַחֲמִיָּה ‘the heavy rain for the trees of the mountains and the hills, or the gentle [rain] of kindness for the fields and vineyards and crops’.⁴⁹⁸ While the translation does not represent לְאֶרֶץ overtly,⁴⁹⁹ the sense of ‘the land’ is subsumed into, and also pervades, the interpretation of the whole verse. A particularistic understanding, grounded in the third masculine singular suffix, is certain, with אֶרֶץ being understood as the land of Israel, over which God takes especial and personal care.

There are many rabbinic references to different kinds of rain. The mishnaic prescriptions for fasting at times of drought include a description of three kinds: לִזְהָרָא ‘for both’ (but insufficient for storage in cisterns and such like).⁵⁰⁰ Compare also talmudic comment: ‘Rava said:

see Jacobs, *Process* (182-3).

494. See further under Substitution and Expansion.

495. See Gold, *Making Sense*.

496. See further under Alternative Translation.

497. Jacobs, *Process* (183) remarks that RJob’s rendering of 37.11-13 is “virtually a homily” on the theme of rain. Just why RJob has elaborated here is considered under Adjustment of Consonants.

498. Cf. bTa’anit 8b where Job 37.13 is interpreted as referring only to blessings.

499. See further under Omission.

500. mTa’an 3.2.

Snow [is good] for mountains **לטורי , תלגא** , heavy rain [is good] for trees **מטרא רזיא** , light rain [is good] for produce **ניחא לפירי** , and drizzle **עורפילא** [for germination]' - Job 37.6 is cited as the proof-text.⁵⁰¹ There are distinct echoes of this material in RJob's interpretation of Job 37.13. The links are as strong in Honi's prayers for **גשם רצון** 'rain of benevolence', **גשם ברכה** 'rain of blessing' and **גשם נדבה** 'rain of generosity'.⁵⁰²

These excerpts belong to a highly developed tradition in which rainfall and its lack are seen as symbolic of relations between Israel and God: provision of rain in due season is a blessing, failure of the rains is punishment or warning. The scriptural underpinning is Deut 11.8-17: brought out of Egypt, the Israelites stand to possess 'a land which the Lord your God cares for; the eyes of the Lord your God are always upon it' (v.12). If they are obedient, then God will send rain (v.14), but, conversely, if they transgress, then 'the Lords's anger will erupt . . . and he will shut up the heavens so that there will be no rain and the land will not yield its produce' (v.17). In rabbinic discussion it is material from Job that frequently provides the proof-texts. Commenting on Deut 11.12 'a land which the Lord your God cares for ...', Sifre cites Job 38.26-7 as referring specifically to Israel; it further describes how, at Rosh HaShanah, if Israel is found to deserve reward, but then is found to have sinned, then God will cause the rain to fall at the wrong time and in the wrong places: 'causing it to descend on [parts of] the land that do not need it, on seas and on wildernesses, as it is said: "Drought and heat consume the snow waters, and Sheol those who have sinned" ' - the proof-text is Job 24.19.⁵⁰³ RJob's translation of 37.13 is an abridged reference to this major exegetical theme.

501. bTaan 3b.

502. mTaan 3.8.

503. Sifre Deut §40.1,4 (Neusner).

37.19 לא נערך

HT reads: “Teach us what we shall say הודיענו מה נאמר לו לא נערך מפני חשך unto him; for we cannot order our speech by reason of darkness” (AV). RJob is straightforward in the first hemistich, but there are two attempts at לא נערך in the second. The first employs the equivalent Aramaic root סדר and supplies the infinitive √ חמי as a complement; although this is apposite for חשך at the end of the verse, the overall sense of the second hemistich vis-à-vis the first is unsatisfactory: לא נסדר למחמי מן קדם חשוכא ‘We cannot arrange to see because of the darkness’. The לא approaches the sense differently: לא נכוין מן קדם חשוכא ‘we cannot concentrate because of the darkness’. It understands Elihu’s plea to be about his inability to pray. The root כון is central to rabbinic descriptions of prayer and the correct prayerful attitude. mBer 5.1, for example, explains how the ‘pious men of old’ would wait an hour before praying כדי שיכוונו לבם לאביהם שבשמים ‘in order to concentrate their minds on their father in heaven’; cf. bBer 17b: לא מצי לכווני דעתיה ‘he cannot concentrate his mind [for saying the Shema]’. What better term, then, to capture the plight of Elihu and his colleagues who feel unable to prepare (ערך) their thoughts in order to speak to God (in prayer) because of the (metaphorical) darkness. Earlier, Job has complained that, though he would approach him, God remains out of sight and unknowable (23.1-9); but although Job is heartbroken (v.16), he is not deterred by the darkness, the lack of response: לא נצמתי מפני חשך (v.17).⁵⁰⁴ The text at 37.19 echoes Job’s assertion in 23.4 that if he could but find God, then he would put (lit. arrange) his case: אערכה לפניו משפט.⁵⁰⁵ Is there in RJob an echo of this and perhaps also of Ps 5, where in v.4 a righteous man begs God to hear his prayer and disregard those of his oppressors who speak with falsehood and flattery, declaring: בקר אערך .. ‘In the morning I prepare for and anticipate you’?

504. Tur-Sinai, *Commentary* regards נצם in 23.17a as equivalent to ערך in 37.19, translating: “I cannot arrange [an incantation] against the darkness ...”.

505. At 23.4 RJob uses אסדר קדמוהי דין : סדר ‘I shall set out my case before him’.

38.7 בני אלהים

HT reads: **ברן יחד כוכבי בקר ויריעו כל בני אלהים** “When the morning stars sang together and all the sons of God shouted for joy” (AV).⁵⁰⁶ RJob replaces both the reference to God and that to sons: **כל כתי מלאכיא** ‘all the bands of angels’.⁵⁰⁷ This reflects not the orthodox revision, but the popular identification of **בני אלהים** as angels, found widely in post-exilic Judaism. R. Shimon b Yohai’s objection in the middle of the second century CE to this ancient interpretation marked a break which was authoritative but not ubiquitous.⁵⁰⁸ The use of **כתי** echoes midrashim which describe the role of the angels at the time of the creation of mankind; for example, bSanh 38b: “When the Holy One Blessed Be He sought to create mankind, he created a band of the ministering angels **ברא כת אחת של מלאכי השרת** and said to them: In your opinion, shall we make mankind in our image?”; see also GenR 8.5: “the ministering angels formed bands and alliances **כיתים וחבורות** ..”.⁵⁰⁹

506. See also Extension.

507. As at Job 2.1; at 1.6 Stec, *Targum of Job* records variants and a second text tradition with **כיתי**.

508. R. Shimon ben Yohai cursed those who maintained this belief (reported in GenR 26.5). As Alexander, *Targumim and Early Exegesis* (63) has remarked, “the old view was suppressed rather than rooted out”. Thus, N^{mg} to Gen 6.1-4 translates **בני אלהים** as **מלאכיא** and PsJon expands with allusions to the old interpretation. Wechsler, *Reflections* gives further rabbinic sources (103).

509. For an overview of rabbinic references to the ministering angels, see Urbach, *The Sages* (135-183).

2 v. d Additional examples of Substitution

11Q10

37.13: **לֹא־רָצוּ** 'whether for his land' > **לֹא־רָעָא** 'whether for injury/misfortune'⁵¹⁰

(association? see also Omission); **לֶחֶסֶד** 'for kindness' > **לֶכְפֶּן וְחִסְרָנָה** 'for hunger and want' (association; also Adjustment of Consonants, Expansion; see Alternative Translation; cf. RJob)

38.6: **הִטְבְּעוּ** 'were sunk' > **אֲחֻזּוֹן** 'they are held, fastened'

38.24a: **הִכָּא יִפֵּק** 'by what way is the light parted' > **יִפֵּק** 'How does [] go out?'⁵¹¹

38.24b: **וְתִשׁוּב** 'which scatters the east wind over the earth' > **עַל אֶרֶץ** 'And does it blow before it over the earth?' (double interpretation? association?)⁵¹²

510. For this translation see Alternative Translation (n.250), Omission (n.625, 626).

511. There is a *vacat* in 11Q10 of approximately four letters' length after **יִפֵּק** in l.2; it is where one

would expect to see a translation of HT **אֶרֶץ**. García Martínez *et al.* note that there are no signs of erasure. There is also space on the ms. for six letters (now lost) at the end of l.1 (i.e. after the end of v.23b but *before* **הִכָּא**). One can only speculate as to whether there was a translation of **אֶרֶץ**, straightforward or otherwise, which has now been lost and whether the translator altered the word order of his translation from that of HT.

512. Albeit there is no extant subject in hemistich a, there is sufficient extant in hemistich b to support some speculation regarding the sense. Perhaps the translator wanted to combine what he saw as both possible senses of the Hebrew. Thus he understood **קָדִים** first as 'wind' in a generalized sense (cf. PJob) and intended this sense to be implicit through using **נִשֵּׁב** 'to blow' - since that is what winds primarily do (just as stars shine, cf. 38.7). Then **קָדִים** was read again, this time as the preposition. The sense of 11Q10 would thus run: 'how does lightning [?] go forth? and [how] does it [wind] blow before it?' Perhaps the sense suggests the picture described in Ps 104.4: **עָשָׂה מְלָאכָיו רֹחוֹת מִשְׁרָתָיו אֵשׁ לֶחֶט** 'He makes the winds his messengers, flames of fire his ministers'; the entire psalm brims with imagery and language which would make it an obvious source text for a translator seeking help with these chapters of Job. The biblical image is explained in ExodR 15.22 thus: 'A man levies as soldiers strong and sturdy men able to wear helmets and mail and carry arms, but God levies for Himself soldiers that are unseen, for it says: "Who makest winds thy messengers" (Ps 104.4). The wind goes out first and after it lightning, as it is said: "The flaming fire thy ministers" '. The use in Ps 104.4 of **אֵשׁ** rather than **אֶרֶץ** does not diminish the opportunity for associations between the psalm's imagery and Job 38.24. There is another possible scenario. Philo described the south wind thus: "When the wind sets it (i.e. the Sun) in motion the scorching of the sun is pushed forward with it and burns up everything" (De Vita Mosis I, 120.) One could infer from this that the wind was thought to power the sun on its course; cf. Enoch 72.4f. Is this the picture reflected in 11Q10? Is it describing not the mechanics of a storm, but how light, i.e. the sun, 'goes forth' over the earth with the aid of the wind?

38.31: כסיל > נפילא 'the Giant' (common tradition)⁵¹³

39.3: תפלחנה ילדיהן תכרענה 'they bow themselves, they bring forth their young ones' > ילדן בניהן ויפלטן 'they bear their offspring and expel [them]' (association)⁵¹⁴

39.10: עבתו בתלם (obscure) 'in the furrow (by) its cord' > בצוריה 'by its neck' (association; see Alteration of Word Division; cf PJob)

PJob

37.11: ברי (hapax) > חוכבא-ל 'and softly, gently' (also Adjustment of Consonants; see Conjecture); יטריח (hapax) 'he loads' > חלחלה 'extended, stretched' (see Conjecture)

37.17: בהשקט 'in quietening' > חלחלה 'and it changes' (inner-Syriac error)⁵¹⁵

37.18: כראי (hapax) 'appearance; form' > אחבה 'together' (also Adjustment of Word Order; see Conjecture,); מוצק (obscure) 'pressed; constrained' > לחסכה 'to support' (also Adjustment of Consonants and of Word Order; see Conjecture)

37.19: לא נערך (obscure) 'we cannot order' > חלחלה 'we shall not hide' (see Conjecture)

38.6: אדניה 'its pedestals' > חבלה 'its limits' (see Conjecture); הטבעו 'were sunk' > חבה 'they stood firm'⁵¹⁶

38.7: ברן 'when sang' > חא 'he created' (see Adjustment of Consonants)

513. See also PJob and RJob.

514. It seems very likely that the substitution of the awkward תפלחנה by פלט 'to discharge' was influenced by Job 21.10-11, where the Heb. root occurs in the context of animals giving birth.

515. Rignell, *Peshitta Job* explains this as a copyist error for חלחלה 'to be still, silent'; he translates as Pael 'you remove the earth', but the sense of the second person here is doubtful.

516. Rather than Syr. חלחלה 'to sink, be sunk; set'; this may be a response to a perceived semantic awkwardness in the syntagm על מה ... טבע, perhaps influenced by reading אדניה as 'its limits'; see Conjecture. Szpek, *Translation Technique* (285) defines as "to rest".

38.25: לחוץ (obscure) ‘thundercloud’ > סה ‘form; likeness’ (see Conjecture)

38.29: שמים וכפר ‘and the hoary frost of heaven’ > סמך הגל ‘and the helmet of heaven’ (see Conjecture)

38.30: יתחבאו ‘they hide themselves’ > חלסו ‘are hardened’ (cf. RJob; influenced by ⁵¹⁷?) כאבן

38.31: מעדנות (hapax) > פה ‘on the face of’ (see Conjecture); תפתח ‘will you untie’ > פה ‘have you seen’ (see Conjecture); כסיל > גבול ‘the Giant’ (common tradition)

39.5: מי ‘who?’ > חס ‘from it’ (see Adjustment of Consonants, Omission)

39.7: לא ישמע ‘it does not hear’ > לא יפח ‘it does not fear’ (association)⁵¹⁸

39.8: ידרוש ‘he searches’ > דרש ‘he tramples’ (see Conjecture)⁵¹⁹

39.10: בתלם עברו (obscure) > תלם על הצו ‘the yoke upon the neck’ (see Adjustment of Word Order *sub* 11Q10); עמקים ‘valleys’ > סמך גל ‘in a rough place’ (scriptural association?)⁵²⁰

517. Szpek, *Translation Technique* (293) regards this as a contextual translation due to a rare or hapax term.

518. Probably influenced by Job 3.18; see Selection; Extension. Shepherd, *Reconsideration* (175) considers that PJob “inferred a more specific meaning”.

519. ואחר ‘and after’ becomes חלס ‘and upon’, consistent with the translator’s choice of דרש ‘he treads’.

520. Rignell, *Peshitta Job* suggested that this was based either on reading חלס “to oppress; misrepresent”, or on taking עמק in a more figurative sense of “difficult to access” (on basis of Isa 33.19, Ezek 3.5,6). I would suggest Deut 21.3f as a possible influence; it may be significant that at Deut 21.4 P understands איתן as חלס ‘unsown, uncultivated’ (i.e. ‘rough’).

RJob

37.11: אף 'also' > ברם 'but; however'

37.12: לפעלם 'their work' > לאצלחא 'to prosper' (see Alternative Translation)

37.18: מוצק 'pressed; constrained' > סנינא 'clear; bright' (tradition)⁵²¹

38.5: כי 'if' > ארום 'since'

38.7: ויריעו 'and they shouted' > ומיבבין 'and they were exalting / lamenting'⁵²²

38.11: ישית ב 'he will place in' > יתיבש 'will be dried up' (see Adjustment of Consonants)

38.30: יתחבאו 'they hide themselves' > קרשין 'become solid' (also Alternative Translation; cf. PJob; influenced by כאבן ?)

38.31: כסיל > נפלא (common tradition)⁵²³

39.6: מלחה 'saltiness' > ארע צדיא 'desolate land' (association; also Expansion; cf.

11Q10)⁵²⁴

521. סביבא is changed in all mss.; eight read סנינא. This translation reflects a traditional understanding: 'נראים כבשעת ציקתן' 'They [the heavens] look as at the time they were cast, like beaten metal' (Yalk. Gen 19); GenR 12.13 comments that unlike a casting of metal made by human hands, which in time acquires rust, God's heavens 'seem like beaten metal' 'נראים כמין תרקיה', the inference seemingly being that beaten metal is shiny rather than dull or rusty.

522. BHeb √רוע is often used in the context of battle, sometimes referring to an alarm call, sometimes to a sound or shout made in triumph. In 38.7 the sense may simply be 'they shouted' (as NEB). 11Q10 uses זעק 'to cry out', with no nuance of rejoicing. The choice of √זעק may have been due to the ambiguity and/or inappropriateness of √יבב (as RJob) which, as well as 'to sound an alarm in battle', can mean 'to lament'. PJob uses the same root as RJob, defined in P-S as referring to noise made with the voice or with an instrument, and citing the nuance "to make a joyful noise". RJob's sense is uncertain. ומיבבין may mean simply 'and they were exalting'. However, in rabbinic usage there is a strong association of √יבב with sounds made in lamentation, so that in its most commonly attested sense ומיבבין would appear to mean 'they were lamenting'. A direct analogy is made between the תרועה of the shofar and יבבה 'lamenting', citing Judg 5.28 where √יבב is thought to mean either drawing a long sigh or uttering short piercing cries; see bRH 33b; mRH 4.9; cf. PRE 32.

523. That כסיל was well-known as 'the Giant' is attested by the rendering shared by all three translations; no interdependence should be inferred. Cf. the Arabic name *al-jabbâr* (so K-B). Dhorme, *Commentary* (sub Job 9.9) cites sources which identify the constellation Orion with the giant Nimrod. Note that at Isa 13.10 TJon translates HT כסיליהם as נפיליהון 'giants' or 'constellations'.

524. Jer 17.6 describes ארץ מלחה as לא תשב 'uninhabited'.

2 v. e Summary

It is apparent that the substitutions made by PJob in 37.14, 38.10 and 38.11 are suggested by the immediate context and improve the flow of sense. The substitution of בני אלהים in 38.7 looks like the result of some confusion. In most of the remaining instances (see the list of additional examples) the new sense appears to be the result not of understanding the HT and then changing the sense, but rather of failing to make any sense of HT and resorting to guesswork, in some cases involving manipulation of the Syriac translation; one or two cases can be attributed to error. Examples of these cases are illustrated under Conjecture.

By contrast, RJob's substitutions are exegetical, with significance beyond clarification of basic sense. That in 37.10 (for מנשמת אל) reflects a theological consideration found widely in the targumim. Others reflect traditions found elsewhere in rabbinic sources (37.11 אורו , ברי ; 37.19 נערך ; 38.7 בני אלהים). Scriptural influences are also evident. A particularly rich example of the combination of allusion both to scripture and to rabbinic material found more fully elsewhere is the translation of 37.13.

Substitutions in 11Q10 likewise go beyond clarification of basic sense and are illuminated by recognising their scriptural derivations. In 37.11 the connexion of ברי with cleansing is made through association with verses close by and more widely; there is also a parallel to be drawn with RJob. In 38.6 the substitutions for ירה and אדניה are based on appreciation of the scriptural usage of קום √. The substitution of בני אלהים in 38.7 reflects a common understanding; that of ברך probably reflects the influence of Dan 12.3, a verse which is explicitly linked with 38.7 in a rabbinic source. 11Q10's translation of 38.4-7 as a whole suggests that a combination of the imagery of creation /

foundation / earth / temple might have been of significance for the translator - again, this is an interesting inference in the light of rabbinic and intertestamental material. Another key rabbinic motif, that of rain and its appointed times, is central to 11Q10's substitutions in 38.25, which are again rooted in scripture. The substitution of שֶׁאֵה in 38.27 is a careful associative translation.

Chapter 2 vi. Adjustment

There are three fields in which adjustments of the Hebrew are found: consonants, word order or word division, and grammar. Detail on many cases in all fields is available elsewhere.⁵²⁵ Grammatical adjustments are commonplace; many are the result of language difference; others appear to be attributable to stylistic concerns. Individual cases are discussed here where appropriate. As regards adjustments to word order / division or consonants, the following illustrations either have not been previously recognised, or they are cases where further observations can be made.

2 vi. i a) Adjustment of Consonants in 11Q10

37.11 יטריח

HT reads: אורו ענן יפיץ עב יטריח אף ברי יטריח “Also by watering he wearie the thick cloud; he scattereth his bright cloud” (AV).⁵²⁶ 11Q10 renders: אף בהון ימרק עננ[ין] ‘Also with them he cleanses clouds’. While the form יטריח itself is hapax, the root occurs in apparently cognate nouns.⁵²⁷ √ טרח ‘to load up, put a burden on, trouble’ is well-attested, so that comprehension on the part of the translator may be assumed. It has been suggested that he read a form of √ טהר ‘be clean, pure’ and thus translated as ימרק ‘he cleanses’.⁵²⁸ The key to this deliberate misreading lies in the translator’s

525. E.g. Muraoka, *Aramaic of Old Targum* (440-1) notes instances of changes to word order in 11Q10 (subject-verb, verb to end, object preceding verb, etc) which he classifies as dialectal changes. Rignell, *Peshitta Job* (370) refers to frequent misreadings; Szpek, *Translation Technique* refers to visual errors (48-9), to confusion of homographs, of consonants, and of vocalisation, and to metathesis and rearrangement of radicals, all of which she groups under the broad heading of error (275f). More widely, Weitzman, *Syriac Version* (38-9) refers to “tacit adjustment” of the Hebrew as a common phenomenon in P; he includes grammatical and lexical elements. Shepherd, *Reconsideration* has studied the attitude towards representation of word order in all three texts in detail.

526. See further under Selection.

527. See Isa 1.14, Deut 1.12.

528. van der Ploeg *et al.*; it is not clear whether they posit a different *Vorlage* or a deliberate misreading. Zuckerman, *Date* (68) cites this as an example of ה/ח confusion, either already in the *Vorlage* or

understanding of the hapax ברי, which he connected with √ ברר 'to purify, cleanse'.⁵²⁹

The image of cleansing is explicit in HT a few verses later (v.21 using √ טהר); but the translator also found it implicit in ברי, and made it explicit in his translation of יטריח as ימרק 'he cleanses'. The 11Q10 translator was not alone in finding the concept of purity/cleansing within the verse; RJob, too, makes precisely the same connection.⁵³⁰

Recall also that in several other rabbinic sources √ טהר is explicitly connected with the clearing of the skies from cloud after rain.⁵³¹

37.12 מתהפך

The first four words of HT read: והוא מסבות מתהפך בתחבולתו "And it is turned round about by his counsels.." (AV).⁵³² 11Q10 renders מתהפך with ואזלין, at first sight a rather colourless translation: ואזלין לעבדיהון 'and they go to their tasks'. The antecedents for ואזלין are מזרים 'the winds' in v.9; the addition of the conjunction clarifies the translator's construal of the syntax. An original יתהלך in HT has been suggested, and would support אזלין.⁵³³ Alternatively, the translator could have deliberately misread מתהפך as מתהלך and then modified the sense slightly.⁵³⁴ Why might he have done so? Possibly because the Hitpael √ הלך is used of lightning (Ps 77.18) and of water (Ps 58.8) in psalms which are both strongly reminiscent of the Job story. In the first, a troubled soul finds consolation in remembering the wonders which God has worked; the second calls on God to annihilate the wicked, ending with a declaration which

deliberately by the translator. Sokoloff, *Targum to Job* notes that this is the earliest instance of √ מרק used in a non-legal sense.

529. ברי and 11Q10's בהון are discussed under Substitution.

530. See Selection, Substitution. Of the 11Q10 rendering García Martínez *et al.* remark that "מרק (to polish, cleanse, brighten) does not evoke a very fitting image". Both 11Q10 and RJob, however, regarded it as appropriate.

531. See RJob under Selection.

532. For HT and other elements of 11Q10's translation of 37.12 see Extension. See under Expansion for RJob.

533. Dhorme, *Commentary* comments that יתהלך had "fallen out by haplography after מתהפך".

534. So Le Déaut, *al tiqré* (427).

would not be out of place in the epilogue of the book of Job itself: “There is indeed a reward for the righteous, God does indeed judge the earth” (Ps 58.12). Perhaps, then, the rendering of **מתהלך** with **אזלין** was intended to evoke and recruit **מתהלך** and its particular resonances with the Job story. This explanation avoids the need to posit a different *Vorlage* and suggests that, while it may look prosaic, **ואזלין** is actually a careful decision rooted in scriptural association.

37.12 **כל אשר יצום** ⁵³⁵

HT continues: **לפעלם כל אשר יצום על פני תבל ארצה** “that they may do whatsoever he commandeth them upon the face of the world in the earth” (AV). In **כל** **אשר יצום** the object pronominal suffix seems to refer to the cloud/lightning of v.11: ‘[doing] all that he commands them’. At first sight, 11Q10’s **על כל די ברא יפקדנן** may appear only partially to reflect the Hebrew. However, **ברא** looks very much like deliberate misreading of **ר** for **ו** and thus **יצרם** ‘he formed them’, allowing the translation **על כל די ברא** ‘over all that he has created’ (the preposition is an addition). **יצר** is strongly associated with God as the fashioner of the created world: Ps 33.13-15 and Isa 45.18, for example, directly associate **יצר** and **ברא**, and have particular resonance with Job 37.12.⁵³⁶ 11Q10 then brings a second translation of **יצום**, this time as **צוה** and taking up the object suffix, resulting in **על כל די ברא יפקדנן** ‘he commands them’ (retaining the imperfect form of HT).⁵³⁷ Thus, the whole forms a *casus pendens*: ‘over everything which he has created on the face of the world, he has command’.⁵³⁸ Again,

535. See Gold, *Targum or Translation*.

536. van der Woude, *EDSS* (413-14) notes here in 11Q10 a stress on God’s creative power; cf. also Ringgren, *Some Observations* (125). There is an interesting resonance with 37.12 at 1QH^a ix.7-8, which combines **ברא** and **יצר**: “By your wisdom you have established the successive [generations] and before you created them you knew <all> their works for ever and ever **ובטרם בראתם ידעתה כול מעשיהם** and you determined its deeds **פענולות** ... You have formed every spirit **אתה יצרתה כול רוח** and you determined its deeds **פענולות** and judgement for all their works...” (trans. Parry and Tov, *DSSReader*).

537. Sokoloff, *Targum to Job* notes that the suffix is unique for Aramaic of this period. See also the comments of Muraoka, *Rection* (99).

538. Rather than the suffix referring to the cloud/fire of the previous verse, as previous commentators have suggested (van der Ploeg *et al.*, García Martínez *et al.*, Sokoloff, *Targum to Job*).

the hypothesis of deliberate misreading (here involving double translation) avoids the need to invoke a different *Vorlage*; by reading יצורם, the translator's perfect (ברא) simply represents like with like, rather than implying a variant.⁵³⁹ The resulting adjustment to the sense may also help to explain why there is no direct translation of the final word ארצה.⁵⁴⁰

38.7 ברן

HT reads: ברן יחד כוכבי בקר ויריעו כל בני אלהים “When the morning stars sang together and all the sons of God shouted for joy” (AV).⁵⁴¹ 11Q10 imitates the infinitive construct form of ברן⁵⁴² but alters the sense, substituting זהר √ כוכבי: זהר במזרח כחדה. Deliberate misreading of ק for ן and thus ברק ‘to flash’ (BHeb), ‘to shine, be bright’ (JAram, MHeb) may help explain the substitution. There is some suggestion in rabbinic material of a special association of the root ברק with the shining of the morning stars;⁵⁴³ such a connexion was perhaps more widely known. The ambiguity of ברק, which can also mean ‘to rise’, perhaps led to substitution with זהר, though the occurrence of the latter in Dan 12.3 also looks a likely influence.⁵⁴⁴

539. García Martínez *et al.* suggested that the translator rendered two variants: יצור and יצום. If so, this may be an instance in support of Brooke’s observation that Qumran commentators accepted variant readings “as a fact of life” and took advantage of them in their interpretations; Brooke, *e pluribus* (112-3).

540. See further under Omission.

541. See Extension.

542. Noted by Fassberg, *Hebraisms* (67).

543. In mYoma 3.1, bYoma 28b the morning star is referred to as ברקאי or בורקאי (perhaps a contraction of ברקא היא); the term is used by a watchman waiting for morning light.

544. See further under Substitution.

2 vi. i b) Adjustment of Consonants in PJob

38.7 ברן

HT reads: “When the morning stars sang together and all the sons of God shouted for joy” (AV). PJob renders ברן ‘when singing’ with ברא ‘he created’. It is hard to tell whether this was a conscious play with the Hebrew and an intentional change of consonant (reading א for נ) resulting from theological sensitivity, or whether it resulted from uncertainty about the form ברן.⁵⁴⁵ The sense the translator achieves is consistent with the creation imagery in the preceding verses, it overcomes any theological awkwardness and tidies up any potential for misconstrual: God is unequivocally the subject, and the stars the object:

ברא אצמא קמבר זפרא ‘He created at the same time the morning stars and all the sons of [the] angels rejoiced. ...’⁵⁴⁶

2 vi. i c) Adjustment of Consonants in RJob

37.13 אם לחסד

HT reads: “He causeth it to come, whether for correction, or for his land, or for mercy” (AV). As noted above, the RJob translation of 37.13 is extensively expanded around the motif of rain.⁵⁴⁷ While the motif itself and the elaboration are consistent with rabbinic material found elsewhere, it is of interest to consider why it is that the focus of the translator is on rain at this particular point, when the overt content of Job 37.13 does not mention rain. Several other verses do, and so

545. Szpek, *Translation Technique* (281) lists the change as a “substitution error” due to “a confusion of consonants”.

546. There is a coincident LXX witness; see Discussion.

547. See Substitution.

might appear as more obvious sites for such elaboration (36.27,28, 37.6,11, for instance). The surrounding context may be sufficient explanation; one text tradition of RJob understands the previous verse as referring to rain.⁵⁴⁸ Alternatively, or additionally, it may be that the translator was sensitive to something else implicit in the particular content of this verse which made the elaboration appropriate.⁵⁴⁹

As previously indicated, the traditions regarding rain which underpin the RJob version are themselves founded on scripture, on passages such as Deut 11.8-17, Deut 28 (in particular vss.12,23-24,48), and Amos 4.6-9. There are strong similarities of theme and content between these passages: the Amos verses read like a realisation of the threats detailed in the Deuteronomy verses. Together they constitute the background to the rabbinic interpretation of Job 37.13, which, in allusive brevity, synthesizes the notion of rains which fall for both retribution and for kindness. It is notable that it is only in Deut 28.48 and Amos 4.6 that the noun חֶסֶר 'want' occurs. Could it be that חֶסֶר is pivotal to the rabbinic elaboration of Job 37.13, since it is so rare and occurs in two such closely linked contexts, both of which speak of rain/drought, fulfilment/want?⁵⁵⁰ If the translator has drawn on ideas in Deut 28 and Amos 4, one might expect the interpretation to hinge on a third occurrence of חֶסֶר to pull the threads together. But there is none. Rather, it is in 37.13 that the translator's ideas coalesce, where it is not חֶסֶר which appears, but חסד . The inference is, therefore, that the translator read and translated the explicit content of 37.13 (נחיא דחסדא > חסד), but also recognised and exploited an ambiguity and read חֶסֶר (reading ר for ד); thus was he able to allude to ideas in the Deuteronomy and Amos passages by incorporating the rain-retribution-kindness motif at this point. Elsewhere these connexions are made more explicitly: in mTaan 3.3 Amos 4 provides an obvious proof-text in support of fasting when rain fails to fall; in yTaan

548. See Expansion.

549. Golomb, *Biblical Ambiguity* explores targum's exploitation of ambiguity as a means to fuller understanding of the HT.

550. As detailed under Alternative Translation.

3.3 Job 37.13 is cited in connexion with prayers to ensure that rain does fall: ‘It is because of the merit of three parties that rain falls. It is because of the merit of the land, the merit of steadfast loyalty and the merit of suffering. And all three derive from a single verse: Job 37.13’.⁵⁵¹

38.11 ישית

HT reads: “ואמר עד פה תבוא ולא תקיף ופא ישית בגאון גליך” (AV).⁵⁵² The rabbinic translators apparently found ישית as problematic as did others. One ms. (ב) renders it as תשוי, the equivalent root to BHeb שית but cast in second masculine singular: ‘you will set’, presumably consistent with the preceding תיתי. Another (כ) appears to manipulate ישית ב into יתבייש (MHeb ביש √), appropriate in the context of pride. The majority of manuscripts agree in rendering it with יבש √: וכה: יבש √ and here will be dried up in pride/haughtiness your waves’. This translation involves metathesis and repetition of ב.⁵⁵³ In the context it has a sound logic, though the apparently plural גליך makes the singular form of the verb awkward.⁵⁵⁴

38.31 מעדנות

In the first hemistich HT reads: “התקשר מעדנות כימה” Can you tie the bands of the Pleiades ..?⁵⁵⁵ The hapax מעדנות is most convincingly explained as due to metathesis

551. Cf. tTaan 1.2 which concerns the order of prayers for rain; discussion turns to definition of a year which has not been intercalated: the year is said to be חסירה ‘lacking’, and what it lacks (חסרונה) is then added to it. The motif of rain and the root חסר perhaps had very strong associations in rabbinic discussion.

552. See further under Substitution.

553. Cf. PJob under Substitution.

554. Ms. נ has the singular noun, and in ms. ה the singular noun is given as a marginal variant; see Stec, *Targum of Job* ad loc.

555. See Extension.

(ד/נ), deriving from the rare ענד √ 'to tie, bind'.⁵⁵⁶ RJob renders it as שיר 'chain, necklace': 'Can you tie the chains of Kima?' This appears to be based on reading ענד √ and relating it to its only two occurrences: Job 31.36, where it describes the wreathing of some kind of ornament of dress : לי : אענדנו עטרות 'I shall wrap it around me as a garland'; and Prov 6.21, where it occurs alongside קשר √ : 'Bind them always upon your heart, fasten them about your neck ..ענדם על גרגרתך'.

2 vi. i d) Additional Examples of Adjustment of Consonants

11Q10

37.13: 'or for hunger and want' > חסרנה 'whether for kindness' > אם לחסד
(reading ר for ד; cf. RJob; association; see Alternative Translation)

PJob

37.10: 'and breadth' > רחב 'and abundance' (reading רב ?; also Extension)

37.11: 'and softly' (reading כ for ב , with metathesis?; also Substitution; see Conjecture) > בר (hapax)

38.11: 'he will place in' > ישב 'you will remain' (reading י with metathesis ? ; cf RJob; see Substitution, Conjecture)

39.5: 'who?' > מי 'from it' (reading י for ך ?; also Substitution; see Omission)

556. Job 31.36, Prov 6.2. מעדנות at 1Sam 15.32 might be similarly explained. Guillaume, *Studies* compares מעדנות with Ugaritic 'adn 'host, army' and translates "the cluster of the Pleiades" (cf.NEB); AV's "sweet influences" probably results from reading עדן √ and associating with מעדנים "dainty foods" in Gen 49.20, Lam 4.5.

2 vi. i e) Summary: Adjustment of Consonants

There are examples from all three translations of the use of tacit adjustment of the Hebrew consonants. It can be a way of handling hapax legomena (11Q10 at 37.11 יטריח ; RJob at 38.31 מעדנות); or, in the case of ברן in 38.7, of handling the sense where it has theological considerations (11Q10, PJob); or where the syntax and/or semantics are difficult (11Q10 at 37.12 מתהפך , יצום ; RJob at 38.11 ישית).

Examples from PJob have a conjectural quality. The examples brought from 11Q10 again show how the translator used scripture to help with understanding the sense of his source text (37.11, 37.12, 38.7). Scriptural association is also central to RJob's approach: it underpins the translation of מעדנות in 38.31, and the understanding of 37.13 pivots on allusive scriptural references. Significantly, 11Q10 and RJob appear to share an understanding of an additional and implicit meaning in 37.13 which hinges on the reading of ך for ך - this particular interpretative misreading is relatively common in the practice of *al tiqre*.⁵⁵⁷

557. See Discussion n.51.

2 vi. ii a) Adjustment of Word Order or Word Division in 11Q10

37.16 תמים דעים

For this illustration 37.16 and 17 must be seen together. HT reads:

v.16: התדע על מפלשי עב מפלאות תמים דעים

v.17: אשר בגדיך חמים בהשקט ארץ מדרום

v.16: “Dost thou know the balancings of the clouds, the wondrous works of him which is perfect in knowledge?”

v.17: “How thy garments *are* warm when he quieteth the earth by the south *wind*?”
(AV)

11Q10 (Col. xxix 7-8) reads as follows:

l.7 [התנ]דע לה לבשא עננה גבורה^{17a} [ב]דיל די לבושך

l.8 ארו הוא ידע מדע]א^{16b} []

^{16a} [Do you kn]ow <that> he has a garment, his cloud, his power⁵⁵⁸

^{17a} on] account of your <own> garment

^{16b} for/ behold it is he who is all-knowing!

ארו הוא ידע מדע]א apparently represents the adjectival phrase תמים דעים in 37.16b, but it is located after the translation of v.17a.⁵⁵⁹ An explanation for this discrepancy through copyist error is conceivable; alternatively, it is possible that it

558. Or ‘[Do you kn]ow <how> to clothe his cloud with power’; see Selection.

559. מדע]א is reconstructed by van der Ploeg *et al.* with the help of Frag.C; Sokoloff does not reconstruct the final letter. מנדע]א is a standard item of vocabulary in 11Q10, translating דעת (xxxvii.7/36.12); דברי (iv.2/21.3); and תבונתו (x.3/26.12). 11Q10 is not extant at 36.4 where the similar phrase תמים דעות occurs.

reflects deliberation on the part of the translator. In this case, it is much more than an attempt to handle what the translator found to be a difficult text;⁵⁶⁰ rather, it is a unique understanding of the syntax of 37.16-17. The use of the pronoun is deictic and makes absolutely clear that תמים דעים is a reference to God: ‘it is *he* who knows’. Note how the other two versions also felt this needed clarification.⁵⁶¹ It is the emphatic answer to the question posed to Job in both v.15 and v.16: ‘Do *you* know ...?’; answer: ‘No! for it is *God* who knows!’ This identification of the subject is strengthened by the use of ארו, and even more so by shifting the whole phrase so that its independence from v.16a is unequivocal. The relocation removes the syntactic ambiguity inherent in the Hebrew; there can be no misconstruing with the preceding plurals (a potential particularly, perhaps, in the case of the hapax דעים).⁵⁶²

Scriptural application of the substantive דעה may offer insight both into the point the translator is making here and its scriptural pedigree. Job himself has earlier (21.22) challenged his friends: הלא ילמד דעת ‘Can God be taught knowledge?’; the answer anticipates 11Q10’s use of the demonstrative in 37.16b: והוא רמים ישפוט ‘It is *he* who dispenses justice on high!’⁵⁶³ One of the few occurrences of the cognate דעות is in Hannah’s prayer (1Sam 2.1-10), which includes material that amounts to almost a précis of the Job saga. She admonishes arrogant and presumptuous talk (v.3), characterising God as יהוה אל דעות ‘the Lord [is] God of knowledge’ (v.3); she goes on to illustrate how it is God alone who determines the vicissitudes of life (vss.4-10), declaring: כי

560. See Shepherd, *Reconsideration*, (136-7, 217).

561. Both add a relative particle: והגדלתו האלהים תמים ‘and the marvellous works of <he> who has no defect in knowledge’ (PJob); פרישוותא דשלים מנדעיא ‘the wonderful works of <he> who is perfect <in> knowledge’ (RJob).

562. דַּע is found only in Job and only here in the plural. As an abstract substantive in the plural, דעים has an intensive quality (Gesenius, *Grammar* §124e); 11Q10’s ידע מדענא seems to recognise this: lit. ‘for it is he who knows knowledge’.

563. Cf. also Job 28.20-23: ‘Where does wisdom come from? where is understanding located? ... God understands its way; והוא ידע את מקומה and it is he who knows where it is’. 11Q10 is fragmentary at 21.22 and 28.20-23.

ליהוה מצקי ארץ וישת עליהם תבל 'For to the Lord belong the pillars of the earth, and he set the world upon them' (v.8) - the imagery is that of Job 38.4-6. A series of rhetorical questions in Isa 40 may also throw some light. The setting is the Creation, the founding of heaven and earth (v.12). Just as Job 37.16 declares God 'perfect in knowledge' (cf. also 36.4), and chapter 38 opens with God's deprecating Job for speaking במלין בלי דעת 'words devoid of knowledge', so the questions in Isa 40 serve to illustrate the eternal, unique and preternatural omniscience of God. There are strong echoes of Job's imagery and vocabulary throughout: for example, 'foundations of the earth' in Job 38.4 and Isa 40.21; 'measuring' Job 38.5 and Isa 40.12; 'the sea' Job 38.8, 'the waters' Isa 40.12. Isa 40.14 asks: could anyone have imparted such knowledge , or taught such intellect תבונות ? (note the occurrence of this other intensive plural). The answer, known (ידע) since the beginning of time (v.21), is that there is only one who has such knowledge, such intellect: הישב על חוג הארץ ... הנותה כדק 'He who sits upon the sphere of the earth ... He who stretches out the heavens like a veil and spreads them out like a tent to dwell in' (v.22) - resonances with Job 37.18 are clear: תרקייע עמו לשחקים 'Have you with him spread out the sky ..?' In v.28 the prophet challenges: הלוא ידעת אם לא שמעת אלהי עולם 'Surely you know! Have you not heard? The eternal God, the Lord, the creator of the ends of the earth ... there is no fathoming his intellect'. Isa 40 is many ways complementary in context, subject matter and vocabulary to these later chapters of Job (36-39). The many resonances suggest that passages such as Isa 40 and 1Sam 2.1-10 may well be part of the background which informs the emphatic flavour of 11Q10's declaration ארו הוא ידע מדענא 'Behold, it is he who is all-knowing!'⁵⁶⁴

564. Note, too, the use in other DSS of the epithets אל הדעות 'God of knowledge': 1QH^a ix.26, xx.10, frg. 4.15; 4Q299 frg. 35.1, frg. 73.3; and מקור דעת 'source of knowledge': 1QS 10.12, 1QH^a xx.29.

With the relocation of **אשר בגדיך חמים** , the translation of **אשר** (v.17a) appears after the translation of v.16a. There is surely deliberation here too. **בדיל די** apparently represents HT's **אשר** (which opens v.17a).⁵⁶⁵ Neither the syntax nor the meaning of **אשר** is clear since, if it is a relative particle, it is apparently without a preceding main clause.⁵⁶⁶ The 11Q10 translation implies that the translator treated **אשר** as a regularly placed relative particle, i.e. *following* the main clause. By treating **אשר בגדיך חמים** (v.17a) as the subordinate clause and positioning his translation (**בדיל די לבושך**) so that it follows immediately after v.16a, he supplied it with a main clause. Thus 11Q10 reads as if HT ran: **התדע על מפלשי עב מפלאות אשר בגדיך** ... **חמים** . A further ramification of this logic is that **תמים דעים** could be regarded as misplaced and therefore construed quite separately - as indeed the translator did.

11Q10's idiosyncratic word order may be, then, a deliberate strategy employed to effect a sense that the translator regarded as important. By repositioning the translation of v.16b, the sense of v.17a runs on directly from v.16a. This highlights a contrast between God and Job: 'Do you, Job, know anything of how God may be clothed just because you yourself are clothed? No! For for it is God, the all-knowing, not you, who knows such things!'⁵⁶⁷ But a more precise picture of what the translator intended remains elusive because of what is missing. The 11Q10 translation of 37.17 is incomplete: in the

565. **בדיל די** is not the simple relative particle, perhaps reflecting the fact that **אשר** is not straightforward here. **אשר** frequently acts as a conjunction ('since, because'); it can also function as a preposition ('for the sake of, on account of'). **בדיל די** is translated as a preposition by van der Ploeg *et al.*, García Martínez *et al.* and Sokoloff, *Targum to Job* in its only other occurrence in 11Q10 (at xxxviii.3/42.9). Sokoloff, *Targum to Job* understands **בדיל די** here at xxix.7 as a conjunction; he observes that this is the only extant example in Qumran Aramaic and suggests that it might be a later modification by a copyist. Wise, *Accidents* (147 n.148), however, proposes that **בדיל** was used in spoken Aramaic dialects in Palestine "well before the composition of any of the Aramaic DSS", so that here in 11Q10 it may represent a spoken language form.

566. **אשר** can in fact introduce a preemptive subordinate clause. For example, Exod 14.13: **אשר** ... **ראיתם את המצרים היום לא תספו לראתם עוד** ... For you, who have today seen the Egyptians, will not see them again ..."; Ps 41.9: **ואשר שכב לא יוסף לקום** ... he, who has lain down, will not get up again." It is clauses such as these which provide the most elegant solution to understanding the use of **אשר** here in 37.17.

567. Tuinstra observed in 11Q10 a particular emphasis on the motif of knowledge, both God's and Job's; see Caquot, *Un Écrit* (15-18).

ms. there is a lacuna (at the beginning of l.8) where one might expect a translation of חמים ; moreover, there is no translation of v.17b.⁵⁶⁸

38.10 ואשבר ... ואשים

HT reads: ואשבר עליו חקי ואשים בריח ודלתים “And brake up for it my decreed place, and set bars and doors” (AV). 11Q10 apparently represents ‘and I broke ...’ with [] ... ותשׁוה ‘and will you set’.⁵⁶⁹ Translators ancient and modern have found the sense of ואשבר difficult in this context; it is not unreasonable to suppose that the 11Q10 translator did so. But it is unlikely that his translation is due to error.⁵⁷⁰ It may be that the translator anticipated a modern solution to the semantic awkwardness by transposing the verbs in each hemistich, so that ותשׁוה actually translates ואשים;⁵⁷¹ it is unfortunate that the incomplete text prevents more certainty. שׁוּי √ is commonly the equivalent of BHeb √ שׁים ; RJob uses it as a straight translation of ואשים in the second hemistich, having found a solution for ואשבר in the first. What strengthens the proposal that the 11Q10 translator also used it is a particularly pertinent scriptural association. In Prov 8.29 שׁים occurs alongside חק in the context of God’s prescribing a limit to the sea (designated as תהום⁵⁷²) - which is precisely the subject of Job 38.10: ‘When he prescribed a circumference upon the surface of the deep תהום על פני בחקו חוג ... When he set upon the sea its limit לשׁומו לים חקו (v.29)...’.⁵⁷³ Such a sound scriptural base for using √ שׁים could well have legitimized for the translator the transposition of ואשבר / ואשים in 38.10.

568. See further under Omission.

569. The difficulties of 38.10, and 11Q10’s translation are also discussed under Extension; see RJob under Expansion, PJob under Substitution.

570. Weiss, *התרגום* (25) notes ותשׁוה as an example of the translator’s propensity for misunderstanding.

571. So García Martínez *et al.*

572. The significance of תהום is discussed under Expansion and Discussion.

573. The significance of Prov 8.27-29 for appreciating the 11Q10 translation at 38.4,8,10 is also demonstrated under Extension, Expansion.

39.10 בתלם עבתו

HT reads: התקשר רים בתלם עבתו אם ישדד עמקים אחריו “Canst thou bind the unicorn with his band in the furrow? or will he harrow the valleys after thee?” (AV). The verse continues the theme (begun in 39.1) of undomesticated animals whose behaviour remains beyond the ken and control of mankind. The syntax and sense of the first hemistich, and of בתלם עבתו in particular, are difficult. רים appears to be pleonastic after v.9.⁵⁷⁴ תלם ‘furrow’ is rare;⁵⁷⁵ here, with the preposition ב, it appears to be that to which the ox may (or as implied here, may not) be tied, which makes for unlikely sense. עֲבַת ‘rope, cord’ (עֲבַת ‘to wind, weave’) would appear to be the means by which the verb (קשר ‘to bind’) is effected, but it requires a preposition for good sense: Do you tie a wild ox to the furrow [by means of, with] its rope?⁵⁷⁶ These syntactical problems have led translators to various solutions; in the modern era these include emendation to תקשרהו ‘will you bind him’ and בעבתו ‘with his rope’; suggested emendation to תלמו בעבות (though this yields an unintelligible ‘with his furrow rope’); transposition of תלם to the second hemistich as a plural, and of עמק to the first, with emendation to בענקו, thus: Do you tie a wild ox by its neck [with] a rope ...?⁵⁷⁷

The 11Q10 text is damaged: [ב]צוריה] התקטר.⁵⁷⁸ Fragment F preserves some traces in the lacuna after התקטר, but what remains is open to widely differing interpretations. Editors recommend restoration of ראמא; in their estimation this results

574. Tur-Sinai, *Commentary* suggests reading [בה]רים, in antithesis to עמקים in the second hemistich.

575. Job 31.38, 39.10; Ps 65.11; Hos 10.4, 12.12.

576. See AV, JPS, NEB.

577. See Dhorme, *Commentary* for details of these solutions.

578. This is a disputed reading; see following discussion. Sokoloff, *Targum to Job* notes the ה as an exceptional spelling of a definite masculine plural noun. García Martínez *et al.* suggest the suffix יה- is an unusual spelling of the third masculine singular pronominal suffix attached to a singular noun (elsewhere ה-).

in insufficient space for a translation of both **בתלם** and **עבתו**.⁵⁷⁹ The form of the next word is disputed, but by all commentators it is assumed that it renders **עבתו**. van der Ploeg *et al.* read **ב[תוריה**, translating “par sa (des) corde(s)”. Sokoloff reconstructs as **ב[ניריה** “with yokes” (cf. PJob). García Martínez *et al.* reconstruct **ב[צוריה**, translating “with his rope”.⁵⁸⁰ The preposition **ב** (assumed) is either an addition or a repositioning, transferred from **בתלם**. If it is accepted that **תלם** was not translated, then this must be identified as a case of omission.⁵⁸¹

But other readings of the evidence are possible. If **ב[ניריה** is read, could this be a translation not of **עבת** but of **תלם**? The drift would be thus: Can you expect to tether an undomesticated ox as it ploughs? (with omission of **עבת**).⁵⁸² If the traces are read as **ב[צוריה** and understood not as ‘rope’ but rather **צֹר / צֹנָר** ‘neck’, then one could understand as follows (accepting the unusual suffix): Can you tether an undomesticated ox by its neck? Either is attractive in terms of sense.⁵⁸³

That **צֹנָר** occurs in HT itself just a few verses on may be a clue as to how 11Q10 should be understood.⁵⁸⁴ But is it possible to suggest a credible route from **עבתו בתלם** to **ב[צוריה** ‘by its neck’? Perhaps common sense was applied to interpret **עבתו**, and omission dealt with **תלם**. But what if, instead of resorting to omission, the translator deliberately read not **עבתו בתלם** but **בתל מעבתו**? The BHeb noun **תל** ‘mound,

579. García Martínez *et al.*, following van der Ploeg *et al.*

580. CAL lists **צֹר** ‘to tie around’; Jastrow defines a substantive **צֹר** ‘palm band’ (1271a).

581. Shepherd, *Reconsideration* (45) discusses 38.10 as illustrating omission in 11Q10. 11Q10 is not extant at 31.38 where **תלם** also occurs. It is rare in BHeb, but is attested in MHeb and JAram (Jastrow 1672a).

582. CAL lists a verb **נִיר** ‘to cultivate (a field)’.

583. Cf. PJob’s **מַגְלָם** ‘its neck’ (see below) and Beer’s suggested emendation of HT to **עֲנִקוּ** (see Dhorme, *Commentary* ad loc.).

584. Job 39.19: **הַתְּלַבֵּשׁ צֹנָרוֹ רַעְמָה** ‘Have you clothed his [the horse’s] neck with thunder? ..’

heap' is rare, found in reference to the (mostly ruined) mound of a city.⁵⁸⁵ The cognate is found in Aramaic. If תל were read here, it would have to be taken in a figurative sense. מעבה meaning 'thickness' occurs only once, in context apparently referring to thick soil.⁵⁸⁶ However, the synonym עבי occurs in an obscure description of the wicked man who rails against God, in Job 15.25-27;⁵⁸⁷ the imagery is bestial: 'For he stretches out his hand towards God and aggrandises himself before the Almighty. He runs against him, on the neck ירוץ אליו בצואר , on the thickness of his protective hump גבי בעבי ..' (15.25-26). The description continues: 'For he covers his face with his fatness .. ויעש פימה עלי כסל and makes folds of fat upon his flanks פניו בחלבו (15.27). The syntax allows גבי בעבי to be understood as further describing בצואר ; thus, 'on the thick part of the hump' is equivalent to 'on the neck'.⁵⁸⁸ It is also of note that 15.28 is a paraphrase of the description of the desolate habitation of the wild ass in 39.6. Bearing all this in mind and returning to Job 39.10: if the consonants are read as בתל מעבתו , conceivably this could be construed as 'on the swell of its thickness', which in turn, on the basis of Job 15.26, might be understood as 'on its neck'. In the context this makes good sense; the thick-set mound or swell of the shoulders is a distinctive feature of the physique of an ox or bull.

The suggestion that the translator deliberately misread HT here commends itself for the following reasons: i) it can explain the size of the lacuna: the translator interpreted the sense of two words in HT (בתלם עבתו) and rendered it with one word (ב[צוריה]);⁵⁸⁹

585. Deut 13.17; Jos 8.28, 11.13; Jer 30.18, 49.2.

586. 1King 7.46 = 2 Chr 4.17; derived from √ עבה 'to be thick, fat'; the root is also found in Aramaic.

587. 11Q10 is not extant.

588. Job 15.26b is more usually understood as referring to the stud or boss at the centre of a shield (so AV, JPS, NEB). Given the animal imagery, מגן here is more likely to mean 'protection, covering' than 'shield'; cf. Job 41.7: אפיקי מגנים describing the protective scales of Leviathan. The noun גב is versatile, with a range of meanings derived from the base sense of √ גבב 'to be curved, convex', thus 'back; mound; boss; bulwark'; here, 'hump' seems appropriate.

589. This is also therefore a case of Substitution and Reduction (see Omission).

ii) it dissolves the need to assume a repositioning of the preposition ב (its position effectively reflects HT); iii) it dissolves the need to conclude that the translator resorted to omission. Instead, it is suggested that the translator used scripture itself (in this case the Job text itself) to make sense of his text. It is also worth considering the possible influence of Hos 10.11, one of only three places at which שדד occurs - as it does in 39.10b. The prophet's words liken Israel, through the figures of Jacob, Judah and Ephraim, to domesticated oxen: 'Ephraim is a schooled heifer that loves to thresh ואני עברתי על טוב צוארה , I have passed a yoke [over] its fair neck , אהבתי לדוש ; I will drive Ephraim אפרים , ארכיב , Judah will plough יהודה , [and] Jacob will harrow for him לו יעקב שדד'.⁵⁹⁰ Given the imagery, it is not surprising that שדד appears alongside צואר 'neck' and על 'yoke'. The latter two are indeed found together quite regularly, used figuratively to express human oppression.⁵⁹¹ But it is, in fact, only here at Hos 10.11 that they all appear in an agricultural metaphor which resonates with the imagery of Job 39.10. This unique combination is further support for reading the traces in 11Q10 as ב[צוריה .

What, then, of PJob, which translates מבלם אל 'upon its neck' (apparently a substitution for תלם)? It is possible that the translation was influenced by the Hosea passage. But if so, any resonance with scripture remains implicit: מבל is used, not מלם. Additionally, there are several adjustments, all of which look like common-sense and context-based judgements.⁵⁹² Moreover, scriptural association does not appear to be

590. אהבתי is an example of the hireq compaginis, indicating the construct state (Gesenius, *Grammar* §901); lit. 'loving of threshing'. I have translated ארכיב as 'I drive' in the sense it is used of chariots, e.g. 2King 19.23, Jer 17.25. Cassuto, *Anath* (33) notes the Ugaritic metaphor "the beauty of the back of the ass", which he sees as perhaps echoed in Hos 10.11.

591. E.g. Gen 27.40; Jer 27.2,8, 28.10,11, and others.

592. PJob reworks the syntax: מלם is transferred to the end and given a possessive particle; the suffix על עבתו is transferred to מבל . The preposition ב is clarified as אל ; it qualifies מבלם 'its

a common *modus operandi* in PJob. By contrast, in 11Q10 a translation arrived at through association and resonance would fit a pattern of intimate interdependence with scripture which the translation exudes throughout.

2 vi. ii b) Adjustment of Word Order or Word Division in PJob

38.28 טל

HT reads: **היש למטר אב או מי הוליד אגלי טל** “Hath the rain a father? or who hath begotten the drops of dew?” (AV). PJob translates: ‘Is there a father for the rain? Or who gave birth to the drops?’ **אגלי אבא למטר אה מה אהל נלפא**.⁵⁹³ The transposition of word order (**אבא למטר**) is stylistic;⁵⁹⁴ but there is also redivision, so that the final word in HT (**טל**) is moved to open the next verse.⁵⁹⁵ The salient factor is that **אגלי** is hapax; the redivision can be explained if the translator understood **אגלי** by construing it as a plural parallel with **מטר** , presumably misunderstanding, or choosing to ignore, the construct relationship with **טל** . The redivision has repercussions in the next verse. 38.29a reads: **מבטן מי יצא הקרח** ‘Out of whose belly came the ice?’ In PJob there is another change in word-order, with **לגל** ‘ice’ moved to the beginning of the verse to compose a plural subject with **לל** (dew); so the verb is made

neck’. **עבתו** ‘its rope’ is rendered as **לל** ‘yoke’ (possibly influenced by **לל** > **מסרות** in v.5; cf. Sokoloff’s suggested reading of **לל** in 11Q10). The result is smooth and gives excellent sense: **הלל אהל אהל לל מלל הולל** ‘Can you fasten the yoke on the neck of the wild ox ..?’ RJob adjusted the difficult syntax of **עבתו** by adding the possessive particle. Even so, the sense of **בתלמא דאשלי** is far from clear: ‘by the furrow of his rope’ (6 mss. have **דאשליה**). Mangan: “in the furrow of ropes”.

593. PJob’s translation of **אגלי** is discussed under Selection.

594. Szpek, *Translation Technique* (108) regards this as “due to language difference ...[with] variation only in structure or style”.

595. Szpek, *Translation Technique* (114) regards this as due to “error alone”, resulting in an “innovative proposition, albeit rather insignificant” (114).

plural and there is addition of a copula to חלב : ‘And the dew and the ice, out of whose womb did they come forth?’⁵⁹⁶ All these alterations are the direct result of the translator’s attempt to deal with the hapax in v.28.⁵⁹⁷

39.1 תשמר

HT reads: תשמר עת לדת יעלי סלע חלל אילות ‘Do you know when the wild goats are due to give birth? Do you watch over when the hinds labour?’ This is another case of clause redivision in PJob, which treats הידעת as a double-duty verb, adds a copula and postpones translation of תשמר to the next verse: ... הַיָּדַעְתָּ אֵלֶּיךָ ... ‘[Do you know when the wild goats in the crags give birth] and the hinds conceive?’ As a consequence, the translation of 39.2a ירחים תמלאנה תספר ‘Do you count the months they complete?’ opens with a translation of תשמר : תשמר : תספר ‘do you watch the number of months?’; תספר is transposed into the substantive תספר ‘number’; תמלאנה is omitted completely.⁵⁹⁸

596. The addition of a copula to open the verse is stylistic and a very common feature in PJob; Szpek, *Translation Technique* (126f). Here she attributes (122) the opening copula to “the insertion of a larger addition” (presumably חלב).

597. Shepherd, *Reconsideration* (161-2) suggests that the “arrival” of חלב into v.29 “attracted” the transposition of חלב ; he does not suggest a reason for the redivision.

598. See Omission. Shepherd, *Reconsideration* (101-2) does not remark on the connexion of this omission with redivision of the clause.

2 vi. ii c) Adjustment of Word Order or Word Division in RJob

37.15 אור עננו

HT reads: “Dost thou know when God disposed them, and caused the light of his cloud to shine?” (AV). In RJob1 מטרִיה ‘his rain’ replaces HT’s אור,⁵⁹⁹ and the two nouns are transposed: ואופֵּעַ עֲנָנִיהָ מִטְרִיהָ ‘and he brought forth the cloud of his rain’.⁶⁰⁰ This may be accounted for through harmonisation with 37.11 (יִפִּץ עֵנָן אֹרֹו) ‘he scatters the light of his cloud’).⁶⁰¹ RJob2 retains the wording and word order of HT.

38.25 תעלה ודרך

HT reads: “Who divided for the flood a watercourse and a way for the stormcloud’.”⁶⁰² RJob’s clause division transposes the *waw* conjunction: מִן עֶבֶד שְׁזוּפִי שִׁטְפָּא לַמְרֹזְבָה דִּימָא וְלַעִילָא אֹורְחָא דְעֲנָנָא ‘Who made the channels of the flood for the conduit of the sea *and on high* the way of the cloud’ (RJob2).⁶⁰³ This clause division may be the result of influence from Ps 65.10, where מִיָּם was perhaps read as ‘from the sea’, thus inspiring an expansion in the first hemistich.⁶⁰⁴

599. See RJob to 37.11 under Substitution.

600. Lit. ‘his cloud, his rain’; Mangan: “clouds of rain”. Most mss. read עֲנָנִי.

601. So Shepherd, *Reconsideration* (193-95); he notes that the transposition occurs in the translation tradition of RJob which shows a greater tolerance for adjustment. He also discusses transposition in 41.26 and notes a third case (18.4) observed by Weiss.

602. See also Selection, Expansion, Substitution.

603. Note that the other translation tradition to 38.25 (RJob1) retains the HT word order.

604. See Expansion.

2 vi. ii d) Additional Examples of Adjustment of Word Order / Division

11Q10

37.10: מים במוצק 'water in constraint' > על אנפי מין 'upon the surface of water' (association; see Extension)

37.12: ישמעון לה > מתהפך בתחבולתו 'turning about according to his counsels' > ואזלין 'they listen to him and go' (association; see Extension)

37.14: עמד והתבונן 'stand up and consider' > וקום הסתכל ב 'and stand up, consider'⁶⁰⁵

38.5b: או (relocation to 38.6a)

38.27: ולהנפקה צמחי > ולהצמיח מצא lit. 'and to cause to shoot the issuing' > צמח and יצא - better sense?) (transposes cause to go forth shoots')

PJob

37.12: בתחבולתו לפעלם 'according to his counsels to their work' >

לחבבה מנצב 'in order to carry out counsels' (see Omission)⁶⁰⁶

37.18: כראי מוצק 'like a molten glass' (obscure) > למשחבה אבגא 'to support together' (see Conjecture)

38.10: בריח ודלתים 'bar and doors' > אֵלֶּיךָ הַמַּחֲזָא 'gates and bolts'⁶⁰⁷

39.4: יחלמו ... ירבו בבר 'they grow healthy .. they grow strong in the open' > וחלעלם ... וחלעלם 'and they grow strong ... and they are weaned' (see Omission)

605. The preposition ב is a syntactic addition; see Muraoka, *Rection* (112). 4QJob^a at 37.14 reads:

[עמ]וד הת[בונן] '[St]and , con[sider]' (DJD XVI, Cave 4, Frg. 19).

606. Shepherd, *Reconsideration* (162) attributes this to resolution of the difficulty of HT.

607. Perhaps an example of "crossed equivalents"; see Greenberg, *Jeremiah*, 53-4.

39.6: מלחה ומשכנתיו 'and his dwellings the saltiness' > חֲלֹס חֲלֹס חֲלֹס

'and in the salt place its abode' (also Expansion)

2 vi. ii e) Summary: Adjustment of Word Order / Division

Examples of adjustment of word order or division in RJob are rare; two are noted in the text sample.⁶⁰⁸ By contrast, in PJob such adjustments are common. Many can be ascribed to convention;⁶⁰⁹ additionally, one should note Rignell's suggestion that the translator was not familiar with the vocalisation or verse division of MT.⁶¹⁰ This does not, however, suffice to explain either the redivision in 38.28, which neglects the construct relationship, or that in 39.1, which occurs alongside omission. The former is part of the approach to dealing with the hapax אגלי; that in 39.1 is perhaps to deal with a perceived redundancy.⁶¹¹ In both these cases the adjustment to the word order occurs alongside several other grammatical adjustments aimed at smoothing the sense. In the listed examples, adjustment occurs alongside omission (37.12, 39.4), and alongside conjecture (37.18). All these illustrations are significant apropos the PJob translator's approach to the HT and perhaps his overall facility in Hebrew.

608. In 37.18 RJob's understanding of the clause division differs from the Masoretic, but does not involve adjustment. In MT the adjective חזקים is not attributive, falling after the athnah and thus in the second hemistich: .. חזקים כראי 'strong as ..'. RJob, however, understands חזקים as an agreeing attributive adjective: לשחקי תקיפין עמיה תרקע 'Will you spread out with him the mighty heavens ..?' (cf PJob).

609. Szpek, *Translation Technique* (108-13) notes the following instances of transposition in word order in the chapters under discussion here: 38.6,7,10,12,13,28,29,30; 39.5,7,9. She ascribes many cases to language difference or stylistic preference, i.e. conventions of Syriac word order (transposition of subject and verb, moving of verb to the start or to the end of the hemistich). She notes (113-17) that redivision in PJob occurs within verses and between verses some 30 times. Shepherd, *Reconsideration*, makes similar observations, concluding (191) that "intra-verse influence and/or linguistic-stylistic factors, although at times not easily distinguished, are primary contributing causes of transposition" in PJob.

610. Rignell, *Peshitta Job* (363).

611. According to Szpek, *Translation Technique* that at 38.28-29 is down to "error alone" because the syntax does not "project a possible ambiguity" (114); that at 39.1-2 she regards as due to error and/or ambiguity.

Cases of transposition are also common in 11Q10.⁶¹² In the current analysis the illustrations drawn from 11Q10 show adjustments which deal with difficult syntax and semantics in HT. 38.10 is a case of transposition, 39.10 of word division. The case of **דעים תמים** in 37.16 sees the relocation of the translated text beyond the confines of the Hebrew verse in order to effect a particular sense. In all cases (and in 37.10 and 37.12 in the listed examples) it can be argued that the changes are subtly underpinned with scriptural support.

612. See Shepherd, *Reconsideration* (125-57).

Chapter 2 vii. Omission

Omission is a minus in the translation, the leaving out of an element of the source text. Many omissions can be attributed to grammatical-linguistic requirements;⁶¹³ there are also cases which can be attributed to copyist error, and, in the case of 11Q10, to a fragmentary text.⁶¹⁴ Omission in the three translations has been examined extensively elsewhere.⁶¹⁵ For this reason, the illustrations brought here are mostly restricted to cases where further observations can be made.

2 vii. a) Omission in 11Q10

37.12 ארצה

HT reads: והוא מסבות מתהפך בתחבולתו לפעלם כל אשר יצום על פני תבל
 ארצה “And it is turned round about by his counsels: that they may do whatsoever he commandeth them upon the face of the world in the earth” (AV).⁶¹⁶ 11Q10 gives no overt translation of ארצה. Possibly, this was in order to avoid redundancy; aside from the problem posed by the suffix,⁶¹⁷ the entire word might be judged as superfluous

613. E.g. the omission of the interrogative particle in PJob (e.g. 37.16, 38.12,28,31) is standard idiom due to the absence in Syriac of a direct interrogative indicator; it may be substituted, or in some cases the sense has to be gleaned from context. See further in Szpek, *Translation Technique* (203-15); Shepherd, *Reconsideration* (92).

614. Assessment of omissions in 11Q10 is necessarily mindful of complications associated with a fragmentary text and an entirely unknown transmission history. See Shepherd's discussion, *Reconsideration* (41-2, 72-3, 118). He brings examples (43-50) which may be attributable to a variant *Vorlage* or to scribal error.

615. Szpek, *Translation Technique* (31-2, 74, 98, 162-9); Shepherd, *Reconsideration* (35-122). The latter notes (60-72) “minor” omissions in 11Q10: “elements ... perceived by the translator as either not required (i.e. a stylistic-poetic constraint) or not permitted (i.e. a properly linguistic constraint ..)” (61). Szpek notes 140 places in PJob where *waw* conjunctive is omitted, deducing redundancy or in some cases error (haplography) as causes (117-22). Shepherd, *Reconsideration* makes an exhaustive study of the representation of conjunctive *waw* in the three translations. He notes three possible cases of omission in RJob (26.11,33.27,40.10), all probably attributable to transmission history (244). The only certain example (36.26) is shared by all three translations. Regarding 11Q10, he concludes that 11Q10 “is more likely to omit” the *waw* than is PJob (244). He contrasts a “willingness to omit, substitute and, most frequently, add the *waw* conjunction” in PJob and 11Q10 as against “the quite extraordinary fidelity to the Masoretic text” in RJob's representation of *waw* (257).

616. See further under Extension.

617. The form ארצה occurs also in Job 34.13. In both locations Dhorme, *Commentary* treats the suffix

alongside תבל. Elsewhere in BHeb, ארץ and תבל often occur together, with a similar meaning, making distinction difficult.⁶¹⁸ Where this happens at 34.13 the sense and syntax of HT is straightforward and 11Q10 translates both straightforwardly. But 37.12 is complex and the 11Q10 translator clearly works to make sense of it. One effect of his treatment is that, whereas in HT כל אשר יצום seems to refer to all God's commands, in 11Q10 the sense becomes all God's creation: על כל די ברא 'over all that he has created'.⁶¹⁹ Though תבל can often refer to the created world,⁶²⁰ ארץ is the archetype, the cue *par excellence* for recalling the Genesis account of Creation; its sense is therefore subtly present in this reworked translation: על כל די ברא יפקדון על אנפי תבל 'over all that he has created he has command on the face of the world'. This reading of 11Q10 dissolves the need to posit omission due to "semantic overload",⁶²¹ or a different *Vorlage*.⁶²²

37.13 אם לארצו

HT reads: "אם לשבט אם לארצו אם לחסד ימצאהו" "He causeth it to come, whether for correction, or for his land, or for mercy" (AV).⁶²³ Some commentators judge 11Q10's לארעא as deriving from ארע 'land';⁶²⁴ others suggest derivation from רעע 'to break' or from ערע 'to join, come in contact' (with scribal change of ע to א),

as third masculine singular pronominal possessive on the strength of Prov 8.31: משחקת בתבל "rejoicing in His inhabited world" (JPS). Gordis, *Job* finds the poetic use of the old accusative ending more convincing in both places (cf. Gesenius §7c). Here in 37.12, the suffix is construed as the locative by both rabbinic versions, and as the possessive by PJob.

618. E.g. Job 34.13: מי פקד עליו ארצה ומי שם תבל כלה 'Who assigned to him the earth or who put in place the whole world?'; Jer 10.12, 51.15.

619. See Adjustment of Consonants.

620. E.g. Ps 24.1: 'To the Lord belongs the earth and what fills it ומהלואה הארץ ומהלואה; the world and its inhabitants תבל וישבי בה'; Ps 89.12.

621. So Shepherd, *Reconsideration* (69).

622. So Prof. Stephen Kaufman (personal communication, IOTS conference, Basel 2001).

623. See further under Alternative Translation. Grabbe, *Comparative Philology* (118) considers there is a reasonable argument for taking ארצו from רצה + prosthetic א 'his pleasure, grace'.

624. Sokoloff, *Targum to Job* suggests that the final א is a mistaken scribal adjustment from ה (i.e. from an originally literal translation as 'his land'). García Martínez *et al.* regard it as "almost literal".

giving ארעא 'occurrence, accident'.⁶²⁵ The translator appears to have understood the tenor of the verse as a series of negatives (affliction, hunger and want, a shameful matter), so that a reading consistent with this was perhaps the intention (for instance, 'damage, injury' or 'mishap, misfortune').⁶²⁶ If so, the omission of the suffix would be part of a careful construal of the verse, rather than simply avoidance of the problem it presents.⁶²⁷ Note that neither PJob nor RJob translates the suffix.⁶²⁸

38.9 בשומי and 38.10 חקי

HT reads: לבשו וערפל חתלתו "When I made the cloud the garment thereof, and thick darkness a swaddlingband for it; ואשבר עליו חקי ואשים בריח And brake up for it my decreed place, and set bars and doors" (AV).⁶²⁹ Omission of the suffix on בשומי 'when I put' (38.9) and on חקי 'my decree/s' (38.10) is consistent with the translator's handling of the awkward mix of person in vss.8-11 (third person ויסך in v.8, first person in vss 9-11). But his decision to avoid use of the first person is more than a device for achieving a smooth translation.⁶³⁰ It is integral with his interpretation of these verses in the light of the powerful imagery evoked by תהומא (which the translator adds in v.8). As part of this, 38.8-11 is recast from being statements made by God - who did battle with the primordial deep - into God's direct challenge to Job: 'Will *you* confine the deep, the forces of chaos (v.8), on that day when

625. van der Ploeg *et al.*, Jongeling *et al.*, *Aramaic Texts*. See García Martínez *et al.* for further detail; while they discount these readings, they admit both that these possible derivations offer greater coherency, and that an Aramaic reader might well read the text in this way.

626. See further on 11Q10's translation under Alternative Translation. The question does remain, however, as to why the translator would be content with an apparently ambiguous result; ארעא would presumably be taken more obviously to mean 'the land' (though see García Martínez *et al.* in previous note); cf. the unequivocal ארעא in 38.4.

627. Other cases of omission by 11Q10 of the Hebrew pronominal suffix have been observed. Shepherd, *Reconsideration* (65) comments: "the Qumran translator is open to simply omitting a suffix in translation in a given context when it seems stylistically appropriate".

628. Wechsler, *Reflections* (117) views this as an example of an "exegetical/targumic parallel" between PJob and 11Q10. See further below on RJob.

629. See further under Extension.

630. Sokoloff, *Targum to Job* (7) attributes 11Q10's "unbroken succession of rhetorical questions" to style. I think this explains PJob's approach to both verses; see 38.9 under Alternative Translation.

clouds form its garment (v.9); and do *you* set limits to the sea (v.10-11)?’ The use in 38.10 of the imperfect second person ותשור , and the translation of חקי as תחומין ‘limits’, are both also part of this very particular understanding, which is itself grounded in scriptural allusion.⁶³¹ When all this is considered, the significance of the omission of these suffixes may be judged differently from when they are seen in isolation or in a list of missing suffixes.⁶³²

39.4 יחלמו ... ירבו ... יצאו

HT reads: יחלמו בניהם ירבו בבר יצאו ולא שבו למו ‘Their offspring grow strong, they increase in size, in the open, they go out and do not return to them’. The first hemistich is asyndetic, the subjects and objects are ambiguous and the whole verse is elliptic. 11Q10 renders יקשן בניהן ויפקן נפקו ולא תבוא עליהן ‘They rear their offspring and put [them] out; they have gone out and have not returned to them’.⁶³³ This is one case of omission in 11Q10 which may be better described as reduction or abbreviation.⁶³⁴ Here יחלמו ‘they increase in strength’ and ירבו ‘they grow in size’ are compressed into יקשן (feminine plural) ‘they rear’, which was presumably thought to encapsulate the sense of both.⁶³⁵ Additionally, ויפקן ‘and they send [them] out’ may be a reductive translation of בבר יצאו , reading a (defective) Hifil imperfect ‘they lead/send (them) outside’ (יציאו); the copula is a clarificatory addition. נפקו is then a second translation of יצאו , this time as a Qal perfect: ‘they have gone out’. Understood

631. See detail under Extension.

632. Shepherd, *Reconsideration* (85) comments on the ambiguity of the suffix on חקי .

633. On the ms. it appears that an original ו (‘and they (will) go out’) was erased; García Martínez *et al.* ad loc. תבוא is third plural perfect, נ is orthographic; see Jongeling *et al.*, *Aramaic Texts* ad loc. למו is understood as equivalent to the indirect object marker.

634. Sokoloff, *Targum to Job* (8) notes ‘telescoping’ as a characteristic of 11Q10; he describes it as destroying the poetic character of the original but gaining compactness in style. Another example occurs at 38.26 where לא איש and לא אדם are combined and represented by לא אנוש , and מדבר and ארץ are combined and rendered as מדבר ארע ‘desert land’; see Sokoloff, *Targum to Job* ad loc.; Shepherd, *Reconsideration* (66-7).

635. √ קשש ‘to be old’, presumably Afel, thus ‘to bring to an age, mature, rear’. 11Q10 construes בניהם as the object (rather than as the subject, see modern renderings) of the verbs in the first hemistich.

this way, the translator has represented the sense, if not the footprint, of each word in HT, using reduction to handle the perceived redundancy and double translation to handle the asyndeton and ellipsis.⁶³⁶

2 vii. b) Omission in PJob

Illustrations from the text sample fall into three categories, as follows.⁶³⁷

Omission of the preposition

Examples of omission of the preposition are numerous.⁶³⁸ Frequently it is one of a package of measures taken by the translator to produce a rendering with a good flow of sense. For example, in 37.10 **בְּמוֹצָק** ‘in constraint’ is rendered as a finite verb minus the preposition: **הֵצִי** ‘he brings down’, which is internally consistent and helps to clarify the sense.⁶³⁹ Likewise, in 38.9 **בְּשׁוּמִי** ‘when I placed’ becomes **עָשָׂה** ‘he made’.⁶⁴⁰ These are amongst many examples involving substitution of the Hebrew infinitive construct + preceding preposition.⁶⁴¹ Though these may have been driven by linguistic-stylistic considerations, sometimes there are consequences significant for the sense. In 38.8 the infinitive **בְּגִיחוֹ** ‘at its gushing’ becomes **וַיַּעַל** ‘and he made flow’; the omitted preposition contributes to the shift in the focus of the entire verse.⁶⁴² In other examples, omission of the preposition occurs alongside other translation devices where

636. This would mean that 11Q10 construed the verse division differently from MT, which places the athnaq after **וַיַּעַל**. Sokoloff, *Targum to Job* reads **וַיַּעַל** “they (fem) send out” as a translation of **וַיַּעַל** “they grow up outside”.

637. Besides omission of *waw*, which has been covered by Shepherd, *Reconsideration*.

638. See, for example, Szpek’s list, *Translation Technique* (163).

639. See also Extension.

640. See under Alternative Translation.

641. Szpek, *Translation Technique* (83) notes that in PJob the perfect is the most frequent substitute for the infinitive construct; Weitzman, *Syriac Version* (26) makes the same observation regarding P in general.

642. See Extension.

the Hebrew syntax is markedly difficult: the omission of על in 37.16;⁶⁴³ of ב in 37.12 בתחבולתו ‘in/by his counsels’;⁶⁴⁴ of אשר in 37.17;⁶⁴⁵ and of ב in 38.8 ים ‘with doors, the sea’ ; regarding the latter, the preposition is a key part of the sense of HT here and its omission probably indicates the translator’s lack of appreciation of its implications.⁶⁴⁶

Omission of the suffix

Difficulty in the Hebrew is likewise a significant factor for omission of the suffix. Taking 37.12 again: neither the import of the possessive suffix on בתחבולתו , nor that on לפעלם , is clear; PJob does not translate or represent either. The suffix on לארצו in 37.13 is awkward and is not translated: וְהִיא לְאֶרֶץ ‘and whether for the land’.⁶⁴⁷ This is in contrast to that attached to ארץ in 37.12 and 34.13, in both cases tackled by the translator (construed as the possessive and locative respectively). In 38.10 חקי ‘my statute/s’ is translated without the suffix.⁶⁴⁸

Omission to avoid redundancy

In 38.25 only לחיזי קלות in hemistich b is translated. It would appear that the omission of 38.25a and of ודרך in 38.25b is deliberate; the resultant sense, which now runs on from v.24b, is excellent: ‘Or in what way is light apportioned and does the wind

643. See Selection.

644. In 37.12 PJob changes the word order, avoids a clear identification of the subject and omits some of the more puzzling suffixes (see below). Shepherd, *Reconsideration* (86-87) compares PJob’s treatment with 11Q10’s, concluding that both translators felt “free to omit elements in translation ... because (their) understanding or modification of the surrounding co-text or verse as a whole has rendered them unnecessary or inappropriate”. 11Q10’s translation of 37.12 is, in fact, carefully constructed; see Extension, Adjustment of Consonants and above p.169.

645. Szpek, *Translation Technique* (74) regards this as omission due to ambiguity without effect on meaning. Shepherd, *Reconsideration* (86) regards it as response to a ‘problem’ in the text “by simply omitting the element involved”. Greenberg, *Jeremiah* (73) notes in PJer 16.13 that a difficult אשר is changed to waw to improve the flow. See further on אשר in 37.17 under Adjustment.

646. See Extension.

647. As noted above, none of the three translators translates this suffix. Szpek, *Translation Technique* (98) attributes PJob’s omission to perceived redundancy.

648. Shepherd, *Reconsideration* (85) suggests ambiguity may be the perceived problem here.

go out over the earth (v.24) and becomes form and sound?’ (v.25). Perhaps the omission of a translation of 38.25a was simply avoidance of what was judged to be repetition of 28.26a. At 28.26 there is a full translation of the same syntagm (לחיזי קלות) as referring to thunder, and again taking חזיז as from √ חזה: ‘He made a statute for the rain and a way for the displays of noise’. But 38.25a is not a replica of 28.26a; it is, in fact, rather more problematic; this suggests that the omission of 38.25a may have been to avoid difficulty in the Hebrew.⁶⁴⁹

At 39.3 HT reads: תכרענה ילדיהן תפלחנה חבליהם תשלחנה ‘They bow themselves, they bring forth their young ones; they cast off their labours’. It appears that

‘And when they kneel and give birth’ translates 39.3a; it makes good sense as a direct continuation of 39.2b, and also avoids the complications of the HT in the second hemistich. A translation of 39.3b is omitted, perhaps motivated by perceived repetition of 39.3a and difficulty in the Hebrew.⁶⁵⁰

Perceived redundancy may also explain omission of a translation of ערוד ‘wild ass’ in 39.5b: מי שלח פרא חפשי ומסרות ערוד מי פתח “Who hath sent out the wild ass free and who hath loosed the bands of the wild ass?” (AV). PJob translates:

‘Who has let the wild ass go free and loosed from him the yoke?’⁶⁵¹ ערוד itself may have been viewed as a redundant

649. Shepherd, *Reconsideration* (84) appears to accept Weitzman’s assessment (*Syriac Version*, 45) of omission here being due to particular difficulty with the Hebrew, suggesting תעלה as the complication.

650. So Rignell, *Peshitta Job*. Dhorme, *Commentary* (ccxvi-viii) regarded the translation as a case of compression, as did Weitzman, *Syriac Version* (45). Shepherd *Reconsideration* (102-3) concurs, regarding ילד “they give birth” as “a single generic .. rendering” of the two Hebrew verbs תשלחנה and תפלחנה.

651. There is little consistency with the translation of 12.18 מוסר מלכים פתח ‘the bond of kings he looses’, which becomes מוסר מלכים פתח ‘he brings down kings to the gate’, with מוסר rendered verbally and פתח as a noun.

synonym of פרא and so not translated. Additionally, מי was perhaps deliberately misread as the preposition מן, either to avoid a perceived repetition of מי which opens the first hemistich (though this is not how the translator dealt with the same syntagm in 38.5), or perhaps suggested by the rendering of פתח with פתח and its transposition to the head of the hemistich. This left a direct translation of ערוד superfluous to the sense.⁶⁵²

2 vii. c) Omission in RJob

37.13 אם לארצו

The text sample yields one example in RJob which may be discussed under the heading of omission.⁶⁵³ It occurs in the translation of 37.13 אם לשבט אם לחסד אם לארצו, which receives significant expansion in RJob.⁶⁵⁴ The suffix on ארצו is omitted by all three translations, but RJob goes further in that there is no overt representation of ארץ itself. An explanation as desire for harmonisation with the un-suffixed forms לשבט and לחסד does not penetrate the matter.⁶⁵⁵ The reason for the lack of overt representation of ארצו in RJob is that the sense of ‘his land’, that is, God’s especial land, Israel, permeates the rabbinic understanding and rendering of the entire verse. A particularistic understanding of ארץ here is almost certain.⁶⁵⁶ Compare, for example,

652. Rignell, *Peshitta Job* proposed that מי is not rendered and חסד replaces ערוד. Shepherd,

Reconsideration (105) concurs, considering that the translator regarded the interrogative pronoun in the first hemistich as able to do ‘double-duty’, and that the representation of ערוד by חסד was in order to avoid repetition of the noun.

653. Shepherd, *Reconsideration* notes two examples: 31.28 ל, to avoid “an unacceptable level of ambiguity and confusion” (115), and 42.5 עתה, which is attributable to the use of converse translation for theological considerations (113-5).

654. See Expansion.

655. Shepherd, *Reconsideration* (37-38) attributes the omission of the suffix in all three translations to harmonisation with the un-suffixed forms in the verse. He omits to note that RJob does not represent the lexeme overtly.

656. Wechsler, *Reflections* (117) cites medieval rabbinic commentaries which incorporate the suffix in

Job 5.10: הנתן מטר על פני ארץ ‘He who gives rain upon [the] earth and sends water upon [the] fields’. In the rabbinic translation of 5.10, ארץ is identified as ‘the land of Israel’. In Sifre 42, Deut 11.14 is understood to imply God’s own personal concern for Israel’s welfare: “ ‘I will give’ - I Myself, not by the hands of an angel nor by the hands of a messenger - ‘the rain of your land’ - not the rain of all lands”; Job 5.10 is brought as confirmation. bTaan 10a illuminates Job 5.10 further: ‘the land’ is Israel and ‘the fields’ refers to other lands.⁶⁵⁷ The absence of a direct translation of ארצו in RJob is not, therefore, an example of true omission. The translation has subsumed the original Hebrew base text into the interpretation.⁶⁵⁸

2 vii. d) Additional Examples of Omission

11Q10

37.17b: חמים בהשקט ארץ מדרום > no translation

38.11: תבוא > no translation⁶⁵⁹

38.24: אור > *vacat*⁶⁶⁰

PJob

38.29: מי ילדו > no translation of suffix⁶⁶¹

39.2a: תמלאנה ירחים תספר ‘Do you count the months they complete?’ >

וְלֹא אֵלֶיךָ אֲנִי מֵבִינָה ‘do you watch the number of months?’ (no translation of

תמלאנה ; see Adjustment of Word Order)⁶⁶²

their interpretations of 37.13.

657. See also bTaan 8b.

658. Cf. Alexander, *Jewish Aramaic Translations* (234-37).

659. The text is damaged and incomplete; Sokoloff, *Targum to Job* suggests homoioteleuton.

660. See Substitution.

661. Szpek, *Translation Technique* (98) attributes this to language difference and redundancy resulting in “synonymy with variation in style”; Shepherd *Reconsideration* (100-1) regards it as evidence for the stylistic concerns of the translator.

662. Rignell, *Peshitta Job* suggested that תמלאנה was understood as part of the sense of מלא .

39.4: יחלמו בניהם ירבו בבר יצאו ולא שבו למו 'Their offspring grow strong, they increase in size, in the open, they go out and do not return to them' >

והוא יצא חזק ויגדלו בניהם 'and their offspring grow strong and they are weaned' (also Adjustment of Word Order).⁶⁶³

39.10: אחרריך 'after you' > no translation⁶⁶⁴

2 vii. e) Summary

These observations are confirmatory of previous studies of omission in PJob.⁶⁶⁵ The evidence suggests that the translator sometimes simply passed over difficulties in the Hebrew: the unclear prepositions in 37.10,12,16, 38.8,9, the awkward possessive suffixes in 37.12,13, 38.10, the difficult אשר in 37.17. Omission also seems to be a way to avoid perceived redundancy, leading in some cases to extended gaps (38.25, 39.2,3,4,5).

It has been demonstrated elsewhere that omission is a frequent feature in 11Q10.⁶⁶⁶ In the text sample the omission of an entire hemistich (37.17b) is particularly notable. It appears to be intentional since there is not sufficient space on the manuscript for a quantitatively equivalent translation.⁶⁶⁷ An argument on the grounds of sense can be made for the deliberate relocation of v.16b, but the omissions of חמים from the

663. Shepherd, *Reconsideration* (104) judges this a reduction of יחלמו בניהם and ירבו בבר into one

phrase: ויגדלו בניהם "their young grow up"; and והוא יצא חזק "and they are weaned" as a reduced translation of יצאו ולא שבו למו.

664. Szpek, *Translation Technique* attributes this either to error (167) or to "no apparent reason" (168).

665. Shepherd, *Reconsideration* (106,109f) attributes omission in PJob to difficulty in HT, to modification of the co-text, to linguistic-stylistic considerations, to perceived redundancy. Weitzman, *Hebrew and Syriac Job* (140-41) observes that large scale omissions in PJob "are mostly confined to particularly intractable passages", among them 38.25a and 39.3-4. The omission of 40.16, which is not especially difficult, "perhaps suggest physical damage to the Vorlage".

666. Shepherd, *Reconsideration* (41-73).

667. van der Ploeg *et al.* concluded that there is space for approximately 7 letters after the final א of מדעא in l.8; neither does there appear to be sufficient space in the lacuna at the beginning of l.8.

translation of v.17a and of the whole of v.17b are more difficult to account for. Since none of the vocabulary appears likely to have been problematic (only the adjective חם might be considered rare in BHeb), one can only speculate as to the reason for the omission.⁶⁶⁸ When the primary cause of a different *Vorlage*, and secondary causes of failure in the transmission of the text or corruption of the manuscript, are discounted, is this a case of the ultimate “abdication” of the translator’s role?⁶⁶⁹ It is significant that the translator expanded on his translation of v.16b and made a major adjustment to the word order. Any speculation as to motive for this omission would need to consider the background and possible purpose of the 11Q10 translation.

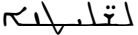
Other examples from 11Q10 show careful treatment of HT designed to bring out the meaning as the translator understood it.⁶⁷⁰ The pronominal suffixes in 38.9 and 38.10 are not simply avoided because not required;⁶⁷¹ their omission is part of the translator’s interpretation of the verses through the motif of תהומא . Similarly, it is proposed that the omission of the suffix from לארצו in 37.13 is consistent with the translator’s reworking of the verse according to his particular understanding of it, and is thus part of his attempt to resolve the problematic semantics. Comparison with PJob here is interesting. The omission of the suffix by PJob is part of an approach which suggests uncertainty (the use of a drudge word)⁶⁷² or perhaps reluctance in dealing with the difficulties of the verse (the use of streamlining linguistic amendments). In 11Q10 the omission occurs alongside careful word choice, double translation and deliberate misreading, all of which suggest a confident approach and a coherent strategy for handling the complexities of the verse. One might describe both translations as having

668. Editors of 11Q10 note only that a translation of v.17b is missing.

669. Weitzman, *Syriac Version* (43-6) described true omission, that is, deliberate failure to translate an element of the HT as the “ultimate abdication” of the translator’s function.

670. Omission is readily attributed to carelessness, misunderstanding or error on the part of the translator and/or copyist by Weiss, *התרגום* (21-27), Weiss, *Further Notes* (15-18).

671. Shepherd, *Reconsideration* (61,73) characterizes many cases of omission in 11Q10 as stylistic modifications of elements in HT which were regarded by the translator as not required.

672.  ; see Extension.

been influenced by prior translation choices.⁶⁷³ But it is the nature of these translation choices which is so important in discerning the difference between the approaches of the two translators. PJob has simply omitted the suffix and rendered a smooth translation; 11Q10 has transformed the need for the suffix through a translation which is also interpretation.

Another example of interpretative translation in 11Q10 is in 37.12, where, though ארצה is not directly represented, its sense is subtly incorporated. Either this, or it must be seen as a failure to translate. Yet this example in 11Q10 is perhaps not so far from the spirit of RJob's omission of ארץ in 37.13. RJob in 37.13 is a consummate example of this interpretative type of translation: there is no overt representation of ארצו - and yet its sense permeates the whole interpreted and expanded verse.

It is clear that there is a distinction to be made between the blunt instrument of omission, where failure to translate an element of the HT means that its sense is completely absent, and a more refined approach, where the translator has interpreted and/or compressed the Hebrew so that not every word is represented, yet the full sense is conveyed. Some cases in PJob might also be judged as reduction which leaves the sense conveyed (for example, in 39.2 Rignell regarded the sense of תמלאנה to be present in the translation; at 39.5 מַבְּמָא may encapsulate the sense of the missing translation of עָרֹד).⁶⁷⁴ Representation of each element in the Hebrew may render a translation more faithful at one level; but the sense may still be conveyed without all elements being represented.⁶⁷⁵

673. Shepherd, *Reconsideration* (73, 110) so describes some omissions in 11Q10 and PJob.

674. Weitzman, *Syriac Version*, 24-25, 43-46 discusses cases of abbreviation of HT in P as omission, though distinguishes cases where the translator had understood the text from those where he had not; amongst the latter he refers to Job 39.3-4.

675. There is an element of subjectivity in such judgements. See Barr, *Typology* (285, 304).

Chapter 2 viii. Conjecture

Conjectural translations are considered to be those where the translator has failed to arrive at sense through other more well-founded approaches.⁶⁷⁶ Conjecture should always result in substitution. In the case of a hapax legomenon or an obscure lexeme, where the sense of the original is uncertain, it may be a matter of judgement whether the translator's solution is pure guesswork or more soundly based. The line between considered word choice and conjecture is often not easily demarcated. If there are reasons to suspect a rational semantic route - if, for example, a firmer linguistic or contextual link with the HT is suspected - then it seems fair not to categorise as sheer guesswork. Failure to identify a link is, of course, a potential weakness in this method; so the translator is accorded the benefit of the doubt and cases are categorised as selection or substitution unless there is little supporting evidence (lack of etymological or semantic fit), and/or evidence of other methods which suggest uncertainty on the part of the translator (for example, adjustment of consonants, omission, use of drudge words) - in which case, such examples are categorised as conjecture. But the distinction is fine and will ultimately be subjective.

Manipulation of the Syriac is a particular type or sub-category of conjecture. Rignell noted many examples, from which he inferred that an original provisional translation was later reworked in order to improve on the sense.⁶⁷⁷ Weitzman shifts the process back to the original translation stage, dubbing it the "scratchpad" technique.⁶⁷⁸

676. Weitzman, *Syriac Version* (40-42) considers the use of conjecture in P, suggesting that if the translator could construe little or no sense by making deductions from context or etymology to supplement his linguistic knowledge of Hebrew, then he may have resorted to guesswork, again using local or wider context for clues, or sometimes associating the Hebrew with a similar Syriac word. Greenberg, *Jeremiah* observes that guesswork was "a well-used strategy ... based sometimes on etymology, occasionally on the context, and in rare cases is apparently unsupported" (169).

677. Rignell, *Peshitta Job* (5, 367).

678. Weitzman, *Hebrew and Syriac Texts* (135-6). He attributes it to the translation stage rather than to later scribal activity, since that would imply an original translation with "some well-nigh unintelligibly literal readings".

2 viii. a Conjecture in PJob

37.11 **ברי** and **יטריח**

HT reads: אורו ענן יפיץ עב יטריח אף ברי “Also by watering he wearie the thick cloud; he scattereth his bright cloud” (AV).⁶⁷⁹ The translation **וּבְרִי** ‘and gently’ for the hapax **ברי** may be based on deliberately misreading **ב** as **כ** and then rearrangement to form **רכי**, taken as deriving from **רכך** ‘be soft, tender’.⁶⁸⁰

The rendering of the hapax **יטריח** with the passive participle **מִתְעַדֵּךְ** ‘extended, stretched’ suggests that the verbs in the stich were regarded as parallel; thus **יפיץ** ‘he scatters’ in the second (which is translated by PJob as ‘and he spread’) helped the translator to guess at the sense of **יטריח** in the first.⁶⁸¹ The root **תע** is used elsewhere in Job to translate **נטה** (9.8, 26.7, 38.5).

37.18 **כראי מוצק**

HT reads: תרקיע עמו לשחקים חזקים כראי מוצק “Hast thou with him spread out the sky which is strong and as a molten looking-glass?” (AV).⁶⁸² PJob renders: ‘And will you spread out with him the mighty firmament **לְמַסְכַּח אֲחַדָּה** to support <it> together?’. The adverb **אֲחַדָּה** ‘at once, together’ for the hapax **כראי** has been

679. See further under Selection.

680. Szpek, *Translation Technique* (281) suggests confusion with **ברר** “to purify, clear”, though does not elaborate. Weitzman, *Syriac Version* (163) regards it as “no more than a guess, based on the references in neighbouring verses to God transforming nature by his breath (v.10) or thoughts (v.12) alone”.

681. Weitzman, *Syriac Version* (263) regards this as a guess based on treatment of **יפיץ**. Szpek, *Translation Technique* regards it as a “contextual translation” (293).

682. See further under Alternative Translation.

explained as an inner-Syriac corruption of an original ܠܐ ܕܥܝܢܐ (so Rignell), or from a *Vorlage* which read ܕܥܝܢܐ (so Dhorme).⁶⁸³ Whilst Rignell's solution requires that only minor orthographical changes occurred in transmission, it is hard to see how an original ܠܐ ܕܥܝܢܐ '[to support it] like a vision' would have made sense. Instead, one can imagine that the translator found it necessary to work on his provisional ܠܐ ܕܥܝܢܐ (which recognised the probable derivation from ܠܐ ܕܥܝܢܐ), which easily resolved into ܠܐ ܕܥܝܢܐ.⁶⁸⁴

That the translation is largely guesswork is also suggested by the translator's use of ܠܐ ܕܥܝܢܐ 'to sustain' to render מוצק, rather than ܠܐ ܕܥܝܢܐ, which combines the senses of the two potential Hebrew roots (יצק, צוק);⁶⁸⁵ and by the transposition of כראי and מוצק.

37.19 לא נערך

HT reads: ܠܐ ܕܥܝܢܐ ܠܐ ܕܥܝܢܐ ܠܐ ܕܥܝܢܐ ܠܐ ܕܥܝܢܐ. Elihu mockingly challenges Job to do the talking to God, since he and his friends are not capable of thinking clearly: 'Tell us what to say to him; we can't think straight, we're in the dark'. PJob's

ܠܐ ܕܥܝܢܐ ܠܐ ܕܥܝܢܐ is another example of manipulation of the Syriac. In this case, a change from an original ܠܐ ܕܥܝܢܐ 'and we shall not be arranged'⁶⁸⁶ to ܠܐ ܕܥܝܢܐ 'and we shall not hide' required only a change of one consonant. In HT the second hemistich

683. Szpek, *Translation Technique* (233) regards PJob's translation here as removal of HT's simile due to error.

684. This is, then, an example of Weitzman's "scratchpad" technique, i.e. reworking of an unsatisfactory sense at the translation, rather than the editorial, stage.

685. ܠܐ ܕܥܝܢܐ, can mean both 'to pour, flow' and 'to cast, smelt metal'; cf. BHeb נסך 'to pour out', which in Isa 40.19 and 44.10 has the sense of casting of metal. ܠܐ ܕܥܝܢܐ does translate מוצק at 37.10; see Extension.

686. So Rignell, *Peshitta Job*. Syriac ܠܐ ܕܥܝܢܐ has an equivalent meaning to BHeb ערך; cf. RJob's לא נסדר 'we cannot arrange', discussed under Substitution.

is elliptical, lacking a complement for נַעֲרָךְ. PJob's substitution with an intransitive deals with this awkwardness, but the resulting sense is apparently a *non sequitur*: 'Instruct me what I shall say to him. And we shall not take refuge from the darkness'.

38.31 מעדנות and תפתח

HT reads: תפתח מעדנות כימה ומשכות כסיל "Canst thou bind the sweet influences of Pleiades, or loose the bands of Orion?" (AV). The hapax מעדנות is thought to derive from ענַד 'to tie, bind'.⁶⁸⁷ There seems to be little beyond pure guesswork which might explain how the translator arrived at כָּפַר 'on the face of':

אֵינְךָ אֶת־כָּפַר אֶת־כִּימָה 'Do you take hold of the face of Kima?' It may be further evidence that the translator used v.30b as a template for arriving at a translation of v.31a.⁶⁸⁸

Albeit that תפתח in the second hemistich could be considered a little obscure in the context, PJob's translation as אֵינְךָ 'have you seen' appears to be another guess,⁶⁸⁹ consistent with the understanding of the hapax משכות as צַבַּל 'path',⁶⁹⁰ and with real-life observation of the constellation: אֵינְךָ אֶת־צַבַּל אֶת־כִּימָה 'or have you seen the path of the Giant?'

687. See further under Adjustment of Consonants.

688. See Extension. Dhorme, *Commentary* proposed that PJob derives from פָּנִי in v.30.

689. Szpek, *Translation Technique* (293) regards אֵינְךָ as a "contextual translation"; Rignell, *Peshitta Job* suggested that תפתח had been taken in the sense of "open the eyes".

690. See Selection.

2 viii. b Additional Examples of Conjecture

38.6: אֲדָנִיָּה 'its pedestals' > חֲבָלָה 'its limits' (also Substitution; confusion in Syriac?)⁶⁹¹

38.10: וְאִשְׁבַּר ... וְאִשְׁבַּר 'and I broke ... and I set' > וְהִכְבִּה ... וְהִכְבִּה 'and he made ... and he made' (see Substitution)

38.11: יִשִּׁית 'he will put' > אֵל חֲלֵי 'you will remain' (see Substitution)

38.25: לַחֲזִיז קִלּוֹת (obscure) 'thunder-cloud' > וְהָיָה מִלֵּל וּמִסָּד 'and becomes form and sound' (also Substitution)⁶⁹²

38.29: וְכֹפֶר שָׁמַיִם (rare) 'and the hoary frost of heaven' > וְהָיָה כֶּסֶה 'and the helmet of heaven' (also Substitution)⁶⁹³

691. This may be a slip from מַחְבֵּל 'pillar' to מַחְבֵּל, understanding 'limit' rather than מַחְבֵּל (pl.

מַחְבֵּל) 'pin, peg' (i.e. confusion of homonyms), and then a switch to the synonym חֲבָל 'limit'. In

Exod 27 אֲדָנִי 'pedestal' is translated as מַחְבֵּל 'pillar' (though in 27.19 מַחְבֵּל translates יָתֵד

'peg'). Shepherd, *Reconsideration* (167) omits a rationale for the suggestion that חֲבָלָה may be a shorthand allusion to the expression "ends of the earth".

692. The translator does not seem to have had the benefit of a traditional understanding of חֲזִיז (see Selection); he apparently derives it from חֲזִי, perhaps influenced by understanding קִלּוֹת as מִלֵּל 'sound'. The paraphrase occurs alongside omission of the first hemistich and of וְדָרַךְ in the second (see Omission).

693. כֹּפֶר is rare and its meaning uncertain. There is evidence of semantic overlap with קָרַח in BSira 3.15(C): "Like warmth upon frost קָרַח, it [kindness] will melt away your sins" (trans. Skehan); ms A has כֹּפֶר rather than קָרַח. Perhaps PJob is derived from the basic sense of the Hebrew root

כָּפַר 'to cover' (so Coxon, *IEJ* 1977). Syr. חָפַה has the sense 'to wipe clean; renounce', which is not promising in terms of a likely influence; however P-S cites חָפַה 'to cover with pitch'

(denominative from חָפַה). Rignell, *Peshitta Job* suggested that it is a guess inspired by שָׁמַיִם

and that מַעֲרָא could also mean "the blue colour of heaven"; he does not provide substantiation.

P-S 511b cites lexicon evidence for the meaning "snowy or severe weather; a hard, gloomy sky".

39.8: יִדְרוֹשׁ 'he searches' > הִלָּךְ 'he treads, tramples' (also Substitution)⁶⁹⁴

2 viii. c Summary

Conjectural translations are identified in the text sample only in PJob. In all cases the result is a substitution. In many cases, though not all, the Hebrew lexeme is hapax, rare or the sense obscure in context. In many cases other devices which suggest uncertainty, and support the categorisation as conjecture, are used alongside: misreading the Hebrew consonants (37.11 בִּרִי , 38.25 חִיזִי), alteration of the word order (37.18 כְּרָאִי מוֹצֵק), use of drudge words (38.31 תִּפְתַּח , 38.10 וְאֲשִׁים ... וְאֲשֶׁבֶר), omission (38.25a). Sometimes the translator appears to have made an unintentional error (38.6 confusing Syriac homonyms, 39.8 confusion with a Syriac root). The cases of manipulation of the Syriac (37.18, 37.19) reiterate earlier observations on the use of this device in PJob.

694. P-S defines הִלָּךְ as 'to thresh, tread out' and by extension 'to find out'. It may be that the translator assumed the same sense as the Syriac root and used a less ambiguous synonym. If so, this would imply a lack of familiarity with Hebrew. Szpek, *Translation Technique* (281) attributes to confusion of consonants.

Chapter 3. Discussion

3 i. Skills and knowledge of the translators

Chapter 2 identified and illustrated a number of methods or devices through which the translators approached and dealt with HT. Bearing in mind the limitations implied by the text sample, these illustrations have furnished material with which to explore the skills and /or knowledge that the translators brought to their work.

3 i. a Linguistic knowledge

Interest in the workings of the Hebrew language and the application of analytical skills were live at an early period, though there is no evidence that they were systematised; neither had they the impetus and underpinnings of an halakhic enterprise. It has been observed that Ben Sira (early second century BCE) shows an appreciation of the language of scripture, of assonance and alliteration, of rare vocabulary and of particular expressions.¹ It has long been proposed that the *soferim*, the scribes of Israel in the Persian period, practised skills and analysis recognisable as orthography, grammar and syntax.² Their activities required a refined understanding of the texts, of errors and of correction.³ Rabbinic interest in the workings of the Hebrew language is explicit and evidently did not arise in a vacuum.⁴ Regarding the authors of 11Q10, PJob and RJob, there is no certainty that formal, scientific knowledge of grammar, etymology or

1. Ben Sira “saw his work ... as ‘expounding’ the text of scripture and consequently the language therein” (28); Aitken, *Hebrew Study* (28).

2. Fishbane, *Biblical Interpretation* (83 and *passim*); also *Use, Authority* (367-8).

3. Schaper, *Hebrew and its Study* (21).

4. Though Alexander, *How Did the Rabbis* characterises their interest as “quirky, aggadic” (71) in nature, he also emphasises how a facility with Hebrew was the very stuff of their activities. Origins of the scientific study of Hebrew grammar can be firmly dated to the first half of the tenth century amongst the Karaites, with roots in earlier Masoretic traditions concerned with the preservation and study of the biblical text. These mainly concern details of orthography, vocalization and accent, though there are some references to phonology, gender and number. Such material may have been committed to writing in the seventh or eighth centuries, though oral transmission may extend back much earlier. *Masseket Soferim* and *Sefer Torah* contain material which may be very early and probably oral in origin; Schaper, *Hebrew and its Study* (22-25). The concepts of the triliteral root and of the *binyanim* are traceable to eleventh century Spain: Khan, *Early Eastern Traditions* (79). Also Khan, *Karaite Traditions*; Chomsky, *Study of Hebrew Grammar*.

lexicography formed part of their linguistic skills.⁵ Each, nevertheless, conducts a certain amount of ‘housework’ on the often untidy grammar and syntax of HT. Beyond this, there are clear differences in linguistic competency.

PJob

In PJob there is a sense of a somewhat piecemeal approach to the text, with a concentration on ironing out details of grammar and syntax.⁶ The selection of meaning for hapax legomena, ambiguous or rare vocabulary is largely self-referencing within the immediate context of other translation choices. Extensions to the sense of HT are most likely to be grammatical changes or pedestrian (drudge) alternatives, rather than nuanced choices. The one example of alternative translation uses a drudge word where there is a grammatical and semantic difficulty in HT. Expansions consist of corrections or improvements to the grammar of HT. Substitutions mostly result from guesswork where the HT is difficult. Adjustments to word order and to consonants are accompanied by grammatical adjustments, and/or omission, and/or conjecture. Omission and conjecture are used to avoid difficulties in HT. These circumventions of the complexities of the Hebrew imply a modest ability to deal with its challenges. Cumulatively, the impression is of a translator operating in one dimension, with skills sufficient to translate the Hebrew into Syriac most of the time, but not deep or confident enough for the language of Job to resonate and call to mind other scriptural texts which could help to illuminate its sense.⁷ The achievement of a good flow of sense in the

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5. It is more likely that their linking of words was based on context and associations of sounds, ideas, and meaning rather than on etymology in its modern sense; Smelik, *Judges* (98). Terms such as ‘vocalization’ and ‘derivation’ are in this strict sense anachronous; cf. van Staaldoune-Sulman, *Samuel* (95). Barr, *Typology* (318-22) discusses ‘etymological’ translations in Greek bible versions. Grabbe, *Etymology* (51-8) provides a survey of etymologies in biblical as well as intertestamental and rabbinic material.
 6. The sense of a fragmented approach to translation was observed by Rignell, *Peshitta Job* (374, 379) who posited that PJob began as a basic and imperfect word by word translation of the meaning of the Hebrew words.
 7. So, at 38.10, for example, which brims with significance for 11Q10 and RJob, all the adjustments in PJob are in order to smooth apparent inconsistencies in HT: the verbs are substituted and harmonised with a neutral alternative, the pronominal suffix is omitted, the preposition is substituted, the substantives in the second hemistich are transposed and the singular made plural. See Substitution, Omission.

Syriac was apparently what concerned the translator, and was about the limit of what he could do.⁸ A limited facility in Hebrew would be consistent with a translation produced at a time and in a place which were both distant from the active use of Hebrew.⁹

11Q10 and RJob

For RJob, fluency and depth are part of its targumic character and rabbinic pedigree; but while fluency has been acknowledged in 11Q10,¹⁰ depth has not. It is evident, however, that in some cases internal consistency in 11Q10 is not an end in itself. The avoidance of the first person and the omission of suffixes in 38.8-11 are much more than linguistic-stylistic changes;¹¹ they are all part of the presentation of God's challenges to Job and are integral to the addition of תהומא , which imbues the entire passage with extra meaning.¹² In contrast, PJob recasts בשומי (38.9), for example, into the third person and omits the suffix on חקי (38.10) only in order to achieve a smooth sense, which it does admirably.¹³ Throughout, RJob and 11Q10 both brim with indications of a deep level of understanding of the Hebrew and an ability to move around with true ease within in it. This is evident in the way that its challenges become opportunities for seeking and revealing meaning - this is well illustrated in many of the preceding examples.

8. Similar observations have been made regarding other parts of P; e.g. Weitzman, *Interpretative Character* (60), Gelston, *Twelve Prophets* (143-7).

9. See further under Conclusions.

10. Sokoloff, *Targum to Job* acknowledges the translator's ability to produce a "more readable and internally consistent text than the MT. The divergencies ... are in most cases due to the translator's desire to fulfil this aim .." (7-8). He proposed that the translator's greatest difficulty was in understanding the obscure words and phrases whose meaning had been lost. Weiss, *התרגום* (vi), however, suggests there is evidence for the translator's lack of proficiency in Hebrew and/or Aramaic.

11. Regarding targum generally, Golomb, *Methodological* (4) cautions against "chalking up" discrepancies from the Hebrew to style or technique, and advises instead that we should be attempting to explain them.

12. See Extension, Omission.

13. See Alternative Translation, Omission.

3 i. b Use of translation methods

Examples of the translation methods illustrated in Chapter 2 have been drawn from each of the three translations, with the exception of Conjecture (only PJob). Although analysis through the device of translation technique is intended to simplify the process of translation so as to examine it, and so that the character of each version emerges without being swamped by detail, the picture that has taken shape is actually, and naturally, one of complexity, where categories overlap or are uncertain, methods coincide, feed into and out from each other, and the edges between them are blurred.¹⁴ Thus, illustrations of translation methods frequently appear under more than one heading.¹⁵ This is surely realistic. The translator builds translation in a creative rather than a prescriptive way.

The following remarks regarding the use of translation methods are made with this preface in mind. They are summative and also comparative, both between the three translations and with methods which have been identified in other Qumran texts, elsewhere in the Peshitta and in other rabbinic material, as detailed.

Selection, Extension

It has been remarked regarding rabbinic targumim that the selection of one out of several possibilities open to the translator “represents interpretation on its most fundamental level”.¹⁶ Onqelos may be the prime example of a rabbinic targum offering subtle interpretation through judicious word choice rather than midrashic elaboration.¹⁷ Word choice and subtle nuance are the frequent tools of the rabbinic targumist, charged with translating and expounding the source text whilst remaining bound within its limits.¹⁸ The examples drawn from RJob show careful word choices which often

14. Shepherd, *Reconsideration* (106, 109 n.131) notes the sometimes indistinct theoretical lines between formal classifications.

15. See the list of additional examples under each translation method.

16. Bernstein, *Many Faces* (143).

17. Bowker, *Haggadah in Onqelos* (52): “A single word in Onqelos can conceal a great deal”.

18. Bernstein, *Many Faces*: “Since the targum is fundamentally bound to the shape of the Hebrew text,

resonate with scriptural and/or rabbinic material.

The 11Q10 translation is also characterized by careful word choice which is frequently allusive of other scriptural passages. There are cases of significant resonance, too, with other intertestamental sources and with rabbinic material; see further, below.¹⁹

In PJob the over-arching motive is the achievement of a good flow of sense in Syriac, rather than exposition of HT. To this end, translation choices often show little regard for the detail of the Hebrew, as, for example, the use of drudge words;²⁰ or for any associated meaning, as, for example, in 38.25 where the translation makes excellent sense but looks conjectural, apparently disregarding 28.26 as a possible source of assistance;²¹ or for any deeper meaning: so, for example, the translation of 38.8 is unaffected by the interpretative stratum which both RJob and 11Q10 acknowledge.²²

Alternative Translation

Previous discussion of the phenomenon of alternative translation in rabbinic targumim has focused on defining formal features, such as distinguishing literal and expansive translations and establishing criteria for judging priority in cases involving different translation traditions.²³ Besides a diachronic explanation in conflation of different textual traditions, other origins have been suggested: uncertainty over the meaning of the Hebrew, demonstration of lexicographical knowledge, and translator style.²⁴

minor changes in word choice or in syntactical structure become virtually the only ways by which a translator can direct the reader to the ‘correct’ interpretation” (142). For example, van Staaldhine-Sulman, *Samuel* (228-30) brings cases of the use of synonyms based on motives of reverence.

19. Discussion: 3 i.e.

20. See Selection, Substitution.

21. See Omission, Conjecture.

22. See Extension.

23. Stec, *Targum of Job* (85-94) provides a helpful resumé, including an exposition of Weiss’s criticism of previous views (those of Bacher, Epstein and Churgin).

24. Klein, *Associative* (138-9) attributed some cases to the “associative forces” of the targumist; cf. the echo of Ezek 31.15a in RJob to 38.8 (see under Alternative Translation).

Smelik has examined questions of definition and origin in cases of alternative translation in TJon to the Prophets. He starts by finding Alexander's type A model of targum (a base translation with detachable glosses) unsatisfactory in many cases when applied to TJon because explanatory glosses are often not so easily detached;²⁵ he observes that expansions and substitutions are often inextricably woven together within a translation which juxtaposes one interpretation with another, and proposes a synchronic model which accounts for all these elements being present from the outset. In such a model, then, the alternative translation is constructed with care and deliberation for integration into the weave of the targumist's translation from the start.²⁶

The examples drawn from RJob show a mix of models. Some suggest an origin in transmission of a variant translation tradition (37.16, 37.18). Incidentally, the one example taken from PJob (38.9) suggests a similar origin. Others in RJob suggest an origin in exegesis, in exploiting and expounding an ambiguity to uncover depth of meaning (37.12, 38.8); they are constructed with a mix of expansion and substitution. Two examples in the 11Q10 text sample are of this complex type. That in 37.13 integrates a free and a literal translation, involving expansion, deliberate misreading and scriptural association; moreover, it is consistent with rabbinic material which deals with the subject of rain. That in 37.12 involves scriptural association, deliberate misreading and expansion. Their presence in 11Q10 testifies to the existence of intricate translations at an early stage in the development of scriptural translation.²⁷

25. Smelik, *Translation and Commentary* (248-50); he notes the similar observation by Bernstein regarding TgPsalms.

26. Regarding the phenomenon in Targum Isaiah, de Moor, *Multiple Renderings* has argued that many cases are later, detachable additions of a literal translation onto an apparently earlier paraphrastic one in order to show more clearly the link between the Hebrew text and the targum (he notes that this is comparable to the opinion of Bacher and Epstein regarding RJob). Since other types of multiple translation occur too, there can be no simple theory of their development, which was likely to have been a long accumulative process (178). He concludes that the type he identifies can be explained through a process of "literalizing redaction" (178).

27. Smelik, *Translation and Commentary* (259) predicts that the model which combines translation + commentary, which he describes in TJon, may apply to other targumim too.

Expansion

Expansions are a familiar and characteristic feature of rabbinic scriptural translation; they range from a single word or lexical particle right through to long insertions which are midrashic in nature.²⁸ RJob has few extended expansions such as that at 37.13.²⁹ More characteristic are the many shorter expansions, such as those in the text sample which mostly consist of one or two words. These words are charged with meaning, bringing with them resonances of scripture and of rabbinic material which can be found elsewhere. The interplay between inserted material and difficulties in the HT can often be discerned; that is, how expansions address an issue in the text and complement and fit within the translation. For example, the import of the suffix on ארצה in 37.12 is unclear.³⁰ RJob simply treats it as locative - and the inserted material complements this: מגלי יתהון ומשדר 'and they go down ... to the earth' (RJob1); יתהון 'he reveals them and sends them ... to the earth' (RJob2).

Resonance with scriptural imagery and language is typical of targumic expansion.³¹ It is significant, therefore, that expansions in 11Q10, most consisting of one or two words, can be fully appreciated when their scriptural associations are acknowledged. Most striking is the addition of תהומא in 38.8. Moreover, in this and others (ארע 39.6 , להב 39.23) there are comparisons to be made with expansions in RJob. Note also that at 37.11 11Q10 has an interpretative substitute (בהון) which implies the same as RJob's expansion (רוח).

The examples of expansion drawn from the PJob text sample are concerned with

28. Golomb, *Methodological* (17) remarks that the targumist's reasoning entitled him to add "that which he would have understood as being really there all the time" Bernstein, *Many Faces* (150) refers to the ability of targum to split the Hebrew and insert modifiers as "commentary without remark".

29. Lengthier insertions include 2.11, 14.18 (ל"א), 22.16, 24.19 (ל"א), 34.24, 37.21 (ל"א).

30. It is puzzling because immediately preceded by על פני תבל . PJob renders it as a possessive suffix, 11Q10 implicitly represents ארצה ; see Omission.

31. Golomb, *Methodological* (4) has observed that expansions seen in the Pentateuchal targumim depend on "interbiblical, intertextual reference or references as the source of the vocabulary items which were added and inserted". This observation is applicable beyond the Pentateuchal targumim.

increasing clarity or precision in the translation, filling in what the translator considered necessary for sense;³² there are no examples of interpretative expansion.³³

Substitution

It is recognised that the ‘non-literal’ character of targum is accounted for as much through substitution as through expansion.³⁴ This is of particular interest when considering Onqelos, where the use of expansion is limited. It has been suggested that O may regularly use substitution to make the same theological or exegetical point as do PsJon and N through expansion.³⁵ Many of RJob’s substitutions are consistent with notions which are subject to exegesis elsewhere in rabbinic sources. Scriptural influences are also integral.

The 11Q10 translation is illumined by recognising that substitutions have been chosen for their underlying scriptural resonances. Furthermore, some substitutions suggest reference to scripturally based motifs which are found elaborated in other intertestamental and rabbinic sources; see further, below.³⁶

In PJob substitutions are intended to increase clarity and improve the flow of sense.³⁷ In many cases it is apparent that the substitution is the result of failing to understand the HT and using guesswork.

32. This concurs with Szpek, *On the influence* (157); also Weitzman, *Syriac Version* (116) regarding elsewhere in P; he records a particularly free approach in PChronicles (*Syriac Version*, 116-19).

33. Szpek, *Translation Technique* identifies some unique exegetical additions in PJob; see under Discussion: 3 i.e.

34. Smelik, *Translation and Commentary* (246, 248), regarding TJon.

35. Grossfeld, *Targum Onkelos* brings an example of substitution which he considers “an ingenious philological device”. Cf. Samely, *Interpretation* (178); Shepherd, *Translating* (144).

36. Discussion: 3 i.e.

37. Szpek, *Translation Technique* has identified cases of interpretative substitutions in PJob; see under Discussion: 3 i.e.

Adjustment of word order/division

Adjusting the word order or word division of HT was a convention with a long history and wide acceptance, used by scribes at Qumran,³⁸ the translators of the Peshitta,³⁹ and in rabbinic material.⁴⁰ In rabbinic material, acceptance of alterations to word order and the rejigging of verse division is reflected not only within midrash (both halakhic and haggadic) but also within the strictures of rabbinic scriptural translation. While RJob affirms that, as a rule, rabbinic translation convention retains the word order of HT, the examples in 38.25 and 37.15, even if minor, are evidence that alterations do occur.⁴¹ Though they are rare, examples in other rabbinic targumim have been observed.⁴²

There is clear evidence that between 11Q10 and PJob on the one hand, and RJob on the other, there is a significant quantitative difference in the willingness to diverge from the Hebrew word order.⁴³ However, regarding 11Q10, some cases suggest a qualitative distinction be made. These cases show a translator motivated not by linguistic-stylistic preferences but by a concern to point his readers to a particular meaning.⁴⁴

38. Pulikottil, *Transmission* identifies changes in word order as one of several editorial devices used by the scribes of 1QIsa^a. This is not to imply a direct comparison with features in 11Q10, but rather to point up a milieu in which such activity was acceptable; see further below.

39. Weitzman, *Syriac Version* (26, 38-9); Greenberg, *Jeremiah* (13); Gelston, *Twelve Prophets* (135-8).

40. R. Eliezer's rule **סדור שנחלק** allows adjustment to take account of related material which is separated by *sof pasuq* or another disjunctive accent; cf. van Staaldoune-Sulman, *Samuel* (105, 229). Stemmerger, *Talmud* brings examples of verse division "being ignored in order to find biblical support for a particular idea"; also examples of "occasional ambivalence about where a word belongs" (25-26). Moreover, on occasion there are cases where "the rabbis explicitly rearrange the biblical text so that it matches their understanding" (30); cf. Kasher, *Interpretation of Scripture* (573) who refers to examples of the "lack of consideration for biblical language" in both halakhic and haggadic midrash, and cites an example in the Mekhilta of transposition as a solution used when scripture conflicts with reason (558).

41. Shepherd, *Reconsideration* (193-95) also notes transposition in 18.4 and 41.26.

42. For example, Smelik, *Concordance and Consistency* (288, 303) notes TJon 2 King 5.5, 19.16; de Moor, *Multiple Renderings* (168) notes Tg Isa 27.4, 38.11-12. See also van Staaldoune-Sulman, *Samuel* (105). Bernstein, *Many Faces* (145) has noted cases in Pentateuchal targumim of resolution of syntactical awkwardness in HT through additional words and new clause divisions.

43. Shepherd, *Reconsideration* (222-3). See further under Discussion: 3 ii.b.

44. Thus 11Q10's relocation of 37.16b and the rest of the translation of 37.16-17 (see Adjustment of Word Order) has a coherence and an interpretative depth; the omission of 37.17b may or may not be significant (see Discussion 3 ii.b). In contrast, PJob's translation of, for example, 38.25 (which includes the use of omission) makes excellent sense but it has no interpretative depth.

Adjustment of consonants

As an acceptable exegetical device, deliberate tacit misreading or adjusting of the Hebrew consonants was of “high antiquity”⁴⁵ and some endurance. The examples brought in the current analysis elaborate previous observations regarding the phenomenon in 11Q10⁴⁶ and in PJob.⁴⁷ In rabbinic practice it became an explicit tool animating the hermeneutical principle that biblical text can have layers of meaning. Adjustment could entail the interchange of letters,⁴⁸ change of plene/defective spelling, metathesis of consonants,⁴⁹ change of verbal conjugation.⁵⁰ In scriptural translation, where method is not transparent, rabbinic translators frequently made use of the ambiguity of the consonantal Hebrew text, and of the possibility of different vocalisation and punctuation, to arrive at their understandings.⁵¹ In the current study, Job 37.13 is a prime example: the ambiguity of the consonants is spotted and exploited by RJob (using tacit *al tigre* and expansion) and by 11Q10 (using tacit *al tigre* and alternative translation).⁵² Both use the ambiguity to elicit a deeper meaning from HT; PJob, on the other hand, misses it entirely. Examples taken from PJob have a conjectural quality.

45. Talmon, *Aspects* (130, 132) saw similarities between pesher interpretation and *al tigre* as proof of this. Even direct citations may include deliberate changes - see Conclusions n.53. Fishbane, *Biblical Interpretation* (509 n.6) notes Greenberg’s proposal that a prototype *al tigre* can be found in Ezekiel 12. Schaper, *Hebrew and Its Study* (23) cites Willi’s contention that an early form of *al tigre* can be found in Chronicles.

46. Le Déaut, *al tigré* (423-9); also Brooke, *4QFlorilegium* (281f); Gray, *Massoretic Text* (345-6).

47. Rignell, *Job* (370) notes “misinterpretations” in PJob; the implication is that these are mistakes rather than creative misreadings. Szpek, *Translation Technique* (275-82) lists examples of “confusion of consonants”. Weitzman, *Syriac Version* (38-9) and Greenberg, *Jeremiah* (169-89) refer to textual adjustment by P translators.

48. E.g. bBer 30b, 32a.

49. E.g. bMQat 9b. Smelik, *Judges* notes examples of metathesis of the Hebrew consonants which have exegetical rather than text-critical significance (98).

50. Talmon, *Aspects*.

51. Golomb, *Biblical Ambiguity* illustrates revocalisation in the Palestinian Pentateuchal targumim. Regarding TJon, Smelik, *Judges* observes that “apparently re-pointing was an admissible method of exegesis” (97). Weitzman, *Syriac Version* (39) notes Rosenzweig’s observation that in rabbinic practice *al tigre* mostly concerns vowels. However, Ribera, *From Translation* cites examples from targumim involving consonants (220-222). Le Déaut, *al tigré* (423), citing studies by Prijs and Kaminka of *al tigre* in connexion with the LXX, notes that the exchange of ך/ך is very frequent.

52. See Adjustment of Consonants, Substitution, Alternative Translation.

Omission

Omissions occur frequently in PJob, as in P more generally.⁵³ PJob uses omission defensively, as a means to avoid difficulty or to ensure idiomatic fluency.⁵⁴ It has been argued that this also characterizes many cases of omission in 11Q10.⁵⁵ Yet there is, again, a qualitative distinction to be made where, in some cases, omissions in 11Q10 are creative; that is, rather than being a tactic used solely for producing an acceptable translation or for avoiding difficulty, omission may be subtly integral to the translator's understanding of the meaning of HT.⁵⁶ Omissions in RJob are rare (there are three cases).⁵⁷ Yet the presence of these, and other cases in other rabbinic targumim, have forced the acceptance that deliberate omission must be regarded as among the options of the rabbinic targumist for representing interpretation in the Aramaic.⁵⁸

Common methods

There are many similarities in the above methods with devices developed and formalised amongst the rabbinic middot.⁵⁹ The evidence from PJob of methods held in common with rabbinic practice is no revelation,⁶⁰ though its import is less clear.⁶¹ That these same methods can be identified in 11Q10 comes as no real surprise either,

53. Weitzman, *Syriac Version* (24, 33-6) observes that omission may be used for what look to be reasons of style, e.g. to avoid perceived prolixity or redundancy, or generally to ensure clarity in sense. Cf. Gelston, *Twelve Prophets* (131-34, 146); Greenberg, *Jeremiah* (96-102).

54. Shepherd *Reconsideration* (110) describes many cases of omission in PJob as "stylistic preferences" (110).

55. Shepherd, *Reconsideration* (117-22).

56. 37.12 ארצה ; 37.13 suffix on ארץ ; 38.9, 10 suffixes; 39.4 reduction.

57. Shepherd, *Reconsideration* (115).

58. Samely, *Interpretation of Speech* (95-98, 175, 182). van Staaldwine-Sulman, *Samuel* includes 'minus' and 'transposition' among the formal methods she identifies in rabbinic translation. She notes (92) that omission is rare in targumim to the Former Prophets, more frequent in targumim to the Latter Prophets.

59. E.g. דבר הלמד מעניינו refers to meaning deduced from context; תרתי משמע refers to using another different meaning of the Hebrew; אל תקרי refers to reading not x but y; צירוף and חילוף refer to transposition of consonants; תמורה refers to substitution of a consonant. See further Kasher, *Interpretation of Scripture* (552-94); Brewer, *Techniques* (226-31); van Staaldwine-Sulman, *Samuel* (96-7). Brooke, *4QFlorilegium* (8-13) presents a survey and critique of theories regarding the origins of the middot. He concludes that the lists are tannaitic but that they enshrine methods in active use in the late Second Temple period.

60. Szpek, *On the Influence* (158). Other Peshitta studies find much in common with rabbinic translation methods; e.g. Gelston, *Twelve Prophets* (179).

61. See further under Conclusions: 4 i.a.

consistent as this observation is with those regarding a range of translation and interpretative devices held in common by diverse circles in Second Temple Judaism long before any consolidation in the rabbinic era.⁶² Whilst the existence of a fully defined set of rules at this early period seems unlikely, it is perhaps safe to conclude the use of similar “principles of interpretation”.⁶³ Methods of selecting meaning became visible and formalised when included in the codification of exegetical rules. In this sense, the evidence from Qumran forms part of a bridge to later rabbinic practices.⁶⁴ As the current analysis has confirmed and further demonstrated, there can be no doubt that this evidence includes that of 11Q10. What is much more of a revelation is that there are qualitative differences in the way these methods manifest and are used in PJob and 11Q10.⁶⁵ Moreover, the difference in quality consists precisely in the “thematic association”⁶⁶ which 11Q10 exhibits and which characterizes post-biblical Jewish interpretative literature. 11Q10’s subtle translation of the Job text requires a reader who

62. This is now generally accepted. Recent illustrations include Brewer, *Techniques*, Gordon, *Converse Translation*; Pulikottil, *Transmission*. See also Le Déaut, *al tigré*; Vermes, *Biblical Interpretation*; Brooke, *4QFlorilegium* (1-44); Brewer, *Techniques* (177-225); VanderKam, *To What* (p.307 n.12). A technique of linguistic analogy, similar to rabbinic *gezerah shavah*, is cited frequently: Fishbane, *Biblical Interpretation* (157, 249); Golomb, *Methodological* (14); Bernstein, *Interpretation of Scripture* (381); Slomovic, *Toward* (5-6); Campbell, *Exegetical Texts* (40-1); Brewer, *Techniques* (180-81). Other rabbinic rules of interpretation are also prefigured at Qumran, some others in Greek sources; see Milgrom, *Qumran Cult*; Slomovic, *Toward*; Heger, *Qumran Exegesis* (62); Heater, *A Septuagint Translation*. Zuckerman, *Two Examples* (270-71) identifies a technique in 11Q10 familiar from rabbinic principles of interpretation.

63. Brooke, *4QFlorilegium* (16).

64. Harris, *From Inner-Biblical* (265); he concludes that the bridge from inner-biblical interpretation to early rabbinic exegesis is “rather narrow and shaky” and not to be crossed “without extreme caution” (269). Earlier observations include Fishbane, *Biblical Interpretation* (431-33) who regarded Qumran expositions as holding “a mediating position”; Le Déaut, *Un phénomène* (506). Brooke, *e pluribus* (117-19) claims that there is nothing distinctive in the forms, methods or settings of biblical interpretation at Qumran, all of which can be found in contemporary Jewish texts; what is distinctive is the content, which is “controlled by eschatological expectation”. Cf. more recently, Heger, *Qumran Exegesis* (62) who concludes that differences between the Qumran sages and the rabbis reside less in exegetical methods than in their philosophical-theological backgrounds and approaches. Kraemer, *Local Conditions*, however, concluded (1996) that what characterizes rabbinic readings is not the substance but their methods of interpretation.

65. Shepherd, *Reconsideration* (276) concludes the opposite; however, his analysis focuses on transposition and omission; in his consideration of expansion and substitution he is dependent on Szpek, who focused on linguistic-stylistic features.

66. Bernstein, *Interpretation of Scripture* (380) refers to this as one of the most prominent methods of interpretation found in the Qumran texts; it includes “... the linking of passages through common vocabulary ...”. Campbell, *Exegetical Texts* (28-9) describes it as entailing “forging links between particular scriptural texts, either within one book or between books, that share common themes or items of vocabulary ...”, and identifies it as characteristic of a wide range of Second Temple writings.

has eyes to see, one who is primed to perceive the implicit connexions it makes to other parts of Job and to wider scripture. PJob simply does not do this.⁶⁷

3 i. c Use of Scripture

PJob

It is likely that the PJob translator, in common with other P translators, was guided on occasion by consultation elsewhere in Job and further afield in other books.⁶⁸ For example, ܝܠܥܕ ‘you will remain’ for ܝܫܝܬ ‘he will put’ (38.11) was perhaps influenced by Isa 22.7 or Ps 3.7, but, if so, there is nothing in either location to connect in any particular way with the Job verse, so that it does not suggest the translator was using relevance or resonance to guide him.⁶⁹ The treatment of ܝܡ ܒܕܠܬܝܡ (38.8) was perhaps influenced by Job 3.10; if so, the translator’s focus was solely on how to understand and recast the syntax; the underlying mythology which both 11Q10 and RJob acknowledge forms no part of PJob’s understanding.⁷⁰ The translation of the obscure ܒܬܠܡ ܥܒܬܢܐ (39.10) may have been influenced by Hos 10.11, but, if so, there is no obvious allusion.⁷¹ In sum, it appears that if aid from elsewhere in scripture was sought it was in order to establish sense, produce internal consistency and clarity, or to substantiate a particular translation choice. There is little evidence from the text sample that the PJob translator sought resonance and association from within scripture in order to understand and elucidate the meaning of HT.

67. Where cases of interpretative substitution have been identified, Szpek, *Translation Technique* (193) attributes them to the translator’s desire to inject ideological perspectives into the translation.

68. Weitzman, *Hebrew and Syriac Job* notes influences from other biblical texts (137,8, 141-44). Szpek, *Translation Technique* notes cases of “parallel verse influence” (47, 147-50) from within the Book of Job. Greenberg, *Jeremiah* (57-60) notes harmonizing, i.e. “the deliberate assimilation of one phrase or verse to another” in Jeremiah and other books; also influences from other books (Lev, Deut, Isa, Pss, Prov, Job) where the Hebrew in Jeremiah is particularly difficult (190-7); see also Gelston, *Twelve Prophets* (150, 153-6).

69. See Substitution.

70. See Adjustment of Word Order.

71. See Selection.

RJob

In RJob there are many evocations of scriptural vocabulary, imagery and themes. This is unremarkable in a rabbinic translation; some brief examples will therefore suffice. At 37.19 the substitution has Job prepare himself and his case in prayer before an elusive God, just as he proposes in 23.4 and as the psalmist does in Ps 5. The elaboration of 37.13 on the theme of rain is richly allusive of passages in Deuteronomy and Amos which deal with rainfall. The expansion at 38.23 connects the storehouses of hail and snow held in readiness and the hailstorm directed against the Egyptians at the Red Sea. Elements of Ps 18, a theophany in storm imagery, are echoed in the translation of 37.12, which describes a storm. The nuance at 38.7 whereby the stars are described as ‘praising’ recalls the precise exhortation of Ps 148.⁷² In each case there is also a link with other rabbinic material which reiterates or elaborates on RJob’s interpretation. RJob is thus one face of an extensive tradition of understanding the Hebrew text.

11Q10

The extent and centrality of implicit scriptural influence in 11Q10 is a new observation.⁷³ It is discernable in lexical choice and nuance, the handling of hapax legomena, double translation, interpretative expansion and substitution, deliberate misreading and adjustment of word order and division. It is conscious resonance with scripture not in order simply to produce a translation, but in order to recruit wider themes and imagery for an understanding of the text and the meaning of Job. The following examples are some of the many that demonstrate this.

37.11 illustrates how the translation of אור there and elsewhere in Job is context dependent; moreover, links in subject matter, imagery and vocabulary in 37.11 to other theophanies (in Psalms, Isaiah and Exodus) which use storm imagery, make them

72. See these examples under Substitution, Expansion, Extension.

73. Previous commentators have suggested scriptural influence here and there; e.g. van der Ploeg *et al.*; Weiss, *התרגום*; Boyarin, *Aramaic Notes* (32); Tuinstra (see Caquot, *Un Écrit*, p.15, n.1).

particularly pertinent as influences on the translator's choice at 37.11.⁷⁴ At 38.25 the rendering of תעלה with זמן is directly connected with the context of rain in due season as found in Deuteronomy. Furthermore, the connexions at 38.25 also resonate with verses in Jeremiah, which in turn resonate with the subject matter, imagery and vocabulary of Job 38.8-11.⁷⁵ At 38.27 the rendering of שאה ומשאה as שיתא ושביקה 'thorn and weed' derives from Job 30.3 and from passages in Zephaniah and Isaiah which link themes of the Lord's day, desolation and desert plants; all unite to make allusive sense in the context of Job 38.27.⁷⁶ The translation of ואשים in 38.10 has a sound scriptural base through an association with Prov 8.29 where שים occurs alongside חק in precisely the same context (God's control of the sea) as Job 38.10. Also in 38.10 the nuanced translation of חק as תחומין 'limits' is intricately connected with images of the very same context in Proverbs, Psalms, and Jeremiah.⁷⁷ The adjustment to the word order in 37.16 makes a real semantic point which is all the more meaningful when considered alongside other expressions of God's omniscience in Job, Isaiah and 1Sam - the latter two, again, keenly reprising Job material in their imagery and vocabulary.⁷⁸

The weighing of evidence in order to judge the use of deliberate resonance or allusion is an art.⁷⁹ Certain characteristics of the material make it more likely that the resonance or allusion is deliberate: the presence of an unusual or hapax word or term; the presence of shared imagery, subject matter, and/or vocabulary particular to the context in Job; the presence of imagery, subject matter and/or vocabulary resonant with the wider Job story. These examples, and others, from 11Q10 suggest a translator sensitive to context, relevance and resonance; the translation choices are particular, not random, and are intended to complement and illuminate the Job text by recalling and recruiting

74. See Selection.

75. See Substitution.

76. See Substitution.

77. See Adjustment, Extension.

78. See Adjustment.

79. Cf. Hepner, *Verbal Resonance* (24-26).

vocabulary, themes and imagery from other contexts, near or remote, but always acutely apposite. It is this, above all, that convinces that what we see is careful design, rather than unwitting coincidence, or the use of scripture as a lexicon. This resonant quality deepens the translator's product; it is both informed and informing, it both represents meaning and suggests connexions in meaning.⁸⁰ In this sense it may be said that there is an intertextual quality to the 11Q10 translation.

Scriptural association in wider context

So thoroughly and extensively does scriptural association and allusion permeate Qumran material, that if scripture is not explicit, then it will almost certainly be implicit.⁸¹ Some recent demonstrations illustrate the point. 4QpaleoExod^m contains expansions of the text of Exodus formulated from parallel passages in Exodus or other parts of the Pentateuch.⁸² The Hodayot have been shown to reflect scripture not only through direct quotation, but through allusion, the use of standard phrases, imagery, metaphor and terminology.⁸³ The lexical choices and the creative re-writing of the Hebrew fragments of the Book of Jubilees use scriptural language and style which allude to books other than the principle narrative source (Genesis-Exodus).⁸⁴ The use of scriptural quotations, phrases, allusions and imagery, drawn from a specific biblical context, are seen to be a structuring principle in the composition of 4Qapocryphal Lamentations, which is themed around the major scriptural motif of the ruined

80. 11Q10 attests to a continuation of the "analogic thinking" that Hepner, *Verbal Resonance* contends was part of the creative process of the biblical authors themselves, who created links between texts by using verbal resonances. In the context of identifying inner-biblical allusions, Noble, *Criteria* (249-52) has written that the case is stronger if a common pattern of interrelated resemblances can be shown. Moreover, to be considered genuine, allusions must make a significant contribution to the meaning of the text. 11Q10's use of resonance and allusion meets both these criteria.

81. Fishbane, *Use, Authority* (356-7): sectarian compositions use "a network of intertextual associations" with the choice of expression "deliberately allusive and richly biblical"; cf. Brooke, *4QFlorilegium* (37); Dimant, *Sectarian* (503-4); more recently, Kister, *Common Heritage* (101): many Qumran texts are "a mosaic of quotations and allusions". Dimant, *Use and Interpretation* (379-419) refers to problems of definition (401, 409); she describes allusion in her texts (apocrypha and pseudepigrapha) as "interweaving into a new composition motifs, key-terms and small phrases from a specific and recognisable biblical passage" (410).

82. Brooke, *Plain Meaning* (83).

83. Kittel, *Hymns of Qumran* (48-55).

84. Stökl, *Genesis*.

Jerusalem.⁸⁵ Sectarian interpretative documents such as 4QFlorilegium use both citation and allusion, in both covert and overt exegesis.⁸⁶

In the rabbinic context, too, the significance of scriptural association cannot be overstated; the associative powers of the rabbis sustain their entire exegetical edifice. In the process of scriptural translation the eye of the targumist was attracted to triggers in his text and to the illumination that other texts could provide.⁸⁷ A recent study of the Palestinian targumim to Gen 4.8a illustrates how key-words in the immediate or broader context lead to key-texts with similar literary structure and/or identical phrases, or with the same topos or motif. In rendering his text, the targumist was “influenced by the memory of other biblical texts”.⁸⁸ Recollection and evocation are fundamental in rabbinic interpretative activity; moreover, the audience is often required to be familiar with more than the specific verse alluded to (or directly cited) if the relationship is to be fully appreciated.⁸⁹ The *gezerah shava* is the simplest formalized articulation of this, in its broadest sense an analogy based on linguistic similarities in different scriptural verses.

11Q10 is not a parabiblical text, a re-composition or a commentary. It translates rather than reworks or reinvents, so remains bound to the words of its scriptural source text. Yet the implicit influence of wider scripture on its subtle word choices, which evoke specific scriptural passages and contexts, is characteristic of the thematic association seen in the implicit use of scripture so typical of other Qumran texts⁹⁰ and of wider

85. Høgenhaven, *Quotations and Allusions*.

86. Campbell, *Exegetical Texts* (26-7, 103-5).

87. Golomb, *Methodological* (5); Le Déaut, *Un phénomène* (515).

88. The expression is Philip Alexander's, cited by Kvam, *Come, let* (99). Kvam suggests placing text-immanent reading within the category of associative translation, a technique identified in rabbinic targumim by Klein, *Associative and Complementary*; cf. Smelik, *Judges* (96): “Associative translation ... is an instance of parallelizing. When two distinct passages in the Hebrew contain similar expressions, or exhibit a vague likeness, the translation of both passages is often made identical, based on one of the passages”; van Staaldoune-Sulman, *Samuel* (109-12).

89. This is well illustrated in Golomb, *Methodological*.

90. Bernstein, *Interpretation of Scripture* (380).

Jewish interpretative literature. 11Q10 is, then, another witness to such techniques of understanding and interpretation.

3 i. d Other sources / influences

The independence of the three versions of Job from each other is a working assumption of the current study.⁹¹ Issues regarding the relationships of the three translations to other bible versions involve manifold and complex evidence, full discussion of which is beyond the scope of this analysis.⁹² Possible reasons for apparent similarities include common translation traditions, a common variant *Vorlage*, coincidental agreement through independent formulation (polygenesis) due to translation technique, context, or linguistic factors. Genuine literary dependence can be hard to prove beyond doubt.⁹³ It may sometimes be appropriate to consider other external influences on translation such as theology, or, in the case of 11Q10, the possible relevance of a Qumran context. It must suffice here to make brief comments and list examples where external influences may be considered. Evidence which suggests knowledge of exegetical traditions is treated more fully below.

11Q10

11Q10 (dated to between mid third century and first century BCE) may be as old or even older than the Old Greek (OG) translation of Job,⁹⁴ and may therefore be a significant witness regarding the history of the text of Job not only in Hebrew but also in Greek.⁹⁵ There is the particular issue of the length of OG Job relative to the MT (the

91. Introduction 1 ii.b.

92. Editions and previous studies of 11Q10, PJob and RJob frequently include references to other ancient bible versions.

93. Smelik, *Judges* (189-322) illustrates at length the required methodology for assessing similarities between TJon and the ancient versions.

94. The prologue to Ben Sira implies that Job (as part of the Writings) was available in Greek by 132 BCE. It is generally accepted that books outside the Pentateuch were completed in Greek by mid first century BCE; Jobes and Silva, *Invitation* (45). The designation Old Greek distinguishes the original translations of the Hebrew bible into Greek from later revisions and versions; see Jobes and Silva, *Invitation* (32-33), Dines, *Septuagint* (2-3). Gray, *Massoretic Text* refers to the “pre-Origenian LXX”.

95. Jobes and Silva, *Invitation* (273-87) offer an introduction to attempts to reconstruct the history of the Greek text more generally. Gray, *Massoretic Text* (343-50) brings examples where 11Q10 and the

former is roughly one sixth shorter).⁹⁶ The Greek version of Job provided by Origen (c.245 CE) is supplemented by Theodotonic material.⁹⁷ An interesting feature of 11Q10's witness to the Hebrew is that the translation apparently ends at 42.11, without any equivalent to vss. 12-17 of MT.⁹⁸ Conceivably, this lack may represent a loss,⁹⁹ an omission,¹⁰⁰ or the fact that the translator's text ended at 42.11.¹⁰¹ Additionally it should be noted that given the projected relative datings involved, 11Q10 and the Old Greek may be more important mutual witnesses in questions of translation technique and interpretation of the Hebrew than the later Theodotonic translation.¹⁰²

From the text sample of the current analysis the following are noted as translations which bear comparison with the Greek. Only brief comments are made here; further work would be required in order to establish whether and wherein any are significant.¹⁰³

Greek appear to agree against MT, or at least to show a similar understanding of the Hebrew, and one example where 11Q10 confirms MT where the Greek suggests a variant *Vorlage*. He concludes that 11Q10 "like the LXX exemplifies the principle that divergence from MT need not indicate a different Hebrew text from MT, but only the reflection of the more sophisticated theology of late (*sic*) Judaism". Other scholars of 11Q10 reflect different opinions on the same issue: e.g. Sokoloff, *Targum to Job* (7) proposes that 11Q10's divergencies from MT are unique; Ringgren, *Some Observations* (121-22) brings cases which appear to be shared with the Greek; likewise Shepherd, *Reconsideration*.

96. Gray, *Massoretic Text* (339-42); also Weitzman, *Syriac Job* (81); Dines, *Septuagint* (20).

97. Gentry, *Theodotion-Job* (199) has described the Greek text of Job as "a genetic monstrosity ... [which] results from patching together the Old Greek translation of Job (OG) and a later revision or translation attributed by textual witnesses to Θ', i.e. Theodotion". The corpus of this material comprises 389.5 lines of text plus fragmentary citations. Origen uses the asterisk and metobolus to delineate it. For full detail, see Gentry, *Asterisked Material*. He concludes that this Theodotonic version of Job is a new translation of the Hebrew rather than a revision of the previous Old Greek version. McLay, *A Question of Influence* has concluded similarly regarding Theodotion-Daniel.

98. Nor is there an equivalent in 11Q10 for the Greek epilogue at 42.17. It is not thought likely that the "Syrian book" to which the epilogue refers has any connexion with 11Q10, though it does seem to refer to an Aramaic version of Job which was known at the time the epilogue was appended. Fitzmyer, *First Century* (167); Gray, *Massoretic Text* (335).

99. Fitzmyer, *First Century* (164).

100. Shepherd, *Reconsideration* (46 n.21) observes that there appears to be sufficient space on the 11Q10 ms. to contain a translation of 42.12-17; he describes it as "potentially [the] largest instance of omission in 11Q10".

101. Gray, *Massoretic Text* (335).

102. Gentry, *Theodotion-Job* (497) dates this to the first century CE.

103. The following comments are based on cursory reference to Hatch & Redpath, *Concordance*. Ideally, a much more careful assessment is required. Kaufman, *Job Targum* (318) comments, though without substantiation, that in difficult poetic passages 11Q10 shows similar use of paraphrase and basic interpretation as LXX.

37.14: נפלאות ‘wonderful works’ > גבורא ‘power’; *δύναμις* ‘power’. Both treat נפלאות as singular. This is the only case where *δύναμις* translates √ פלא.¹⁰⁴ The Greek does not repeat the translation at 37.16 מפלאות, whereas 11Q10 again uses גבורא. This may lessen the likelihood of a shared variant.¹⁰⁵ 11Q10 suggests a consistent interpretation.¹⁰⁶

38.25: לשטף ‘for the overflowing’ > למטרא ‘for the rain’; *ύετος* ‘heavy rain shower’. *ύετος* here uniquely translates שטף; is there significance in its qualification as *λάβρος* ‘violent’?

38.31: משכות hapax > סיג ‘fence’; *φραγμός* ‘fence, hedge’. משכות is hapax, so *φραγμός* may simply be the result of seeking a likely derivation, as also 11Q10.

39.3: תשלחנה ‘they cast out’ > תושר ‘you dispel’; *έξαποστελείς* ‘you send away’. The use of the second person in both the Greek and 11Q10 may be in response to the awkward Hebrew;¹⁰⁷ *έξαποστέλλειν* itself translates √ שלח very frequently. Comment on this particular verse must take account of the complications of the Greek version, which appears to omit a translation of the Hebrew v.2b and v.3a; the translation at v.3b and v.4 comes from Theodotion.¹⁰⁸

39.23: להב ‘flame; blade’ > שגן ‘blade’; *όξυσθενής* ‘sharpened’.¹⁰⁹

104. Twenty-six Hebrew equivalents are listed for *δύναμις*; primarily it translates חיל.

105. García Martínez *et al.* consider it unlikely that at 37.14 11Q10 reflects a variant HT.

106. See Selection, Extension.

107. See Gentry, *Asterisked Material* (166,302) on the use of second person forms in the Greek at 39.3.

108. A translation of Hebrew v.3b appears at Greek v.2b, and a translation of Hebrew v.4a at Greek v.3a; see Dhorme, *Job* for further detail.

109. So Codex Alexandrinus. Muraoka (Hatch & Redpath, *Concordance*, second edition) considers this

Other examples include:

38.6: ‘they are sunk’ > אַחֲדוֹן ‘they are held, fastened’; πεπήγασι ‘they are fastened’. 38.24: יחלק ‘it is divided’ > יפק ‘it goes out’; ἐκπορεύεται ‘it goes out’.

As regards other possible influences: in 39.23 the treatment of אשפה and כידון suggests comparison with 1QM and is perhaps indicative of contemporary knowledge.¹¹⁰ The translation of משכות in 38.31 may be based on real-life observation of the constellation Orion.¹¹¹

PJob

Research into the influence of the LXX on the Peshitta has shown that in some books it can be significant.¹¹² As regards PJob, it has been found to be negligible;¹¹³ this has been attributed to the conservatism of PJob, or to the reluctance of the translator to consult a text which is approximately one-sixth shorter than MT.¹¹⁴

In the current text sample the following translations may be compared with LXX:

38.7: בָּרֶן יַחַד כּוֹכְבֵי בֹקֶר ‘when the morning stars sang together’ >

הָיָא אַבְסַגָּא תַּמְבָּר, זַפְרָא ‘he created at the same time the morning stars’; ὅτε ἐγενήθησαν ἄστρα ‘when the stars were made’. Neither regard the hemistichs as

an implausible equivalent. Vaticanus and Sinaiticus omit. Though later (fifth century CE), Alexandrinus is often an important witness for very early readings (so Dines, *Septuagint*, 7).

110. See Selection, Expansion.

111. See Selection.

112. For example, influence is “not in doubt” in PJer according to Greenberg, *Jeremiah* (22-3; Chapt.11); Joosten, *Doublet* concludes that the author of PProv worked with the Hebrew and Greek text simultaneously. More generally in P, see Weitzman, *Syriac Version* (68-86,181).

113. Szpek, *Translation Technique* (268); Weitzman, *Syriac Version* (181).

114. Weitzman, *Syriac Version* (68, 81); *Hebrew and Syriac Job* (139-40).

parallel and both substitute HT's בָּרַךְ.¹¹⁵ Theological influence is possible; other such cases have been documented in both P and LXX.¹¹⁶ In the same verse, the equation of 'sons of God' with angels, which both PJob and LXX express, is commonly attested.¹¹⁷

The translation of מַשְׁכּוֹת as צַבָּל 'path' in 38.31 may suggest real-life observation; cf. the Vulgate's *gyrus* 'circle; course'.

RJob

It is recognised that rabbinic targumim may exhibit knowledge of traditions shared with LXX and/or other Greek versions.¹¹⁸ Regarding RJob, places where comparison with LXX and/or other versions may be warranted have been noted.¹¹⁹ Given that the LXX was eventually superseded in rabbinic circles by the other Greek translations, proper consideration of their witness would be necessary for full exploration of the question of shared or similar traditions of understanding and translation in RJob.¹²⁰

In the current text sample the following translations may be compared with LXX:

37.11: בָּרִי (hapax) > בְּרִירוּתָא 'clearness' ; ἐκλεκτὸν 'chosen',¹²¹ this is of interest since both appear to have connected the hapax with בָּרַךְ, which can mean 'to purify, cleanse' and 'to single out, sift'.

115. Wechsler, *Reflections* (103) suggests it may be a shared variant.

116. Theological influence on the translation has been observed in PJob, P more generally, and in the LXX. See Weitzman, *Hebrew and Syriac Job* (139); Gelston, *Twelve Prophets* (152-53); Gray, *Massoretic Text* (339-41); Jobes and Silva, *Invitation* (93-102), respectively.

117. See Substitution.

118. See, for example, Hayward, *Targum Jeremiah* (27-29) who observes points of contact at an exegetical level between the targum and the Versions, and a range of intertestamental sources.

119. Mangan, *Targum of Job* (7) notes 1.1, 5.8, 17.15, 19.28. Weiss, *התרגום* (75-85) lists Greek, Latin and Persian loan words. Wechsler, *Reflections* includes readings from LXX, Aquila, Symmachus and the Vulgate.

120. Although Wechsler, *Reflections* includes readings from the Greek versions, they are not central to his study, which is concerned with the question of a relationship between 11Q10 and PJob.

121. Aquila likewise; this contrasts with Symmachus *καρπῶ* 'with fruit' which appears to associate it with בָּר 'corn, grain'.

37.15: בשום 'in placing' > addition of גירתא '[God places] an edict'; *ἐπγα αὐτοῦ* '[God has disposed] his works'; both provide a complement.

38.7: כל בני אלהים 'all the sons of God' > כל כתי מלאכיא 'all the bands of angels'; *πάντες ἄγγελοί μου* 'all my angels'; both attest the common tradition.¹²²

There are translations in RJob which might suggest theological concerns or influence (37.10 מימר¹²³; 37.19 נערך לא¹²⁴; 38.8 כמין¹²⁵). One example perhaps indicates knowledge of mythology (38.31 משכות¹²⁶).

122. Aquila and Theodotion: *υἱοὶ θεου*.

123. See Substitution.

124. See Substitution.

125. See Alternative Translation.

126. See Expansion.

3 i. e Knowledge of traditional material

PJob

The Peshitta sometimes suggests knowledge of rabbinic material,¹²⁷ though conclusive proof can be difficult to establish.¹²⁸ Cases in PJob which may indicate interpretations shared with RJob and with other bible versions have been documented.¹²⁹ Szpek has identified examples of interpretative substitutions concerning the fate of the wicked, the role and nature of God and the character of Job; some suggest similarity with other versions, some are unique to PJob. She has also identified some exegetical additions which appear to be derived from creative interpretation of key words, none paralleled in RJob.¹³⁰ Wechsler argues that grammatical and lexicographical evidence points to congruencies with traditions, but these may be translational or lexical rather than indications of common exegetical traditions.¹³¹

There are few indications in the text sample that the PJob translator had knowledge of traditional interpretations of what HT means.¹³² Two places suggest a tradition known to all three translators (38.7 בני אלהים ; 38.31 כסיל).

127. For example, Weitzman, *Syriac Version* (111-12, 120) notes “striking parallels” in PChronicles. See also e.g. Smelik, *Judges* (287); Weitzman, *Hebrew and Syriac Job* (139); Gelston, *Twelve Prophets* (186-89); Dirksen, *OT Peshitta* (264-83).

128. Weitzman, *Syriac Version* (149-160) rejects many of Maori’s examples from the Pentateuch, cautioning that explanations in polygenesis, translation technique, and mss. variants can be offered. Some material common to P and rabbinic sources may indicate access to a common fund of biblical scholarship pre-dating rabbinic Judaism (239-40).

129. Dhorme, *Commentary* ccxv; Mangan, *Targum of Job* (7); Wechsler, *Reflections*.

130. Szpek, *Translation Technique* (188-93, 295-7); *Influence* (157). The majority of apparently midrashic additions identified by Baumann she attributes to language difference, intra-verse influence or clarificatory additions (*Influence*, 155).

131. Wechsler, *Reflections* (81): he cites LXX, the Greek versions, Jewish sources up to and including Saadiah and Karaite sources in the tenth century. His evidence for congruency is largely in grammatical correspondence and lexicographic synonymy; in almost 25% of cases he suggests that the parallel may be attributable to a variant HT (p.80), and many others may be due to polygenesis.

132. Lack of traditional knowledge is suggested in 38.25; see Conjecture. Wechsler, *Reflections* identifies instances of what he terms “exegetical/targumic parallels” in PJob and 11Q10 which are also attested in other Jewish sources, including RJob; also cases which are uniquely shared by PJob and 11Q10. Some are based on reconstructions of non-extant parts of 11Q10, e.g. 21.24 (p.84), 27.18 (p.86), 26.13 (p.109), 32.11 (p.114).

RJob

There are many places where the RJob translation reflects material found in other rabbinic sources.¹³³ Historical development of such material is difficult to assess, but the direction of travel may sometimes be inferred. In the case of 38.23 RJob appears to reflect a tradition known to Josephus.¹³⁴ In 38.8 RJob shares an addition with 11Q10, again, therefore, suggesting an early interpretation.¹³⁵ In 37.13 the elaboration seems to have arisen directly from ambiguity in the biblical text, so that the targum may be an earlier layer than more extensive mishnaic/talmudic material.¹³⁶

11Q10

Evidence from 11Q10 suggests interpretations shared with RJob or other rabbinic material.¹³⁷ There is, for example, a hint of the rabbinic epithet **מי שאמר והיה העולם** 'He who spoke and the world came into being' in the accent on divine speech in 11Q10's translation at 37.12; the epithet occurs in tannaitic sources and may be much older.¹³⁸ The notion of God's speaking in the context of the Creation is, of course, intensely scriptural, and this is no doubt behind 11Q10's translation, as it is behind the rabbinic epithet. The following examples also suggest equal sensitivity to scriptural language and imagery on the parts of 11Q10 and RJob. PJob in these same verses is also cited by way of contrast.

Both 11Q10 and RJob connect 37.11 **ברי** with cleansing; PJob's handling is conjectural.¹³⁹ 11Q10's likely allusion in 38.7 finds explicit reflection in a midrash

133. See also Weiss, **התרגום** (235-87); Mangan, *Targum of Job* (15-16).

134. See Expansion.

135. See Expansion, Alternative Translation.

136. Alternatively, RJob may be a later précis. Mangan, *Targum of Job* (6-8) notes other places which may reflect "a very early core".

137. An early commentator on 11Q10 observed that a shift from the masculine forms in HT to feminine forms in the translation of 41.8-9 was an exegetical one and in line with traditional exegesis; Boyarin, *Aramaic Notes* (30).

138. In the opinion of Marmorstein, *Rabbinic Doctrine* (89), it is traceable "to the oldest stage of religious thought". See Extension.

139. See Selection, Substitution, Conjecture.

which identifies the morning stars of Job 38.7 as Israel on the basis of Dan 12.3.¹⁴⁰ Both 11Q10 and RJob understand 38.25 to refer to rain;¹⁴¹ the interpretation of קלות in 38.25 as connected with קלל, as made by 11Q10, is also made by RJob at 28.26 and by the targum to Ps 104.3. PJob has no translation of 38.25a.¹⁴² At 39.6 the addition of ארע 'land' (evoking Jer 17.6, Ps 107) is found in both RJob and 11Q10; PJob adds בארץ 'in the place'.¹⁴³ At 39.23 RJob and 11Q10 associate להב with sharpness, which suggests a shared appreciation of a resonance with Gen 3.24. PJob associates להב at 39.23 with brightness.¹⁴⁴ Also in 39.23 11Q10 expands the translation of כידון to וחרף 'sharp sword'; RJob too expands with חרבא שונא 'the sharp sword', though translating להב rather than of כידון.¹⁴⁵ These examples from 11Q10 and RJob can perhaps be attributed to the translators' independent use of scripture as source and inspiration. Alternatively, or perhaps additionally, they may indicate the kind of common fund of scholarship Weitzman posited.¹⁴⁶

There is further significant evidence from 11Q10 which suggests knowledge of scriptural motifs which also appear in some form in other intertestamental sources, and which are more fully expounded exegetically in later rabbinic material. These are now detailed.

140. GenR 65.21. Cf. bHull 91b-92a where it is stated, citing Job 38.7, that it is only after Israel (כוכבי) have sung their praises to God on earth that the ministering angels (כל בני אלהים) begin singing their praises in heaven. See Substitution.

141. Explicitly in RJob2, implicitly in RJob1 and RJob3; see Expansion.

142. See Selection, Expansion, Substitution, Omission.

143. See Expansion.

144. PJob: 'the brightness of the spear and of the lance'. P-S define זלמ-בא as 'flame, blaze; flash of arms, a bright blade', all apparently connoting brightness.

145. For 11Q10 see Selection, Expansion; for RJob see Expansion.

146. See above n.128 and cf. below p.220-21.

אבן פנתה

Rabbinic elaboration on the theme of the founding of the earth pivots on the expression אבן פנתה in Job 38.6, which is taken as referring to a stone (אבן שתיה) which was cast by God into the ocean.¹⁴⁷ Related strands of tradition also centre on citations from Job.¹⁴⁸ An explicit connexion is made between the foundation stone of the world and that of the temple.¹⁴⁹ The theme is further elaborated: there is a combination of cult (shrine, tabernacle) and creation (earth, foundation), as expressed, for instance, in the assertion that the day on which Israel erected the tabernacle was the day that God completed the creation (GenR 3.9); an idea echoed also in NumR 12.11: ‘For before the tabernacle was set up the world was unstable, but when the tabernacle was erected the world was firmly established’. A related notion equates the creation of the tabernacle with the creation of the earth (NumR 12.13).¹⁵⁰

Rabbinic tradition attributes to an anonymous tannaitic source the association of אבן שתיה with the foundation of the world, and the reason for the name (bYoma 54b). It credits R. Shimon b. Yohai (second century CE) with the teaching that the creation of the world was complete when Moses finished building the tabernacle.¹⁵¹ These attributions are lent objective historical value through earlier evidence for similar ideas.¹⁵² An association of creation and shrine is perhaps discernable in Exod 15.6-8,17;

147. bYoma 54b: ‘A tanna taught: It [the stone] was so called [שתיה] because from it the world was founded ... R. Yitzak said: the Holy One Blessed Be He cast a stone אבן ירה into the sea, from which the world was founded, as it is said: Job 38.6’.

148. bYoma 54b: creation of the world started from the centre and moved outwards (Job 38.38), or from the sides and moved inwards (Job 37.6); or started from Zion (Ps 50.1-2).

149. NumR 12.4: ‘“of the wood of Lebanon” (Song 3.9) signifies that the building of the world commenced from the spot on which the temple was to stand. R. Jose ben Halafta said: Why was it called ‘foundation stone’? Because thereon began the foundation of the world. Hence it is written: “Out of Zion, the perfection of beauty, God hath shined forth” (Ps 50.2)’. Cf. Tanh. (Buber) Qedoshim 7.10 (Lev 19.23ff). See Ginzberg, *Legends* V, p.14 n.38,39, p.292 n.141 for further references. Also of note are references to the foundations and the “precious stones” of the heavenly Jerusalem in Rev 21.11-20; Yarbrow Collins, *Cosmology* (130-33).

150. Ginzberg, *Legends* VI (p.67 n.346; p.74 n.381) gives rabbinic and non-rabbinic sources for these notions. Alexander, *Pre-emptive Exegesis* (239) has suggested GenR 3.9 may reflect ideas regarding the temple as microcosm and the foundation point of the world.

151. PRK 1.4, commenting on Num 7.1.

152. Hayward, *Jewish Temple* distinguishes major themes in how the significance of the temple and its

the origins of such an association may be very ancient, with elements detectable in Enuma Elish.¹⁵³ Other early witnesses to similar notions include 1En 18.8, 26.1-2, which speak of a blessed place, a holy mountain at the centre of the earth, “reaching to heaven like the throne of the Lord”; also Jub 8.19 which pictures Mt Zion at the centre of the earth.¹⁵⁴ To this early evidence can be added that from 11Q10, whose translation of 38.6 suggests that what was intended was reference to the notion of the earth’s foundation stone, perhaps also to an association of creation / foundation / earth / temple.¹⁵⁵

גבורה

The rabbinic epithet גבורה is found primarily in two contexts. It appears where there is stress on the divine origin of the commandments; the giving of Torah is seen as the most potent example of God’s power of revelation. It also appears in relation to divine power and nature, in particular the power to provide rain.¹⁵⁶ In the second paragraph of the Amidah (ברכת גבורות ‘the blessing of powers’),¹⁵⁷ God is בעל גבורות ‘master of powers’, eternally mighty (אתה גבר לעולם אדני), whose powers are expressed in many ways: particularly in his power over death, but also in support for the weak, healing for the sick, and freeing of those in bondage.¹⁵⁸ The supplementary גבורות

service were understood by Jews in the Second Temple period; amongst these are i) the idea that the temple service was directly associated with the continuing stability of the cosmos (seen particularly in Pseudo-Philo and Ben Sira); and ii) the idea that the temple and its furnishings were symbolic of different parts of the cosmos (seen particularly in Philo and Josephus).

153. Fishbane, *Mythmaking* (210) notes a “striking link” in Exod 15.6-8, 17 between the motifs of divine combat against the sea and the building of a temple; and further, that the topic of the establishment of the world and the heavenly shrine upon the defeated waters of chaos is famously found in Enuma Elish iv-v.

154. Eliade, *Patterns* brings evidence for the ubiquity of the concept of a sacred centre, a stone or *omphalos*, in comparative creation mythologies (231f, 374f). Talmon, *Har* disputes the notion of ‘navel’ in the Hebrew Bible.

155. See Selection, Substitution.

156. Zank, *Gevurah* (165-7): it points to an association between nature and divine power (rain, sun, life), and it defines authoritative revelation. See also Marmorstein, *Rabbinic Doctrine* (82). Regarding targumic usage, Hayward, *Tg Jeremiah* (67) notes that מַחַת גְּבוּרָתִי often replaces יְד יְהוָה. More recently its use has been remarked by Ribera Florit in his review of Houtman, *Bilingual Concordance* (JSJ, 2004).

157. mRH 4.5.

158. Zank, *Gevurah* (128) maintains that the title refers to God’s powers of resurrection, and then, through symbolic association, to God’s power to bring rain.

גשמים¹⁵⁹, added during the rainy season, is in praise of God in whose power is the provision of rain: '[You] who cause the wind to blow and the rain to fall'. R.Yohanan explains the expression: 'because they [the rains] come down through [God's] power גבורה מפני שיוורדין בגבורה'.¹⁶⁰ Significantly, the proof-text for explaining what is meant by גבורה גשמים is taken from Job (5.9-10); though גבורה does not appear there, it is nevertheless understood to refer to rain as a manifestation of God's creative powers.¹⁶¹

The epithet גבורה does not occur in RJob;¹⁶² but the elaboration at 37.13 which centres on rain is an expression of the same theme. Significantly, in associated talmudic and mishnaic material it is Job that provides the proof-texts (either explicitly or implicitly) for the notions of the types of rain and for the association of lack of rain with sin.¹⁶³ The notion that lack of rain is a direct consequence of sin is a central tenet in rabbinic theology. RJob to 36.32 itself makes the connexion directly: because of thieving hands God withholds rain and he commands it to descend because of prayer. bTaan 7b lists sins on account of which rains are withheld; it is said in the name of R. Tanhum b. Hanilai: 'No rain falls unless the sins of Israel have been forgiven', citing as proof Ps 85.2-3: "רצית יהוה ארצך" "Lord, thou hast been favourable to thy land ... Thou hast forgiven the iniquity of thy people, thou hast covered all their sin .." (AV).¹⁶⁴ Note the occurrence of ארץ (v.2), of the plea for God to show mercy חסד (v.8), and of the trust

159. mTaan 1.1.

160. bTaan 2a. There is also an addition to the ninth blessing: 'give dew and rain for a blessing'. Zank, *Gevurah* (128-9) observes that R. Yohanan's explanation reduces the original magical and apotropaic expression to that of a natural phenomenon under divine control.

161. GenR 13.4: R. Hoshaya said: wonderful is the might of rain גבורת גשמים for it is reckoned as equivalent to the whole of creation. What is the proof? עשה גדלות ואין חקר 'Who doeth great things and unsearchable' (Job 5.9). How? פני ארץ ושלה מים על פני חוצות By 'giving rain upon the earth and sending waters upon the fields' (v.10).

162. The epithet 'Strong One' is used at 5.8, 14.18, 18.4. Marmorstein, *Rabbinic Doctrine* (107) cites other occurrences elsewhere. There is no obvious association with rain.

163. See Substitution, Adjustment.

164. Cf. GenR 13.5: R. Isaac said: rain is evidence of propitiation, as are sacrifices, as it is written: "Lord, thou hast been favourable unto thy land" (Ps 85.2). R. Tanhum b Hanilai said: it makes atonement for sins, as it is said: "Thou hast forgiven the iniquity of thy people, thou hast covered all their sin" (Ps 85.3).

that ‘the Lord will deliver the good יתן יהוה הטוב and our land shall yield her increase’ (v.13) - all of which link with ideas and imagery in Job 37.13 and the way in which it was understood by its rabbinic translators.

It is proposed that rabbinic usage of גבורה as a divine title may be early.¹⁶⁵ Comparative evidence may perhaps be found in Ps-Philo’s use of *fortis, fortissimus* as a divine title.¹⁶⁶ Further supportive evidence may be New Testament usage of δύναμις ‘power’. Several nuances are recorded: ἡ δύναμις is used in direct reference to God (e.g. Mk 14.62 // Mt 26.64);¹⁶⁷ it also characterizes the power of Jesus as God-given (Lk 1.35, 4.14), or as synonymous with God (1 Cor 1.24). It is used widely to describe the power of Jesus and his followers over nature, as manifest in his healing ministry (e.g. Mk 5.30; Lk 6.19, 8.46; 9.1).¹⁶⁸ It is also used in connexion with the most particular demonstration of God’s power over the entirety of creation, that is, power over death (e.g. 2 Cor 13.4; Mk 12.24f; Eph 1.19f). In the latter connexion, recall the rabbinic epithet בעל גבורות which refers, amongst other things, to God’s powers of resurrection. The association of גבורה with God and divine power may, then, have had a wide currency in the first century CE. The use of גבורה in 11Q10’s translation at 37.14, 16, and the interpreted sense ‘hunger and want’ at 37.13, where rain is implicitly understood,¹⁶⁹ suggest sensitivity to the nuance that the term גבורה conveys in scriptural usage, that is, God’s powers as manifest in nature. Also suggested is an awareness of rain and the power to control rain as a motif with significance (cf. in particular the

165.Zank, *Gevurah* (95) notes that though the epithet is absent from the Mishnah and rare in Tosefta and most tannaitic midrashim, references to it in the Babli are in purportedly tannaitic material. It is widely applied. Urbach, *Sages* (93-4) cites rabbinic references to divine strength in connexion with revelation, using synonyms of גבורה; parallels may be found in Philo and in the Wisdom of Solomon.

166.Hayward, *Tg Jeremiah* (67).

167.Zank, *Gevurah* (135) compares bBer 55b ‘sitting in power’ with Mk 14.62, Mt 26.64, Lk 22.69.

168.Grundmann, in Kittel (ed.) *TDNT* (284-317) writes: “His activity is the exercise of power in relation to the demonic powers of the world ... As the essence of God is power, so endowment with power is linked with the gift of His Spirit. Endowment with the Spirit gives Him ἐξουσία, a definite personal authority which He has, in substantial terms, the δύναμις to exercise” (301).

169.See Extension, Selection, Alternative Translation.

substitution of זמן for תעלה in 38.25). 11Q10's witness pushes back the evidence for this motif, which becomes highly developed in rabbinic theology, to a much earlier stage of awareness and attestation.

חכמה

The rabbinic equation of חכמה with Torah, founded on Proverbs imagery, is absolute. GenR begins by citing Prov 8.30: 'ואהיה אצלו אמן'; the Torah declares, "I was the instrument of the Holy One Blessed Be He..." God consulted the Torah and created the world' (GenR 1.1). Torah was one of six things which preceded the Creation; again the proof comes from Prov 8, citing the words of חכמה: 'For it is written, "The Lord made me as the beginning of his way prior to his works of old"..' (Prov 8.22).¹⁷⁰ The notion of the role of Torah at Creation is implied in an early source and given an early attribution: mAvot 3.14 portrays R. Akiva as declaring, 'Beloved are Israel, for unto them was given the instrument by which the world was created ..'. There is extensive later development of the motif of the חכם and the figure of Abraham portrayed as an archetypal possessor of חכמה / Torah.¹⁷¹

The development of these notions beyond their scriptural origins can be traced much earlier than these rabbinic expressions.¹⁷² A tradition of wisdom is embedded in Philo's writings.¹⁷³ Though λογος largely takes the place of σοφια, they appear to be more or less equivalent.¹⁷⁴ He cites Prov 8.22f and the notion of the pre-existence of wisdom; he

170. See e.g. Sifre Deut §48.7 (Neusner): a reference to Torah as the instrument of creation is attributed to a Tanna (Eliezer ben R. Zadok); Sifre Deut §37.1 (Neusner); bPes 54a; ExodR 48.4; LevR 2.1, 25.1; NumR 4.13.

171. Jacobs, *Midrashic Process* (79-94); references to the antiquity of the notion of patriarchal observance are given in Ginzberg, *Legends* V p.259 n.275.

172. Kugel, *The Bible* (53-55) traces the motif of pre-existent Wisdom in early Jewish sources.

173. The extent of the influence on Philo of contemporary Jewish interpretations is debated; for references see Kugel, *The Bible* (41).

174. Laporte, *Philo* (114-6, 134). Comparisons may also be made with the Wisdom of Solomon; Grabbe, *Wisdom* (76-9).

identifies wisdom as the word of God, i.e. as Torah,¹⁷⁵ its role at Creation is implicit.¹⁷⁶ Earlier still, Qumran wisdom texts develop and further illustrate the concept of wisdom as found in the classic biblical wisdom books (Proverbs, Qohelet, Job).¹⁷⁷ In 1 Enoch wisdom is ethereal and arcane, divinely revealed to a chosen witness; the created order is central to the manifestation of wisdom. The theme of wisdom punctuates Ben Sira throughout.¹⁷⁸ It opens with the image of wisdom as first of all created things, there from the beginning (1.1-5); cf. Hymn to the Creator 11Q5 xxvi 9-15. Wisdom is personified: BSira 24.1-22, 51.13-30; cf. 11Q5 xxi 11-17; xxii 1; also 11Q5 xviii 1-16 (Ps 154). Moreover, wisdom is equated with the law of Moses: BSira 24.23.

It is now clear that amongst these early witnesses for awareness of the significance of חכמה is 11Q10's translation of 38.4, which deliberately evokes the imagery of Proverbs and thus recruits the connexion of חכמה with Creation into the translation and understanding of the Job text.¹⁷⁹

תהום

Divine combat with the sea is a widespread motif in ANE mythology. The Akkadian creation epic describes the aftermath to the defeat of Tiamat, including measures to prevent the escape of her waters.¹⁸⁰ Ugaritic sources describe the primordial battle between the creator god Baal and Yam, the sea god, and his allies Lotan and Shilyat, the crooked serpent; all three are recognisable in Israelite workings of these traditions (e.g. Rahab: Ps 89.10-11, Isa 51.9-10, Job 26.12; crooked serpent: Job 26.13, Isa 27.1;

175. de Migratione Abrahami 130.

176. de Opificio Mundi 20, 25, 36; de Cherubim 127.

177. Harrington, *Wisdom Texts*.

178. Ben Sira is here treated under the broad heading of 'Qumran'; the Masada ms. has largely substantiated the reliability of the medieval Cairo Genizah text (B) and the translations (Greek, Syriac, and Latin). See Harrington, *Wisdom Texts* (93-5).

179. See Extension. 11Q10 is too fragmentary to deduce anything of its treatment of the wisdom passage in chpt. 28 (28.4-13/Col xii, 28.20-28/Col xiii).

180. Enuma Elish IV, 138-40. In origin תהום may be a primary noun, common to Semitic; cf. Akk. *tîāmtu*, *tāmtu*, Ugar. *thm*, *thmt*; see K-B for a full discussion; also Botterweck & Ringgren, *Theological Dictionary*. Tsumura, *The Earth and the Waters* (65) rejects the possibility that תהום in Gen 1.2 is a reference to an original Canaanite deity.

Leviathan: Job 40.25f).¹⁸¹

The idea of the primordial waters of the abyss, contained at Creation but still lurking as a future threat, is a rich thread running from these earlier manifestations through intertestamental, rabbinic and early Christian sources.¹⁸² I Enoch 69.17-19, for example, explicitly refers to the oath which secures the depths in their place for all time.¹⁸³ There is redolent imagery, too, in 1QH^a.¹⁸⁴ The Prayer of Manasseh 3 refers to the securing of the waters with the divine name. This early permutation¹⁸⁵ found its way into targum PsJon, where reference is made to ‘.. the holy name on the foundation stone with which God sealed the mouth of the great deep from the beginning’ (Ex 28.30), and is embellished further in other rabbinic sources.¹⁸⁶ Josephus refers to a legend regarding the destruction of the world through a mighty deluge.¹⁸⁷ Early Christian sources which evince familiarity with the theme include Rev 20.1-3, with its reference to Satan as ‘the dragon, that old serpent’, destined to be ‘sealed up’ in the ‘bottomless pit’; and Rev 21.1

181. Jacobs, *Midrashic Process* (154-67). Fishbane, *Mythmaking* (33) notes that the Mari letter (18th century BCE) predates the Canaanite and Babylonian evidence and uses terminology which recurs in later Ugaritic and biblical texts.

182. For references and discussion of the texts, see Fishbane, *Mythmaking*; Sperber, *The Abysses*; Hayman, *Man from the Sea*; Jacobs, *Elements*; Forsyth, *The Old Enemy*.

183. Cf. 4Q511 30.3.

184. תהום (sg. and pl.) occurs 35 times in the DSS, 12 times in 1QH, with a range of meanings similar to that in biblical Ps and Wisdom literature; see Botterweck & Ringgren, *Theological Dictionary*. Hayman, *Man From the Sea* recognises elements in 1QH 6.22-35 (1QH^a xiv.22-35): the threatening attack of the sea and the descent to the gates of death. Cf. also the depiction of a storm-tossed deep in 1QH^a xi.7-12; it is preceded by and likened with that of a woman in the throes of giving birth; the association of images within the passage is interesting in light of the linking of רחם with תהום in 11Q10 and RJob. Cf. also BSira 51.5: the speaker thanks God for having saved him מרחם [תהום] (B ms); ἐκ βάθους κοιλίας ἄδου (G ms) “from the deep womb of Hades”. García Martínez *et al.* cite this though do not comment further.

185. The Prayer of Manasseh is roughly dated between second century BCE and first century CE; Charlesworth, *Pseudepigrapha* believes it predates 70 CE, and is possibly Palestinian in provenance.

186. The seal with the power to keep the waters of the abyss in check is variously defined as the divine name itself (TgSong 4.12; cf. Job 38.11); Sefer Yetsira (perhaps late second/early third century CE) §15 refers to the divine name sealing out chaos. Or the divine name written by David on a pot-sherd which he cast into the pits under the temple altar (bSukh 53a-b); cf. ySanh 10.2 (Neusner): a clay pot seals the waters of the deep which sit underneath the earth. Or the divine name written on אבן שתייה, the foundation stone of the temple (TgEccl 3.11). In Tanh 1 (to Gen 1.1; Berman edtn.) it is with the assistance of wisdom (חכמה) that God bound up the deep, citing Jer 5.22 and Prov 8.27. Fishbane, *Mythmaking* (124-31) discusses the development of tehom / temple as a major motif in midrash.

187. Ant. i.70.

which describes the new age when there will be ‘no more sea’.¹⁸⁸ RJob’s addition of תהומא (38.8) is a shorthand reference to the elaboration of this theme found in other sources. The imperfect יפוק ‘it will go out’ (38.8) appears to hint at an eschatological element; a future battle is a significant feature in rabbinic elaboration of the mythology, with proof-texts supplied from Job.¹⁸⁹ The expansion at 38.10: ‘And I laid upon it my decree and set *the sands like* bolts and doors’, was very likely influenced by Jer 5.22, which resonates strongly with Job 38.8-11.¹⁹⁰

11Q10 is clearly familiar with this same mythology and must be included amongst the earlier witnesses to the diffusion of such material.¹⁹¹ The addition of תהומא at 38.8 is an unmistakable reference; the use of the imperfect (38.8,10) introduces an eschatological flavour, consistent, perhaps, with some other references to תהום, such as those in 1QH,¹⁹² and prefiguring the eschatological element seen in rabbinic development of the motif.

11Q10 and the wider context

The scripturally-based motifs described above can be discerned in a range of intertestamental texts; traces of two are evident in even greater antiquity. This spread of witnesses is testimony to the common heritage of ideas, distributed widely in diverse texts, which sits beneath the surface of plurality that characterizes Second Temple

188. Hayman, *Man From the Sea* cites these and passages in the Odes of Solomon (early Syriac Christian, second century CE) as “evidence that the old Canaanite myths were still being transmitted by Jews in the first century CE”.

189. For example, bBBat 75a refers to the time to come, when Gabriel will organise a hunt for Leviathan (Job 40.25) in which he will require God’s help (Job 40.19). The identity of the forces of chaos varies: Leviathan, Rahav, the angel of the sea (e.g. b.BBat 74b on Job 26.12). Jacobs, *Process* (159) comments that “in keeping with the general tendency in rabbinic literature, the setting for the combat is an eschatological rather than a cosmogonic one, the slaying of Leviathan being projected from its original setting in the drama of the creation and establishment of God’s kingship, to the messianic age, the period of the new cosmos and re-establishment of divine sovereignty”.

190. See Alternative Translation, Expansion.

191. See Expansion, Extension.

192. E.g. Col xi.13-18 describes a soul in danger of falling into wickedness as being like a ship on a storm-tossed deep תהום: the deeps תהומות boil over into the pit שחת, the abyss תהום, Sheol opens its gates, its doors close with everlasting bolts. Col xi.27-34 describes God’s wrath against the wicked as like the great deep רבה תהום which will overwhelm them.

Judaism. 11Q10 is another contact with this “cultural thesaurus”.¹⁹³ The translator knew these ideas and their scriptural contexts and sensed their resonance with, or their implicit presence within, particular places in the Job text; and he brought the two together through his translation choices. 11Q10 is part of the long development of these ideas in Second Temple Jewish interpretative literature, and before that in biblical and ANE sources, which prefaced their emergence as signal motifs which receive exegetical treatment in complex rabbinic midrashim.¹⁹⁴

3 ii. Operating principles of the translators

Besides evidence of skills and knowledge on the part of the translators, the analysis suggests some principles which guided the ways in which they operated. They can be broadly characterized as attitudes towards scripture.

3 ii. a The concept of scripture

An agreed canon of the Hebrew scriptures was perhaps not a reality until as late as 132-5 CE, though evidence suggests much earlier acceptance of the five books of Moses and of the former and latter Prophets as authoritative.¹⁹⁵ Although the dating of RJob is, like that of any targum, uncertain, and although there is the possibility of an early date for a Job targum, it is assumed for the purposes of this analysis that within the rabbinic circles which produced it, the concept of scripture, of authoritative texts, with fixed or at least highly stable forms, was well established. As for the concept of scripture in the circles which produced PJob, there is much that remains uncertain about

193. Fishbane, *Mythmaking* (23). Kugel, *Potiphar's House* (266-8) posits the idea of an oral store of standard explanations for problems and peculiarities in the biblical text which was held in common by diverse groups right across Second Temple Judaism. Vermes, *Qumran Interpretation* (46) asserts that Qumran exegetes “took over from pre-sectarian Judaism a body of exegetical tradition already fully developed and in advance of the purely literal significance of scripture”. Kugel, *The Bible* (34) observes that exegetical motifs “constituted the raw material out of which most ancient retellings and commentaries were made”.

194. Jacobs, *Midrashic Process* (79); Fishbane, *Mythmaking* observes that “the mythic sources available to rabbinic teachers were far more pervasive and varied than what might be supposed from scripture alone”. He refers to the “thematic continuity” of rabbinic myth with ANE and biblical sources (191).

195. Ulrich, *Qumran Biblical Scrolls* (70) notes that “certainly there were ‘sacred scriptures’ at the end of the Second Temple period”. For a useful précis of this complex issue, see Campbell, *Exegetical Texts* (20-22).

the background to production of the Peshitta;¹⁹⁶ however, there is evidence regarding the composition of the canon in the early centuries CE, so that an assumption of an inheritance of the canon of Jewish scriptures is sound.¹⁹⁷

For the author of 11Q10, working in the pre-canonic period, it is less clear what value or meaning the concept of ‘scripture’ might have had. Variant multiple copies of books, numerous minor variants in manuscripts, and variant citations witness to a textual plurality and fluidity at Qumran and beyond.¹⁹⁸ While there is much debate over dates, terms and texts, as a working hypothesis it can be accepted that there was, in some circles in the Second Temple period, a developing concept of ‘scriptural consciousness’, that is, a regard for certain texts as authoritative;¹⁹⁹ there was also development towards a canonical consciousness, that is, towards closing the boundaries of acceptance.²⁰⁰ What is beyond doubt is that, though contours were flexible and boundaries were porous,²⁰¹ texts which were regarded as having authority and relevance were the core of activities in Second Temple circles.

What is also beyond doubt is that the author of 11Q10 knew and referred to texts

196. See further under Conclusions.

197. The earliest Christian list of the canon is that of Melito, Bishop of Sardis, from the latter half of the second century CE, in which it is possible to identify all the canonical books except Esther and Lamentations. For detail see Beckwith, *OT Canon* (182-98).

198. Brooke, *e pluribus* (110-15) describes pluralism of readings as a “fact of life” for Qumran exegetes. Talmon, *Aspects* (97) suggests acceptance of pluralism was prevalent also in “normative” Jewish circles in the period second - first century BCE. The point is clear, though it is worth noting that ‘normative’ is not now considered a useful term; cf. Charlesworth’s comments (*Crucible* (23-4)).

199. Alexander, *Enochic Literature* argues that the exegetical use of Genesis by the Enochic authors suggests some sort of authoritative scripture as early as the fourth century BCE. Lange, *Unity and Purity* has recently discussed the evolution from authoritative literature into scripture.

200. This over-simplifies a complex situation. Campbell, *Exegetical Texts* (20-5,31); Beckwith, *Formation* provide convenient overviews. The issue of canon at Qumran adds complexity, with evidence of acceptance of Jubilees, Enochic literature and other texts as authoritative, also a different psalter. For further discussion see, for example, VanderKam and Flint, *Meaning* (103-181); Waltke, *How We Got*; Ulrich, *Bible in the Making*; Herbert and Tov, *Bible as Book*; articles by Ulrich, Trebolle-Barrera and Brooke in Lim, *DSS in Historical Context*. Kraft, *Scripture and Canon* uses the terms ‘scriptural consciousness’ and ‘canonical consciousness’ in a discussion of evidence for the awareness and interpretations of ‘scripture’ in apocryphal and pseudepigraphical texts. He is very cautious in concluding that such ‘consciousness’ existed at all.

201. The description is borrowed from an address given by Dr Jonathan Campbell at the Oriental Institute, Oxford, 28th February 2006.

beyond that of Job. His allusive translation choices appear to require texts which closely resembled MT. They suggest knowledge of texts which later entered the canon (Genesis, Exodus, Leviticus, Deuteronomy, Psalms, Proverbs, 2 Samuel, Isaiah, Jeremiah, Zechariah and other prophets) and of others which remained outside (Ben Sira, 1Enoch).²⁰² Inclusion of the latter two implies no distinction in terms of the perceived authority of the texts. The range of scripture is wide, encompassing the law / torah, history / prophets and wisdom / writings.²⁰³ It includes books (Genesis, Deuteronomy, Isaiah, Psalms, 1Enoch, Ben Sira) which may have been of particular importance for the Qumran community and/or for the authors of texts in use at Qumran.²⁰⁴ Acceptance of Ben Sira (composition dated c.190-180 BCE) would imply a later rather than earlier date in the span proposed for the composition of 11Q10.

3 ii. b Representation of the HT

11Q10

Omission and transposition are key indicators for assessing attitude towards overt representation of the Hebrew.²⁰⁵ The attitude of the 11Q10 translator reflects its presumed *Sitz im Leben* in the context of textual plurality and fluidity. Certain of 11Q10's features might be explained in a context where the nature of texts was unfixed and the practice of transmission could entail revision and editing.²⁰⁶ If the translator's

202. At 38.7 11Q10's use of $\sqrt{\text{זֶה֩ר}}$ resonates with BSira 43.9 and Dan 12.3; cf. 1En 104.2: the righteous "shall shine like the lights of heaven". At 38.25 11Q10's use of זֶמֶן resonates with Deuteronomy and BSira 39.30. For both see Substitution.

203. This concurs with the picture of 'authoritative scripture' at Qumran compiled in VanderKam and Flint, *The Meaning* (177-180).

204. Brooke, *Canon within Canon* (266); Treballe-Barrera, *Qumran evidence*; Alexander, *Enochic Literature* (57). It is of interest that more mss. of Psalms (37) have been found at Qumran and elsewhere in the Judaean Desert than any other book; next Deuteronomy (32) and Isaiah (22); Ulrich, *Bible in the Making* (53, 63).

205. Shepherd, *Reconsideration* (22); as previously noted, he includes representation of the *waw* conjunction.

206. Talmon, *Textual Study* (381) has described the scribe in the second Temple period as being a "minor partner in the creative literary process". Fishbane, *Biblical Interpretation* (66-77) describes features in the *traditio* (transmission) of bible in the pre-masoretic period as "pious revisions and theological addenda". Critics regard such features as marginal glosses which entered the text at an early stage; see Mulder, *Transmission* (91). Vermes, *Biblical Interpretation* (46) describes the *soferim* of the

concern was to convey an understanding of what HT means (but not also to represent in Aramaic every word), abbreviation such as that in 39.4 might have been regarded as appropriate for adequately understanding the verse. Perhaps the same might apply to larger omissions, such as that at 37.17b.²⁰⁷ The omission of an entire verse in 1QIsa^a has been ascribed by one commentator to logical continuity of thought.²⁰⁸ Scribal practice included the use of deictics,²⁰⁹ changes in word order for contextual considerations and to text division in order to explicate meaning.²¹⁰ In 37.16 the 11Q10 translator deemed the addition of **הוא ארו** appropriate for clarification. This may also have applied to the related rearrangement of the text which reinforces the semantic point.²¹¹ In a context where texts were not yet fixed, editorial adjustments for sense when translating a text were perhaps just as acceptable as when transcribing one.

PJob

A move towards uniformity and stability in the Hebrew text can be discerned at the end of the first century CE, probably reflecting the political and socio-religious situation in which those who advanced proto-MT were those who survived the destruction of the

Second Temple era as “creative”, and gives examples of implicit exegesis of an editorial type in the Temple Scroll. Heger, *Qumran Exegesis* (80) cites Lim’s observation regarding the difficulty of deciding whether a variant in the pesharim is an exegetical alteration or is attributable to textual plurality; as Heger observes, the question is “equally valid for other Qumran writings” (80). Fishbane (*Use, Authority* 367-8) observes in Qumran texts paragraphing, phrasing and resolution of syntactic ambiguity by the addition of disjunctive *waw*. Pulikottil, *Transmission* writes that the scribes of 1QIsa^a accepted that the text “could be rearranged, paraphrased and even rewritten” (204). Scribal practices he identifies include: harmonization (contextual, textual and with other books); changes to text division and word order; punctuation with *waw* conjunctive (both addition and omission); explanatory changes / additions / omissions to enhance grammatical accuracy, clarify or bring new meaning. Such features have been explained as evidence of the production of so-called vulgar or vernacular texts, which included contextual adaptations, errors and corrections, as opposed to model copies, with both types coexisting. See Tov, *Textual Criticism* (114-7, 193-4); Weitzman, *Syriac Version* (55); Treballe-Barrera, *Qumran evidence*. Cf. Pulikottil’s comment (*Transmission* (203)) that scribes (who were not merely copyists) existed alongside copyists (who replicated).

207. For both see Omission.

208. Pulikottil, *Transmission* (41f).

209. Pulikottil, *Transmission* (92) observes that scribal use of deictics in 1QIsa^a is “conspicuous”. Fishbane, *Biblical Interpretation* (44-65) notes the use of deictic and explicative elements by biblical scribes in MT to introduce secondary annotations; in Ezek 31.18b the insertion of **הוא** removes ambiguity in the text (46-8), and in Ezra 3.13 the addition of **הוא** clarifies ambiguity and stresses the “proper semantic reference” (53).

210. Pulikottil, *Transmission* (53-4, 81-2).

211. See Adjustment.

Temple.²¹² P witnesses to an on-going stability: its source text is basically MT.²¹³

Rignell explained features in PJob such as omission and other modifications of HT not through the translator's overall attitude to the text, which he felt would imply the translator's condoning distortion of meaning, but rather as the result of reliance on rough and incomplete provisional translations from the Hebrew.²¹⁴ Szpek attributes many features in PJob to error, both aural and visual, lack of proficiency in Hebrew, and unfamiliarity with a tradition of vocalization.²¹⁵ Shepherd attributes omission and transposition in PJob, as in 11Q10, to the linguistic-stylistic demands and constraints of their target Aramaic languages.²¹⁶ The tolerance for adjustment and for non-representation of elements of the Hebrew in PJob is consistent with features found elsewhere in P.²¹⁷ The Peshitta translation as a whole is characterized as a combination of fidelity and intelligibility,²¹⁸ with the drive to produce a clear translation regarded as having overridden concerns regarding precise representation of the Hebrew.²¹⁹ PJob's lesser concern with precise representation may also reflect a level of linguistic competency which would suggest an origin in a milieu without bilingual familiarity with Hebrew or access to expertise.²²⁰

212. Tov, *Textual Criticism* (194-5).

213. Tov, *Textual Criticism* (152); Weitzman, *Syriac Version* (61): sometimes divergencies from MT confirm a different *Vorlage* in LXX, and very rarely a reading which cannot be derived from either. He describes P as "an idiomatic, though faithful, translation" (61).

214. Rignell, *Job* (367-71).

215. Szpek, *Translation Technique* (266-69).

216. Shepherd, *Reconsideration* (259-62, 283).

217. Rignell, *Job* (371-74) notes the following as generally characteristic of P: changes in word order, person, tense, mood; free rendering of prepositions, suffixes, singulars, plurals; addition / omission of copula; treatment of pronouns, articles; addition / omission to concretise and explain. See also Szpek, *Translation Technique* (260-63).

218. Weitzman, *Syriac Version* (61-62).

219. Weitzman, *Hebrew and Syriac Job* (131) contended that intelligibility rather than formal features of the HT would have been the PJob translator's main concern. Greenberg, *Jeremiah* (26) notes elimination of grammatical inconsistency and logical imprecision, including changes to word order, though characterises the translation technique overall as "meticulous" (Greenberg, *Secondary Expansions* (225)). Gelston, *Twelve Prophets* (111, 138) concludes that "intelligibility was often a more important objective than minute and literal accuracy". On P more generally, Weitzman, *Interpretative Character* (58-60) identifies the drive for clarity and logical precision. Greenberg, *Peshitta to 2 Samuel* (20) maintains that a drive towards clarity "even to the point of pedantry and breaking the constraints of quantitative literalism, is a pervading feature" of the P translation.

220. See further under Conclusions.

RJob

Rabbinic attitudes to representation of the Hebrew text reflect the stabilizing of a standardized text, an accepted canon and an assumption of divine inspiration and authority underlying all the words and features of scripture.²²¹ A stricter approach to translation arose as a consequence.²²² All the same, echoes of earlier textual fluidity persisted in the consonantal text which the rabbis inherited, and became incorporated within rabbinic acceptability.²²³ Orthographic irregularities such as extraordinary points, inverted *nunim*, letters which are large, small or suspended, were noted and discussed.²²⁴ Variant readings survived in Hebrew biblical manuscripts even after the canonization of the proto-masoretic text in rabbinic Judaism.²²⁵ Talmudic passages refer to the awareness of textual variants.²²⁶ Preservation of variant textual traditions on manuscripts perhaps contributed to the development of the *al tigre* device.²²⁷ The כתיב / קרי system is probably Masoretic in origin, developed in order to safeguard alternative written and oral traditions, though some categories may pre-date the Masoretes.²²⁸ Lists were compiled of the עיטורי סופרים, scribal omissions or deletions of *waw* conjunctive, and the תקוני סופרים, 'scribal corrections', traces perhaps of ancient scribal exegetical activities which may be related to midrash-type interpretation and to *al tigre* in

221. According to Kraemer, *Scriptural Interpretation* (281), this over-arching principle is in evidence already in the Mishnah.

222. Barr, *Typology* (324); he remarks on the roles also played by practicality, the text as a source of contention, the search for authoritative meaning and the growing authority of the Hebrew original. He notes that the targumim combine literal and free translation (304). Cf. Brock's observation (*Translating* (92-5)) that the targumim (including O and TJon) combined the approach of the *interpretes* (literal) with that of the *expositor* (elucidative). The latter type developed possibly as part of the process of standardization of HT. See further under Conclusions 4 ii.c.

223. bNed 37b-38a grants a Sinaitic pedigree to all the activities of the soferim. Fishbane, *Biblical Interpretation* (84) maintains that Tannaitic sources show a line of development "from scribes, who were professional copyists ... to exegetical activities designated as 'teachings of the scribes'"; cf. mOr 3.9, which describes a halacha as deriving מדברי הסופרים 'from the words / teachings of the scribes'.

224. Kelley *et al.*, *Masorah* (32-37).

225. Hendel, *EDSS* (838).

226. E.g. yTa'an 4.2 (Neusner 4.2 V.A); Soferim 6.4.

227. Talmon, *Aspects* (126); he notes that not all cases originate from a textual variant.

228. Kelley *et al.*, *Masorah* (42).

particular.²²⁹ In rabbinic translations of scripture, textual modifications (adjustments to word order or division, ‘misreading’ consonants, omission) analogous to scribal activities discernable in texts from Qumran and in the *traditio* of the bible, were countenanced in accordance with accepted guidelines. All these data suggest at least tolerance of the realities of textual uncertainty, and consistency with evidence for the earlier and widespread use of devices for handling and understanding the HT.²³⁰ As for RJob itself, as a rendering which combines faithful representation with restrained expansion, it illustrates one approach to translation within the range of rabbinic targum.

Common history, different present

The common history of the translations of Job is the textual plurality and fluidity that once characterized the HT. Each, however, reflects its own present in its approach to the text. RJob is precise;²³¹ the word of scripture was fixed, and the word as much as the meaning was to be transmitted. PJob and 11Q10 are less precise, but for different reasons. PJob’s milieu recognised scripture and a fixed text but lacked access to it; the translator’s task was to transmit the text in accessible form, sacrificing fidelity for intelligibility if necessary. 11Q10 was composed when textual elasticity was the norm,²³² when the concept of scripture was just developing; if its task was to transmit meaning, this did not necessarily require absolute fidelity to a text which was in any case unfixed.

229. Both are discussed at bNed 37b-38a. The ‘corrections’ are sometimes described as כִּינוּיִם ‘euphemisms’ in rabbinic discussion; Kelley *et al.*, *Masorah* (39). McCarthy, *Tiqqune* argues that few in the recorded lists are genuine scribal emendations, though she identifies others in the mss. of the consonantal text which appear to have theological motives and which she dates to between 250 BCE - 70 CE (248-9).

230. Talmon, *Aspects* (132) concluded that Qumran and rabbinic evidence “proves the contention that variant readings in the Biblical textual traditions were viewed with relative equanimity by both groups and even were perpetuated by diverse manuscriptal and non-manuscriptal devices” (132).

231. In 38.8 RJob is faithful to the point of unclarity; see Alternative Translation, p.94 n.310.

232. Vermes, *Biblical Interpretation* (46) remarks on the “elasticity of the Hebrew Scriptures in the Qumran age”.

3 ii. c Engagement with scripture

11Q10

The 11Q10 translation directs the reader to make connexions with the wider text of Job and with texts beyond Job. These texts are used as the primary key to unlock difficulties in the language of Job or to clarify its imagery or meaning. Parts of the Job text are brought together, subtly and implicitly, with other parts of other texts in order to understand and illuminate both. The text of Job defines the boundaries for translation but the translator's working text ranges across these 'scriptures'. The translation suggests an intimate knowledge of scripture, an attitude that regards scripture as essentially interrelated, and an approach that regards this interrelatedness as the way in to greater understanding of it.²³³

PJob

PJob does not engage with scripture in this way. There is evidence to suggest that the translator had a thorough familiarity with the Job text.²³⁴ Also, there is some indication that he used wider scripture as a tool in the sense of a guide to the meaning of individual words.²³⁵ But there is little indication that the translator mined scripture for meaning, associated, deeper or other. Where an interpretative translation has been identified, this has often arisen from ideological / theological motives, and may be reflected in other sources.²³⁶ For the most part, the translator simply conveys the translation of his Hebrew source text into Syriac. There is no suggestion of resonance with wider scripture, no evocation or subtle linking of one part of scripture with another in order to understand both better. This may indicate more about the translator's level of knowledge or skill in Hebrew and/or in the scriptures in Hebrew than about his knowledge of scripture in

233. Cf. Fishbane's description (*Midrash and the Nature*, 12) of the common attitude to scripture shared in Second Temple Judaism: "the opening of Scripture *from within*".

234. Szpek, *Translation Technique* (147).

235. Szpek, *Translation Technique* (268) contrasts lack of proficiency in Hebrew with evidence for familiarity with scripture beyond the book of Job.

236. Szpek, *Translation Technique* (270-72); Wechsler, *Reflections*. Szpek terms such material "ideological slips", cautioning that some may result from error.

Syriac. But it also strongly suggests that this kind of intertextual approach to translation was not the point of the exercise. Essentially, PJob embodies the approach of the Peshitta translation more generally: scripture was holy writ, the words of which needed to be transmitted, simply and clearly, to an audience with no other access to them.

RJob

For all the diversity of styles and genres within their literatures, the interpretative circles of the Second Temple period shared common assumptions regarding the nature of their authoritative texts, their scriptures: they were of divine provenance, they were perfectly harmonious, of contemporary relevance - and needed interpretation.²³⁷ Scripture's perfect harmony meant that any part of it could illuminate any other. For the rabbis, as successors of this interpretative ethos, the concept of the totality of scripture is axiomatic, as is their familiarity with, and application to, its entirety.²³⁸ Targum functions as part of the larger rabbinic project of exegesis²³⁹ in which scripture is viewed holistically and is approached as an interlaced whole;²⁴⁰ and RJob is one of its manifestations.

237. Kugel, *Ancient Biblical* (16-20); also, more fully, Kugel, *The Bible* (1-49). He defines these assumptions in answer to the question: "What was scripture in their eyes, and *how* did it mean?" (15).

238. For the rabbis, scripture included oral torah. See Kasher, *Interpretation* (548-84, particularly 560-61) for a distillation of the rabbinic view of scripture.

239. Targum is a fundamentally exegetical activity; Samely, *Interpretation* (158-81).

240. Le Déaut, *La Nuit* (58): "L'Écriture est *un seul livre* dont toutes les parties, loin de s'opposer entre elles et de se contredire, se complètent et s'éclairent mutuellement: il faut donc expliquer la Bible par la Bible". Cf. Patte's discussion (*Early Hermeneutic* 66-67); Smelik, *Judges* (97).

Chapter 4. Conclusions

4 i. Assessing the evidence

In many ways, PJob and RJob are known quantities, and therein is their usefulness for this enquiry. It is the enigmatic 11Q10 which, from the outset, has been at the centre of the current study and which a synoptic analysis has helped to bring more sharply into focus. The material uncovered brings some implications for discussion of the natures, purposes and historical contexts of PJob and RJob, but it brings far more with regard to 11Q10. This bias is reflected in the remarks which follow.

4 i. a Comparing 11Q10, PJob and RJob

Between 11Q10, PJob and RJob there are real comparisons and contrasts to be drawn in the use of translation methods and in skills, knowledge and interests. Taken overall, however, the most significant contrast to emerge from the current study is not between RJob and the other two, but between PJob and the other two. PJob can be characterized as a translation of scripture into Syriac. RJob is not simply a translation of scripture into Aramaic. But more importantly, neither is 11Q10. When the nature of 11Q10 is considered in the context of later models of Jewish scriptural translation, its witness challenges the current trend to isolate it from the targumic genre - and returns, in fact, to the instincts of the first editors and early commentators. The general view then was that 11Q10's significance lay absolutely in what it could reveal about the origins or early stages of targum.¹

The analysis has shown that issues regarding competence in and knowledge of traditional material, and of engagement with wider scripture are central to any assessment of the nature of 11Q10 and for any attempt at suggesting a context and a

1. See Introduction 1 i.b. This early opinion of its significance and nature has been repeated quite recently in an article written by one of the editors of the second edition (van der Woude, *EDSS* (1:414) in 2000).

purpose for it. The translator's confident knowledge of Hebrew and of scripture has been demonstrated. It can be compared favourably with the skills evident in RJob - both give the impression of hands and minds that could move around the Job text and wider scripture with ease and expertise - but is in contrast to the impression gained of the PJob's translator's competence.² There the use of guesswork, adjustment, omission - all in the interests of producing a clear translation - suggests skills sufficient to translate into Syriac most of the time, but not truly confident or resourceful; perhaps this points to distance from active use of Hebrew.³ Moreover, a primary concern with intelligibility in Syriac might account for the lenient approach to representation of the HT. As for 11Q10 in this regard, that the translator is prepared to transpose or to jettison elements of the HT, apparently for the sake of better sense, is consistent with production and transmission in a pre-canonic context without the concept of textual rigidity.⁴ Both devices would be consistent with concern to represent and clarify the sense of HT but not necessarily its order and number of words. This is a significant contrast with RJob which has been shown to adhere to representation of formal features of its source text.

The analysis confirms and expands on previous observations regarding the presence in 11Q10 of translation methods recognisable later in the Peshitta and in rabbinic targumim. The early date for their use which this implies is significant for the history of scriptural translation methods, and consistent with other observations which suggest a continuum of use and development of tools for scriptural interpretation from the biblical period onwards. The import of PJob's use of translation methods similar to those in use in Jewish circles is not so much in the methods themselves, which may in some sense be common,⁵ as in the way they are employed. The analysis has identified qualitative

2. Szpek, *Translation Technique* (267-8) concludes that the PJob translator had limited linguistic proficiency in Hebrew; cf. Rignell, *Peshitta Job* (367-75). Shepherd, *Reconsideration* (109), at least as regards omission, appears to prefer an explanation in stylistic preference.

3. Cf. Rignell's theory; Introduction 1 ii.a.

4. Dimant, *The Scrolls* (50) observes: "the dividing line between textual corrections, amplifications and full-fledged reworking or exegesis was still not fixed" (50).

5. Szpek, *On the Influence* (158) suggests that such techniques may in some degree be universal to translators. Cf. Weitzman, *Syriac Version* (150).

differences in the way these methods manifest in PJob on the one hand and in RJob and 11Q10 on the other. It is the central role of scripture itself as the translator's tool which sets 11Q10 and RJob apart from PJob. Minimal evidence in PJob for knowledge of traditional material⁶ or for the associative use of scripture suggests a milieu of production unfamiliar with, or distant from, distinctly Jewish practices or expertise. PJob appears to be a translation removed from active use of Hebrew and from practices and traditions which are evident across a broad spectrum of the Jewish world, not only that of rabbinic Judaism.⁷

The analysis has confirmed an interpretative quality in the 11Q10 translation and has revealed more about its character. The nature of the translation suggests that the task was not simply to translate, but to understand and subtly explicate the meaning of the HT. It is proposed that deep knowledge of scripture was an important tool in the translator's hands and that his most ingenious skill was the application of this knowledge to his task. 11Q10 exhibits the thematic association, the recognising and/or forging of links between different scriptural texts through common themes or vocabulary, which characterises post-biblical Jewish interpretative literature. An awareness of significance in certain scripturally-based motifs which appear in other intertestamental sources and in later rabbinic expansions has also been demonstrated; their attestation in 11Q10 pushes back the evidence for them as 'live' interests. It has also been possible to identify other traditions of understanding the Job text apparently held in common by the composers of 11Q10 and RJob. All this is consistent with 11Q10's Second Temple period background, but sets it apart from the PJob translation.

6. As noted above (Discussion 3 i.e), other studies bring some material as evidence for such knowledge; this is not always convincing.

7. Weitzman, *Syriac Version* (244-46,258-62) constructs the Peshitta's origins in a non-rabbinic community "estranged from the Jewish community as a whole" but Jewish nevertheless, until the majority converted to Christianity.

4 i. b Job at Qumran and beyond

11Q10 is one of two Aramaic translations of Job found at Qumran.⁸ The presence of more than one translation may be an indication of the book's importance to the community.⁹ The suggestion that the book's preservation in translation may be an indication of esteem attached to the figure of Job is plausible,¹⁰ but does not directly address the question of the intrinsic purport or the purpose of translation. In this regard, it is to be noted that the only other Aramaic translation to have been found at Qumran is from the books of Moses: 4Q156 / 4QtgLev, which preserves parts of Leviticus.¹¹ This could be an archaeological accident; but another indication of the status of the book of Job at Qumran may be the number of documents in which it is preserved. Besides the translations, four fragments of manuscripts of Job in Hebrew survive,¹² including one (4Q101) transcribed in the palaeo-Hebrew script. If some measure of the significance for the Qumran community of a scriptural book can be gleaned in part from the number of manuscripts in which it survives, then the book of Job ranks evenly with Jeremiah and Ezekiel at 6 mss. each.¹³ The significance of the palaeo-Hebrew script is uncertain; other identified texts written in this script are fragments from the five books of Moses.¹⁴ It has been noted that these palaeo-Hebrew scriptural texts differ from Qumran texts

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8. The other is 4Q157 / 4QtgJob; two fragments preserve a translation of Job 3.5-?, 4.16-5.4. Vasholz, *4QTargumJob* concludes that 4Q157 and 11Q10 were written by different scribes and that one is probably a copy, though it is impossible to tell from the extant remains which was the original.
 9. Trebolle-Barrera, *Qumran Evidence* has identified two "collections" of scriptural books at Qumran, distinguished from each other by being differently preserved, edited, ordered and interpreted: the first comprises the five books of Moses, Isaiah, the twelve prophets, Psalms and Job; the second Joshua, Judges, 1-2 Samuel, Jeremiah, Ezekiel and Daniel. The first group "enjoyed a special consideration in the libraries of the Judaean Desert caves" (89).
 10. Fitzmyer, *First Century* (163).
 11. See Stuckenbruck & Freedman, *Fragments*. 4Q156 is considered further below. 4Q550^e (4QprEsther^f ar) is a fragment containing an Aramaic translation of Isa 14.31-31; the translation is part of a commentary; see Milik, *Les Modèles* (361-63).
 12. 2QJob / 2Q15; 4QJob^a / 4Q99; 4QJob^b / 4Q100; 4QpaleoJob^c / 4Q101. Only 4QJob^a has more than small fragments preserved; parts of chapters 7,8,9,13,14,31-37 are represented.
 13. Just behind Numbers, the Twelve Prophets and Daniel with 8 mss. each; VanderKam & Flint, *Meaning* (150). Many scriptural texts amongst the DSS received treatment in different genres, perhaps an indication of their significance for the Qumran community; Fishbane, *Use, Authority* (359).
 14. There are between 11 and 14 biblical texts written in this script; see Tov, *Biblical Texts* (151); more fully Tov, *Socio-religious*. Ulrich, *Palaeo-Hebrew Manuscripts* (105) notes that apart from the script these texts do not form a distinctive group in terms of physical features, date, orthography or textual character. 4Q123 (4QpaleoParaJoshua) is thought to paraphrase parts of Joshua 21. 4Q124, 4Q125, 11Q22 (all unidentified) are also written in palaeo-Hebrew.

written in the square script in terms of scribal characteristics and the almost complete lack of scribal interventions. This may be an indication of special interest in, or concern for, aspects of the transmission of some texts.¹⁵ It has further been noted that they were probably written at a date concurrent with the use of the square script.¹⁶ Perhaps palaeo-Hebrew itself bore a connotation of antiquity and authority,¹⁷ so that preservation of a text in this script confirmed or conferred a particular prestige.¹⁸ It is certainly noteworthy that Job has been preserved in this way.

The palaeo-Hebrew Job manuscript has been dated (c.225-150 BCE)¹⁹ to a time when there is already other clear literary evidence of heightened interest in the story and figure of Job. The book of Tobit (composition cautiously dated to late third century / early second century BCE)²⁰ is thought to have been influenced by Wisdom ideology, and displays strong similarities in content, sequence and motifs with the Job story.²¹ It may be that Jubilees 17-18 (second century BCE) is a reworking of material comparable with that in the opening chapters of Job.²² Ben Sira 49.9 singles out Ezekiel's citation of Job as an exemplar of righteousness.²³ There are early attestations attributing Job with a

15. Tov, *Socio-religious* (365, 371-72).

16. Tov, *Socio-religious* (363); *Biblical Texts* (151).

17. Mathews, *Background* (554-55); he suggests that attribution to Moses is key to explaining why the Pentateuch and Job were transmitted in this script; cf. also Ulrich, *Palaeo-Hebrew Manuscripts* (105) who implies that attribution to a contemporary of Moses might explain 4QpaleoParaJoshua. Tov, *Socio-religious* (370) asserts a Sadducean origin for the (proto-MT) paleo-Hebrew biblical texts from Qumran, using a script which was considered "more authentic and hence more sacred"; he notes that the rabbis forbade its use for reasons of "party politics" (e.g. mYad 4.5, bSanh 21b). The use of the palaeo-Hebrew script by the Hasmoneans (second to first centuries BCE) and in the First and Second Jewish wars (first to second centuries CE) was perhaps due to its historical connotations; Mathews, *Background* (552-53). Campbell, *Hebrew and Its Study* (43) suggests that its use at Qumran was part of the community's understanding of its identity as the true surviving link with the biblical past. Tov, *Socio-religious* (364) suggest that use of the script had never actually ceased.

18. Alexander, *Enochic Literature* has written of the "cachet" brought by the connotation of antiquity.

19. Abegg *et al.*, *DSS Bible* (590); Newsom, *EDSS* (412).

20. Abegg *et al.*, *DSS Bible* (636); Fitzmyer, *EDSS* (948-50). For detail on the Tobit texts: Broshi *et al.*, *Qumran Cave 4, Parabiblical Texts*, Part 2; *DJD* xix (Oxford, 1995): 1-4; Moore, *Scholarly Issues*; Fitzmyer, *Tobit*.

21. Dimant, *Use and Interpretation* (417-19). Nickelsburg has noted similarities with 1Enoch, to be explained by a common stock of ideas and traditions; see Moore, *Scholarly Issues* (79-80).

22. van Ruiten, *Abraham, Job*; he concludes that direct influence is unlikely.

23. Hebrew ms.B: דַּק [] יֵאֵימַר כָּל דָּ. "Job the p[ro]phet, who always persevered in the pa[th] of right[eousness]". Fitzmyer, *First Century* (162-3) notes that all three of Ezekiel's righteous men (Noah, Daniel and Job) appear in some way in Qumran literature.

patriarchal connexion: the Greek version of Job 42.17 describes Job as grandson of Esau; Aristeas names Job as the son of Esau.²⁴ Traditions such as these continued to flourish. Pseudo-Philo (first century CE) records Job as having taken Dinah (Jacob's daughter) as his wife;²⁵ the same tradition is found in the Testament of Job 1.5-6 (c.first century BCE - first century CE), which also records a tradition that Job was king of Egypt (28.7).²⁶ Job is identified as an example of steadfastness in an early Christian text: the Epistle of James 5.11 (50s CE).²⁷ In rabbinic development of these traditions Job is placed at the time of the patriarchal sojourn in Egypt, with possible contemporaries ranging from Abraham, Isaac, Jacob to Joseph.²⁸ Another strand records that Job was one of Pharaoh's counsellors.²⁹ RJob itself (2.9) preserves the association of Job with Egypt and with Dinah.³⁰ The Egyptian connexion is an old one and may be said to culminate in the rabbinic attribution of the book of Job to Moses himself.³¹

It has been remarked that 11Q10 shows little of the extensive development of Job material seen later in Jewish sources.³² But this risks overlooking 11Q10's significance. For besides its very existence, which may attest to a particular interest in Job in this early period,³³ there is, in fact, clear evidence in its content that makes it very much part

24. Aristeas the Exegete's writings on Job are preserved by Alexander Polyhistor and reported by Eusebius (*Praep. Evang.* 9.25.1-4); Aristeas is generally dated from mid-second to mid-first century BCE.

25. LAB 8.7: perhaps identifying Job with Jobab in Gen 36.33; this identification is made by Aristeas (op.cit.); cf. Testament of Job 1.1, 2.1-2, 3.1.

26. The Testament of Job has been described as being "replete with Qumran affinities"; so Spittler, in Charlesworth, *Pseudepigrapha* Vol. 1 (p.855 n.d) to 33.2, p.861 n.d) to 43.4-17). There is no evidence that it was known at Qumran. It survives in four medieval Greek mss. and others including Slavonic and Coptic. Spittler notes that the book accords high praise to the motif of endurance/patience. Weinberg, *Job* (294) notes in TestJob the motif of Job's generosity.

27. Fitzmyer, *First Century* (177 n.16) suggests that a ms. variant of this passage may preserve a Job tradition represented in 11Q10's addition of ברחמי at 42.10/xxxviii.3. Zuckerman, *Job* (32-33) discusses the symbolism of Job in James.

28. GenR 57.4; PsJon to Gen 36.12 names Esau's son Eliphaz as "the friend of Job". Cf. ySota 5 (20c).

29. ySota 5 (20c), ExodR 1.9, 21.7.

30. Cf. GenR 19.12, 57.4, 76.9, 80.4.

31. bBBatra 15a, ySotah 5 (20c).

32. Wechsler, *Reflections*; he attributes this to composition earlier than such material (80). Cf. Ringgren's remark (*Some Observations*, 126) that there is no evidence of continuity between 11Q10 and RJob, and that the former "stands outside the stream of Jewish interpretation of the Bible in general".

33. Fishbane, *Use, Authority* (543) suggests that the beginnings of a post-biblical Job tradition are seen in TestJob and 11Q10. Fitzmyer observes (*First Century*, 162-3) that it is in light of this developing

of the development of Job material. The motifs of *אבן שתיה*, *גבורה*, *חכמה*, and *תהום*, which are each identifiable in 11Q10's translation, are later each directly connected with Job material when developed in rabbinic hands. Rabbinic traditions regarding episodes in Israel's early history, including the Flood, the patriarchal era, the Exodus, and the Wilderness are frequently supplemented with material from Job.³⁴ The Mosaic connexion is crucial: for the rabbinic exegetes the credentials of the Job material are impeccable and its relevance obvious. It is not far-fetched to suppose that this attribution to Moses is prefigured in the status accorded to the book of Job at Qumran.³⁵

4 i. c 11Q10: a possible context and purpose

The majority of Aramaic documents at Qumran are not sectarian; it is possible that some may have been composed elsewhere.³⁶ It is also acknowledged that some mss. in the Qumran corpus pre-date the likely occupation of the site and were most likely brought there from outside.³⁷ It may be that 11Q10 was one such text,³⁸ though certainty on this point is unlikely.

In any case, the Qumran community preserved it. What purpose might 11Q10 have served there? It seems improbable, given the contemporary evidence from Qumran and elsewhere of emergent interest in the figure of Job, that 11Q10 was simply a text

tradition that 11Q10 must be viewed. Furthermore, he remarks (177 n.17) that the emphasis on Job's wisdom (identified by Tuinstra) fits a development of the figure of Job known in circles beyond Qumran, and "fills out in its own way the Wisdom teaching found in other Qumran texts" (163). Jacobs, *Process* (72) posits that the extant sources preserve only fragments of a major trend in the early exegesis of the book of Job.

34. See Jacobs, *Process*. Rabbinic discussion of the righteousness of Job versus that of Abraham is explored by Weinberg, *Job*. Gordis, *Book of Job* (224 n.25) notes references for rabbinic material on Job.

35. Ulrich, *Palaeo-Hebrew Manuscripts* (105).

36. Wise, *Accidents* (111 n.20); Fitzmyer, *EDSS* (50); *First Century* (166 n.33); Gleßner, *EDSS* (917).

37. Wise, *Accidents* (119-122); Hempel, *EDSS* (747). The identification of some 150 different handwritings makes this highly probable; Wise, *Accidents* (123-25); Schams, *Jewish Scribes* (259).

38. Muraoka, *Aramaic of the Old Targum* concludes on linguistic grounds an early and eastern origin for 11Q10 (250-150 BCE). He suggests it might be a "semi-official" translation which "found its way into a religious splinter-group like the Qumranic community" (443). Rabin, *Hebrew and Aramaic* (1031) regards 11Q10 as "probably .. made for Jews abroad for private reading" (1031).

preserved by a community which had no use for it.³⁹ Perhaps the book's portrayal of a rejected righteous man, and its message that the righteous would in the end be spared or rescued from divine vengeance, had a special relevance for the Qumran ideologues.⁴⁰ The resonances of the Job story with the message of repentance and deliverance at the heart of the Yom Kippur ritual might have been of particular interest; details regarding Yom Kippur appear in several sectarian Qumran texts.⁴¹ The other extant Aramaic translation (4Q156) preserves fragments of Leviticus (16.1-15, 18-21) which detail the very instigation of the Yom Kippur ritual. It is not known whether these fragments belonged to a translation of the entire book of Leviticus or formed part of a liturgical or ritual text. Either way, though the significance of the content of these fragments should not be overplayed, the Levitical connexion with Yom Kippur is worth consideration when speculating as to their import.⁴² Moreover, the rabbinic connexion of the reading of Job with the eve of Yom Kippur strikes an interesting note.⁴³

All this still leaves the question of the value of an Aramaic translation of a scriptural book in a community so steeped in Hebrew. The community was living in Palestine at a time of linguistic diversity, when Aramaic, Greek and Hebrew were all in use.⁴⁴ All three languages are represented in the DSS corpus, though it is Hebrew which predominates and there is strong evidence that the use of Hebrew was favoured, at least at the literary level.⁴⁵ Sectarian compositions which relate to the community's identity

39. Campbell, *Hebrew and Its Study* (47) asserts that "it would be anachronistic to suppose that the sect kept copies of documents for which it had no use or with which it seriously disagreed". Vasholz, *4QTargum Job* (109): "the presence of at least one copy suggests that the ancient targum of Job was probably a part of the Qumran community for some time".

40. Attitudes to suffering and confidence in God as displayed in the Hodayot have been advanced to support a theory that Job was an "Essene model"; Caquot, *Un Écrit* (26-27), Fitzmyer, *First Century* (177 n.18).

41. E.g. 11Q19 (Temple Scroll), 11Q13 (Melchizedek Scroll), several calendrical texts; VanderKam, *EDSS* (1001-03). Fitzmyer, *First Century* (165) detects a particular interest in Yom Kippur in Qumran texts; see also Fitzmyer, *Melchizedek* (247-49, 51, 59). Lehmann, *Yom Kippur* (121) refers to the "sectarian strife revolving around Yom Kippur" involving the Pharisees and Sadducees.

42. Stuckenbruck and Freedman, *Fragments* (94) observe that given the small amount of evidence available "an attempt to infer a socio-religious context for 4qTgLev can only be made with caution".

43. mYoma 1.6 refers to the practice of reading the books of Job, Ezra and Chronicles to the High Priest on the eve of Yom Kippur to prevent him from falling asleep.

44. Wise, *Accidents* (111-12) notes in addition the use of Latin and Nabatean.

45. Campbell, *Hebrew and Its Study* (47): "Hebrew was special for the Qumran community and the

and outlook (e.g. the Community Rule 1QS, the War Scroll 1QM) are in Hebrew, as are the copies of books of the Hebrew bible. Some biblical texts, however, are translated into Aramaic (Job and Leviticus), and some into Greek.⁴⁶ What was the value of translation? As regards 11Q10 in particular, given the linguistic versatility of the Qumran setting, it seems less likely that its value was simply as a replacement for the Hebrew text. A greater value, perhaps, would have been as an aid to elucidating the often difficult and probably outdated lexicon and syntax. Updating of the Hebrew might have been an option;⁴⁷ was it perhaps not considered sufficient in the case of Job? Or was the use of Aramaic, a closely related language, about more than translating, more than simply aiding linguistic intelligibility?⁴⁸ If 11Q10 is a guide to understanding the text of Job one might expect literalness where the Hebrew was not considered difficult, and explanation at more problematic points. At one level this is a fair description of what 11Q10 does.⁴⁹ But at another level its explanatory role is achieved largely through word choice, substitution and allusion - not just where the Hebrew might be considered difficult but also where explanation of the import of the text was apparently considered necessary or desirable. At this level it does not strike one as a translation for the inexpert; on the contrary, it requires its reader to bring to it knowledge of Hebrew and of wider scripture and to have sensitivity to nuances and resonances in both.⁵⁰ It is through this interactive approach that it acts as a guide to expounding not just the words but the meaning, connexions and import of the Job text.

preferred medium for expressing its history, identity, worship and study of scripture". There are many questions regarding the nature of Qumran Hebrew; see, e.g. Campbell, *Hebrew and its Study* (42); Alexander, *How Did the Rabbis* (74 n.3).

46. These include Exodus, Leviticus, Numbers, Deuteronomy, part of Jeremiah; VanderKam and Flint, *Meaning* (152,174).

47. Kutscher characterized the language of 1QIsa^a as popular or modernized; see Pulikottil, *Transmission* (117-22, 210).

48. Regarding the later rabbinic context, Fraade, *Multilingualism* (272-73) asks why, if translation was necessary even for those who knew Hebrew, was the old Hebrew of scripture not translated into the new Hebrew of the sages?

49. Sokoloff, *Targum to Job* (8) describes it as literal but "more readable and internally more consistent than the MT".

50. Le Déaut (*Genèse*, 48 n.3) posited the idea of "Targums savants (comme ceux de Qumrân?)".

The use of Aramaic, a different, though cognate, idiom, rather than a more contemporary Hebrew, may indicate that the point of translation concerned differentiation from the original text. The translation could act as a medium for working on and with the original, from which it remained distinct.⁵¹ This is a different way of working with the text than the peshet format, which quotes scripture within the body of a commentary which is written in Hebrew; scriptural text and interpretation are in the same language and combined within the same text, although clearly distinguished by an introductory formula.⁵² That both formats could tolerate adjustment of the scriptural text⁵³ is consistent with the context of textual fluidity. But the use of translation into Aramaic perhaps indicates a desire to separate the Hebrew text from its treatment. Later rabbinic rules for oral recitation of scripture and targum managed both to weld the targum to its original Hebrew text and rigorously to distinguish them.⁵⁴ This convention assumes the concept of the immutability of scripture and safeguards it. The Qumran targumim hail from a stage before the solidification of this concept, but their very existence may attest to recognition of a role for distinction of the text of scripture from the text which was working with or commenting on scripture, a recognition which developed independently of the concept of the immutability of scripture. If the apparent scarcity of targumim at Qumran is not simply an accident of archaeology or history, it may connote that this approach was relatively rare,⁵⁵ rather than signify a lack of need

51. Interestingly, Sokoloff, *Targum to Job* (7) noted that 11Q10 sometimes diverges from HT because of a “desire to employ an A[ramaic] word or expression which was lexically different from the Hebrew original”.

52. Rabin, *Translation Process* (17 n.58) proposed that the peshet form may be the nearest literary form to the “interpretative targumim” (by which he means PsJon and the PTs). Vermes, *Biblical Interpretation* (51) notes similarities and differences in the presentation of peshet and targum.

53. Lim, *Pesharim* (54-63) argues carefully the complexities involved in deciding whether a peshet reading is a textual variant or exegetical. He brings a clear example from 1QpHab 11.17-12.10 of alteration of Hab 2.17 to suit the peshetist’s reading (61-62). See also Lim, *Biblical Quotations*.

54. See Alexander, *Rabbinic Rules* (23-26); Smelik, *Rabbinic Reception* (252-53).

55. The book of Tobit is preserved in five mss. from Cave 4, four in Aramaic, one in Hebrew. If, as seems probable, the original language was Aramaic, its preservation in Hebrew translation may provide further evidence for such an approach, and perhaps would imply that it was not the language of the original that mattered so much as the differentiation of original from translation. There is very little overlap in the surviving parts of the Qumran Aramaic and Hebrew texts, so that it is unlikely to be possible to judge whether the Hebrew Tobit is a translation whose method can be compared with that of targum. See Fitzmyer, *Tobit* (18-27).

for Aramaic translations of scripture because of the educated skills of the community.⁵⁶

Estimates for the date of 11Q10's composition range between mid third century to first century BCE. The earliest dating (250-150 BCE)⁵⁷ places its origins outside and before the history of the community at Qumran.⁵⁸ If correct, and if this theory regarding the point of Aramaic translation in this multilingual context is correct, this dating would suggest that a move to separate scripture from its exposition through the medium of translation also pre-dates Qumran.⁵⁹ Moreover, a pre-Qumran origin would suggest that the "living context of study"⁶⁰ to which the sophistication of 11Q10 attests, and which pertained generally at Qumran,⁶¹ had been inherited rather than initiated. A later date for 11Q10, within the time-scale of Qumran, shifts the dates for these ramifications.

4 ii. The question of targum

Elements of the debate over the nature and definition of targum which were rehearsed in the Introduction can now be considered in the light of the material garnered from analysis of the three translations.

4 ii. a Targum's origins

Both 11Q10 and 4Q156 are early specimens of scriptural translation into Aramaic, and have, therefore, direct bearing on the questions surrounding the origins, nature and definition of targum. Assessment of 4Q156 is not straightforward: it is considered mostly literal, though it does demonstrate the use of omission, change in word order,

56. Milik, *Ten Years* (31).

57. Interestingly, this is the same period to which palaeo-Hebrew Job has been dated (c.225-150 BCE).

58. Hempel, *EDSS* (747) dates occupation of the Qumran site and the copying of most of the mss. to between 100 BCE and 70 CE. VanderKam and Flint, *Meaning* (20-32) provide more detail on the complexities involved in this question.

59. 4Q156 is also given an early date which might pre-date Qumran; palaeographically it has been assigned to the late second century BCE/early first century BCE.

60. So Fishbane, *Use, Authority* (344) regarding 11Q10 and 4Q156.

61. Kister, *Common Heritage* (101) refers to the world of the Qumran sect as "a post-classical world in which the entire classical oeuvre - the Bible - is available and can be alluded to, interpreted, reworked and actualized".

and addition.⁶² In a number of linguistic details 4Q156 suggests closeness to Onqelos; however, other readings and lexical usages agree with Neofiti. This complexity places 4Q156 squarely within arguments both for an early Palestinian origin for O (before editing in Babylonia), and for the preservation in N of very early material. In either case, the inference is of early origins for at least elements of these classic targumim.⁶³ 11Q10's evidence is also complex, attesting to a combination of a literal approach with explanatory translation, including allusions to traditional material.

This convergent evidence from Qumran belongs in the discussion regarding the origins of the rabbinic institution of targum.⁶⁴ Unless one is prepared to argue that the Qumran antecedents are so utterly different from rabbinic targum that they must be placed in a quite separate genre, then their evidence implies that the earliest targumim were written, and supports the suggestion that the first impetus to translate scripture into Aramaic came from non-rabbinic circles.⁶⁵ Depending on the dating of the Qumran targumim, it may be that the phenomenon can be traced to the pre-Qumran period. It was certainly in existence long before the introduction of the standard oral targum into the synagogue service, which has been dated to the second half of the second century CE.⁶⁶ The oral/synagogal theory for the origins of targum may be too reliant on rabbinic records of how targum was used or practised;⁶⁷ perhaps the rules on the practice of targum in the synagogue setting were laid out precisely because written targumim were already being used elsewhere and the form of use required regulation.⁶⁸ Moreover, although the value

62. Stuckenbruck & Freedman, *Fragments* (91-93); they suggest changes in word order may be due to a variant *Vorlage*.

63. Stuckenbruck & Freedman, *Fragments* caution that the fragments of 4Q156 are too small to form the basis of confident assertions.

64. Flesher, *Targum as Scripture* (62 n.3) excludes the Qumran targumim from the history of the social context of rabbinic targum because "no links have been found".

65. Weitzman, *Syriac Version* (235-36).

66. See e.g. Smelik's discussion (*Judges*, 24-41); also Smelik, *Rabbinic Reception* (271-72).

67. Alexander, *Rabbinic Rules* (21) notes that talmudic pronouncements on targum "are essentially prescriptive, not descriptive". On the basis of Neh 8.8 the talmud (bMeg 3a) portrays the returning exiles as needing a translation of scripture into Aramaic, but this does not give a realistic picture. See Fraade, *Multilingualism* (273-74); Wise, *Accidents*; Fitzmyer, *Languages*; Smelik, *Judges* (2-14); Lapide, *Insights*.

68. Alexander, *Jewish Aramaic Translations* (241,248) regards it as mistaken to over-emphasise targum's liturgical function. Regarding the relationship of oral and written targum, Samely,

of targum as an oral vernacular version for the uneducated in the synagogue may have been the case in talmudic and later times,⁶⁹ the linguistic options in Palestine in the preceding centuries complicate the earlier picture. The role of targum as a bridge between the language of scripture and the contemporary tongue in this earlier period was perhaps less important than its ability to carry commentary whilst leaving the original intact and avoiding the possibility of confusion between the two. That is, its value was perhaps more as commentary than as translation.⁷⁰ Furthermore, if the complex natures of the extant written targumim⁷¹ are any guide to those of written targumim in this early period,⁷² it is clear that a thorough and bilingual familiarity with Hebrew and with scripture would have been a requirement for appreciation of their full riches.⁷³ This is certainly the implication also of 11Q10. The school or other study setting may, then, be the better place to look for an early, perhaps an original, setting, at least for the written targum.⁷⁴ This would be consistent with the context which 11Q10

Targumic Aramaic (99) speculates either that i) synagogue translation was superseded by a comprehensive project to reword scripture, or ii) the two forms of targum were originally unconnected: first there was a need for an oral Aramaic translation, and later there was the emergence of an exegetically motivated targum. But another scenario is possible if the Qumran evidence is included in the reconstruction: that targum originated as an exegetical process which continued into the rabbinic period and evolved in rabbinic hands - but was a continuum nevertheless; oral synagogue targum may have developed out of this originally written process, or separately.

69. Shinan, *Aramaic Targum* (243) asserts that the Palestinian targumim “were consciously directed toward the masses”; he is referring to Galilee between the 4th/5th and 7th/8th centuries CE. Fraade, *Multilingualism* (258 n.10) observes that the view that targum was intended for the unlearned “receives no expression in tannaitic sources”. He also notes (281-82) evidence for the use of both Hebrew and Aramaic in Tiberias as late as the 9th century.
70. Alexander, *Jewish Aramaic Translations* (248). Rabin, *Hebrew and Aramaic* (1029-31). Fraade, *Multilingualism* (272-73, 283-84). Fraade remarks (275) on the bilingualism of rabbinic literature more generally, as seen in midrashim, liturgy and, for example, the talmuds, where he describes the use of Hebrew and Aramaic as being “as if the text were written in two colors, or two scripts, so as to distinguish its layered voices ..”, with Hebrew used as the language of teaching, while Aramaic is the language of debate, question and answer.
71. Alexander, *Jewish Aramaic Translations* (248) describes them as “deeply learned versions, the work of scholars”.
72. All the extant targum mss. are medieval; the oldest are Cairo Geniza fragments dating to the eighth/ninth century; Alexander, *Jewish Aramaic Translations* (241).
73. As Smelik, *Translation and Commentary* (248) remarks (regarding TJon and O): “bilingualism is at the heart of what targum is”; cf. Rabin, *Translation Process* (17).
74. As Smelik, *Judges* (26) observes, there was no liturgical function for the targums of Job, Psalms, or Proverbs “so at least one part of early targumic tradition aimed at either exegetical communication or education”. Alexander, *How Did the Rabbis* (81) suggests that the *bet sefer* may have been the original *Sitz im Leben* of targum, used as an aid to learning Hebrew. On the use of targum outside the synagogue, see also York, *Synagogue and School*; Fraade, *Multilingualism* (262-65).

suggests about itself.⁷⁵

Interestingly, an informal setting of perhaps individual or communal study is implied by talmudic references which report R. Gamaliel the Second sitting reading a Job targum at the desk of a colleague.⁷⁶ According to the report, his grandfather R. Gamaliel (c. 25-50 CE) had also known of a Job targum. Albeit that the report implies that the targum is ‘unofficial’, together with the Qumran evidence it may be taken to imply the existence of written targumim long before the introduction of the standard oral targum into the synagogue service in the second century CE.⁷⁷ 11Q10 testifies to the reality and antiquity of a non-rabbinic written translation of Job and is consistent with the evidence from early Jewish sources of a lively interest in the figure of Job. References to official targumim to the Writings appear in the Middle Ages;⁷⁸ the rabbinic Job targum is in use by Saadya in the tenth century.⁷⁹ It is conceivable, though, that the rabbinic attribution to the book of Job of Mosaic authorship might have led to the reality of a written rabbinic targum much earlier than this might imply⁸⁰ and earlier than for those to the other Writings.⁸¹ The talmudic report of R. Gamaliel’s encounter with a Job targum may

75. Le Déaut, *al tiqré* (431) described 11Q10 as a version destined for worship or study or reading “au service d’une exégèse de type midrashique”. Alexander, *Jewish Aramaic Translations* (248) notes that 11Q10 points to the antiquity of the *bet hamidrash* setting for targum. In this regard it may be significant that 4Q156 has verse markers (:), which Gleßner, *EDSS* (917) hypothesizes might presuppose “a Torah-like translation verse by verse”. Does the absence of such markers in 11Q10 indicate use in a non-liturgical context? Stuckenbruck & Freedman, *Fragments* are cautious in inferring any specific context for 4Q156.

76. bShab 115a; cf. yShab 16.1,15c, tShab 13(14).2-3; Soferim 5.15, 15.2.

77. Smelik, *Rabbinic Reception* (267) argues that although by the late Tannaitic era written Aramaic translations were no longer tolerated, nevertheless, such translations existed and earlier had been accorded the status of holy writings. Eventually, their status was changed to that of oral torah, control was exercised over extant translations and a standardized targum and rules for its recitation were introduced. See further, Smelik, *Language, Locust*.

78. Weitzman, *Syriac Version* (236-37).

79. Weitzman, *Syriac Version* (109-10,121-22) explores evidence that some targumim to the Writings show a degree of dependence on the Peshitta. He suggests that the eventual adoption of Aramaic translations of the Writings can be attributed to their better knowledge of Hebrew, and their sometimes expansive approach to translation. The latter would also have been an advantage over Saadya’s commentary on Job, perhaps explaining why it had been felt necessary to produce an Aramaic translation in the same period.

80. van der Ploeg *et al.* (6). Le Déaut, *Introduction* (68-70) suggests reasons for the existence of a Job targum: an early need was felt for a translation of the difficult Hebrew; the traditional attribution of the book to the authorship of Moses; the custom of reading Job on Yom Kippur eve.

81. There are, in fact, references which imply the earlier existence of some such targumim. A translation of Esther is referred to indirectly in mMeg 2.1. Alexander, *Jewish Aramaic Translations* (224) suggests that the mention in bSoferim 13.6 of a translation of Esther 3.1 in the name of the

reflect a desire for control of such a translation.⁸² At the very least, that a Job targum was the object of censure and burial in the early first century CE, only for another to surface some half a century later, suggests a persistent interest in a translation of Job which was known about in early rabbinic circles.⁸³ It may also provide a clue as to the kind of context in which a targum to a book of the Writings would have been used.⁸⁴

The early witness of 11Q10 brings important evidence also for the question of the original or early style of targum. Onqelos has acted as a fulcrum for this particular debate because of its style and the uncertainty this produces over its precise relationship/s to the Palestinian targum tradition (PT). Full debate of the implications of Onqelos is beyond the limits of the current study, but some important points should be mentioned. Scholarly views regarding O fall into two camps: i) that O is an early form of targum, a less expansive form of what later became the PT; or ii) O is a later condensed form of an earlier expansive version, an abridged form of PT.⁸⁵ Now, however, the debate needs to refer to the evidence of 11Q10. Its combination of straightforward translation with subtle use of loaded word choices, charged substitutions and allusions and conservative expansions can be compared with features in O such as addition, which is limited to words or short phrases, and substitution,

Babylonian R. Joseph may be a case of attribution of an anonymous targum; cf. bNazir 3a, which again refers to a translation made by R. Joseph, this time of Job 5.10.

82. Smelik, *Rabbinic Reception* (262-70) regards it as evidence of rabbinic censure of written translations of scripture. Stec, *Targum of Job* (92-3) considers that the wide textual variation in RJob may indicate originally oral transmission, though he observes: "It is by no means certain that there was a period of oral transmission. TgJ may have been a literary work from the beginning".
83. As Smelik, *Rabbinic Reception* (270) observes, though the incident resulted in suppression of the targum, Gamaliel had initially been reading it.
84. Targumim to the Writings presuppose a non-liturgical context since only Esther is recited publicly. Weinberg, *Job* (287 n.27) refers to the custom of reading Job on Tisha b'Av and in the house of mourners. It is unlikely that targumim to the Writings were undertaken merely as part of a complete translation of the scriptures into Aramaic, since Daniel and Ezra-Nehemiah were never translated; cf. Mangan, *Targum of Job* (8).
85. The latter appears to have talmudic authority: in bMeg 3a the existence of a targum to the Pentateuch is presumed on the basis of Neh 8.8, which is interpreted as describing the existence of the practice of targum in the time of Ezra. The statement that "Onqelos the proselyte related the targum to the Torah in the name of R. Eliezer and in the name of R. Joshua" is harmonized with this belief by assuming that Onqelos did not so much compose as restore an older targum to the Pentateuch.

which is the preferred mode for non-straightforward translation.⁸⁶ Other features in O include the supplying of ‘missing’ words for the sake of intelligibility; assumption or guesswork leading to an expanded and clarificatory rendering; a difficulty in the Hebrew may be solved by association with another verse.⁸⁷ Similar features in 11Q10 suggest that their development occurred early in the history of scriptural translation. The evidence from 11Q10 weighs against the suggestion that targum may have originated as translation of individual difficult words.⁸⁸ It offers support, however, for the proposal that the Qumran targumim may have provided a pattern for O-type targumim,⁸⁹ and suggests that careful comparison with the style of O is warranted. The implications of such observations for questions regarding the nature of O and its relative dating along the spectrum of targum remain complicated and demanding of further work.⁹⁰

4 ii. b The witness of 11Q10

11Q10’s witness is a sophisticated one. It is clear that the translator is attempting to understand not simply what HT says, but what it means and how it relates to wider scripture. The contrast with PJob is at this point very clear. Samely has asserted that reluctant or incidental exegesis is the province of the translator, who may be forced into this “nuisance” by the incongruencies between the two languages; the targumist, though, is exegetical by choice.⁹¹ The author of 11Q10 is clearly the latter. In many cases of selection and extension, where a particular nuance is chosen, of substitutions which change the sense of the original, of alternative translations which uncover another meaning, of expansions which add meaning, and of adjustments which clarify

86. Samely, *Interpretation* (178) suggests that substitution may be O’s preference and that this may be an important distinction between O and the PTs. Shepherd, *Translating and Supplementing* (144), too, recognises the importance of substitution in O’s method: “.. just because Onq. seems to include less supplementary material, does not mean that it is necessarily making any fewer theological or exegetical points”. One should note also the overtly expansive character of Onqelos in Gen 49.

87. Vermes, *Haggadah*.

88. Bernstein, *EDSS* (143) proposes this based on the lexical focus of F (Fragment targumim).

89. Rabin, *Hebrew and Aramaic* (1031); Fitzmyer, *Targum of Leviticus* (9-10).

90. Alexander, *Rabbinic Rules* (19) cautions against too simplistic an equation of simplicity with earliness, or complexity with a later date.

91. Samely, *Targumic Aramaic* (94).

or offer new meaning, it is surely not the simple sense which has escaped the translator's understanding,⁹² nor are they an unavoidable side-effect of the translation process, its composer driven to them by the demands of his target language.

Attitude to word order and representation of the elements of HT constitute the grounds for the most recent and detailed refutation of 11Q10's nature as targum.⁹³ 11Q10 may attest to a less rigorous attitude to representation of HT than that which came to prevail later in the practice of scriptural translation in rabbinic hands - though even there absolutism should be avoided.⁹⁴ But that is a question of its historical context, not of defining character. 11Q10's attitude suggests a context without the prescriptiveness of later rabbinic refinements. Stricter regulation of the representation of HT would have been consistent with a hardening of the boundaries of texts and of a canon.⁹⁵ 11Q10's approach marks it as a text of its own time; it does not render it beyond the bounds of 'targum', but means that it is simply and invaluable a representative of a pre-rabbinic approach to the translation of scripture.

11Q10's comprehensive engagement with scripture is not only consistent with the ethos of Qumran but is akin to that familiar from later classic Jewish interpretative methods. The concept of the unity of scripture and the cohesive drive are characteristics of the targumist,⁹⁶ and as such are central to Samely's understanding of targum.⁹⁷ 11Q10

92. This concurs with Lübke's observation that 11Q10's lexical choices reflect "a sensitive exploitation of possible implicit meaning in the Hebrew .." (*Describing*, 589).

93. See Introduction 1 i.c.

94. Shepherd, *Translating* (144): " .. The priority that some targumic versions assign to the preservation of the exact wording of MT seems in Onqelos to be subordinated to the desire for a more compact rendering".

95. Talmon, *Textual Study* (381) remarks of post-biblical literature that "mechanical faithfulness to the letter of the sanctified traditional literature is to become the rule only after the undirected and intuitive process of canonisation had completed its course ...".

96. They are, of course, characteristic of rabbinic literature more generally; Kugel has remarked of midrash, for example, that it is "exegesis of biblical verses, not of books ... One of the things this means is that each verse of the Bible is in principle as connected to its most distant fellow as to the one next door" (Kugel, *Two Introductions*, 91-93).

97. Samely, *Interpretation* (66, 167-68); *Targumic Aramaic* (97). Samely's case is that targum is informed by "a powerful presupposition of the unity of Scripture and its all-inclusiveness"; see more fully: Samely, *Scripture's Implicature*.

shares with RJob a key assumption regarding their source text: both take an holistic view of it, both find in it threads which link it with wider scripture. Perhaps 11Q10 offers us some insight into the “deep roots” of rabbinic exegetical practice which have been regarded as so elusive.⁹⁸ In considering the question of the development of rabbinic exegetical methodology, that is, how scripture was read and questioned in the earliest stages, Kugel has noted what he refers to as “back-referencing”, that is, connecting one biblical text to another at some remove (for example, a Psalms verse to one in the Pentateuch); he remarks that this “integrative” interest is peculiarly rabbinic, rarely to be found in pre-rabbinic sources.⁹⁹ 11Q10’s integration of the Job text with wider scripture is done implicitly - it is targum, not midrash - but the underlying approach is fundamentally the same. 11Q10 is one of the earliest testimonies to the fact that Job has proved fertile ground for those who read and questioned scripture. It comes as little surprise that in rabbinic articulations of this interest there is a propensity for establishing connexions between Pentateuchal verses and Job, as well as other Wisdom texts.¹⁰⁰ In this sense 11Q10 is perhaps closer in spirit to rabbinic method than Samely’s claim regarding it would suggest.

4 ii. c Defining targum and placing 11Q10

The most recent formulations of the debate over the definition of targum spare no room for 11Q10 within the genre because it is not part of the rabbinic exegetical project, nor does it conform to some rabbinic conventions of translation. Given the variety of styles which co-exist within the rabbinic bounds of the genre, a prescriptive, synchronic approach to defining targum risks being too restrictive and is unable easily to accommodate or account for developmental observations. It just may not be possible to

98. Harris, *From Inner Biblical* (256-57); he argues that, while it is widely acknowledged that the exegetical techniques and legal practices of the rabbis had “deep roots” in the Second Temple period, “precise identification of these roots remains elusive”.

99. Kugel, *Potiphar’s House* (257-64); he suggests that it may reflect the “canonizing” concern of rabbinic exegesis.

100. Kugel, *Potiphar’s House* (262) notes in particular verses from Psalms, Proverbs, Job, Song of Songs, and Ecclesiastes.

arrive at a gold standard in rabbinic targum.¹⁰¹ Even Samely's bottom-line requirement, that targum is fundamentally exegetical, raises the question of how this is to be judged in individual cases. The yardstick of quantity or degree is surely too crude. If it is a question of method, then how do methods in a translation such as 11Q10 compare with rabbinic methods? The current study has demonstrated that real comparisons can be made between 11Q10 and RJob in method. Moreover, Onqelos presents challenges for the exegetical theory of targum because of the subtlety of its technique; its failure to exhibit the characteristics of the PTs obliges Samely to explain that this "points to a difference both in presentational requirements and in exegetical concerns".¹⁰² But there may be real comparisons to be made between methods in 11Q10 and Onqelos. If it is a question of aim, this is a more difficult judgement, but it would appear that the intent of 11Q10 was not just to translate but to understand the meaning of the HT. In order to do this, the translator took careful account of the lexicon, grammar and syntax of the Hebrew verse and its context (the immediate, the wider Job text, and wider still within scripture), and then creatively manipulated his translation in order to represent the sense as he understood it in relation to these dimensions. Aramaic was a tool for elucidating the text, not merely translating it. 11Q10's responses to the dynamics of the Hebrew text may not be as sophisticated as those of the rabbis which Samely has identified; but neither are they straightforward translation. 11Q10 is far from being the exception that Samely argues;¹⁰³ on the contrary, its use of Aramaic to elucidate the Hebrew text illustrates the suggestion that targum's origins should be sought in monolingual hermeneutics.¹⁰⁴

101.Regarding the "midrashic" features to be found within the targum genre, Alexander, *JJS* 45/1 has commented that on Samely's definition, targum is "an 'ideal-typical' form which does not correspond precisely to any single, extant Targumic text".

102.Samely, *Interpretation* (178).

103.Samely, *Targumic Aramaic* (98 n.18) describes 11Q10 as "that elusive animal, a translation of a biblical text into Aramaic".

104.Rabin, *Translation Process* (17); he observed that unless the listener understood the underlying Hebrew text "all the ingenious allusions would be so much wasted effort".

Shepherd has also attempted to define more closely what makes rabbinic translation distinctive from non-rabbinic. Interestingly, Ongelos is a little awkward here too, for it sometimes subordinates the proposed *sine qua non* of strict word representation.¹⁰⁵ This is a significant observation in any case, but may be more so in view of similarities which may exist between methods in O and 11Q10. Shepherd's approach concentrates on the respective attitudes of the three translations to the formal minutiae of the Hebrew text, but he admits that it has little to say about the incorporation of supplementary material which, together with translation, is an "essential feature of targumic rendering".¹⁰⁶ If it is accepted, with Samely, that the role of exegesis in targum is vital, then categoric pronouncements on the nature of 11Q10, without reference to its significance for the history of presentation and development of motifs in Jewish exegesis, are at least premature.¹⁰⁷

Besides, it is because 11Q10 is not part of the rabbinic project or from the rabbinic mould that it should not be tested within the same parameters or judged according to the same formal standards. If it is, then the chances are it will be found wanting. But although 11Q10 may be among the first of its kind, it is not unique,¹⁰⁸ so that a separate category of "Aramaic translation" offers little help in describing or placing it.¹⁰⁹ A more useful concept is that of a chronological spectrum of development, with 11Q10 and 4Q156 as early examples, displaying nascent features of style and method which would be developed or restricted in later rabbinic manifestations.¹¹⁰ The latter did not appear

105. See n.94 above.

106. Shepherd, *Real Targum* (115 n.89).

107. Shepherd, *Reconsideration* (283f).

108. Goshen-Gottstein, *Third Targum* (304 n.5) described 11Q10 as "*sui generis*, as far as our knowledge goes - basically word by word, yet far from verbatim ...". He suggests, however, that analysis of a Qumran text in terms of a later literary category, such as a *peshat* targum, may not be valid. Cf. van Staaldoune-Sulman, *Samuel* (88).

109. Samely, *Targumic Aramaic* (98 n.18).

110. As Le Déaut (*Genèse*, 45 n.2) long ago observed: 11Q10 contains, "mais avec beaucoup plus de discrétion, les phénomènes essentiels de targumisme que nous relevons dans les recensions bien postérieures". More recently, Bernstein, *EDSS* (382): "The Aramaic targum (translation) of Job from Qumran can clearly be seen to stand on the same continuum as the later Aramaic versions, while the Genesis Apocryphon straddles the boundary that is drawn later between midrash and targum".

out of nowhere; the process of evolution was a long one.¹¹¹ Forms and methods, which would be recognisable in later rabbinic guise, were in development centuries before.¹¹² In perceiving a “movement towards form”, Fishbane recognises a continuity between early, naïve exegetical forms and genres in ancient Israel and their later manifestations in early Judaism. Moreover, he places the Qumran evidence in a mediating position.¹¹³ It is just such chronological and typological development in the genre of targum to which 11Q10 witnesses.

What, then, of 11Q10's position relative to PJob? Samely's opinion of 11Q10 as translation of the same order as the Peshitta, LXX, and Vulgate¹¹⁴ implies similarity in function. Indeed, function has been identified as key to questions of definition.¹¹⁵ Judging from its content as described herein, 11Q10 was intended to supplement the HT, to be seen alongside it, to provide explanation and context. It may be that this is also the inference to be drawn from its Hebrew-literate Qumran setting and perhaps also from its language.¹¹⁶ 11Q10 implies a concept of targum “more as a guide to the correct understanding of a Hebrew text for those who already understood the words than as a means of giving the meaning of an otherwise unintelligible text”.¹¹⁷ PJob, on the other

111. Alexander, *Jewish Aramaic Translations* (241) comments that in the Middle Ages targum “had a life as purely written texts. Targum became solely a literary genre”. Qumran evidence suggests it may have started out that way too.

112. For example, Bernstein, *Many Faces* (145) brings cases from O and F of the insertion of extra language and the creation of new clause divisions in order to clarify the syntax which lead him to suspect “the likelihood that there is an early interpretative convention at work here”.

113. Fishbane, *Biblical Interpretation* (431-33), in discussing inner-biblical exegesis and later Jewish forms: “.. even if the exegetical techniques are naïve and not based on formal stylistic procedures or types, one can at least apprehend a *movement towards form* ...most of the imaginative literary possibilities of early and classical Jewish *aggadah* are anticipated by the biblical evidence ... the strong internal continuities between inner-biblical aggadic exegesis and the later Jewish forms ... without attempting to impose a genetic argument upon the data, or positing invariable and direct continuity between inner-biblical and Jewish *aggadah*, it is nevertheless interesting to observe how the exegetical forms and genres of ancient Israel parallel and ‘anticipate’ their more developed congeners in early Judaism”.

114. Introduction 1 i.b.

115. In consultation regarding ideas for the current study, Weitzman considered that the question “why was a translation made?” was likely to be an important one (personal communication). For Le Déaut, *al tiqre* (431 n.46) it was the key question regarding 11Q10: “Question capitale: Pour *quoi* et pour *qui* a-t-on traduit Job? Le but spécifique d’une version en définit le caractère et les techniques”.

116. It has been suggested that languages at Qumran were distinguished as to purpose: Hebrew for halakhic and liturgical use, Aramaic for exegesis; Smelik, *Judges* (6).

117. Rabin, *Hebrew and Aramaic* (1032) regarding targum generally in the first century CE.

hand, suggests no motive other than translation. It does not engage in any other way with the HT, nor does it connect the Job text with wider scripture. Its task, as that of P as a whole, was to replace the original HT. This contrast in the functions of Peshitta and targum was highlighted by Weitzman as a fundamental difference between the two.¹¹⁸ He regarded ‘targum’ as an over-used term and cautioned that it needed very specific definition and application, rejecting the following connotations of targum as “misleading” in relation to both Peshitta and 11Q10: “virtually consistent agreement with the Masoretic text (including vocalisation), continual recourse to rabbinic exegesis, frequent loose renderings, Palestinian origin”.¹¹⁹ Being pre-rabbinic and pre-Masoretic (and without certain Palestinian provenance), 11Q10 is certainly precluded from most of this definition. But there is nothing intrinsic in 11Q10 to suggest that it was intended, like the Peshitta, as a replacement “to bring the text to those without independent access to the original”.¹²⁰ In the Qumran setting the Hebrew Job was both readily available and accessible. To assume that 11Q10 was intended for use without the Hebrew text alongside it is anachronistic and to confuse contexts.¹²¹

Moreover, the claim that 11Q10 and the Peshitta “derive from the same early phase of literal translation/targumic tradition”¹²² is misleading, since it does not represent

118. Weitzman, *Syriac Version* (128) sees it as flowing from their geographical locations and differing accessibility of guidance as to the plain meaning. He writes (120): “The translators who produced the Jewish targums had full access to the Hebrew text, and to a rich exegetical tradition. P in Chronicles, by contrast, gives the impression of a valiant effort by an individual working with limited resources: an often unsatisfactory Hebrew text, a sound but far from comprehensive knowledge of the Hebrew language, and a few reminiscences of the Jewish tradition of biblical scholarship in Aramaic.”. Save for the reference to the state of the text, this description fits the impression given by PJob, though Weitzman is describing the translation of PChronicles.

119. Weitzman, *Syriac Version* (128).

120. Weitzman, *Syriac Version* (128).

121. It is nevertheless a common assumption. For example, Fraade, *Multilingualism* (265 n.31) notes that many targum texts from the Cairo Genizah show the Aramaic written after each verse of the Hebrew; also that in other targum texts it is usual for some of the Hebrew to be written at the start of each verse. That the Qumran targumim do not accord with this rabbinic convention he interprets to mean that they were intended to substitute for the Hebrew.

122. Wechsler, *Reflections* (77-78), citing Brock’s proposal. Cf. Szpek, *Influence* (142-43). Wechsler starts from the assumption that both 11Q10 and P are literal translations; he compounds literal translation with targumic tradition without defining either. Brock (*Translating*, 95) proposed that early Aramaic translations (such as 11Q10) circulated independently of the HT and were likely to have been of the *interprese*-type; the translator as *expositor* is a later type illustrated by the translations of the Palestinian and Babylonian targum traditions. These latter are symbiotic (i.e. used in conjunction with the original text), a requisite reflected in their physical appearance alongside the

11Q10's nature accurately. 11Q10 is an early text whose character suggests that its translator was *expositor* (elucidative) in method. PJob is later, and its character suggests that its translator was *interpretes* in method (i.e. a more literal approach). Their respective characters are different and this is reflected in their probable functions, as far as these can be judged. We do not know for certain that 11Q10 was intended for symbiotic use, but it seems much more likely than not, whereas we can be fairly certain that PJob was intended for non-symbiotic use. The character of the 11Q10 translation suggests that the *expositor*-type existed early in the development of targum;¹²³ it may be that the *interpretes*-type did also, but 11Q10 is not an example of this.¹²⁴

The evidence assessed in this study suggests that, far from being just an Aramaic translation, 11Q10 is translation-with-a-difference. The translator's aim was not merely to translate his source text, but to understand it in relation to wider scripture, and to reflect this understanding in a carefully crafted translation. Rather than being a reluctant exegete, 11Q10's composer was a subtle one. Thus, double translation and deliberate misreading serve to bring out the wealth of possible meanings as the translator saw them; scriptural allusion / association helps with translating and understanding the text; word choice brings out the translator's understanding of the text. The translation displays the use of techniques which have recognisable counterparts in later rabbinic translation conventions, and awareness of motifs shared with wider Jewish exegetical

HT. Brock reckons the development of both types within the period 2nd century BCE to 2nd century CE. Furthermore, he suggests that the common roots of the extant Palestinian and Babylonian targum traditions are likely also those of the Peshitta Pentateuch.

123. Brock, *Translating* (87-95) suggests that, whereas the LXX translators might have acted unintentionally as *expositores* as well as *interpretes*, in the rabbinic targumim the intent of the translation was exposition. This new role for translation developed, he argues, as a result of the symbiosis of the Aramaic translation with the Hebrew original, probably after the period of the Qumran texts, possibly in connexion with the standardization of the biblical text. It may be that the process of standardizing can explain the development of symbiotic presentation, but, as 11Q10 demonstrates, translation intended as exposition had developed earlier than its rabbinic manifestations. Alexander, *Jewish Aramaic Translations* (247-48) has suggested that the Genesis Apocryphon is an example of an Aramaic scriptural translation which is expansive; he adds that it is "doubtfully a targum in the rabbinic sense".

124. Contrary to Brock, *Translating* (91,95), who characterizes 11Q10 as *interpretes* and asserts that the rabbinic targumim were the exception among biblical translators in antiquity in practising as *expositores*.

circles. 11Q10 is so far our earliest example of the transmission of elements of tradition through the medium of scriptural translation.¹²⁵ On a certain level, PJob shares the use of techniques and perhaps, too, some traditional knowledge; in this way, its connexions with 11Q10 and RJob may be described as consanguineous. But PJob suggests a different developmental pathway, with another agenda and already once-removed from the common ancestral origins.¹²⁶ 11Q10, on the other hand, is part of the same extensive and multifaceted exegetical project in which Second Temple circles and their rabbinic successors were engaged. It is the knowingness of the translation, the feel for the warp and weft of scripture, which connects 11Q10 genetically to the later rabbinic targums. It is an exegetical translation, a targum, without the formality of later conventions. It witnesses to the earliest stages of the practice of written translation of scripture into Aramaic in a context in which scripture was not yet a *fait accompli*.¹²⁷ That it differs in standards of formal representation of its Hebrew text from later rabbinic examples of targum is an indication of its earlier place within the history of development of the genre, rather than grounds for excluding it from that history.

125. Le Déaut, *Introduction* (65) asserts that 11Q10 and 4Q156 imply that the oldest written targumim were guides which closely followed HT and allowed improvised embellishment from oral traditions. Regarding the rabbinic context, Jacobs, *Process* (79-80) suggests that targum was one of the media through which traditions were popularised.

126. This broadly concurs with the main thrust of opinion regarding P's roots (see, e.g. Dirksen, *Targum and Peshitta*). Another shade of opinion sees the roots within or at least much closer to the targum tradition. Brock, *A Palestinian Targum*, for example, has argued strongly that the presence of targumic translation features in P and in the later works of writers such as Ephrem and Aphrahat should be explained by the existence of Syriac Christian communities whose origin was in Judaism "and whose orientation remained decidedly Jewish in character" (282) and who were connected with the circles out of which developed the PT tradition.

127. Talmon, *Textual Study* (378-81): "Qumran literati considered biblical literature a living matter, and participated in the ongoing process of its creation" (379). This is an observation relevant to 11Q10 whether or not it originated at Qumran.

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