

***The Text and Translations of Job:
A Comparative Study on 11QtgJob with Other
Versions in Light of Translation Techniques***

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The present article discusses the text of 11QtgJob from column 34 to 38 with the corresponding verses in other versions (the Masoretic Text, the Targum Job, the Septuagint, and the Peshitta) in light of translation techniques such as addition, semantic change, omission, and transposition. This research demonstrates that omission and transposition are the most salient features of 11QtgJob and of the Peshitta, respectively. 11QtgJob favors a far-looser translation than the Targum Job but is stricter than LXX. Several verses of 11QtgJob are closely connected with the LXX. This, however, does not support that they employed a shared Vorlage. The Septuagint shows the greatest latitude in translation among the versions. The degree of freedom in the translation process can be shown as follows: Targum Job < Peshitta < 11QtgJob < Septuagint. Contrary to the conventional thought, the translator of 11QtgJob within the early Judeo-Christian community tended to deliver freer renderings than Targum Job within the later Jewish rabbinic community.

KEYWORDS: *11QtgJob, translation techniques, addition, semantic change, transposition*

INTRODUCTION

The *editio princeps* of the Aramaic translation of the Book of Job, published by professors J. P. M. van der Ploeg and A. S. van der Woude, appeared fourteen years after its discovery at Qumran Cave 11 in 1956.¹

1. J. P. M. van der Ploeg and A. S. van der Woude, *Le Targum de Job de la Grotte XI de Qumran* (Leiden: Brill, 1971). These two scholars published several major works from cave 11 before the publication of the *editio princeps*. J. P. M. van der Ploeg, “Le targum de Job de la grotte 11 de Qumran (11QtgJob): Première Communication,” in *Mededelingen der Koninklijke Nederlandse Akademie van Wetenschappen* (Amsterdam:

Many scholars have published articles about its language, dating, and comparison of its translation technique with other versions of this Aramaic Targum of Job (hereafter 11QtgJob), numerous issues are still debated.² The editors of the *editio princeps* suggest dating 11QtgJob to the second half of the second century B.C., whereas S. A. Kaufman, comparing its linguistic style with that of the Genesis Apocryphon, proposes a date in the first century B.C. He comments, “[It is] an artificial, literary Aramaic, colored, to be sure, by the local spoken dialect, but primarily a conscious attempt to imitate a ‘classical’

N. V. Noord-Hollandsche Uitgevers Maatschappij, 1962), 545–57; A. S. van der Woude, “Das Hiobtargum aus Qumran Höhle XI,” in *Congress Volume, Bonn 1962* (VTSup 9; Leiden: Brill, 1963), 322–31.

2. Among the major works are E. W. Tuinstra, “Hermeneutische Aspecten van de targum van Job uit grot XI,” (Ph.D. diss., University of Groningen, 1970); B. Jongeling, “Contributions of the Qumran Job Targum to the Aramaic Vocabulary,” *JSS* 17 (1973): 191–7; S. A. Kaufman, “The Job Targum from Qumran,” *JAOS* 93 (1973): 317–27; F. J. Morrow, “11Q Targum Job and the Masoretic Text,” *RQ* 8 (1973): 253–6; A. D. York, “A Philological and Textual Analysis of 11QtgJob,” (Ph.D. diss., Cornell University, 1973); J. A. Fitzmyer, “Some Observations on the Targum of Job from Qumran Cave 11,” *CBQ* 36 (1974): 503–24; M. Sokoloff, *The Targum to Job from Qumran Cave XI* (Ramat-Gan: Bar-Ilan University, 1974); J. A. Fitzmyer, “The Contributions of Qumran Aramaic to the Study of the New Testament,” *NTS* 20 (1973–4): 382–91; R. Weiss, “Further Notes on the Qumran Targum to Job,” *JSS* 19 (1974): 13–18; J. Gray, “The Masoretic Text of the Book of Job, the Targum and the Septuagint Version in the Light of the Qumran Targum (11QtgJob),” *ZAW* 86 (1974): 331–50; B. Jongeling, “The Job Targum from Qumran Cave 11 (11QtgJob),” *FO* 15 (1974): 181–96; A. D. York, “The Dating of Targumic Literature,” *JSS* 5 (1974): 49–62; T. Muraoka, “The Aramaic of the Old Targum of Job from Qumran Cave XI,” *JJS* 25 (1974): 425–43; B. Jongeling, C. J. Labuschagne, and A. S. van der Woude, *Aramaic Texts from Qumran* (SS 4; Leiden: Brill, 1976), 3–73; T. Muraoka, “Notes on the Old Targum of Job from Qumran Cave XI,” *RQ* 9 (1977): 117–25; B. E. Zuckerman, “Two Examples of Editorial Modification in 11QTgJob,” in *Biblical and Near Eastern Studies: Essays in Honor of W. S. LaSor* (ed. G. Tuttle; Grand Rapids, MI: Eerdmans, 1978), 269–75; H. Ringgren, “Some Observations on the Qumran Targum of Job,” *ASTI* 11 (1978): 117–26; B. E. Zuckerman, “The Process of Translation in 11QTgJob: A Preliminary Study,” (Ph.D. diss., Yale University, 1980); K. Beyer, *Die Aramäischen Texte vom Toten Meer* (Göttingen: Vandenhoeck & Ruprecht, 1984), 283–98; B. E. Zuckerman, “The Date of 11Q Targum Job: A Paleographic Consideration of Its *Vorlage*,” *JSP* 1 (1987): 57–78; J. C. Lübbe, “Describing the Translation Process of 11QtgJob: A Question of Method,” *RQ* 13 (1988): 583–93; H. M. Szpek, “On the Influence of the Targum on the Peshitta to Job,” in *Targum Studies, II: Targum and Peshitta* (ed. P. Fleisher; Atlanta: Scholars Press, 1998), 141–58; M. G. Wechsler, “Shared Reflections of Early Jewish Exegetical/Targumic Tradition in the Peshitta Text of Job and the Targum from Qumran (11QTgJob),” *Le Muséon* 115/1–2 (2002): 77–128; D. Shepherd, *Targum and Translation: A Reconsideration of the Qumran Aramaic Version of Job* (Assen: Royal Van Gorcum, 2004); S. Gold, “Understanding the Book of Job: 11Q10, the Peshitta and the Rabbinic Targum Illustrations from a Synoptic Analysis of Job 37–39,” (D.Phil. diss., University of Oxford, 2007).

language generally similar to Official Aramaic” and “the date of the Genesis Apocryphon must accordingly be moved up to the first century AD and we can then assign 11QtgJob to the first century BC.”³ His suggested dating has been supported by B. Zuckermann’s paleographic research.⁴

In terms of translation, there is no consensus. Some scholars consider 11QtgJob as a literal translation that is close to the Masoretic Text (hereafter MT) whereas others regard it as a free translation that is close to the Septuagint (hereafter LXX) or to the Peshitta.⁵ In recent years, scholars have raised a linguistic and translational consideration concerning how to treat variants found in the different versions. An important question is: did translators use different Hebrew *Vorlagen*? Or are variants linguistic or stylistic variants which occurred during the translational process? Moreover, some linguists have attempted to figure out the translational tendency of the translations of the book of Job through translation techniques such as homophonic translation, anaphoric translation, transposition of words or sentences, translation of metaphor, stereotyping, exegetical translation, etc. of the translator.⁶

The main purposes of the present study are to compare the text of 11QtgJob with those of other Job versions (the MT, the Targum of Job, the LXX, and the Peshitta) in light of four major translational techniques (addition, omission, semantic changes, and transposition) and to propose the translational characteristics of each version and the

3. Kaufman, “The Job Targum from Qumran,” 326–7.

4. Zuckerman, “The Date of 11Q Targum Job,” 74–5. For another view, see York, “The Dating of Targum Literature,” 49–62.

5. Scholars such as Kaufman, Fitzmyer, and Morrow support the literal translation of 11QtgJob. Gray and Tuinstra support its free translation close to the LXX. David Shepherd insists that its translation is closer to the Peshitta. See Kaufman, “The Job Targum from Qumran,” 318; Fitzmyer, “Some Observations,” 509; Morrow, “11Q Targum Job and the Masoretic Text,” 253; Gray, “The Masoretic Text of the Book of Job, the Targum, and the Septuagint Version in the Light of the Qumran Targum (11QtargJob),” 349; Shepherd, *Targum and Translation*, 277–86.

6. Theo A. W. van der Louw, *Transformations in the Septuagint: Towards an Interaction of Septuagint Studies and Translation Studies* (CBET 47; Leuven: Peeters, 2007), 7; E. A. Nida, *Toward A Science of Translation: With Special Reference to Principles and Procedures Involved in Bible Translating* (Leiden: Brill, 1964), 226–240; Heidi M. Szpek, *Translation Technique in the Peshitta to Job: A Model for Evaluating a Text with Documentation from the Peshitta to Job* (SBLDS 137; Atlanta: Scholars, 1992), 9; Heidi M. Szpek, “On the Influence of the Targum on the Peshitta to Job,” in *Targum Studies, II. Targum and Peshitta* (ed. Paul V. M. Flesher; Atlanta: Scholars, 1992), 141–58.

translational relationship among the versions.⁷ Here, “addition” means that the text of 11QtgJob has additional words, phrases, or features not appearing in the MT. Similarly, “omission” means that the text of 11QtgJob has omitted words, phrases, or features appearing in the MT. The present study treats the MT as the Hebrew base text for all the translations of the book of Job. This decision is due to the two following reasons. First, all the known Hebrew manuscripts of Job (2Q15, 4Q99, 4Q100, and 4Q101) from Qumran are mostly identical with the consonantal MT.⁸ This would indicate that the proto-MT text of Job was at least popularly circulated in antiquity. Of course, the popularity of the proto-MT text of Job does not demonstrate that this text lies behind all the translations appeared in this paper, but most scholars adopt this assumed hypothesis along with recognition of the possible existence of different *Vorlagen*.⁹ The second reason is for comparative purposes. In order to compare the pluses and minuses among the versions, a Hebrew base text is necessary. Therefore, the current study uses the MT as the default text.

SELECTION OF THE TEXT CORPUS FOR THE STUDY

Regarding the text corpus, the final five columns (columns 34–38 which correspond to Job 40:5–42:12 in the MT) of 11QtgJob and the corresponding verses from the Book of Job from the MT, the Targum of Job (hereafter TgJob), the LXX, and the Peshitta have been selected. There are three reasons for selecting this particular portion of the Book of Job.

First, the first twenty eight columns of 11QtgJob are quite fragmentary. In order to achieve the current study’s goals, it is necessary

7. There are several studies which adopted translation techniques for comparing 11QtgJob with other versions. In particular, among them are Shepherd’s *Targum and Translation* and Gold’s “Understanding the Book of Job.” These studies have focused on whether 11QtgJob is a targum, but the current study is more interested in the translational relationship among the versions.

8. M. Baillet, J. T. Milik, and R. de Vaux, *Les ‘Petites Grottes’ de Qumrân: Exploration de la falaise Les grottes 2Q, 3Q, 5Q, 6Q, 7Q à 10Q Le rouleau de cuivre* (DJD 3; Oxford: Clarendon, 1962), 71; Daniel J. Harrington, *Wisdom Texts from Qumran* (New York: Routledge, 1996), 16. From the Dead Sea Scrolls, Job’s fragmentary Hebrew texts can be found in 2Q15 (33:28–30); 4Q99 (7:11–13; 15:8–9; 31:14–19; 32:3–4; 33:23c, 25–30; 34:28–29; 35:11, 16; 36:8–37:5), 4Q100 (8:15ff; 13:4a; 14:4–6; 31:21), and 4Q101 (13:18–20, 23–27; 14:13–18).

9. For the detailed discussion, see Gold, “Understanding the Book of Job,” 22, particularly n. 115.

to choose quality portions of 11QtgJob and exclude those that are fragmentary.

The second reason derives from the literary structure of 11QtgJob. The targumist of 11QtgJob probably utilized an *inclusio* structure, treating 40:3–42:3 as a literary unit. This literary structure will be discussed in the section of case studies. The final five columns of 11QtgJob correspond well to 40:3–42:3.

Third, evidence for the so-called “Kaufman effect” may exist in the text of 11QtgJob. Kaufman states, “Since scribes, like readers, usually begin the beginning but do not always reach the end, we must expect to find greater evidence of scribal tampering at the beginning of a lengthy text than at its end.”¹⁰ If Kaufman’s statement is accurate, the end of a lengthy text would represent the higher possibility of sections preserving more originality of the text. J. A. Fitzmyer presented the ratio of the number of the words with later orthography to the total number of Aramaic words as follows.¹¹

Columns	1–5	6–10	11–15	16–20	21–25	26–30	31–33	34–38
Ratio	11%	4.8%	6.9%	7.3%	10.9%	5.6%	9.3%	15.0%

Since the first 28 columns of 11QtgJob are fragmentary, those columns were excluded from the data. One can observe that the ratio consistently increases from 5.6 percent to 15 percent. The increase of these ratios up to 15 percent could support the argument that the targumist of 11QtgJob made “a conscious attempt to imitate a classical language generally similar to Official Aramaic”¹² and preserved more originality of the Aramaic translated text of the first century B.C. in the final five columns. Based on the Kaufman effect, therefore, it is logical to select the final five columns of 11QtgJob as the text corpus to be examined.

10. S. A. Kaufman and Yeshayahu Maori, “The Targumim to Exodus 20: Reconstructing the Palestinian Targum,” *Textus* 16 (1991): 1–78; idem, “Of Beginnings, Ends, and Computers in Targumic Studies,” in *To Touch the Text: Biblical and Related Studies in Honor of Joseph A. Fitzmyer, S. J.* (ed. M. P. Horgan and P. J. Kobelski; New York: Crossroad, 1989), 52–66; E. M. Cook, “The ‘Kaufman Effect’ in the Pseudo-Jonathan Targum,” *Aramaic Studies* 4 (2004): 123–4.

11. Fitzmyer, “Some Observations,” 523.

12. Kaufman, “The Job Targum from Qumran,” 326–7.

CASE STUDIES OF THE TRANSLATIONAL CHANGES

Addition

Job 40:10

- MT: עדה נא גאון וגבה והדר תלבש
- TgJob: אתקין כדון גיותניא'גיותנותא" וגובהא זיוא ושבהורא לבש
- 11QtgJob: העדי נא גוה ורם רוח וז{ו}י>ו והדר ויקר תלבש
- LXX: ἀνάλαβε δὴ ὕψος καὶ δύναμιν δόξαν δὲ καὶ τιμὴν ἀμφίεσαι
- Peshitta: לבש באשא ה באשא באשא באשא באשא באשא באשא באשא באשא באשא באשא

The word order of TgJob and the LXX is identical with that of the MT. The Peshitta presents two notable features. First, the verb לבש (“to clothe”) is placed at the beginning of the verse, whereas the same verb is at the final position of the verse in the other versions. It is likely that this differing placement of the verb in the Peshitta is a deliberate device on the part of the translator. Since the meaning of the verb עדה in the MT is unclear, the translator of the Peshitta may have attempted to clarify the meaning of sentence with the relatively easy verb לבש (“to clothe”). It is worth noting that the 11QtgJob reading reflects either exegetical harmonization or dittography since the next verse also begins with the same phrase העדי נא גוה. Second, in the Peshitta, another verb (באשא, “to wrap around”) is at the first position of the second clause unlike the MT. The Peshitta rendering, in fact, presents the normal verb order, while the MT’s chiasmic structure constitutes a poetic device.

Job 40:24

- MT: בעיניו יקחנו במוקשים ינקב־אף
- TgJob: בעינוהי יסביניה'יסכיניה' בתקליא'בתוקליא' נקיב נהירא
- 11QtgJob: במטל עינוהי יכלנה כבחכה יזיב אפה
- LXX: ἐν τῷ ὀφθαλμῷ αὐτοῦ δέξεται αὐτόν ἐνσκολιευόμενος τρήσει ῥίνα
- Peshitta: במטל עינוהי יכלנה כבחכה יזיב אפה במטל עינוהי יכלנה כבחכה יזיב אפה במטל עינוהי יכלנה כבחכה יזיב אפה

In this verse, the word order of TgJob agrees with that of the MT. The LXX rendering provides a more graphic image with the participle ἐνσκολιευόμενος (“to twist and turn”) for מוקשים (“a snare”) in the MT. In 11QtgJob, it is unlikely that the word זיב means “to flow” as M. Sokoloff suggested.¹³ As B. Jongeling persuasively argues, the meaning “to pierce” is preferred.¹⁴ Therefore, this verse describes the terrifying outlook of Behemoth (“When it opens up its eyes, can anyone overpower it? Can anyone pierce its nose with a hook?”). In 11QtgJob, our targumist attempted to elucidate the meaning of בעיניו in the MT by adding a prepositional phrase במטל (lit., “lifting up”). In the Peshitta, the translator utilized the verb נטל (“to take”) for ינקב (“to pierce”) in the MT. This is a typical case of semantic generalization. Moreover, the Peshitta uses the phrase כח־סמי (“its clouds”) for עין (“eye”) in the MT.¹⁵ This is surely a scribal error.

Job 40:26

- MT: התשים אגמון באפו ובחוז תקוב לחיו
- TgJob: איפשראושר' דתשוי אגמונא בנחיריה אונקלא ובסילוא ובשירא תנקוב ליסתיה:
- 11QtgJob: התשוא זמם באפה ובחרתך תקוב לסתה
- LXX: εἰ δῆσεις κρίκον ἐν τῷ μυκτῆρι αὐτοῦ ψελίω δὲ τρυπήσεις τὸ χεῖλος αὐτοῦ
- Peshitta: אנא פאגואא כפממא סמב/סמב/אנא פמב כצמא

The MT employs the *hapax legomenon* אגמון whose meaning is uncertain. It is interesting to observe how the other versions treat this rare word. 11QtgJob uses זמם (“muzzle, bridle”) the meaning of which is close to κρίκον (“fastening ring, bridle ring”) in LXX. Yet this meaning is rather distant from אגמון in the MT and from אנא פאגואא (“reins”) in the

13. Sokoloff, *Targum to Job from Qumran Cave XI*, 97.

14. Jongeling, “Contributions,” 193.

15. L. G. Rignell, *The Peshitta to the Book of Job: Critically Investigated with Introduction, Translation, Commentary and Summary* (Kristianstad: Monitor Forlaget, 1994), 344.

Peshitta.¹⁶ Regarding another rare word (תוה; lit., “thorn”) of the MT, TgJob attempts to explain its ambiguity by adding a phrase (“with a hook and a ring”). Furthermore, the LXX reads χεῖλος (“lip”) for “jaw” in the MT. It is worth noting that the Peshitta makes use of a phrase “in his mouth” instead of “his nose” in the MT. These renderings must not be treated as scribal errors for two reasons. First, the translator of the Peshitta was able to harmonize the text with the previous verse including a related phrase, “in his tongue.” Second, it is evident that the translators of the LXX and the Peshitta had imagined the dreadful Behemoth as a crocodile-like creature whose mouth and nose are adjoined to each other. The problematic phrase ܘܟܝܘܢ in the Peshitta does not refer to “in his navel or wall,” as Rignell suggests.¹⁷ Rather, “with his chain” would be preferred according to the context.¹⁸

Job 40:27

- MT: הירבה אליך תחנונים אמ־ידבר אליך רכות
- TgJob: איפשר אושר דיסגי לותך בעותא אין ימלל לותך רכיכי
- 11QtgJob: הימלל עמך בניה או ימלל עמך בהתחננה לך
- LXX: λαλήσει δέ σοι δεήσει ἰκετηρία μαλακῶς
- Peshitta: ܘܟܝܘܢ ܘܟܝܘܢ ܘܟܝܘܢ ܘܟܝܘܢ ܘܟܝܘܢ

In this verse, TgJob is in agreement with the MT except for an addition (“Is it possible”) in the first phrase. The Peshitta presents a minor transposition as well as the change of a preposition but closely correlates with the MT. The readings of 11QtgJob and the LXX, however, are quite different. The LXX shortens the whole second

16. Gray, “The Masoretic Text,” 346.

17. Rignell, *The Peshitta to Job*, 345. See also Shepherd (*Targum and Translation*, 171) even though he neither agrees with Rignell’s translation nor suggests any preferred reading.

18. The meaning “chain” is listed in the Comprehensive Aramaic Lexicon project even though it cannot be found in two major dictionaries: *A Syrian Lexicon: A Translation from the Latin, Correction, Expansion, and Update of C. Brockelmann’s Lexicon Syriacum* (Winona Lake, IN: Eisenbrauns; Piscataway, NJ: Gorgias, 2009), 1535; and *A Compendious Syriac Dictionary: Founded upon the Thesaurus Syriacus of R. Payne Smith* (Winona Lake, IN: Eisenbrauns, 1998), 568. This meaning may be derived from “row, line.” See *A Dictionary of Jewish Palestinian Aramaic of the Byzantine Period* (2d ed.; Ramat-Gan, Bar Ilan University, 2002), 542.

clause with the word ἰκετηρία (“supplication”). 11QtgJob is more complicated because of a few changes: deletion of the first clause of MT, addition of a second clause which is essentially the repetition of the first clause, addition of a prepositional phrase (לך), and change of עמך of MT into עמך.

Job 40:30

- MT: יכרו עליו חברים יחצוהו בין כנענים
- TgJob: יעבדון שירותא עלוהי חבריא חכימיא יפלגוניה ביני תגריא:
- 11QtgJob: [יית[...]] i[...]] תין ויפלגון יתה בארע] [...]
- LXX: ἐνσιτοῦνται δὲ ἐν αὐτῷ ἔθνη μεριτεύονται δὲ αὐτὸν φοινίκων γένη
- Peshitta: ܘܝܬܝܗܘܢ ܥܘܠܘܗܝܗܘܢ ܚܒܪܝܐܝܢ ܘܝܚܘܘܗܘܢ ܒܝܢ ܕܩܢܥܝܢܝܢ

The MT reading presents difficulties, primarily because of the polysemous word כרה¹⁹ and the ambiguous term כנענים. Regarding these two terms, the other versions offer a variety of explanations. For כרה of MT, TgJob reads “to give a banquet,” similar to the LXX rendering (ἐνσιτοῦνται). LXX translates חברים as “nations” and כנענים as “Phoenician” instead of “traders,” which is used in the later period of Biblical Hebrew. It is evident that the translator of LXX understood כנענים as one of the ethnic group among the nations. It is worth noting that the Peshitta shows neither any connotation for “trading” nor connection with any ethnic group. The Peshitta presents the transposition by placing the verb ܘܝܬܝܗܘܢ (“to gather”) after the subject. 11QtgJob is quite fragmentary, thus its translation is unclear, “[. . .] will they divide it in the land of [. . .]?” Since the term “land” is usually followed by a certain group of people, the lacuna would be “Phoenician,” supporting the LXX rendering.

Job 41:10

- MT: עטישתיו תהל אור ועיניו כעפעפי־שחר
- TgJob: זרירוהי מקקוהי תנהר נהורא ועינוהי כתמורי קריצתא
- 11QtgJob: עטישתה תדלק נורא בין עינוהי כמ<צ>מח פ[ר]א

19. See *HALOT*, s.v. כרה p. 496

- LXX: ἐν παρμῶν αὐτοῦ ἐπιφαύσκειται φέγγος οἱ δὲ ὀφθαλμοὶ αὐτοῦ εἶδος ἑωσφόρου
- Peshitta: מַתְּלַח מְלֵךְ נִסְוֵהוּ. חֲרִיטֵהוּ, אֶבֶן הַיּוֹמֵר עֲפֵרָה

TgJob agrees with the MT except for a gloss or a doublet—repeating synonyms (זרירוהי מקוהי; “its sneezing, its shaking”)—at the first phrase. A similar doublet can be seen in Job 41:11 of the Peshitta, אֶבֶן לֶחֶם אֶבֶן אֶבֶן עֲבֹתֵי נִסְוֵהוּ (“like coals of fire, sparks of fire”). The usage of the doublet does not imply that the translator had two different traditions. Rather, this translation technique for the purpose of clarification or emphasis is widely known. The word עֲשִׂישְׁתִּי in the MT does not match well with the next phrase “shines a light”; how does its “sneezing” shine a light?²⁰ For this reason, 11QtgJob reads נורה (“fire”) for “light” in the MT, and the Peshitta utilizes מַתְּלַח (“his lookings”). Furthermore, both 11QtgJob and the Peshitta attempt to explain the word עֲפֵפִי figuratively as “rays”. In 11QtgJob, the lexical meaning of פ[ר] is unclear. Sokoloff proposes that it should be read “dawn” according to the parallel evidence from the other versions.²¹ The LXX provides a free translation by rendering “the eyelids of the dawn” of the MT as “the appearance of the morning star.”

Semantic Change

Job 40:31

- MT: התמלא בשכות עורו ובצלצל דגים ראשו
- TgJob: איפשר דתמלי במטלתא משכיה ובגנונא דנוניא רישיה
- 11QtgJob: [. . .] [ובדג[ג]ינ[ב]גנן] די נונין[. . .]
- LXX: πᾶν δὲ πλωτὸν συνελθὸν οὐ μὴ ἐνέγκωσιν βύρσαν μίαν οὐρᾶς αὐτοῦ καὶ ἐν πλοίοις ἀλιέων κεφαλὴν αὐτοῦ
- Peshitta: חֵלֶה אֶבֶן מַתְּלַח בְּפִי אֶבֶן נִסְוֵהוּ בְּלֵלֵי נִסְוֵהוּ

In this verse, the MT reading is unclear due to the *hapax legomenon* צלצל. Interestingly, no version considers שכות of the MT as “harpoons”

20. Cf. Job 41:12.

21. Sokoloff, *Targum to Job from Qumran Cave XI*, 164.

and צלצל of the MT as “spear”; however, most modern English translations follow these meanings. The main idea of the other versions is that fishermen cannot carry Leviathan with their ships, whereas the MT reading endorses the idea that fishermen cannot even pierce Leviathan’s skin with the fishing harpoons. Concerning the phrase דגים צלצל of the MT, TgJob reads “a covering of fish” whose meaning is still obscure. However, the LXX clearly reads “ships.” The LXX translation displays a high degree of freedom, “Even though all the ships came, they could not bear the skin of its tail and its head in the boats of fishers”. 11QtgJob is fragmentary, but its rendering supports the readings of the other versions with some words such as “boat” and “covering”. The Peshitta rendering בשכות of the MT as “flesh” is a little different from the LXX, TgJob, and 11QtgJob likely due to reading *kaph* as *resh* and דגים as “fire”.

Job 41:14

- MT: בצוארו ילין עז ולפניו תדוך דאבה
- TgJob: בצואריה יבית עושנא וקדמוהי'וקומוי' תדוך דבונא
- 11QtgJob: בצורה יבית תקפה וקדמוהי תרוט עלימו
- LXX: ἐν δὲ τραχήλῳ αὐτοῦ ἀυλίζεται δύναμις ἔμπροσθεν αὐτοῦ τρέχει ἀπώλεια
- Peshitta: כִּי הוּא כָּאֵל חַסְדָּא. סְמוּכָא, אֶגְוֵי גַּלְגַּלֵּא

In this verse, the readings of TgJob, the LXX, and the Peshitta are quite similar to that of the MT in term of their word order. 11QtgJob is the only version different from the others. In 11QtgJob, the word עלימו—literally “young boy”—does not fit well with the context. Thus, Sokoloff and Cross translate this word “power” from the parallelistic structure with the noun תקפה (“strength”) in the first clause.²² Since other components in the verse do not present any parallelism in their meanings and structure, parallelism cannot be appropriately applied to this verse. It would be better to consider the word עלימו in an emphatic sense, “*even* youth (run away before it).” Through the process of the semantic change, 11QtgJob attempts to emphasize, quite graphically, the dreadful terror of Behemoth.

22. Sokoloff, *Targum to Job from Qumran Cave XI*, 166.

Job 42:6

- MT: על־כן אמאס ונחמתי על־עפר ואפר
- TgJob: מטול היכנא מאסית עותרי ואתניהמית על בניי דהנון עפר וקטם
- 11QtgJob: על כן אתנסך ואתמ^ה^א ואהוא לעפֿר וקטם
- LXX: διὸ ἐφράλισα ἑμαυτὸν καὶ ἐτάκην ἡγήμαι δὲ ἑμαυτὸν γῆν καὶ σποδόν
- Peshitta: כִּלְּ מִיָּדָא אֲמַסְתָּ וְנַחַמְתָּ עַל עֲפָר וְאֶפְרַי

This verse is difficult in that each version utilizes different semantic changes in order to reflect its own theological tendency. The TgJob rendering exhibits several changes: 1) additions of the noun (עותרי) and the object of a preposition (בניי דהנון), 2) the change from the active to the passive (אתניהמית), and 3) the semantic change (“be comforted/raised” from “repent” in the MT). According to C. Mangan, this Targum reading reflects a midrashic futuristic motif.²³ The Peshitta is quite close to TgJob regarding meaning of the verb נחם. Rignell rightly observes that in the MT the word נחמתי refers to “to repent” in the *Niphal* stem, whereas in the Peshitta, it is rendered with “to be risen” in the *Dt* stem.²⁴ Moreover, it is worth noting that the 11QtgJob reading is almost identical with the LXX reading.

Omission

Job 40:12

- MT: ראה כל־גאה הכניעהו והדך רשעים תחתם
- TgJob: חמי כל גיותניא ותברניה ודעדק חייביא באתריהון

23. C. Mangan comments, “The idea of the future life is clearly inserted into the text, either as the ‘life to come’ (15:21), the ‘resurrection’ (11:17; 14:14) or God’s future ‘kingdom’ (36:7). Here, too, the links with the NT and Pseudepigrapha have already been seen.” See Mangan, *The Targum of Job*, 15–17. I think that this verse also reflects the eschatological motif for Job’s future generation.

24. Rignell, *The Peshitta to Job*, 360. In this sense, Szpek (*Translation Technique*, 286) may be wrong in categorizing this change as an error. It is more likely an intentional change.

- 11QtgJob: וכל רמת רוח תתבר והטפי רשיע[ין תחור]תיהון
- LXX: ὑπερήφανον δὲ σβέσον σήψον δὲ ἀσεβεῖς παραρχῆμα
- Peshitta: אזכור לנפול כנסבת

The word order of TgJob agrees with that of the MT, while 11QtgJob is almost identical with the LXX in light of the word order and the sentence meaning. For the word order, both 11QtgJob and the LXX betray a chiasmic structure (Noun-Verb/Verb-Noun-Adverbial Phrase) and leave out a verb (ראה in the MT) and the pronominal suffix. How can we interpret the structural similarity between the two versions? Is this similarity accidental? Does it imply that both translators utilize the same *Vorlage*?

In 11QtgJob, the omission of the first verb is likely the translator's intentional emendation since the almost similar phrase וְהַשְׁפִּילֵהוּ כָּל־גָּאֹהַּ וְהַשְׁפִּילֵהוּ (“every haughty one and humiliate him”) is mentioned in the previous verse.²⁵ It is interesting to observe that in the previous verse (v. 11), our targumist of 11QtgJob repeated the expression נא העדי נא in v. 10, while in v. 12, he omitted the verb חזא which appears in v. 11. This kind of the omission process is usually performed when some repeated words are considered superfluous. The translators of the LXX and of the Peshitta might utilize the similar omission process as in 11QtgJob. The difference is that the LXX and 11QtgJob omit the verb, while the Peshitta omits the first whole clause. Furthermore, the LXX adds an adverbial phrase (παραρχῆμα, “immediately”) at the end of the sentence in place of the phrase תחתם (“at their place”) in the MT. This verse does not prove at all that the LXX and 11QtgJob shared the same *Vorlage*, for this sort of the omission process is quite commonly practiced.

Job 42:2–4

- MT: ידעתי כי-כל תוכל ולא-יבצר ממך מזמה: מי זה מעלים עצה בלי דעת לכן הגדתי ולא אבין נפלאות ממני ולא אדע: שמע-נא ואנכי אדבר אשאלך והודיעני:
- 11QtgJob: ידעת די כלא תכול למעבד ולא יתבצר מנך תקף וחקמה חדא מללת ולא אתיב ותרתינ ועליהן לא אוסף שמע נא ואנה אמלל אשאלנך והתיבני

25. The similar suggestion has been found in Shepherd, *Targum and Translation*, 58.

Since the renderings of the other versions except for 11QtgJob closely agree with the MT reading (the Peshitta exhibits a few minor transpositions), only several peculiar differences between the MT and 11QtgJob will be discussed here. 11QtgJob is generally in agreement with the MT for vv. 2 and 4. However, the Qumranic translator rearranged the sentences by placing Job 40:5 (הדא מללת ולא אתיב ותרתינן) (ועליהן לא אוסף) in Job 42:3. This kind of emendation is clearly intentional.

Regarding this odd 11QtgJob reading, scholars have proposed numerous suggestions. In particular, Tuinstra offers an idea that the translator of 11QtgJob intentionally moved Job 40:5 to preserve Job's integrity.²⁶ Moreover, G. Martinez suggests that the translator might have rendered the text which he already read.²⁷ Recently, D. Shepherd proposed a new suggestion. He comments,

In attempting to unravel the mystery of this transposed text, it's worth remembering that various scholars have questioned the authenticity of verse 3 as an original element here in Job chapter 42. Moreover, the possibility that 11Q10 (= 11QtgJob)'s *Vorlage* did possess occasional lacunae may suggest that the Aramaic translator of the Qumran text has encountered a deficient Hebrew text at this point and has made good the gap by drawing on Job 40:5.²⁸

Shepherd's suggestion, however, is based on pure speculation.

Text-based structural analysis might be helpful for solving this riddle. The expression אשאלך והודיעני ("I will ask you, so instruct me") in Job 42:4b also appears in Job 38:3b and 40:7b, and another expression מי זה מעלים עצה בלי דעת ("Who is this who hides counsel without knowledge?") in Job 42:3a is repeated in Job 38:2 with a minor change. It is plausible to think that the MT editor considered Job 38:2–42:6 as a unit and used an *inclusio*. Our targumist of 11QtgJob, however, might have encountered difficulty with this MT reading because these two—almost identical—expressions are spoken not by the same being but by God and Job, respectively. For this reason, Job 38:2–42:6 in 11QtgJob was divided into two parts: God's first questioning of Job (Job 38:2–40:5), and God's second questioning of Job (Job 40:6–42:6). At the end

26. Tuinstra, "Hermeneutische Aspecten," 43–44.

27. F. Garcia Martinez, J. C. Tigchelaar, and A. S. van der Woude, *Qumran Cave 11, II: 11Q2–18, 11Q20–31* (DJD 23; Oxford: Clarendon, 1998), 169.

28. Shepherd, *Targum and Translation*, 135–6.

of God's first questioning (Job 40:3–5), Job expressed his insignificance and humbleness. Thus, at the end of God's second questioning (Job 42:2–6), our targumist might place Job's meekness of Job 40:5 in place of Job 42:3. Through this emendation process, the translator eliminated God's saying in Job 38:2 and emphasized Job's humbleness by repeating Job 40:5.

Job 42:9

- MT: וילכו אליפז התימני ובלדד השוחי צפר הנעמתי ויעשו כאשר דבר אליהם : יהוה וישא יהוה את־פני איוב :
- Tg Job: ואזלו אליפז דמן תימן ובלדד דמן שוח וצפר דמן נעמה ועבדו היך : דמליל להון מימרא דייי ו<ג>סבוסבר ייי ית אפי איוב :
- 11QtgJob: אלהא ושמעא [ל]הא בקלה די איוב ושבק להון חטאיהון :
בדילה
- LXX: ἐπορεύθη δὲ Ελιφας ὁ Θαιμανίτης καὶ Βαλδαδ ὁ Σαυχίτης καὶ Σωφαρ ὁ Μιναῖος καὶ ἐποίησαν καθὼς συνέταξεν αὐτοῖς ὁ κύριος καὶ ἔλυσεν τὴν ἁμαρτίαν αὐτοῖς διὰ Ἰωβ
- Peshitta: ܘܝܠܝܟܘ ܘܥܠܝܝܦܘܫ ܗܝܘܡܢܝܘܬܝܢ ܘܒܠܕܕ ܗܫܘܚܝ ܥܨܦܪ ܗܢܥܡܬܝ ܘܝܥܫܘ ܟܥܫܝ ܕܒܪܝܘܬܝ ܘܝܫܐ ܝܗܘܘ ܐܬܝܘܒ ܘܝܫܐ ܝܗܘܘ ܐܬܝܘܒ ܘܝܫܐ ܝܗܘܘ ܐܬܝܘܒ ܘܝܫܐ ܝܗܘܘ ܐܬܝܘܒ ܘܝܫܐ ܝܗܘܘ ܐܬܝܘܒ

The renderings of TgJob and of the Peshitta generally agree with the MT reading except for minor additions for linguistic and stylistic purposes (for example, *מימרא דייי* ["the saying of the Lord"] in TgJob, which is a typical Jewish targumic expression.). It is worth noting that the third clause (counting the lacuna as the first clause) of 11QtgJob is almost identical with the final clause of the LXX. This raises a question: do 11QtgJob and the LXX share a common *Vorlage* that diverged from proto-MT or do they experience a similar translation tradition?

Regarding this question, Shepherd comments, "That the material preserved in the LXX and 11Q10 is nearly identical may suggest the possibility that this doublet translation was already present in a shared *Vorlage* as opposed to arising from a common translation tradition (which would itself not be surprising at this key theological juncture in the Hebrew Book of Job)."²⁹ Shepherd's suggestion, however, is unacceptable for the following reasons.

29. Shepherd, *Targum and Translation*, 69–70.

First, the second clause of 11QtgJob (“God heard the voice of Job”) cannot be seen in the LXX. Second, from the fact that the word order of verse 9 in 11QtgJob (אלהא ושמע א[ל]הא) is identical to that (יהוה וישא יהוה) in the MT, the lacuna part of 11QtgJob might be identical with the first clause of the MT. In this regard, instead of the MT clause וישא יהוה (“The LORD lifted up Job’s face”), the targumist of 11QtgJob utilized *שמע א[ל]הא בקלה די איוב* (“God heard the voice of Job”) most likely borrowed from the intercessory prayer formula (*A prays for B, God heard and then forgives B*) that appears in Exod 32:32, Num 14:19, and Deut 9:21, by interpreting גַּשַׁא of the MT in a sense of “to take away (sins)” as in Job 7:21, 11:15 and Mal 1:9.³⁰ Therefore, we have no need to conclude that both the LXX and 11QtgJob employed a common *Vorlage*.

Job 42:10

- MT: ויהוה שב את־שְׂבִיבִית יְיָ שְׂבִיבִית אֵיבֹב בְּהִתְפַּלְלוֹ בַּעַד רָעוּהוּ וַיִּסַּף יְהוָה אֶת־כָּל־לֵבֵּי אֲשֶׁר לֵאיוֹב לְמִשְׁנֵהּ:
- TgJob: ומימרא דיי אטיב ית גלוות איוב בצלאותיה מטול חברוהי ואוסף מימר' דיי ית כל דהוה לאיוב בכופלא: {ל'א} על חד תרין:
- 11QtgJob: ותב אלהא לאיוב^ ברחמינ ויהב לה חד תרין בכל די הוא לה
- LXX: ὁ δὲ κύριος ηὔξησεν τὸν Ἰωβ εὐξαμένου δὲ αὐτοῦ καὶ περὶ τῶν φίλων αὐτοῦ ἀφῆκεν αὐτοῖς τὴν ἁμαρτίαν ἔδωκεν δὲ ὁ κύριος διπλᾶ ὅσα ἦν ἔμπροσθεν Ἰωβ εἰς διπλασιασμόν
- Peshitta: ܘܕܶܝܗܘܘܳܫܒܶܘܘܬܳܝܗܘܳܝܟܳܘܢ ܝܳܝܗܘܳܫܒܶܘܘܬܳܝܗܘܳܝܟܳܘܢ ܒܳܠܳܘܳܚܳܝܳܡܳܝܳܢ ܘܳܝܳܗܳܒܳܝܳܬܳܝܳܗܳܘܳܢ ܳܠܳܗܳܝܳܐ ܳܚܳܕܳܝܳܐ ܳܬܳܪܳܝܳܢ ܳܒܳܠܳܘܳܚܳܝܳܢ ܳܕܳܝܳܗܳܘܳܝܳܬܳܘܳܗܳܘܳܢ ܳܕܳܝܳܗܳܘܳܝܳܬܳܘܳܗܳܘܳܢ

TgJob follows the MT literally except for a minor change (the infinitival form of the MT is changed into the noun phrase in TgJob). The Peshitta rendering is also not that different from the MT reading except for several transpositions and an addition to preserve the Syriac style. The LXX presents a somewhat loose translation, showing several additions. Like the previous verse, 11QtgJob also demonstrates the loose translation while using omission of a clause, addition of an adverbial clause, and transposition. It is worth noting that the LXX uses the phrase εὐξαμένου δὲ αὐτοῦ καὶ περὶ τῶν φίλων αὐτοῦ ἀφῆκεν αὐτοῖς τὴν ἁμαρτίαν (“When

30. M. I. Gruber, “The Many Faces of Hebrew פָּנִים ‘lift up the face’,” *ZAW* 95/2 (1983): 259.

he prayed for his friends, he forgave their sin.”) which is almost identical to the intercessory prayer formula that appears in v. 9 of 11QtgJob.

Transposition

Job 40:6

- MT: ויען־יהוה את־איוב מן סערה ויאמר
- TgJob: ואתיב יימימרא דיי"1" ית איוב מן עלעולא דצערא ואמר
- 11QtgJob: ענא אלהא לאיוב ועננא זאמר לה
- LXX: ἔτι δὲ ὑπολαβὼν ὁ κύριος εἶπεν τῷ Ιωβ ἐκ τοῦ νέφους
- Peshitta: ܥܢܢܐ ܐܠܗܐ ܠܐܝܘܒ ܘܥܢܢܐ ܙܘܡܪ ܠܗ

In this verse, TgJob agrees with the MT. The readings of the LXX and the Peshitta are almost identical in that both exhibit the transposition technique. Regarding the reading of 11QtgJob, Sokoloff's suggested reading (ענא אלהא לאיוב ועננא זאמר לה) ["God answered to Job and cloud and said to him"] is preferred to the Comprehensive Aramaic Lexicon reference (ענא אלהא לאיוב ^מן^ רן[חא] ועננא זאמר לה) ["God answered to Job from the wi[nd] and cloud and said to him"]³¹ because the fragmentary at the upper part of the column 34 permits at maximum about eight characters only. Sokoloff's reading, however, is not without problems: the phrase "and cloud" does not make any sense in the context. The most preferred reading would be לה זאמר לה ("God answered to Job, answering and saying to him"), likely arising from scribal dittography.

Job 40:23

- MT: הן יעשק נהר לא יחפזו יבטח כייגייה ירדן אל־פיהו:
- TgJob: הא יטלום נהרא ולא יתבהל יתרחיץ ארום נגיד לפומיה לפמיה" ירדנא יורדנא
- 11QtgJob: [..] ירדנא גאפה יתרחץ די יקבלנה א[..]
- LXX: ἐὰν γένηται πλήμμυρα οὐ μὴ αἰσθηθῆι πέποιθεν ὅτι προσκρούσει ὁ Ιορδάνης εἰς τὸ στόμα αὐτοῦ

31. This reading is originally from the *editio princeps*, 78, n. 2.

- Peshitta: $\text{ܟܪܥܐ ܕܥܝܢܐ ܕܝܘܒܐ ܠܥܘܠܡܐ ܕܥܝܢܐ ܕܝܘܒܐ ܠܥܘܠܡܐ}$
 ܟܪܥܐ/ܟܪܥܐ

Except for minor changes in the Peshitta (addition of a preposition and a suffix) and in TgJob (transposition), the renderings of the two versions are quite close to the MT reading. The LXX generally follow the MT, but its translator used the term $\alpha\iota\sigma\theta\eta\theta\eta\tilde{\iota}$ (“to perceive, understand”), which is often utilized in wisdom literature (Prov 3:20, 15:7, 17:10; Isa 33:11, 49:26) instead of יִהְיֶה in the MT. Its translation would be “If flood flows, it [Behemoth] will not even care because it is confident even though Jordan River will rush into its mouth.” Through this semantic change, the translator of the LXX might emphasize the calmness of Behemoth in front of a gushing river. The case of 11QtgJob is more complicated not only because of 11QtgJob’s fragmentary nature, but also because its translator employed a relatively shortened clause when compared with the second clause of the MT as in Job 42:10 (see above). In the first clause ($\text{יִרְדְּנָה גַּאֲפָה}$ “Jordan its banks”), as compared with the MT, the 11QtgJob translator added “its bank” and changed the position of “Jordan” to the beginning of the clause. Its translation would be “[when] Jordan [overflows] its bank, he is confident even though he swallows it in[to his mouth].”³² The other versions use “Jordan” instead of the more general term “a river.”

Job 42:1

- MT: $\text{וַיַּעַן אִיּוֹב אֶת־יְהוָה וַיֹּאמֶר}$
- TgJob: $\text{וְאַתִּיב אִיּוֹב יֵת יִימִימְרָא דִיִּי וְאָמַר}$
- 11QtgJob: $\text{עֲנָה אִיּוֹב וְאָמַר קִדְּם אֱלֹהֵא}$
- LXX: $\text{\u03bd}\pi\omicron\lambda\alpha\beta\omicron\nu\delta\epsilon\ \text{I}\omega\beta\ \underline{\lambda\acute{\epsilon}\gamma\epsilon\iota}\ \tau\tilde{\omega}\ \text{κυρί}\omega$
- Peshitta: $\text{ܟܪܥܐ ܕܥܝܢܐ ܕܝܘܒܐ ܠܥܘܠܡܐ ܕܥܝܢܐ ܕܝܘܒܐ ܠܥܘܠܡܐ}$

In this verse, TgJob is close to the MT. An apparent observation is that the readings of 11QtgJob, the LXX, and the Peshitta employ the transposition technique. For the first verb, the LXX uses an aorist participle. Thus its translation might be, “Answering, Job said to the Lord.” The 11QtgJob reading can be treated similarly. The verb עֲנָה is the participle without *waw*, but another verb וְאָמַר is the participle with *waw*.

32. Similarly to Kaufman, “The Job Targum from Qumran,” 322.

As Zuckerman suggested, the lack of *waw* in the introductory sequence can be observed in Daniel and Ahiqar.³³ He comments, “A much more likely assumption is that the targumist has simply substituted the common formula in Imperial Aramaic for dialogue introduction *in lieu* of the BH formula.”³⁴ In 11QtgJob, however, these two participles play different syntactic roles. The first one without *waw* carries a modifying force, whereas the second with *waw* functions as the main verb in the introductory sequence like *λέγει* in the LXX. Therefore, the translation of 11QtgJob is similar to that of the LXX except that the subject goes to the first participle, “While Job was answering, he said to God.” The Peshitta presents the same structure with 11QtgJob except the first participle with *waw*. Thus, its translation would be “Then Job answered and said to the Lord.” In the Peshitta, this verse is same with Job 40:6. Both readings in the Peshitta exhibit a good Syriac style.

CONCLUDING REMARKS

Throughout the course of our analysis in the preceding section, the present article has discussed the text of 11QtgJob from column 34 to 38 with the corresponding verses in other versions (the MT, TgJob, the LXX, and the Peshitta) in light of translation techniques such as addition, semantic change, omission, and transposition. Each version exhibits its own translational characteristics as follows:

First of all, the textual differences in the reading of 11QtgJob—as compared with the other versions—are generally at the word-level for clarification in the cases of addition, semantic change, and transposition. Omission is probably the most important feature for 11QtgJob, however. The targumist of 11QtgJob tends to shorten the text not through simple omission but by a quite complicated process of clarifying the ambiguous verses (e.g., Job 40:23; 42:10). 11QtgJob also favors a far-looser translation than TgJob but is stricter than LXX. Furthermore, several verses of 11QtgJob are closely connected with the LXX. This, however, does not support that they employed a shared *Vorlage* (e.g., Job 40:12; 42:9). Interestingly, the 11QtgJob’s translations in the later columns become freer than ones in the earlier columns and its major translation techniques are also changed from fairly simple

33. Zuckerman (“The Process of Translation,” 292) suggested some 30 examples, such as Dan 2:5, 8, 15, 20, 26, 27, 47; 3:14, 19, 24, 25, 26, 28; 4:16, 27; 5:7, 13, 17; 6:13, 17, 21; 7:2; 2:7, 10; 3:9, 16, 16; 6:14; 3:24; 5:10, and Ahiqar 110, 118; 14–15, 45; 121.

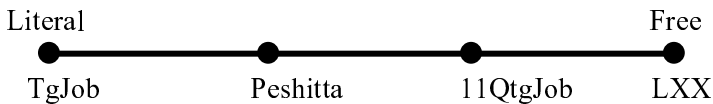
34. *Ibid.*, 292.

additions in the earlier columns to complex omissions in the later columns.

Second, the reading of TgJob is fairly close to the MT in light of the word order and word choices except for several minor changes. Even a few textual differences in TgJob are all the word-level for clarifying the ambiguous MT reading. Except for Job 42:6, there is no presence of midrashic interpretation in Job 40–42.

Third, transposition is the most salient feature of the Peshitta's translation. The major reason for doing so is to preserve a good Syriac style.³⁵ Besides using transposition technique, the Peshitta maintains a literal translation fairly close to the MT. Furthermore, obvious scribal errors can be often observed in the Peshitta reading than in any other versions.

Finally, the LXX reading presents the greatest degree of freedom among all the examined versions. In summary, when compared with the MT, the degree of freedom in the translation process for each version is as follows:



This result strikingly opposes scholars' conventional assumption that 11QtgJob and the Peshitta represent much more literal renderings of the consonantal Hebrew text than any of the later Targumim.³⁶ According to the current study, the translator of 11QtgJob within the early Judeo-Christian community tended to deliver freer renderings than TgJob within the later Jewish rabbinic community.³⁷

35. This result corresponds well with Gold's doctoral study. See "Understanding the Book of Job," 230.

36. S. P. Brock comments, "Indeed, to judge by the character of the translation in 11QtgJob (the only extensive set of fragments), the translator evidently saw himself solely as *interpres*, and not yet as *expositor* as well." See his article, "Translating the Old Testament," in *It is Written: Scripture Citing Scripture. Essays in Honour of Barnabas Lindars* (ed. D. A. Carson and H. G. M. Williamson; Cambridge: Cambridge University Press, 1988), 87–98, especially 95–96; Van der Ploeg and van der Woude, *Le Targum de Job de la Grotte XI de Qumran*, 7; K. Beyer, *Die aramäischen Texte*, 280–98.

37. It is worth noting Gold's ("Understanding the Book of Job," 252) comment that "11Q10 is an early text whose character suggests that its translator was *expositor* (elucidative) in method. PJob (= Peshitta Job) is later, and its character suggests that its translator was *interpres* in method (i.e. a more literal approach)."

APPENDIX: TRANSLATIONS

Addition

Job 40:10

MT: Adorn with glory and splendor, and clothe in honor and majesty.**TgJob:** Set grandeur and haughtiness, clothe in glory and splendor**11QtgJob:** Remove the proud one and the haughty *of spirit*, then you will wear splendor and majesty and honor.**LXX:** Lift up loftiness and power, clothe with glory and honor.**Peshitta:** Clothe with majesty and vigor, and clothe with glory and honor.

Job 40:24

MT: With his (or its) eyes can one take it? With snares can one pierce (its) nose?**TgJob:** With his eyes can he take it? With a snare can he pierce (its) nose?**11QtgJob:** In lifting up its eyes can one overpower it? With a fish hook, can one pierce its nose?**LXX:** In his eye can he take it? Twisting, can he pierce (its) nose?**Peshitta:** With its clouds, he takes it and with a net it is seized.

Job 40:26

MT: Can you put a rope in his nose and with a hook can you pierce his jaw?**TgJob:** Is it possible that you can put a rope in his nose, and with a hook and a ring, you can pierce to his jaw?**11QtgJob:** Can you pull a bridle in his nose and with your grooved tool, can you pierce his jaw?**LXX:** Or can you fasten a ring in his nose, and with a clasp can you pierce his lip?

Peshitta: Do you cast a bridle in his mouth and do you pierce his jaw with its chain?

Job 40:27

MT: Will he make to you many petitions or will he speak to you soft (words)?

TgJob: Is it possible that he will make to you many petitions or speak to you soft (words)?

11QtgJob: Will he speak with you softly or will he speak with you in showing kindness to you?

LXX: Will he speak to you with petition and prayer softly?

Peshitta: Or is he making many supplications from you and is he speaking to you softly?

Job 40:30

MT: Can traders trade over it? Can they divide it among the merchants?

TgJob: Can the companions make meal over it? Can they divide it among traders?

11QtgJob: ...will they divide it in the land of [...]?

LXX: Do the nations feed upon it? Do the nations of the Phoenicians share it?

Peshitta: Will the companions be assembled over it and divide it among many?

Job 41:10

MT: Its sneezing shines light and its eyes are like the eyelids of the dawn.

TgJob: Its sneezing, its shaking, flashes forth light, and its eyes are like the eyelids of the dawn.

11QtgJob: Its sneezing shines fire between its eyes like shining of the dawn.

LXX: At its sneezing a light shines, and its eyes are (like) the appearance of the morning star.

Peshitta: Its lookings are full of light and its eyes are like the rays of the dawn.

Semantic Change

Job 40:31

MT: Can you fill with harpoons its skin, or with fishing spear its head.

TgJob: Is it possible that you could fill its skin with a cover, and with a covering of fish, its head?

11QtgJob: [...with bo]ats of fish or [...with a cove]ring of fish

LXX: All the ships come together would not be able to carry even skin of his tail; with fishing vessels, his head.

Peshitta: Do you fill its skin with meat, and his head with the shade or a covering of fire?

Job 41:14

MT: In its neck, strength would stay, and before it, terror may leap.

TgJob: In its neck, strength abides, and before it, anguish dances.

11QtgJob: In his neck resides his strength, before him even youth runs.

LXX: In its neck, power is lodging, and before it, destruction runs.

Peshitta: In its neck, firmness abides, and before it, fear dances.

Job 42:6

MT: Therefore, I reject myself and repent on dust and ashes.

TgJob: Therefore, I have rejected my riches and I will be raised/comforted concerning my sons who are dust and ashes.

11QtgJob: Therefore, I will be poured out and dissolved, and I will become dust and ash.

LXX: Therefore, I despised myself and was dissolved and I regard myself as dust and ashes.

Peshitta: Therefore, I will be silent and I will be raised over dust and over ashes.

Omission

Job 40:12

MT: See every proud and humble him, tread down the wicked where they stand.

TgJob: See every proud and break him, crush the wicked in their places

11QtgJob: Break all haughtiness of spirit, and extinguish evil where they stand. (N-V/V-N-ad)

LXX: Extinguish the proud and consume the ungodly immediately (N-V/V-N-ad)

Peshitta: Cast down the wicked in their place (Omit the first clause)

Job 42:2–4

MT: I know that you can do all things, and no plan is impossible from you. Who is this that hides counsel without knowledge? Therefore, I declared that which I did not understand, things too wonderful to me, which I did not know. Hear, please, then I will speak, I will ask you and you instruct me.

11QtgJob: I knew that you can do all things and strength and wisdom are not lacking from you. I spoke one thing and will not answer two and I will add upon them. Hear, please, I will speak. I will ask you then answer me.

Job 42:9

MT: So Eliphaz the Temanite and Bildad the Shuhite and Zophar the Naamathite went and did as the Lord told them; and the Lord lifted up the face of Job.

TgJob: So Eliphaz the Temanite and Bildad the Shuhite and Zophar the Naamathite went and did as the saying of the Lord told them; and the Lord took the face of Job.

11QtgJob: [...] God and God heard the voice of Job, and he forgave their sins because of him.

LXX: So Eliphaz the Temanite, and Baldad the Shuhite, and Zophar the Minaean, went and did as the Lord commanded them: and he pardoned their sin for the sake of Job.

Peshitta: So Eliphaz the Temanite and Bildad the Shuhite and Zophar the Naamathite went and did as the Lord told them; and the Lord accepted the face of Job.

Job 42:10

MT: The Lord restored the fortunes of Job in his praying for his friends, and the Lord increased all that belong to Job twofold.

TgJob: The saying of the Lord restored the fortunes of Job in his prayer for his friends and the saying of the Lord added all that belong to Job twice.

11QtgJob: and God returned to Job in mercy, and gave to him twofold of all that he had.

LXX: The Lord prospered Job, and when he prayed for his friends, he forgave to them sin, and the Lord gave Job twice as much as what he had before, even as double.

Peshitta: And the Lord restored the fortunes of Job when he prayed for his friends. And the Lord added upon everything that Job had double.

Transposition

Job 40:6

MT: Then the Lord answered Job from the storm and said,

TgJob: Then Lord answered Job from the storm and said,

11QtgJob: 1) God answered to Job and cloud and said to him,
2) God answered to Job and answered and said to him,

LXX: Then the Lord answered and said to Job from the cloud,

Peshitta: Then the Lord answered and said to Job from the storm,

Job 40:23

MT: Even if a river rages, it will not be in a hurry for it will be bold even Jordan rushes into its mouth

TgJob: Look, when river rages, it will not be in frightened; it trusts even into its mouth Jordan runs.

11QtgJob: [When] Jordan [overflows] its bank, he will be confident even though he will receive it (Jordan) [into his mouth]

LXX: If a flood occurs, it will not even notice for it convinces even though Jordan will rush into its mouth.

Peshitta: Even if a river gushes out, it does not tremble; it trusts even though Jordan pours into it into its mouth.

Job 42:1

MT: Then Job answered the Lord and said,

TgJob: Then Job answered the Lord (the saying of the Lord) and said,

11QtgJob: Then Job answered and said before God,

LXX: Then Job answered and said to the Lord,

Peshitta: Then Job answered and said to the Lord,