

### Some Difficult Passages in Job.

Job 4, 19b עש ידכאום לפני עש "he crushes them before the moth" is most obscure. As the מ of משים 20b is there an intruder, it belongs to the end of 19b and we ought to read עשם מלפני עשם. V. (Vulgate) *consumentur*, P. (Peshitto) גתמכבון, imply ידכאו.

4, 20b Even if it were certain that משים is equal לב מ', V. *intelligit*, the line would still be obscure. Read מבלי שם לנצח יאברו.

5, 26a תבוא בקלח אלי-קבר כלח (only here and 30, 2) has as yet no etymology and the Versions are merely guessing: V. *abundantia*, P. גיחאית, the Targ. has a double translation, בשלימות שנה, *in the fulness of thy years* and בכוכא *in the tomb* and makes the two last words of the line to mean *burial* in the abstract sense. Cheyne corrects בלחה (Jew. Quart. Review, 1897, p. 576). בחילה is also possible. G. (Greek), however, suggests that כח fell out as dittogr. after תבוא. ἐλεύση δὲ ἐν τάφῳ ὡσπερ σίτος ὄριμος κατὰ καιρὸν θειζόμενος. The last three words are marked by an obelus in the Syro-Hexap., and probably are merely exegetical, the rest may imply תבוא קבר באביב לח אלי קבר.

12, 2—6. עם, 2a is impossible even with the article, the Targ. תבריא may represent עמית or is merely exegetic. As תמות is also difficult and Aq. has τελειώματα, Sym. τελει-

ώτης I should read עִמָּכֶם אָמַת for עם אתם and תָּמַת for תּוֹמֹת. I can see no reason to suppose that 3b is an insertion from 13, 2b. As I shall show in the exegesis, it is best to leave out אֵין with P. in 3c as a dittogr. of אֵן in 3b, and to take, with P., 3c with 4a, to make a new verse, and read יְהִיָּה for אֱהִיָּה. In verse 4 P. very curiously translates the second שְׂחֹק רִצְבָא, which implies חֶשֶׁק (Cf. P. Gn. 34, 8; Dt. 7, 7; 10, 15). Verse 5 is a popular saying like 11, 12; 28, 4; 30, 24, and the only alteration necessary is to read לְמַעַד רַגְלוֹ for לְמוֹעֵד רַגְלִי. In verse 6 read בְּיָדִים for בְּיָדוֹ. Translate:

- 1 "Verily truth is with you and the perfection of wisdom is with you.
- 2 But I also have a mind like you and am not inferior to you.
- 3 But with whom will such matters be considered a mockery by his friend?
- 4 He appeals to God and he (his friend) answers him: Mock on thou perfect saint!"

Thus far Job has given his answer to Zophar's charge of mockery 11, 3, but in the next two verses he resumes his argument that quiet and honest people suffer while the restless marauding wicked enjoy peace and security. "A torch rejected by a peaceful disposition is destined to sprain his foot. For robbers' homes there is safety, and for those who provoke God there is security, in the very things which God brought to their hands." The ל' 6b c are both dependent on בְּטַחֹת.

15, 29 מְגִלָּם G. σκαίαν. It is to be noticed that σκαία does sometimes mean a shelter and the Syr. Hex. translates it, not מְגִלָּה, but מְגִלִּיתָא; סֶכֶךְ is sometimes translated σκαίαζω, στυσκαίαζω (Ex. 25, 20; Num. 4, 5; Job 40, 17) and σκαηή (Is. 1, 8) is מְגִלָּתָא in Syr. Hex. The original was מְגִלָּה, but as מְגִלָּה stood immediately above it (28c) the copyist's eye, after he had written מ, wandered to the top line and finished the word with מְגִלָּה.

15, 30c וַיִּסּוּר בְּרוּחַ פִּיּוֹ. The other Versions do not help but G. ἀνεμος ἐκπέσσει δὲ αὐτοῦ τὸ ἄνθος suggests that וַיִּסּוּר should be either וַיִּתֵּר, from נִתַּר, or וַיִּשְׁר from the very common Talmudic גִּשַׁר. The Syr. Hex. represents ἐκπέσσει by נִתַּר. The two other words should be בְּרוּחַ פְּרִתָּהּ, the pron. suffix referring to יוֹנָקָת 30b. The error is due partly to dittography and partly to the fact that פִּי רִיחַ is a very common phrase.

15, 31—32a. G. begins verse 32 with תְּמוֹרָתוֹ, which it translates ἡ τομῆ αὐτοῦ, which implies זְמַרְתּוֹ (Cf. G. Lev. 25, 3, 4; Is. 5, 6; Cant. 2, 12), P. מוֹעִיתָהּ may imply the same. Again, תִּיָּתוֹ may have fallen out as dittogr. after תְּהִיָּה 31b. I should read

אל יאמן בשוב גמעה  
 פי שוא תהיה תיָתוֹ;  
 זמורתו בלא יומו תמל  
 וכפתו לא רעננה;

29, 18 ואמר עם קני אנוע וכחול ארבה ימים. The Versions are merely guessing or paraphrasing. In connexion with G. ὡσπερ στελέχος φοίνικος the following phenomena deserve notice, though they do not help to restore the original. In the Hebrew Sirach 50, 12 כְּעֵרְבֵי נַחַל is translated by G. ὡς στελέχη φοινίκων. V. *quasi rami palmae*. אֵילָה (Gn. 49, 21) G. στελέχος. וְהָיָה עֲלֵהוּ רֵעֵן (Jer. 17, 8) G. καὶ ἔσται ἐπ' αὐτῷ στελέχη ἀλσώδη. Job is thinking of מְקַנְהוֹ and עֲבָדָה רַבָּה (1, 3) and the only error in the M. is the falling out of a מ as dittogr. after עֵם. Read ואמר עם מְקַנְי אנוע וְכִתְלֵי ארבה ימים. The Rabbinic interpretation of חוֹל *phoenix* probably originated with reading the word הָיִל, ἤλιος, because the bird was one of the sacred symbols of worship at Heliopolis as the soul of Ra (See Wiedemann, Ztsch. Aeg. Spr. XVI. p. 89). The following are some examples of such Talmudic exegesis. הֵן (Job 28, 28) =

הן לשון יוני (36, 22) הן (Bab. Bathra, 164b); הינא, i. e. ἐνα (Yalkut, II, 920); הוא (Pesikta Rabb. 40); שָה = σε

29, 24 וַיִּנְחָם יְהוָה אֶת־אֲשֶׁר עָשָׂה לְיֹסֵף וְלְאֶת־אֶתְנָחַם וְלְאֶת־אֶתְנָחַם וְלְאֶת־אֶתְנָחַם Sym. καθὼς ἀπάγει αὐτοὺς ὁδηγῶν suggests that the original must have been בְּאֶשֶׁר יִנְחֹו אוֹבִילִים “wherever I conducted them they were led” i. e. they did not murmur but followed.

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